


CHRISTIAN CYNOSURE

Western College
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CHICAGO, JANUARY, 1924.

No. 9.

The New Year Comes.

The new year comes, swing wide the
door,

To usher in the freighted store

Of grain, of weal, of woe,

As these new days shall come and go.

Watch Thou, O Lord, the gate before;

Through summer green and winter hoar

We ask Thee still Thy gifts to pour,

For now, today, we only know

The new year comes.

From depths of vast omniscient lore,

Reveal Thy purpose more and more,

Upon us still Thy grace bestow,

Help us in faith serene to grow,

For from an unseen, unknown shore.

The new year comes.

(Selected)

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CHRISTIAN CYNOSURE

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

—Acts 4:12

CHRISTIAN CYNOSURE

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

—John 18:20

We wish all a Happy New Year!

“And they that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars forever and ever.”—Daniel 12:3.

“For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.”—Romans 15:4.

Have we yielded all to God?

“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.”—Rom. 12:1, 2.

Dying words of WILLIAM WILBERFORCE, 1759-1833.

Read the Bible, read the Bible! Let no religious book take its place. Through all the perplexities and distresses, I seldom read any other book, and I as rarely felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been chiefly derived from the Bible. I think that religious people do not read the Bible enough. Books about religion may be useful; but they will not do instead of the simple truth of the Bible.

The loss of ideals as one grows older is the one thing that makes old age a tragedy.

New opportunities for service, accompanied by many blessings, is open for the New Year.

In order that all of us may truly be God's servants and do his work most effectively, greater wisdom and a greater measure of the Holy Spirit are needed, by every one connected with our great work. The need of much prayer for every phase grows more and more important.

We need a deeper vision of the lost and dying world, and a heart full of love in reaching out after them.

The work of the National Christian Association is based on a constructive program. It begins with youth, in warning them of the evils of the lodge, and gives encouragement and advice to those who flee from the clutches of the lodge.

With a constructive program for her work. We ask all our readers to assist in pushing our program. Make the New Year count for the Association and for God. You can secure subscribers for our CYNOSURE and thus multiply your usefulness. You can pray for the men on the field, that God may use them for the spread of the truth, and a door of utterance may be given them.

Let us all enter into the New Year with our whole soul, and do our best for the Master.

Use the mistakes of the past years as danger-posts for the present.

“To God, thy country and thy friend be true.”

“Occasions do not make a man frail, but they show what he is.”

GOOD MEN IN THE MASONIC LODGE.

BY PRESIDENT BLANCHARD,

WHEATON COLLEGE, WHEATON, ILLS.

I presume there is no one thing which has led more young men into spiritual bondage than careless and unthinking following of human example. Men naturally follow leaders. They are indisposed to think things through for themselves; they determine their social, political and religious affiliations in this manner: some men whom they believe in are in a certain society, belong to a certain church, or vote with a certain party, and the young man, without investigation, and knowing only this one fact, enters into relations which in many cases determine his whole life. There is a certain amount of reason in his action. This, of course, must be true. He says to himself: I cannot stop to investigate everything; these are good people, they are associated in this manner; it will be pleasant for me to unite with them, it cannot do me harm. It would be interesting to know what percentage of life choices are made in this manner.

Bassanio Before the Caskets.

Readers of Shakespeare will remember that in the Merchant of Venice the suitors for the hand of Portia were required to determine their fortune by choosing one of three caskets which were placed before them. One was of gold, one of silver, and the third of lead. One of these caskets contained the picture of the young lady. The suitor who should be successful in selecting this one was to be the husband of the lady, and so from far and near they came and chose and went away. Bassanio paused long because he knew he could choose but once and that the choice would be forever. While this state of mind is commendable at all times, it ought specially to impress men who are thinking of membership in secret societies. A debating club, an amusement club, a church, a political organization, any one of them is important, and a young man who enters into it is to be affected for good or for ill by the associations into which it leads him, but a secret society is different from these open organizations. It extends throughout the world; its members are largely unknown

to him; its obligations are unknown. He can in no way foresee what the effects of such an organization may be upon his spiritual or intellectual life. No doubt someone will at once say that a reasonable man has no business to unite with such an organization and yet we all know that men who seem as sane as their fellows in other respects are doing this very thing all the time. Many of them are moved by this principle which I have stated above. They know certain persons of pleasant, perhaps of admirable character who are connected with these organizations and therefore they unite and after they have united they are for life affected by the fellowship. How wise it would be for such ones to pause until all available information had been acquired! Many of them do not. They have not time, they are in a hurry. They think that they may gain something or other if they are members which they will lose if they do not enter the organization. They say to themselves: "Here are some good men whom I like, who are in this society. It cannot harm me to join." And so they become for life members of organizations of which they know practically nothing. This is so foolish that we could not, as I have said before, believe it if we did not know it were true, but we know it is true.

I desire in this writing to tell a brief story which illustrates the principles which are involved in this case. Being recently in the city of Boston, a friend said to me: "Do you know Mr. _____ of _____?" I replied, "No." He said "You ought certainly to become acquainted with him. He has a life story you cannot afford to miss." Accordingly I took an early occasion to visit this gentleman and he told me a story which was substantially as follows:

He was practically a life-long resident in the city where he now lives. In this city he early became associated with a strong and excellent church with which I happen myself to be fairly well acquainted. In all its activities he had shared, and shared with pleasure. But in some way, such as operates in so many instances, he became connected with the Masonic lodge. He was a business man as well as a member of this excellent church. It was not unnatural that they

should ask him to become chaplain of the lodge with which he united and it was equally natural that they should make him treasurer, and these two offices he held for eleven years.

A Wearisome Ritual.

In my own town a young man whose father had been for many years a Freemason was approaching his majority. He asked his father whether he had better unite with the Masonic lodge and his father very positively answered: "No." The young man was greatly surprised and said to his father: "Why, what is there wrong with the lodge? You have been a member of it all your life. I supposed it must be a good thing and have been looking forward to membership in it. Is there anything wrong about it?" "No," the father replied, "nothing particularly wrong, but it is so silly; it is like a parcel of calves in a pen sucking one another's ears."

I was reminded of this event as this gentleman described with such a fine contempt the character of the ritual. He said: "From the very beginning I considered it a farrago of nonsense. For years I regularly took with me to lodge some book in which I had an interest and when they were leading around the poor blind candidate, and asking silly questions for the thousandth time, I sat and read my book. Other men in the lodge felt just as I did and would oftentimes gather about my treasurer's desk and we would in a quiet way discuss politics or social events or anything we pleased just so we could avoid listening to the ritual, which was unspeakably disagreeable to us all. This," he continued, "was the only definite impression I had respecting the order, but there were a number of business friends in the lodge—it was a pleasure to meet them from time to time—and so I continued the membership for which in other respects I did not care."

The Time of Awakening.

"About a year ago," he said, "a friend was in my office. He was a member of the Brethren church. They are a very humble people, but they are a true and honest people and are filled with the Holy Spirit. This gentleman looked at my Masonic 'Ahiman Rezon' and said to me: 'I do not understand how a man like you

can be a Christian and a Freemason.' I replied, quite astonished, 'Well, I would like to know what there is to hinder?' He said: 'You do not dare to pray in the name of Christ in your lodge.' And opening the 'Ahiman Rezon', he said: 'The name of Jesus Christ does not occur in one of the prayers in that book.' I had been a member of my lodge eleven years and chaplain of it during the whole time. I had generally attended the weekly meetings and had read the prayers evening after evening at the appointed times, but I had never once observed what I instantly found to be true, when I opened the book, as my friend had stated, that the name of Jesus Christ did not occur in the prayers in that book. My friend continuing, said to me still further: 'You do not yourself dare to pray in the name of Jesus in your lodge.' I replied: 'I not only dare to do it, but I will do it,' and on the next occasion I concluded my prayer with the words: 'And this we ask in the name and for the sake of our Lord and Savior Jesus Christ.'

"Nothing was said to me and I thought my friend must be mistaken. The next week I prayed again, closing my prayer as before: 'And this we ask in the name and for the sake of our Lord and Savior Jesus Christ,' and still no one made any remark or objection. The third week passed as the second had and by this time I was satisfied that the omission of the name of Jesus Christ in the printed prayers was an accident and that I was free to pray in the name of Jesus without transgressing lodge law. But the fourth evening something happened. I had prayed in the name of Jesus as usual. The lodge had been closed and a Jewish brother came up and said to me: 'Brother ———, when was the ritual of Masonry changed?' I replied that I did not know that it had been changed at all. 'Well,' he said, 'You have certainly changed your part of it. You are now all the time bringing in the name of Jesus. You never used to do so. What is the explanation of that fact?' I replied 'I was a Christian before I was a Mason. I am a Christian now and expect to remain a Christian. It is true I omitted the name of Jesus Christ from my prayers for a while because I followed the printed copy

and did not really know what I was doing, but I never intentionally prayed in any name except the name of Jesus Christ.' Just then another Jewish brother came up who was not so courteous. He thrust his fist in my face, damned me repeatedly and told me that I had no business to insult men that were just as good as I. I replied that I had no intention of insulting anybody, that I was a Christian and that I was bound to live as a Christian and purposed to do it. He still cursed and insisted that I would have to stop. I quieted him as well as I could and went home. The next week I prayed again in the name of Jesus Christ and nobody said anything to me, but that week I received a visit from a committee appointed by my lodge to confer with me in regard to that matter. They said to me: 'Brother ——, we are sure you do not mean to hurt the feelings of any one or cause any disturbance in the lodge and we have called to request in the name of the lodge that you discontinue the sectarian references in your prayers.' I replied: 'Gentlemen, we may as well be clear in regard to this matter. You do not require to have me for chaplain. There are plenty of others who can fill the position but no matter where I am if I pray I pray in the name of Jesus Christ.' At the next meeting I prayed again, closing my prayer as before: 'And this we ask in the name and for the sake of our Lord and Savior, Jesus Christ.' The following week I received a communication from the secretary of the Grand Lodge. It was courteous in form but imperative in tone. It was in substance as follows: 'Dear Brother ——, it has come to the knowledge of the grand officers of the Grand Lodge that you are not conforming to the ritual of the order in the performance of your duties. This notice is to inform you that from and after this time you will be required to conform exactly to said ritual. Very truly yours.'

"I replied saying: 'I hereby resign my office as chaplain, my office as treasurer, and my membership in the order. I do not hereafter wish to be recognized or thought of as a Freemason.' Instantly there was a great commotion. Men were running to me from every side begging me not to be rash, not to forsake the or-

ganization. I did not have to be chaplain. I could be treasurer. I was a life member of the lodge, my dues were paid for a life time, I had many friends in the lodge, I certainly did not intend to go back on them, etc., etc., etc. I replied to them: 'Gentlemen, I am greatly obliged to you for your kind words and good wishes, but I am doing a duty. I am a Christian man and I do not intend to have fellowship knowingly, with any organization which forbids men to pray in the name of Jesus Christ. You will never see me in your meetings again.'"

The Value of Testimony.

How many times we are reminded of the vital truthfulness of the Word of God. Among the different things which it insists upon is the value of testimony. Here was a quiet business man in the office of another quiet Christian business man who for eleven years had been reading Christless prayers in a Christless organization without knowing that the prayers were Christless, or that the organization rejected his Savior. He was, however, an honest man and as soon as he learned the truth of the testimony of this Christian brother he walked in the truth of the testimony: that is, he abandoned his unequal fellowship with the Christ-rejecting society and clearly identified himself with the church of Jesus Christ of which he had for years been a member, but which he had, without intending to, dishonored.

I have no doubt there will be a thousand different persons read these words, very likely more than that number, every one of whom could by the grace of God accomplish a similar work if he would be similarly faithful in his testimony. This very morning a gentleman came into my office wearing a Masonic badge. He declared himself a Christian man. When asked how the faith of Christ could be harmonized with the Masonic system he evidently did not know and had nothing to say. I do not know what the result will be in his case but I do know that it pleases God to use testimony. Through many years of active service I have proved this to be unquestionably true. The interview with this gentleman above named proves it to be true. So let us be more faithful than we have been in this regard.

Another lesson which I think this event should teach us is that Satan binds the eyes of good men when they get on his territory. Pilgrim and Faithful were not safe when they were within the territory of Giant Despair; nor is any Christian safe when he goes into the regions where Satan rules. Consider a case: here is a man of more than ordinary intelligence, of considerable wealth, of a real and confessed faith in Jesus Christ. He goes into the Masonic lodge. They make him chaplain and for eleven years he performs the duties of that office. All this time he is reading prayers in the order. Not one of these prayers contains any mention of the Lord Jesus Christ, yet this Christian man reads those prayers for those eleven years and never notices that the name of Jesus Christ is omitted. You could not believe it if you did not know that it was true, but I have known of other instances of the same sort, bright men, Christian men, organizing lodges, officers in lodges, reading Masonic books or books of their lodges, and never knowing that the name of Jesus Christ was omitted. A Knight Templar Mason once agreed in a public meeting that he would abandon Freemasonry if it were proven to him that in the Royal Arch Chapter the name of Jesus was stricken out of the Bible. When the ritual was put in his hands and he saw it with his own eyes, though he was a Knight Templar Mason and a minister of the Gospel, he said: "Well, I never knew that before." We are therefore not to doubt that Satan, who is the god of all the lodges, blinds the eyes of good men whom he can entrap on his own territory. When they say they do not see, they do not know, they tell the truth, but this blindness can only be accounted for on the theory of Satanic agency.

A Savor of Life or a SAVOR of Death.

It seems strange that the Bible could be a savor of death to any one yet it is a savor of death to those who reject it. The very fact that they are enlightened increases their guilt and sinks them deeper in evil doing and its consequences. This gentleman said to me: "The most remarkable thing connected with my lodge experience to me was this: When I had learned what sort of a thing Freemasonry

was and had come out of it because my Savior was excluded from it there were Christian men who spoke with me on the subject. I told them plainly what the facts were. They admitted them and yet they continued in fellowship with the order. And what was to me most surprising of all: a minister in that region, knowing perfectly well all the things which had happened in connection with my leaving the order was entered, passed and raised to the Sublime Degree of a Master Mason. He knew all the facts and with his eyes wide open walked into the organization which dishonored Jesus Christ, when he was himself under oath to preach Him as the Savior of men." He said: "I am just a common business man. I do not profess to understand preachers very well, but how in the world a man who calls himself a Christian and above all a Christian Minister, could do a thing like that I fail to understand."

One Leader Only.

The lesson to be derived from this combination of the glorious and ignoble is evident. It is this: it is safe for men to follow Jesus Christ: it is not safe for them to follow any one else. In the Word it is written: "Cursed be the man that trusteth in man," "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting might." This is the proper duty of a Christian man. No man has a right ever to join a church because some other man has done so. Men should join a church because they are saved through the blood of Jesus and are guided by His Spirit and Word to have such fellowship. A man should not join a political organization because some other good men have done so. Good men may be mistaken, good men may sin. Good men have always been liable to mistake or sin, and for a man to pin his faith to another man and follow him will result in the blind leading the blind until they fall together into the ditch.

"The angels from their thrones on high
Look down on us with wondering eye;
That where we are but passing guests
We build our strong and solid nests;
But where we seek to dwell for aye
We scarce take heed a stone to lay."

—From the German.

THE MORALITY AND RELIGION OF FREEMASONRY.

BY REV. OTTO C. A. BOECLER,

Pastor, St. Luke's Evangelical Lutheran Church, Chicago, Ill.

Masonry is a religious institution, because it has its own creed. Pike, *Inner Sanctuary*, Vol. 1, p. 271, says: "Masonry propagates no creed except its own simple and sublime one taught by nature and reason." Masonry has a creed, and Masonry has its own creed. In accepting this creed, the confession of faith of Masonry, the Mason knowingly or unknowingly repudiates all other religions, because he cannot confess more than one creed at the same time. In this faith the Mason is confirmed by his initiation. Mackey, *Rit.*, p. 103, says: "There is not only to be a change for the future, but also an extinction of the past, for the initiation is, as it were, a death to the world and a resurrection to a new life." A Mason is confirmed in the faith of Masonry by his initiation. Buck, *Mystic Masonry*, p. 248: "Few candidates may be aware that Hiram, whom they have represented and personified, is ideally and precisely the same as Christ. Yet such is undoubtedly the case. This old philosophy shows what Christ as a glyph means, and how the Christ state results from real initiation, or from the evolution of the human into the divine." This is not only blatant nonsense, it is also hideous blasphemy. The Christ state, we are told, results from initiation of the candidate into Masonry. Must this not be repugnant to every true Christian in the highest degree?

From the quotations cited above it appears that Masonry teaches that initiation is the conversion of the candidate. Let us give a little more attention to this point. On the preparation of the candidate before his initiation Mackey in his *Rit.*, p. 42, Art. Preparation, has this to say: "There is much analogy between the preparation of the candidate in Masonry and the preparation for entering the Temple as practiced among the ancient Israelites. The Talmudical treatise entitled 'Beracoth' prescribes the regulations in these words: 'No man shall enter into the Lord's house with his staff (an offensive weapon), nor with his outer garment, nor with his shoes on his feet, nor with

money in his purse.'" Morris, *Dictionary*, Art. Disalceation, says: "In nearly all the systems of Masonry, the act of uncovering one or more of the feet constitutes a part of the rite." Pierson, in his *Traditions*, Subject, Entered Apprentice, p. 39, says: "The material darkness which is produced by [the hoodwink] is an emblem of the darkness of his soul. He is deprived of everything that has a value, and wherewith he could purchase food, to indicate his utter destitution of the mental wealth of primitive truth." Mackey, *Lexicon*, Art. Cable-Tow, says: "The cable-tow is emblematic of the cord or band of affection which should unite the whole fraternity, as in Hosea 11.4: 'I drew them with cords of a man, with bands of love.' But there is another and not figurative use of this implement with which Masons are well acquainted." But why is the candidate thus prepared? Why is he divested of his outer garments, one or both feet made bare, a hoodwink placed over his eyes, etc.? We are told that the hoodwink is an emblem of the darkness of his soul; that he is deprived of all things that have value, to indicate his utter destitution of the mental wealth of primitive truth. What an insult to a Christian if he submits to such degrading ceremonies! No, the Christian's soul is not in darkness, because Christ, the Light of the world, has enlightened him. The Christian is not destitute of primitive truth. He knows the truth of God's holy Word, and that truth has made him free from the errors and superstitions of men. It is an insult to a Christian to make him believe by emblems and ceremonies that he is in need of the light of Masonry. Fie on that Christian who submits to such indignities! Mackey, *Rit.*, p. 22, gives us his explanation of the initiation of the candidate, saying: "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. . . . There is to be not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resur-

rection to a new life." Should not these words cause every Christian to blush and to hang his head in shame if he has submitted to initiation into the Masonic lodge? Mackey calls the world outside of the precincts of Masonry "the outer and profane world." Thus the Christian Church is the outer and profane world of Masonry. The candidate, says Mackey, is seeking the new birth. The Christian is born again by the water and the Spirit, can he suffer to have this new birth put to shame by initiation into Masonry? Can he value that birth by the Spirit of God if he submits to be resurrected into the new life of Masonry through the silly and childish ceremonies to which he must submit? Masonic authorities make much ado about the new birth of the Mason. For that reason we would like to quote a little more from the authorities. Sickels, *Ahiman Rezon*, p. 51, says: "The entered apprentice is the type of unregenerate man, groping in mental and moral darkness, and seeking for light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its rewards." "The rite of induction signifies the end of a profane and vicious life, the *palingenesia* [new birth] of corrupted human nature, the death of vice and all bad passions, and the introduction to a new life of purity and virtue." (*Ah. Rez.*, 54.) Mackey, *Rit.*, Art. Preparation, p. 44: "In the ancient mysteries the aspirant was always kept for a certain period in a condition of darkness. Hence, darkness became the symbol of initiation. Applied to Masonic symbolism, it is intended to remind the candidate of his ignorance which Masonry is to enlighten; of his evil nature which Masonry is to purify; of the world in whose obscurity he has been wandering and from which Masonry is to rescue him." Again we must say: Fie on that Christian who goes through the degrading ceremonies of Masonry, who by his adhesion to Masonry gives consent to that diabolical lie that he has been regenerated in a Masonic lodge! A true Christian must renounce Masonry. It has heaped shame and disgrace upon him.

Masonic authorities admit in plain words that Masonry is a religious institution. Mackey, *Ency.*, p. 594, says: "In inculcating religious doctrines, command-

ing religious observance, and teaching religious truths, who can deny that it is eminently a religious institution." And in his *Lexicon*, p. 369, this same Mackey says: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution." Pierson, *Trad.*, p. 372, says: "The system of Masonry, as in its original inception, still claims to be a system of religion in which all men can unite." These words from Masons of the highest standing should convince any man that Masonry has a religion, and that the claim of such is false as say that Masonry is only a moral and social organization.

Masonic authorities even claim that their institution is the highest type of religion, is the embodiment of all true religion. Pierson, *Trad.*, p. 14, says: Masonry embodies all that is valuable in the institutions of the past, embraces within its circle all that is good and true of the present, and thus becomes a conservator as well as depository of religion, science, and art." Steinbrenner, *Orig. and Hist.*, p. 13, says: "Masonry can and will educate the pious man to that higher religion, that religion in which all men can agree, which indeed embraces the lower religions of creed and sects." Pike, *Morals and Dogma*, p. 324, says: "Masonry teaches and has preserved in its purity the cardinal tenets of the old primitive faiths, which underlie and are the foundation of all religions." Buck, *Mystic Masonry*, p. 113, says: "Masonry is not only a universal science, but a world-wide religion, and owes allegiance to no one creed, and can adopt no sectarian dogma as such, without ceasing thereby to be Masonic." These great teachers of Masonry class Christianity with the lower religions, and point to Masonry as the higher religion. They call Masonry the conservator and depository of religion. What must Christianity then be? They class Christianity with the old primitive faiths, and term its dogmas sectarian dogmas. What brazen arrogance! What an insult hurled into the face of Christianity!

Various Masonic authorities assert that Masonry and Christianity are identical. Thus Inwood, *Masonic Library*, p. 47, says: "Masonry is the excellency of Christianity, and every Mason is, if he is

in reality a Mason, a true Christian; or at least he is in reality truly religious according to his profession, whether Jew or Christian." We need not point out the glaring contradiction in these words. Other Masons declare most emphatically that Masonry is not Christianity. Mackey, *Ency.*, p. 162, says: "Hutchinson and Oliver have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe." And on p. 641 of his *Encyclopedia* Mackey says: "Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds and doctrines, but teaches fundamental religious truths." Many more such words to the effect that Masonry is not Christianity could be added.

Some will assert that some of the degrees higher up, especially the Knights Templar degree, is truly Christian, and a superficial observer may gain the impression that the Knights Templars constitute the Christians of the Masonic lodge because they wear a cross on their helmet, sleeves, and sword. Masons will assert that in some of these degrees higher up the name of Christ is mentioned. Sometimes you will read that Knights Templars have held special Easter services in one of their temples or in some church. My friends, be not deceived. Masonry has its own religion, and Masonic authorities tell us that it is not Christian. The first three degrees, called Blue Lodge Masonry, are the foundation of the whole Masonic system. If recognized authorities of Masonry tell us that it is not Christian, how can it be not Christian in the lower degrees and Christian in the higher degrees? Masonry is always Masonry, the same religion throughout. A man may mention the name of Jesus Christ, a Jewish rabbi may even speak beautiful words about Jesus of Nazareth, and still no man would for that reason call him a Christian. A man may even assert that Jesus bled and died that you

might be saved, and not mean that he bled and died for you, as your Substitute and Mediator to save you. Language is often forced to commit suicide at the hands of some unscrupulous persons. Old words are made to say something quite different from what they were originally intended to mean. Be not deceived if men say some beautiful words about Jesus, if Masons claim that Christ's name is mentioned in some degrees. Christ is to them merely a model and example and nothing more. Be not deceived even if Masons assert that they must declare Christ the Son of God, because there are many that believe that Jesus is divine, but that men also are divine.

The religion of the Masonic lodge cannot be Christian because Masonry teaches that a man is saved by his works, and not by faith in Jesus Christ alone. Jesus Christ and His work are not the foundation for the salvation of man's soul according to Masonic religion, but man is the maker and preserver of his own salvation. Mackey, *Manual*, p. 41, says: "On the night of his initiation commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God." And in his *Ritualist*, p. 37, Mackey says: "The common gavel is the instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we as free and accepted Masons are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all vices and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens." Sickels, *Manual*, p. 97, says: "Freemasonry teaches that a Master Mason has all that the soul requires. We now find man complete in morality and intelligence, with the stay of religion added to insure him of the protection of the deity, to guard him against ever going astray. These three degrees thus form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires." Buck, *Mystic Masonry*, p. 175, says: "To transform means to regenerate, and this comes by trial, by effort,

by self-conquest, by sorrow, by disappointment, failure, and a daily renewal of the conflict. It is thus that man must work out his own salvation." We might add other quotations from Masonic authorities who make the same statements concerning the sense of Masonic religion, but let these suffice. They all say the same: Man "must work out his own salvation." In this respect Masonry plainly distinguishes itself from the true Christian religion, which declares most distinctly that we are not saved by works, but by grace, by faith in Jesus Christ. Paul says: "Therefore we conclude that a man is justified by faith, without the deeds of the Law." "By the deeds of the Law shall no flesh be justified." Masonry coldly stabs this doctrine in the heart, and tells its votaries that they are saved by their works. Be not deceived when Masons use the name of Jesus Christ, for Masonry teaches that all men are saved in the same way according to the Masonic doctrine of salvation by works. Thus, according to Masonic doctrine, not only the Christian goes to the Grand Lodge above, but also the Jew, the Turk, the Unitarian, the Eddyite, yea, every person goes to the Grand Lodge above who was buried according to the Masonic ritual. Be not deceived when Masons say that the Masonic lodge is not *against* Jesus Christ. The question is whether Masonry is *for* Jesus Christ. If it is not for Jesus Christ, it stands condemned by that word of Christ: "He that is not for Me is against Me." Be not deceived by the idle and seductive words and unchristian doctrines of Masons and Masonry.

A person who cannot see that the morality and religion of Masonry is anti-biblical and anti-Christian most evidently cannot claim the right to be admitted to the Lord's Table. He is still ignorant of the fundamental truths of the Christian religion and is unable to examine himself. St. Paul says: "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body." Moreover, a Christian who has become a member of the Masonic lodge is a constant rock of offense. His adherence to this un-Christian institution is a source of temptation for all such as

have not yet become members of Masonry. And of him that gives offense the Savior says that "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." A person who gives offense and has not yet made amends should not be admitted to the Lord's Supper.

God give us strength to stand firm against the un-Christian institution of Masonry! God give those persons who have been seduced into this institution strength and courage to renounce and denounce the devilish doctrines of Masonry!

TRUTH AND DUTY ALWAYS WEDDED.

The word of God includes two notions—one of revelation, and one of commandment. Every word of God includes these two. Truth and duty are always wedded. There is no truth which has not its corresponding duty; and there is no duty which has not its corresponding truth. We are always separating them. We are always trying to learn truths as if there were no duties belonging to them, as if the knowing of them would make no difference in the way we live. That is the reason why our hold on the truth we learn is so weak. And we are always trying to do duties as if there were no truths behind them; as if, that is, they were mere arbitrary things which rested on no principles and had no intelligible reasons. That is the reason why we do our duties so superficially and unreliably. When every truth is rounded into its duty, and every duty is deepened into its truth, then we shall have a clearness and consistency and permanence of moral life which we hardly dream of now.—*Phillips Brooks*.

Normally, the spiritual Christian will be occupied with effective service for his Lord. This is not a rule. We need only to know that we are yielded and ready to do whatever He may choose. To "rest in the Lord" is one of the essential victories in a spiritual life. "Come ye apart and rest awhile." We are just as spiritual when resting, playing, sleeping, or incapacitated, if it is His will for us, as we are when serving.

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.]

CHAPTER VI.

THE FRUITS OF THE MASONIC INSTITUTION AS SEEN IN THE CONSPIRACIES AND OUTRAGES OF OTHER SECRET ORDERS.

While it would be unjust to charge on Freemasons the numerous crimes that have been committed by members of other secret orders, it is just to hold Freemasonry responsible for the fruits of the system that it inaugurated and the "orders" that have been patterned after the original model.

It is to be remembered that Masonry is the oldest, the original trades' union. It is claimed by Masonic authors that it comes to us from the Dyonesian architects of the ancients, and assumed its present form at the building of Solomon's Temple. It is certain that whatever there was of Masonry in Europe previous to 1717 was a secret guild or trades' union of operative Masons. They were called *Free-masons* because special privileges had been granted them. They were *accepted* Masons because some were received who had no practical knowledge of the art and they became "speculative" when they ceased to be workers in bricks and stones. They still retain the emblems of the craft, and glory in being regarded as builders, and claim the privilege of laying the corner-stones of public edifices.

Trades' unions are not of recent origin and are not necessarily injurious to the public good. It is only their selfishness, their secrecy and their despotic power, which they copied from Masonry, that has made them so. Comparatively few murders have been committed in the interests of Freemasonry, but *very many* by the trades' unions. Of sixty trades' unions in England, by Parliamentary report every one has been charged with crimes of various grades, including arson

and murder, and many of them legally found to have been guilty. The Mollie Maguires which were a miners' union of Pennsylvania, were legally convicted of twelve murders, and many others are believed to have been committed. Officers of the Knights of Labor put dynamite cartridges under the street car wheels in St. Louis, for the purpose of killing the men, women and children on them. Repeated threats have been made to do the same elsewhere. The great riots in Pittsburgh, in 1877, were inaugurated and carried out by trades' unions and resulted in the destruction of millions in property and hundreds of lives. We would not charge on all the trades' unions the awful wickedness of the Haymarket conspirators on the night of May 4th, 1886, when seven Chicago policemen received their death wounds, but surely it was the work of a secret organization that met under the auspices of the Central Labor Union, and which was laboring ostensibly in the general interest of labor. Gottfried Waller, on trial of the conspirators, swore that he was at the meeting on the night previous to the throwing of the bomb, that circulars in German and English were distributed demanding revenge on the policemen who had interfered at the riot at the McCormick works; that it was resolved to hold the Haymarket meeting, and that they should come armed. They were to observe if a riot should occur they should first storm the police stations and shoot down any one that should come out. They were to cut the telegraph wires, and when one police station was stormed they were to do the same to the second. The station first to be attacked was the one on North avenue, and after that, just as it happened. It was suggested it would be the easiest way to throw a bomb into the sta-

tion. He says, "We went to cheer up the workmen so that they should be ready if anything should happen. We were first to attack the policemen, then the militia and whoever should come against us. We should strike them down as best we could, with bombs, or whatever might be at our disposition."

The word "Ruhe" (rest) was to be the signal for the uprising. When asked if he ever had a bomb, he answered "I had one. Fischer gave it to me. Fischer had a basketful." The results are well-known. The police, who were not expected at the meeting, appeared and commanded the company to disperse. Almost instantly the bomb was thrown, and about one hundred shots were fired. This was before any force had been used by the police. The result was the wounding of a large number, and none can tell how many besides the seven policemen who have since died from their wounds.

The spirit of the secret society unions, which in the name of labor have sought to overthrow all right and all government, is seen in the following, from *The Anzeiger* of New Haven, Conn., February, 1885, a leading socialistic organ: "Workingmen! Throw aside your tools. Take to guns. Destroy your oppressors. Tear down the barriers that close the way to happiness, to true manhood and to freedom. Secure for yourselves such conditions as shall enable everyone who is willing to work, to enjoy to the utmost the fruits of his labor. And you tramps, who, hungry, cold and homeless, wander through the country, a moving picture of our splendid civilization, while a lazy paltry crowd in their well warmed palaces, treat themselves to the products of your labor. You may yet hope to have a recovering, and take what belongs to you. You too, will yet be able to enjoy life if you will resolve to use the power which nature has given you, and which makes it possible to produce riches. Band together then, and arm yourselves! To the fight then, workingmen! Up, proletariat!"

"Among the friends of freedom, socialists and other revolutionists, the fixed idea is still met with that the good must in the nature of things certainly prevail, sooner or later. This, too, is a remnant of religious superstition. For the idea

can be only maintained on the assumption of certain conformity of a purpose in the course of history, and this in turn presupposes the existence of a higher conscious being. That this idea must enfeeble and narcotize energy, is evident. It is the most dangerous opiate there is for revolutionists. Religion, authority, and the State are all of a piece. To the devil with the theory—the savior of the present world must be one who will free us from the savior of the old world. His common name is 'Reason,' and his proper name is 'Atheism or Disbelief.' Such are the doctrines that find root under the shadows of Yale College, among the churches of New England."

Freemasonry claims to be non-political. It is wisely so, since it enters into and controls the action of most political parties, so that in a large degree it subordinates them to its interests. Though the Masonic fraternity has never included one-tenth of the voters of this nation, it has habitually held about five-sixths of the offices of profit and trust, as well those which were by appointment as by election. Some secret societies have been distinctly political, and have for the time being effected great and sudden political changes. The Know Nothings grew up after the temporary decline of Masonry and prepared the way for its restoration to power. During the decade of 1850 to 1860, this organization was used to put back the cause of political reform, and was prolific in riots, arsons and murders. The Ku Klux Klans, who are known to have held their meetings and kept their regalia in the Masonic lodge rooms of the South, are believed to have murdered thousands of unoffending people, yet there are not wanting today among the leading religious teachers of 'the South, those who apologize for them. The "Red Men," a secret order in Pennsylvania and West Virginia, have committed a large number of robberies, arsons and murders, some of which have been punished and many escaped. Irish Fenians, Invincibles and other secret orders have been persistently plotting war not only against the British government, but against humanity itself. The murder of Cavendish and Burke and the attempts to blow up the Parliament House and London Bridge, are fresh in all our memories. Nihilism mur-

dered the man who struck the shackles from twenty millions of serfs, and today fills the Russian Empire with alarm. Orangeism, which is closely allied to Freemasonry both in character and membership, has been the instigating source of the recent riots at Belfast, Ireland, in which many persons were slain, much property destroyed and the forces of the government for a time successfully resisted. Nor has the malign power of secret organizations escaped the attention of great statesmen. Besides those already mentioned, our great Washington used his influence as President of the United States to suppress the secret political societies that were springing up at that time, and in his farewell address he faithfully warns the people against all organizations that have for their object to overawe or obstruct the due administration of the laws. Bismarck, Beaconsfield and Gladstone have regarded them as the problem of the age, and have exerted their great powers for their suppression and control.

The problem remains unsolved and is committed to us. It is simply this: Shall we have a government of laws which shall respect and protect the rights of all people, or, shall we submit to the dictation and control of secret irresponsible despotisms?

THE KU KLUX KLAN.

BY WM. LEON BROWN.

In the December issue of the *Moody Monthly*, in defense of the Ku Klux Klan, Bob Shuler informs us that after having given the subject "a most comprehensive investigation," he has "come to the slow and deliberate conclusion that there is not now in America a more helpful secret society." He then presents several reasons for this conclusion; but in all that he says he makes no reference to any passage of Scripture in defense of this, or any other secret society. This does not surprise us, as we know of no such passage.

But, may we present a few passages in proof of the evil of all such organizations? From these, it seems to us, that one cannot walk close with God and remain in any of them.

Lev. 5:4-5: "If a soul swear, pronouncing with his lips to do evil, or to do

good, whatsoever it be that a man shall pronounce with an oath; and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." The meaning of this passage evidently is, that whether the thing proves to be good or evil, to which one, before knowing what it was, had promised with an oath to conceal—in either case—BE THE THING GOOD OR EVIL, that person has sinned. It is also evident that the time when the sin was committed was when the person took such an oath. Therefore, even if there were no evil in the secrets or workings of any lodge, yet one could not unite with it without sinning against God.

2d Cor. 6:14: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Are not true Christians in the minority in all lodges? And are they not disobeying this commandment of God in uniting with them?

Eph. 5:11-12: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." If this would not take in the secret societies with their worldliness, dances, etc., to what can be the reference?

John 18:20: "In secret have I said nothing." These are Christ's own words. What would be thought of the Church, had it been established as a secret order and baptism and the Lord's supper administered behind closed doors, protected by guards? To have been thus organized would surely have carried with it the condemnation of the church, and, is not the same true of any organization feigning to operate for the public good?

ONLY ONE SOUL.

"A man has two eyes; if he lose one, he can use the other. He has two hands; if he lose one, he can use the other. He has two feet; if he lose one, he can use the other. He has but one soul. If that is lost, what then?"

GOVERNOR OF OKLAHOMA REMOVED FROM OFFICE.

John C. Walton, fifth governor of Oklahoma, was removed from office by unanimous vote of the State Senate Court of Impeachment, after his trial on charges of corruption in office, neglect of duty, moral turpitude and general incompetence. A formal verdict was returned after the executive had been found guilty of 11 of the 16 charges presented. The vote was 41 to 0. Six of the original charges constituting the impeachment bill were dismissed by order of the court. The court, by a standing vote, denied a motion for a new trial, which Gov. Walton's council filed immediately after the verdict was announced. Forty-one Senators, lacking only one of the total membership of the body, voted for conviction. Senator John Barker was the absentee.

By the removal of Gov. Walton, Lieut. Gov. M. E. Trapp became governor. He had been lieutenant governor during two four-year administrations and has been acting governor since Oct. 23, when the Senate suspended Gov. Walton, after filing the impeachment charges. The trial ended with no evidence having been presented for the defense, the court previously having voted to proceed with the hearing, when Gov. Walton unexpectedly withdrew, with his counsel, after announcing that he no longer could stand "the humiliation of an unfair trial."

The impeachment of Gov. John C. Walton was not only a matter of intense interest to the citizens of Oklahoma, but focused national interest to a rather unusual degree. His friends claim that he was in large measure the victim of the Ku Klux Klan. Those who impeached him and removed him say that he was not the victim of the Ku Klux Klan, but a victim of his own dishonest and lawless practices. We cannot but believe that the men who convicted him were sincere in their verdict and such a practically unanimous verdict would indicate that the evidence offered against him must have been of a very circumstantial and convincing character. We cannot conceive of an innocent man deserting a court trial where his character was the target of false accusers. We cannot conceive of a man failing to bring to the front all the facts at his disposal to prove his inno-

cence when strong in the knowledge of the righteousness of his heart and the integrity of his conduct. We are opposed to the Ku Klux Klan. We are opposed to it because it bears a name that in the days following the Civil War left a black smear upon the pages of American history. We are opposed to it because it masks its face and covers its paths in darkness. We are opposed to it because of its lawlessness. We are opposed to it because it stirs up racial and religious animosities and hatreds. We are opposed to it because it turns from Jesus' way of conquering evil. And Jesus' way was a life shining with God, a heart beautiful with compassion, a soul filled with the strength and glory of the love of God. However, we do believe that the Ku Klux Klan has been charged with many offenses of which it has never been guilty and, in the light of the evidence thus far before our eyes, we do not believe that it is responsible for the wreckage of Gov. John Walton's career. The evidence would indicate that the wrecking of his life is a responsibility to be laid at his own door.—*The United Presbyterian.*

BELIEF IN RESURRECTION.

It is said that Bishop Gilbert Haven, when dying, held up his arm on which the signs of decay were already visible, and cried, "I believe in the resurrection of the body."

Regularity, punctuality and good deportment, three cardinal requisites of success, are the requirements for a place on the Roll of Honor. Who need fail to earn it?

"You told me these were fast colors. They went a week."

"Well, you couldn't ask anything faster than that."

Carve thyself for use. A stone that may fit into the wall is not left in the way.

"Today shalt thou be with Me in Paradise." A great French preacher once said: "'Today'—what promptitude! 'With Me'—what company! 'In Paradise'—what bliss!"—*Selected.*

GHASTLY DIVORCE RECORD.

During 1922 there were approximately one million marriages in the United States.

And there were 125,000 divorces! This means that for every eight marriages solemnized, one couple was separated by judicial proceeding. One in eight! That is a ghastly record. And even these horrifying figures do not tell all the truth—for it is a sad fact that probably quite as many people are living in separation without a judicial decree of divorce; so that the number of homes broken up would probably be equal to one-quarter of the total of marriages for the year.

The courts must have worked overtime in some of the states, for there was a divorce granted by judicial decree for every four minutes of the day and night throughout the whole year of 1922.

Expensive as all this wretched business is, the great burden is not upon the taxpayer nor the court. It is upon the hundreds of thousands of children whose innocent lives are saddened, and whose careers are injured by the separation of parents.

Unless this saturnalia can be stopped at an early time, the foundations of the republic will be blasted.

Logically the first remedial step is to secure uniform marriage and divorce laws. To this end The National Reform Association is conducting a campaign at Washington and throughout the nation. The evil cannot be abated so long as the loose divorce laws of several states bid welcome to itinerants who dare not bring their cases in the courts of their own home towns, but who wander around until they find a divorce court which is running a mill for the maceration of the decencies and safeties of life.

We might as well get busy. Even France is taking cognizance of the predilection of American people for divorce; and today an American citizen seeking to acquire residence in France has to make affidavit that he or she is not there for the purpose of procuring a divorce under French law.

Our divorce wickedness is bringing upon us the contempt of the world.—*Christian Statesman.*

T. A. McNeal, a great writer on current events, published in *Capper's Weekly*, writes as follows:

There has been an interesting development in labor union circles within the past few weeks. It is charged by conservative labor leaders that there is a widespread and deep-laid conspiracy in this country to Bolshevize the Federation of Labor and all union labor organizations, and finally to overthrow the Government of the United States. It is charged that the headquarters of this conspiracy is in Moscow. It is an interesting story. How much truth there may be in it I am not prepared to say, but here are some of the statements set out in a series of articles prepared by the United Mine Workers of America. The author of these articles says: "Imported revolution is knocking at the door of the United Mine Workers of America and of the American people. The seizure of this union is being attempted as the first step in the realization of a thoroughly organized program of the agencies and forces behind the Communist International at Moscow for the conquest of the American continent. The overthrow and destruction of this Government, with the establishment of an absolute and arbitrary dictatorship and the elimination of all forms of popular voice in government affairs, is being attempted on a more gigantic scale, with more resolute purpose and with a more crafty design, than at any time in the history of this Nation."

The major points in this revolutionary program as set forth in this series of articles are as follows: (It will be observed that the plan includes Canada as well as the United States.)

1. Overthrow and destruction of the Federal, State and provincial governments, with the elimination of existing constitutional forms and foundations.

2. Establishment of a soviet dictatorship, absolute in its exercise of power, owing allegiance to and conceding the authority only of the Communist, or Third International, at Moscow, as a "government" substitute.

3. Destruction of all social, economic and political institutions as they exist at this time.

4. Seizure of all labor unions through a process of "boring from within" them

and utilizing them as a strategic instrument in fulfillment of their revolutionary designs upon organized and constitutional government.

5. Invasion of the United Mine Workers of America with the ouster of its present officials and leaders and the substitution of a leadership of Communists, that it may be used as an instrumentality for seizing the other labor unions of America and for eventually taking possession of the country.

6. A well-organized movement is being promoted within the four railroad brotherhoods and sixteen railroad trade unions to amalgamate all railroad workers into "one departmentalized industrial union," controlled by a single leader of Communist principle and affiliation and owing allegiance to the Communist organization.

7. Seizure of the American Federation of Labor, with the ouster of its officials, and through such seizure gaining control of all its affiliated units and trade unions.

8. Conversion of all craft trade unions into single units within an industry known as "industrial unions," with co-ordination under a super-soviet union owing allegiance to, and accepting the mandates of, the Communist International and its subsidiary, the Red Trade Union International at Moscow.

9. Through conquest and subjugation of the labor unions and conversions and mobilization of farmers and other related groups, the overthrow of existing institutions and the creation of a condition similar to that which now prevails in Russia.

One Mr. James Jenkins, in 1919, an inmate of a Masonic Home in Missouri, married, in violation of the rules of that institution, another inmate of the same institution "to the scandal and disgrace of Freemasonry." In due time they were expelled from the home. (Proceedings Grand Lodge Iowa, 1920, page 124.)

And does the story end here?

"Shortly after the expulsion his wife inherited \$300,000." Alas, this good fortune came too late for mercenary Masonry to get hold of, for it had already "cooked its goose."

GLEANINGS FROM MASONRY.

By B. M. Holt, Ex-Secretary, Pierson Lodge No. 169, A. F. & A. M., Barnesville, Minnesota.

During the 1919 term of office of W. W. Wannamaker, Grand Master of the Grand Lodge of South Carolina, a most peculiar thing happened: Campbell Lodge No. 44, of Laurens (Clinton), "had a candidate come up for the Entered Apprentice degree, and, in the anteroom he refused to be prepared, and, of course, left without taking the degree." (Proceedings Grand Lodge South Carolina, 1919, page 60.)

What made him refuse? It might have been that he had dirty underwear on, or had forgotten to take a bath. Nine chances out of ten, however, this man had too much common sense to submit his manhood to the indignity of being stripped to the skin. Very possibly he had been told that the exposure which had been purchased from the National Christian Association was a fraud, but when they proposed to strip him he saw that he had been lied to—the exposure was true.

In Maryland the Masonic candidate is not required to kiss the Holy Bible in taking the oath, but is only asked to raise his hand.

"In either case," says Henry Branch, Grand Correspondent for that State, "it is not simply an affirmation or confession, but it is the circumstances that validate the obligation—in our own State it is the uplifted hand, raised if you please to high heaven, rather than the kissing of the Book; in either case it is asking the attention of the Divine Presence, and an appeal to the Unseen, and if you please the Unknown God, whom we may ignorantly worship." (Proceedings Grand Lodge Alabama, 1920, page 83.)

We do not doubt that Mr. Branch is correct as to the validity of the one act as well as the other. In Japan it is customary for a mother to smell of her baby, whereas we kiss ours; no one can insist that our custom is to be commended more than theirs. But the real question at issue is: Where did Masonry obtain a legal and moral, and civil and ecclesiastical right to administer an oath? The Ma-

sonic oath demands unlimited obedience to laws unknown to our magistrates and ministry, and involves not only "the Unknown God" that Mr. Branch mentions, but also other unknown powers and unheard of authorities. The oaths are procured and administered through misrepresentation and fraud since the lodge is in no way what it claims to be; and all Masons commit a great wrong in permitting themselves to be bound, body and soul, by these dreadful oaths.

Collier's Weekly of September 22, 1923, has a telling article on "He was Lodge-Poor," by Kin Hubbard. The following are a few specimen sentences:

"Art Smiley has only got one more lodge t' join an' then he'll be all set, no matter what calamity overtakes him. His uncle wuz lodge poor, an' often had t' borrow shoes t' pe-rade in.

"He worked jest enough t' keep his dues paid, an' owed ever' store in town. We remember of his wife sayin' when he died: 'Thank the Lord, I kin get a new dress now.'

"So many people seem t' be afraid t' risk gittin' along on ther own merits. They're afraid t' strike out unattached. Instead o' havin' confidence in ther ability t' hold this job or that, they join some lodge an' invest in a big showy emblematic watch charm or button, an' then look fer a 'position.'

"We guess wives feel safer if they know ther husbands are hooked up with benefit lodges. Then, too, if a lodge joiner does git sick, his wife don't have t' bother with him, an' she can't lose if he dies.

"Too many fellers look t' lodgès t' git 'em by. If they git sick, they're looked after; if they git arrested, they're defended; if they run fer office, they're elected; if they work, they git more'n they earn; if they git lonesome, they kin join a country club, an' if they shuffle off, they're laid away with all the pomp of a potentate."

A contribution by W. M. Stoddard as given in the November issue of the *CYNOSURE* should be credited to W. B. Stoddard.

Live one day at a time, and live it well.

KNIGHTS OF KHORASSAN.

What the "Nobles of the Mystic Shrine" is to Masonry and the "Imperial Order of Muscovites" to Odd-Fellowship, the "Knights of Khorassan" is to the Order of the "Knights of Pythias." This latter order had a week of "enjoying life" in Portland, Oregon, during the month of August. The members are called Dokkies.

Quoting from the *Sunday Oregonian* of Portland, of August 12th:

"The dramatic order," explained Imperial Prince Meese, "found its birth in Milwaukee, Wis., in 1895.

"After a quarter of a centry of service the Knights of Pythias found it necessary to extend its scope of fraternal love, from which sprang the dramatic order. The authors of the ritual soon gave it an oriental setting and coupled with it the Knights of Khorassan—meaning the land of sunshine. Gradually the order developed its ceremonials into such a glittering array of splendor that the Arabic symbols were incorporated and the Bengal tiger used as the emblem to guard their shrine. Bands, patrols and drum corps followed along with the votaries who made up the imperial palace sessions, held biennially, until the calendar shows 162 temples throughout the United States and Canada, with a membership reaching nearly 100,000 in the dramatic order.

Order Dispels Gloom.

"The aim and objects of the order are set forth thus: To bring sunshine to the hearts in gloom; to aid in dispelling the clouds that at times do gather; to lay aside the cares of a busy-day world and enjoy the fraternal companionship in a mirth-provoking and elevating way, freed from the restraining influences of greed and selfishness; to say and do kind deeds in a cheerful way; to brighten and perfume the pathway in life; to nourish and cultivate the seeds of human kindness until they shall blossom and bloom like unto the love that bound their prototypes, Damon and Pythias; to pledge anew with the enthusiasm of renewed youth, brought about by an association not too solemn and sublime, their best effort to strengthen other lodges, improve their ritualistic work, broaden the spirit of fraternalism and upbuild the cause of Pythianism."

What better thing can come to us than to be able to give to others the best that lies within ourselves, that by our living we may show them the way in which to live, and by so doing build up that only which is truest and best in their natures, and so, unconsciously, proving the truth of that old adage, that "Teaching by example is better than by precept."

News from Workers

NEW YEAR RESOLUTIONS.

"There are those who hold New Year resolutions in light esteem. Is this well? Are not the resolutions which are formed at this season an indication that our hearts are reaching out for something higher, that we are anxious to do better than we have done? If so, the resolves made at the opening of a new year are worthy of respect.

Anyone who can pass a mile-stone on life's road thoughtlessly misses an opportunity of improvement. We are sorry for the person who enters upon a new year of life without an earnest desire to make it the best year he has ever known, without a prayer that he may profit by his past mistakes and live on a higher plane than ever before.

But making good resolutions is not enough. Stick to them. After all, it is not the making but the breaking of resolves over which the thoughtless smile. And perhaps the reason why so many resolutions framed on the first day of the year are forgotten and forsaken before the month of January is over, is that so many of us make our promise in our own strength, forgetting to turn for aid to the One whose power is infinite and whose love endures forever."

BE BRAVE.

"Be brave!

The day will dawn, however dark the night;

The right will win, however fierce the fight;

The end is sure, however far from sight.

"Be brave!

Not ours to shirk or shrink, to doubt or dread;

Not ours to turn from hardships seen ahead;

Not ours to falter wheresoe'er we're led.

"Be brave!

The road will brighter grow throughout its length;

The load will lighter grow through added strength;

The goad will turn to helpful staff at length.

"Be brave!

With crown of thorns truth still adorns her own;

On scaffold, cross and gibbet rears her throne;

Her altar stands where each must stand alone.

"Be brave!

The coward lives and dies an abject slave;

The fearful is a tyrant, fool and knave; Omnipotence is only with the brave."

A WORD TO MANY FRIENDS.

PRESIDENT CHARLES A. BLANCHARD.

I suppose that you all know that in these days it is simply impossible for a busy man to read the periodicals that come to his desk. This is true with me and I am compelled every week to throw aside valuable matter which I know I should heartily enjoy, because I have no time to consider it. This is a real trial to me, yet I do not know how to avoid it, things being just as they are. Among the many things which I am compelled to neglect at times is the publication of our "National Christian Association."

I came home last evening after a busy time in Chicago, and before I went to the city every moment was occupied in office and other school work. As I sat by my grate in the evening, I took up the Christian CYNOSURE. I read it pretty well and enjoyed it all. I was especially interested in the article on the Loyal Order of the Moose, and I thank God for that lovely young soldier whose face and words were furnished to us in the paper. How full of faith and courage we ought to be that witnesses are so continually raised up even in these times of cowardice, doubt and unbelief.

I enjoyed the rest of the paper. I mean I enjoyed the other articles which I was able to read, especially a part of Brother Hinman's writing. I recently saw his daughter, Susie, an earnest Christian woman, daughter of an earnest Christian father. Brother Hinman was one of the most faithful, Godly persons I ever knew. He was a man of very sound judgment, clear understanding and scholarly habits. I never heard him say anything or read anything which he had written that was not helpful. This article on the Out-

rages Committed by Secret Societies against those who are not connected with them is very instructive and ought to be both an inspiration and a warning to all.

I have not prayed so earnestly about the lodges during recent times as I did further back. This has not been because I doubted the necessity for it, or because I was indifferent, but because as years go by duties multiply and it is not easy to pray for all things as we ought.

I never gave myself to prayer respecting the deadly work which secret societies are doing without soon finding that God was interested and that He was showing His hand in regard to these frightful enemies of God and man.

In these days the insolence of the organizations manifested on the subject of the Ku Klux Klan would be unbelievable if it were not before our very eyes. The fact that the Ku Klux Klan is a secret order proves that it is the enemy of God and man. "He that doeth the truth cometh to the light." Thus he does not hide himself or his work. This is just as true of organizations as it is of individuals. But even ministers are frightfully ignorant of the Word of God. Men have said to me when I quoted the very words of the Lord Jesus Christ that they amounted to nothing, that some secret societies are very good, very helpful and that we ought not to antagonize them. Whereas the teaching of the Scripture is plain that Christian men and women have no right to have any fellowship with organizations of that character.

The Ku Klux Klan, like all other secret societies of which I have any knowledge, is made up of believers and unbelievers; profane and godless men are in it and many persons who are not openly so, persons who profess to be Christians. How can any Christian man or woman have fellowship in an organization which is made up of believers and unbelievers? The answer is that he cannot have such fellowship without disobeying the plain commands of God's word. It is as great a sin for a person who is enlightened to belong to any of these religious organizations composed of believers and unbelievers as it would be to lie or steal, commit adultery or murder. As we see the fearful effects of lawlessness of this time

on young and old, Christian people ought to examine themselves and find out whether they were themselves obeying the commands of God's words or not.

The first murder ever committed in this world was committed because of the existence of a false altar. Cain brought of the fruits of the earth—Abel brought a lion. Abel's offering confessed his ill desert and was a plea for pardon. It pointed forward to the cross of Jesus Christ. Cain's altar was from the fruits of the ground which God had cursed. It did not teach salvation by faith in a sacrifice, but salvation by works which God has declared to be impossible. These two altars—the altar of Abel and the altar of Cain—are still in the world, and secret societies are practically all of them worshippers at the altar of Cain. When you talk with the members they tell you that if they can live up to the teaching of their order they would be all right. The worst part of the whole matter is that they believe this to be true.

Of course, no one who believes that a man can be saved by *doing anything* rejects the Gospel of Jesus Christ, for the Gospel teaches salvation by faith—it denies the possibility of salvation by works.

The blasphemers and murderers who carry on the Ku Klux Klan and other organizations of like sort talk about their faith in Christ, and along with this they tell how they are 100 per cent Americans, how THEY are going to regulate societies and improve conditions. All these things teach one thing. Only one. That is, that the Ku Klux Klan is an evil, anti-Christ organization. Anyone who believes in salvation by works is not a Christian. Any organization which teaches salvation by works is not a Christian organization. No one who considers himself a Christian ought to have any fellowship with such an organization.

The sweetest lives are those to duty wed,

Whose deeds, both great and small,
Are close-knit strands of unbroken thread
Where love ennobles all.

The world may sound no trumpets, ring
no bells—

The Book of Life the shining record tells.

Rev. Christopher Burnett, pastor of the Marantha Baptist Church, Detroit, Mich., set himself the great task of preaching a series of sermons on the modern religious drift. Here is a chance for constructive thinking and preaching. Any person attending all of these addresses ought to learn a great deal about the world of today, and about what it means to be a true Christian. We are pleased to present this list because it will prove very suggestive to our readers.

Spiritualism: The Question of Communication With the Dead.

Eddyism: The Question of Health and Happiness.

Zionism: The Question of the Rehabilitation of the Jews.

Mormonism: The Question of Rival Revelation.

Russellism: The Question of the Larger Hope.

Socialism: The Question of Capitalistic Injustice.

Romanism: The Question of the Predicted Antichrist.

Seventh-dayism: The Question of Sunday Observance.

Feminism: The Question of the Emancipation of Women.

Modernism: The Question of the Authority of Human Consciousness.

Atheism: The Question of a Conceited Philosophy.

Non-denominationalism: The Question of Religious Charity.

Mammonism: The Question of Money-Madness.

Indifferentism: The Question of Moral Drift.

The fifth year of the Sunday afternoon four o'clock service for Bible exposition, conducted by Dr. James M. Gray, Dean of The Moody Bible Institute, began Sunday, October 14, with the first of a series of expositions of the First Epistle of Peter.

The attendance of many ministers and laymen of all denominations during the past years has made this service unique in the religious life of Chicago.

"The voice of Rome when uttered with authority, always drowns the cry of the fatherland."—Count von Hoensbroech.

EASTERN SECRETARIES REPORT.

Palm, Pa., Dec. 14, 1923.

By the time this reaches CYNOSURE friends we will be saying "Happy New Year" 1924.

The work in this section moves much as it has in past years. Friends of course are giving support as heretofore.

It is difficult to tell how the situation this year compares with others. Some think recent manifestations of the lodge spirit is undeceiving people who have not previously discovered its true nature. We feel that N. C. A. literature has helped many. Some of course cling to the lodges for policy sake though convinced that they are not right. Some recent meetings have been very helpful. There was a fine turnout at the meeting held in the Mennonite Brethren in Christ Church, Royersford, last Tuesday evening. I found this church in a series of special meetings. The new pastor is large-hearted, and was glad to arrange for my message to his people. The support they gave manifested a fine spirit. These meetings cannot fail to win many for Christ.

There were old and new friends who aided our Philadelphia work. On Sabbath, December 9th, I preached in the Free Methodist Church in the a. m. to an audience not so large, but very sympathetic. In the afternoon I was given a part of the service at the Mennonite Mission and in the evening worshiped in the Brethren Church, Tenth and Dauphin streets. I was privileged to hear Brethren Henry G. Bechtel and Paul Miller who spoke with special power and brought much blessing. They are much interested along N. C. A. lines. An hour was well spent with those who gathered for the prayer service in the East Coventry Church of the Brethren. Our work was well supported at the midweek meeting in the Third Church of the Covenanters, Philadelphia.

While in the Pittsburgh district I spent a Sabbath with friends at Vandergrift, preaching and securing their usual support in CYNOSURE subscriptions. Meetings in the Free Methodist churches at Woodlawn and New Brighton, Pa., gave encouragement. Rev. C. F. Johnston, whom I had known for years as a worker

in our line, is pastor at the former place, Rev. Dudley W. Rose, also an old acquaintance, being at the latter place. The meeting at New Brighton took a reminiscent turn. Mrs. Rose was an Arnold, her father for many years being a worker in our association. She related many very interesting incidents connected with our early work.

A visit to Geneva College, Beaver Falls, Pa., found the new President, Dr. M. M. Pierce, leading forward along successful lines. His work was highly commended by his associates. He invited our representative to participate in a devotional service. My visit happened at the time the students were manifesting enthusiasm in their successes in the football game. It is hoped they have as much enthusiasm in the upbuilding of the Kingdom of Christ.

My second visit to the Connellsville, Pa., Covenant Church was as welcome as the first. The pulpit was granted me for both morning and evening services, the contribution at the latter service being given in aid of our work. This people is favored in their much beloved pastor, Rev. J. M. Johnston.

Notwithstanding the lodge idea of selfishness which is likely on the increase, I find a goodly number of kind friends who entertain and cheer me on my way. I wish I might mention them by name. God bless them all.

The number we are hereafter to miss because of their kindly ministry is constantly increased. The death of Dr. John Knox McClerkin of the United Presbyterian force in Pittsburgh, Pa., came as a great shock to many. He well merited the great esteem in which he was held. He was a devout man, as well as a gifted minister and teacher. His kind regard for the N. C. A. work was frequently shown.

Rev. T. H. Bailey, a local preacher in the Free Methodist Church, was one of our helpers. Naturally his many friends miss his ministry.

Rev. A. G. Miller was a reader of the CYNOSURE for many years and an advocate of its teaching. He was a large-hearted man, a choice spirit of precious memory.

Rev. Samuel F. Sprunger of Berne, Ind., was an unusually helpful man in

the large congregation of General Conference Mennonites, who have centered their efforts at that place. As preacher, editor, and teacher he filled a large place. Those were wise who looked to him in counsel, for he was an eminently practical man. On many occasions he has given help in the furtherance of our work.

Peter Habegger of the same congregation was also helpful in our work. Many times he went with the writer in his canvass among the people.

Mrs. E. D. Taggart of Newberry, Vt., is another of the CYNOSURE family called to her eternal home. As we think of those who have passed, and are passing, we may well exclaim with the one of old, "Help, Lord, for the Godly man ceaseth, the righteous fail among the children of men." We may rejoice in the thought that God is bringing to the front new voices that will witness for his truth in these trying days. Shall we not pray earnestly for the work and workers?

Yours in Service,

W. B. STODDARD.

GREAT MEN ON THE GREATEST BOOK.

JOHN SELDEN, the Oriental Scholar, 1584-1654.

Though I have been very laborious in my literary inquiries, and have possessed myself of a great number of valuable books and manuscripts upon all ancient subjects, yet I can rest the happiness of my soul on none of them except the Holy Scriptures.

SIR MATHEW HALE, Chief Justice of England; born, 1609; died, 1676.

Every morning, read seriously and reverently a portion of the Holy Scriptures, and acquaint yourselves with the history and doctrine thereof. It is a book full of light and wisdom, will make you wise to eternal life, and furnish you with directions and principles to guide and order your life safely and prudently. There is no book like the Bible for excellent learning, wisdom and use.

CLAUDIUS SALMASIUS, 1506-1653.

I have lost an immense portion of time—time, that most precious thing in the world! Had I but one year more, it should be spent in studying David's Psalms and Paul's epistles.

"LIZZIE WOODS' LETTER."

Anoka, Nebr., Nov. 14, 1923.

Dear CYNOSURE:

This leaves me fighting for the right. My first trip since July was Sioux City, Iowa. I went up there and taught a Bible class for ten nights. We had a full house each night.

Sioux City is filled with drunkards and bootleggers. You see women—white, black, and red Indians, and all kinds with their hair bobbed and short knee dresses and low-cut waists. I said to them, "Who said I was teaching a strange doctrine that is teaching women to dress in modest apparel. I Tim. 2:9-10. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array: But (which becometh women professing godliness) with good works."

I said to the women who were members of the church, "You have bobbed hair and aeroplane skirts and submarine waists—skirts up to your knees and waists down so low a man has nothing to do but to look over. Bobbed hair, I said, open your Bibles to I Cor. 11:14-16.

"Doth not even nature itself teach you that, if a man have long hair, it is a shame unto him?"

But if a woman have long hair, it is a glory to her; for her hair is given her for a covering.

But if any man seem to be contentious, we have no such custom, neither the churches of God."

I said, dear sister, you have gone off into all kinds of sin. It is such a pity for women to cut their hair and shave their necks like a man. Some of the women let the hems out of their dresses. The next day one came over to see me and pulled the hem out of her dress after I had taught her a lesson and prayed with her. She cried and said that she would give up her hooch drinking and wear her dresses longer and let her hair grow out and live really a Christian. She said, "I am a backslider and I want to come back to Jesus. I was once a good Christian, but I followed my husband into the lodges, and like it says in Psalms 1:1, I got mixed up with the ungodly and went to drinking with them. I got in such a condition that I lost my love for the church." She further said, "This is a

bad city, no gospel preached. I mean a gospel that will save like you are preaching." She asked me to pray for her and said that she wanted to come back and was anxious to know if He would take her. I replied, "If you will repent of your sins, that is, forsake them, Jesus will heal your backsliding." Hosea 14:4. "I will heal their backsliding, I will love them freely, for mine anger is turned away from him." She said she was willing to give up the lodges. I said, "Thank God for that, for whoever will not give up this great idolatrous worship will certainly land in hell." She said, "You talked about the Mason and K. K. last night; you are about right. When men get into a thing that wants to put the governor down like they are trying to do in the State of Oklahoma, I know they are overstepping the mark." She said, "The secret orders are all rotten." I was glad to see this poor young woman break down in tears and give her heart to Jesus that very day. She testified to it that night before the whole congregation. Many came to the altar that night for prayer. A white brother told me after the service closed that night that Sioux City was the worst town he ever saw. I asked him if it was worse than Anoka and he replied that it was much better in Anoka; there you see the people on Sunday going to church, but here they go to the movies and to the bootlegger and drink booze all day. He asked me if I did not see men and women drunk on the street right in front of this house. I replied, "My God, man, hell is within a half mile of Anoka; if this is worse, it is a hell on earth." I remarked that perhaps we were in the worst part of town, but he replied that all of it was the worst part. He informed me that the people here have everything in the church—dance hall, swimming pool, athletic club, pool hall, and everything that pleases sinners. One preacher said, "God was a one-cell animal and all men were apes at one time." I replied, "When you get men to believe that they will lose all fear of God and this will be a heathen land right here among educated men. Education with sanctification is a failure and men will see it before long. The leaders of the K. K. K., Masons and other lodges are in the church, but they are joined to

their idols like Israel of old." Hosea 4:16-19:

"For Israel slideth back as a backsliding heifer; now the Lord will feed them as a lamb in a large place.

Ephraim is joined to idols; let him alone.

Their drink is sour; they have committed whoredom continually; her rules with shame do love. Give ye.

The wind hath wound her up in her wings, and they shall be ashamed because of their sacrifices."

He asked me what the sacrifices meant, to which I replied, "Well, all these murders that are being committed in this country."

Last night I was in Sioux City and the Free Methodist preacher was out to hear me. He told me when the meeting was over that he was the only preacher in town that stood out against these lodges. He further stated that if we had more women and men who would stand for Jesus this would be a better country. It was his opinion that the secret orders would plunge the United States into a bloody war. He advised me to preach the truth because it would be impossible for me to break up these secret societies, but there are some honest hearts who will come out and some honest hearts who will never go in when they learn the truth about them. That is what makes the Devil mad at me, because I tell the secret and give out the tracts. One man told me that the K. K. was just after the foreigner. I replied, "Well, they are after all of us, for all came from over sea. We black folks from Africa and the white from England, Spain, France, Portugal, Russia, Germany and Ireland, all came here and ran the true American out of his country and we took possession. Now then, if the foreigners have no right in this country, we white folks and negroes better get back to our homes and give the Indian his country." But the man laughed and said, "I had not thought about that, we are in the Red Man's country." I said, "Yes, let the white man send all we negroes back where they got us from and let him take a march back to his home, and the K. K. will find out that will take him in, too." Let us pray that God will raise up some true minister that will live holy and preach it to the people, "for without Holiness no man shall see the Lord." Heb. 12:14.

LIZZIE ROBINSON.

REPORT OF WESTERN FINANCIAL AND FIELD SECRETARY.

Falls City, Nebr., Dec. 18, 1923.

My work among the friends of the Christian Reformed and Reformed Churches of Roseland, Lansing and South Holland, Illinois, was a delightful experience.

The throngs of reverent worshippers in all their church services give good testimony to the wisdom of those churches in demanding of their members a positive choice between the lodge and the church. Their cordial welcome to your Secretary and their generous gifts in support of the work greatly cheered me on my way.

My visit to the Oak Park, Illinois, Fourth Congregational Church and Sunday school (while my messages were positively evangelistic) gave some remarkable opportunities for anti-secrecy work both in private conversations with Masons present, and in the free distribution in the Sunday school of the pamphlet, "Lodge Religion."

A former Oak Park Mason told me that his lodge uniform cost him \$300 and his Masonic dues and his wife's Eastern star dues and expenses ran to about \$250 a year. When converted they withdrew from the lodges and turned this money into foreign mission work. I confidently expect their prayers and financial help will be given to the National Christian Association's work. The evening I visited them a fine class of young ladies had gathered in their parlor for Bible study. In real joy and victory they evidently feel that the new Christian life far exceeds the old lodge life.

And now I am in Nebraska. At Rulo I spent about ten days, preaching in the M. E. and Holiness Churches, and helping them organize and conduct a Union Revival Campaign, which is still continuing with much encouragement. We scattered Gospel leaflets and anti-secrecy literature freely and I had some most interesting talks with Christian and non-Christian Masons.

But the most interesting work at Rulo was the personal work for Christ among men in their homes. One old man of 86 years prayed for forgiveness and pledged his life to Christ. He seems to have never been a church member.

Another man 74 years old, a former

Baptist, but who, with his wife, claimed to have lost faith in the resurrection of Jesus (in the integrity of Scripture), again began to pray and took from me a Testament to read, as he said he no longer had a Bible in the house. He seemed full of "Modernism." A few days after he went with me to get a drunkard friend of his—another old man whom we took with us to the prayer meeting in the little church.

At Falls City I gave the anti-secrecy lecture last Sunday night in the Lutheran Church. I have also been calling on an 89-year-old infidel here, whose son is a most earnest Christian, and wonderfully kind and helpful to me in the work.

Today I gave out Gospel cards and anti-Masonic literature to all the men in the streets and the stores in the main business section of Falls City.

I am counting especially on the prayers of all the CYNOSURE family that my efforts may be used of God to free not a few from unbelief and sin.

B. M. BROWN.

During his term of office (1920) Grand Master O. L. Conner of the Grand Lodge of Oklahoma decided that "it is not advisable for a lodge to contribute its funds to a union religious campaign or meeting in which all the Protestant churches of the city are engaged, except two." (Proceedings Grand Lodge Oklahoma, 1920, page 63.)

What would the Grand Master have done in case these "two" churches had also participated in such "union" services?

"The Scotch Rite has a building in Paris, at No. 10, Avenue Victor Emmanuel III, which is supported by the Ancient and Accepted Scottish Rite bodies of the Southern Jurisdiction of the United States. The building is of white stone, four stories in height and has ornamental verandas." (Proceedings Grand Lodge District of Columbia, 1919, page 514.)

Thus we behold buildings for the Masonic governing body springing up in every land. These are steps being taken towards the final revelation and appearing of the antichrist.

MORMON OBLIGATIONS.

We give below the Mormon oaths as they are administered in the endowment house in Salt Lake City, Utah, as well attested in testimony in Washington, D. C., by Prof. Walter Wolfe, late of the B. Y. College at Logan and the whole endowment ceremony as sworn to by him at Washington, on Wednesday, February 7, 1906, before the Senate Committee on Privileges and Elections, in its hearing in the Smoot case.

First Oath Taken.

"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, grip 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."

Second Oath Administered.

"We, 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 should be torn open, our hearts and vitals torn out and given to the birds of the air and the beasts of the field.

Third Oath.

"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 may be cut asunder, and all your bowels gush out."

It will be seen that these penalties are fashioned after the three degrees of Blue Lodge Masonry.—*Christian Conservator*.

"I found a rose in the chapel, old, withered, limp and brown. Yet it retained a fragrance as pure and sweet as ever. I could see it had once been a thing of beauty, showing the glory of God in its every perfection—though now so ugly and torn, all smirched and seared with abuse and scorched with heat. But oh, the sweet fragrance!

"Just so we, soiled and smirched by sin, seared by abuse, our characters withered and limp, yet our soul is as pure and sweet in the sight of God as was the fragrance of the rose found on the floor and God's spirit can yet make our lives give off the fragrance of heaven."

THE CHRIST SPIRIT IN FRATERNAL ORDERS.

(There appeared in the Homiletic Review recently an article on "The Christ Spirit in Fraternal Orders," And R. J. Dodds replies with a very timely article. Our readers should read the article written by Mr. Dodds.—Ed.)

The Christ-Spirit of Anti-Christ——
EDITORS HOMILETIC REVIEW :

That article on "The Christ Spirit in Fraternal Orders," which appeared in your magazine for August, was calculated to give Christians, of which there are likely to be some among your readers, a surprise, even a shock.

It seems strange that an apology for orders that form no part of the Christian system should be accorded so much space in a Homiletic Review,—of all places—even in a Homiletic magazine that gives this class of its readers so many surprises that they have almost ceased to surprise. I mean articles that are anti-Christian in their tone. Opie's article was still more anomalous in the department of "Social Christianity." And the caption of the introductory paragraph, "Masonic Contribution to Christianity," capped the climax for arrogance, signifying that Christ is in Satan's debt. This is surely calculated to kindle the ire of all the devoted followers of the Lamb. My own spirit was so stirred within me that I did not venture to write after reading it, until I had taken time to count one hundred, to give the warmth of my feelings a little time to subside.

In order to treat the author of the article, the Rev. Thos. F. Opie, of Red Springs, N. C., with the utmost courtesy, I shall begin my animadversions on it, with such commendation as my conscience will permit.

And first, I commend his cleverness as a special pleader, which appears in his finding fault with the Church, to produce a more tolerant frame of mind towards the fraternities. Of course the reader is not expected to stop long enough to weigh his criticism of the Church. For that would destroy its effect. There is a manifest antithesis between Christ's and Mr. Opie's view as to the proper sphere of the Church. And it is reasonable to be believed that when Christ and His critics are weighed in the balance, it will be someone else, than the Lord Jesus Christ, who will be found wanting.

Another evidence of cleverness in Mr. Opie as a special pleader is his attempt to deflect the reader's mind from the fact that the associations, on behalf of which he appears as an advocate, are under the ban of several branches of the Church; while at the same time he seeks to permeate it with prejudice, by the reminder that they are under the ban of Romanism; taking occasion to still further besmirch the Church by referring to this apostate body as "a branch" of the church.

The impression he gives of Romanism, in respect to secret fraternal orders, is quite wrong; as it is only opposed to such of them as are not subservient to the authority of its hierarchy. The very first of the societies to which he refers by way of illustration was originally organized by members of that hierarchy; and was designed to be subservient to that Church; but proved recalcitrant. That is why it fell under the papal condemnation of which he speaks. By returning to its allegiance it may regain the favor of the Pope. It may emerge from under the cloud which rests upon it. Nor are signs wanting that a reconciliation is at present sought. The reader should understand that the opposition of popery to Freemasonry is neither on moral nor religious grounds, but simply because their ambitions at present conflict. It is far from impossible that they will some day unite in an attempt to overthrow Christianity.

Nor shall I refrain from commendation of Mr. Opie's cleverness as a special pleader for Baal, when in seeking to persuade Christians to tolerate the placing of Baal's altar by the altar of Jehovah, he insinuates that because God's people are not perfect that therefore His altar may not be as pure as it ought to be: and proceeds to represent a well-known enemy of Jehovah and His worship as likewise an enemy of the lodge form of Baalism; his worship, whence he intends his Christian readers to deduce the doctrine that those who have a common enemy should be friends. Is it axiomatic? Have the grounds of Rome's opposition to the Church of Christ and the worship of Baal, as represented by Freemasonry, nothing to do with the case? Masonic worship and Romish worship are in fact

both forms of Baal worship. Their present antagonism indicates a temporary division in Satan's kingdom; a division that secures a little temporary respite for Christ's Church and a great hope for the future; as it indicates that Satan's kingdom will eventually fall. Disintegration is its doom. God has written it in letters of lurid flame upon the wall of the palace of the price of darkness.

I would not be understood as approving Mr. Opie's principle, in the things which I have mentioned. I only commend the cleverness with which he seeks to gain his end.

There is still another commendatory point which I must not overlook; and in this there is some measure of approval of Mr. Opie's principle. I refer to his frankness in acknowledging that the blatant, Masonic boastfulness, about Freemasonry originating at the building of the pyramids or Solomon's temple is all a tissue of lies—or is "mythical," as Mr. Opie more euphemistically expresses it. Many simple-minded members of the Masonic Order are deceived by the seriousness of tone and manner in which these lies are rehearsed by Masonic orators.

Were these simple-minded members of the order familiar with the Bible they would know that Hiram Abiff never drew plans for the temple on his famous trestle board; for God gave the full plan to David; who transmitted it in writing to Solomon, his son. They would also understand that, because every stone and timber was prepared by the builders for its place before it was brought onto the ground on which the temple was to be erected. There was no possibility of the three Masonic assassins, who reported to have slain the Grand Master in the sacred precincts, in an attempt to gain possession of his secret, finding any rubbish in the sacred edifice to have hidden the body under.

The authors of these fictions were not operative, but speculative, masons. That is, they worked more with their heads than with their hands. In fact they wrought chiefly with their imaginations. And probably the highest of all their speculative attainments was to persuade themselves that their ludicrous flights of imagination were actually sublime;

whereas in fact Masonic speculations are, for contradictions and absurdities, unsurpassed.

After all the credit I have given Mr. Opie, he should not object if I now call attention to a slight defect in his work. His "some twenty years" among the members of the craft may account for his statement, that, while the Mother Grand Lodge of Freemasons was formed in London in 1717, some Masonic lodges possess records which carry back to the beginning of the sixteenth century. This statement makes these particular lodges to be daughters considerably older than their mother. For richness this surpasses anything I remember to have met with in either Baron Munchausen or Alice in Wonderland. It outrivals the French lady, who thought she was probably not less than seventeen years of age, as she had a daughter who was sixteen.

Mr. Opie says the origin of Freemasonry is obscure, meaning probably that it has considerable trouble connecting up with the ancient systems, a continuation of which it claims to be. For he immediately tells *without difficulty* when and where it originated.

He is evidently a sincere friend of the lodges whose cause he advocates. And I fear his poor mind has become so bewildered by too much masonry that his statements should be taken *cum grano salis*. Or better still, if it be different, it might be well for us to refresh our memories as to what we have learned elsewhere about Masonry.

"Hold there!" cries the Mason, "What can an outsider know of the lodge?" He might as well ask, "What can a landsman know of the sea?" "What can an outsider know of any country in which he does not reside?" Or, "Of any ecclesiastical system with which he has no connection?" Or, "Any system of any sort of which he is not a member?" What can anybody know, or hope to learn of the majority of things of which we all know, or think we can learn something?

I could mention many sources of information about secret societies, just as accessible to the outsider as to the insider. But as they are well-known, I do not choose to take the time. It is well known to all intelligent Masons that there are outsiders who know a great

deal more about the lodge than the vast majority of initiates know. It follows that the Mason, who affirms that the outsider cannot know the character of the lodge, deliberately violates his conscience, if he has one. Though every good thing that an outsider attributes to the lodge is declared by Masons to be in exact accordance with the facts and every discreditable thing is denounced by them as a mistake, or worse; and therefore make it appear certain that what they try to withhold from the public must unquestionably be of a shameful character. Yet, let us hope, no outsider has any disposition to present the lodge in any worse light than their own most honored orators and writers have presented it. For example, who can present Masonry in a more unfavorable light, than Albert Pike has done in "Morals and Dogma." Yet there is no authority that stands higher among American Masons. What "Morals and Dogma" has to say in respect to the worship of the lodge being designed to celebrate the reproductive, or generative, powers in nature, the Christian blushes to read. And what it intimates as to the Masonic use of the word "Jehovah," the incommunicable name of the Supreme Being, when expressed in Hebrew Characters, is so blasphemous to make a devout person stand aghast and wonder at the infinite patience of the Almighty, Who does not flame forth at once in righteous indignation and send all these blasphemers down quick to Sheol.

Every Freemason is said to be sworn to never assist in initiating a woman into the Lodge. Apart from this oath, on account of these things to which I have alluded, no woman could ever be initiated into the lodge without the human race first losing all respect for womanhood and all sense of propriety.

In regard then to matters which I shall now bring to your remembrance, I shall feel that the lodge or its members will have any ground of complaint.

1. I would remind my readers that the character of lodge secrecy, guarded as it is by promises and oaths and horrible penalties, is entirely out of harmony with the example of the Lord Jesus, who said, "I ever spake openly before the world; in secret have I said nothing."

2. Let me remind my readers that the

lodes require these oaths and promises before they reveal the things which they require to be guarded with such inviolable secrecy. This involves a principle so much at variance with common sense, common honesty and common prudence, that any man allowing it to be forced upon him in even legitimate business would be considered a madman, or a fool.

3. These oaths and promises imposed with pretences of solemnity are represented by the lodges as binding upon the conscience, although they are extrajudicial and without any moral binding force whatever when the juror feels it his duty to violate them.

4. Some of the lodges recognizing that their oaths can have no binding force on an enlightened conscience, attempt to compel their observance by the illapse of fear into the minds of the candidates; which is produced by terrible penalties, usually some horrible form of death, which they are required to invoke upon themselves.

5. There are many instances on record of the actual infliction of the death penalty, by lodges, on persons supposed to have been guilty of some violation of Masonic obligation—never, however, for any crime. Some of the best known cases are, that of Pritchard, whose body was found Masonically mutilated in the streets of London, for the publication of a book; that of Miller in Belfast, for having admitted to someone that the things affirmed by Pritchard in his book were true; and that of William Morgan of Batavia, New York, for having published what purports to be a revelation of the secrets of Freemasonry. This last created wide-spread attention owing to the determined endeavors of Freemasons to hinder the civil authorities in their efforts to discover and punish the perpetrators of the crime; and the consequent secession of many thousands of Freemasons, from the lodge. Full particulars of these Masonic murders can be obtained from the National Christian Association of Chicago.

6. These orders claim descent from ancient systems, denounced for their immorality in both the Old Testament and the New; and represented in history as in the last degree indecent. One of the

orders which Mr. Opie has named is especially boastful in regard to this matter; on account of which it glories in the title "ancient." If one knew a person, an orphan from infancy, ignorant of his parentage who feigned himself the child of a notoriously depraved couple and kept forever boasting of it what opinion would that one most likely hold of the character of the person himself who boasted such an origin? Could he reasonably believe him to be a holy, Christ-like man?

7. And this is the last point I shall take time to mention; the fraternities summon men of all shades of belief and unbelief into most intimate fellowship in forms of worship from which the name of Jesus Christ is carefully excluded. His name must not be mentioned in prayer if any one be present who might be disposed to object. It must even be omitted in reading any passage of Scripture in which it occurs. Mr. Opie recognizes this fact. Observe his language. He says of the Pythians, "Nor is there a session of the lodge without prayer to the Almighty"; which means that Christian prayer is never offered in the Pythian Lodge. Then of the Odd Fellows, he says, "the Lord's Prayer is always used in the opening ceremony of the lodge." This form of prayer, it is evident, is prescribed as a compromise between Christians and unbelievers in the lodge. Professed Christians, assume, without thought, that Christ is honored because the form of prayer is used that he gave. Unbelievers allow it to pass, because it contains no specific reference to the Lord Jesus. So, though it is evident no one but a Christian can use it properly, it can be used by profane men in a thoughtless way, where some pretence of prayer is called for, without being suspected of showing any respect to the divine Mediator. The plain inference from Mr. Opie's own statements is that no real prayer is used in either of these lodges. But that the divine Being is openly insulted by a pretence of offering what is in fact withheld. The reason of this is that the lodges are advocates of natural religion and foes of that which God has revealed.

In view of all these considerations, and many more like them, the question

arises: What can the Rev. Opie's conception of the Christ-Spirit be? Can it be Scriptural?

As our memories have been refreshed, an old question arises, namely: "Can a man be a Freemason and a Christian"? A safe answer is that a man cannot be a consistent Christian and a Freemason. It is evident a man cannot be out and out for Christ in the lodge. More than that, it is safe to affirm in regard to a man who tries to be both a lodgeman and a Christian that either his Christianity will eradicate his Masonry or his Masonry will eradicate his Christianity. "A man cannot serve two masters."

But someone perhaps inquires, "Do you think there are no good men in the lodges?" The Christian, exercising the judgment of Charity, replies that he hopes there may be. But this answer elicits the question, "How can you account for good men in a bad institution?" I would be perfectly willing to allow the men guilty of the inconsistency to account for it themselves. I would say, however, that it is much easier to account for some good men in a bad institution than to account for godly men of distinguished holiness of character withdrawing from the lodge and denouncing its influence as incompatible with the practice of holiness, *if the lodge is in fact a good institution*, "a handmaid"—as Mr. Opie affirms—"of Church and State; advancing the best things of both sound religion and good citizenship."

What is the "Christ-Spirit"? The term must at least imply that those who have it are in some measure Christ-like. How much resemblance is there between the members of these institutions, so fond of parade and show and fine clothes and bombastic titles, and the meek and lowly Jesus? Is it not also implied that those who have it would seize every opportunity to manifest honor and respect for Him who has a name above every name? Do the Fraternal Orders do this, or are they contrary? Do they not try to rob him of every sign of respect that is due him? If they have the Christ-Spirit ought they not to acknowledge this as the source of all the good that is in them? But, while they boast continually of the good that is in them, did any one ever hear them attribute it to the Holy Spirit, who is no doubt the

Christ-Spirit? Do they ever pray for Christ-likeness of the out-pouring of the Holy Spirit? If they offered such a prayer, would it not be equivalent to a prayer that they might be transformed from what they are to something which they have no desire to become?

If there is any good in them can it be accounted for apart from the operations of the Holy Spirit? Is there such good in them then as can be attributed to the saving operations of the Holy Spirit; and as will transform them into a saving institution? The question provokes a smile. They do not know man to be in a lost condition. Consequently they know nothing of the need of a Savior? They have their altar, but they know no more of the need of a blood atonement than Cain knew. They could never think of pointing men to the Lamb of God, who taketh away the sin of the world, for sin is something of which they have no knowledge.

If there be then any good in them, it must be accounted for by reference to the common operations of the Holy Spirit. But the Holy Spirit is not the dominant spirit in the man or institution in which only His common operations are found. He is not there by the choice of the man or organization. His sanctifying work is not encouraged. Were they conscious of his presence would they not cry out, "What have we to do with Thee, Jesus, Thou Son of God? Art thou come hither to torment us before the time?"

Politeness, sympathy, generosity, and even a degree of morality, are due to the Common operations of the Holy Spirit but are not sufficient to prove His presence, as the spirit to which the person or organization has surrendered itself. He is not there as the Christ-Spirit, convincing of sin, of righteousness and of judgment.

Nay, but we must try the spirits, that are manifestly dominant in associations, to discover whether they be of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Every spirit that confesseth not that Jesus is come in the flesh is not of God. No spirit that does not honor Jesus Christ is of God. It is not the Christ-Spirit.

I see no reason why as good a case could not be made out for any other well

known anti-Christian system as far as Mr. Opie has tried to make out for the fraternities, is one, well-informed as to all they do, were to choose to write of the "Christ-Spirit" in them; as Mr. Opie has made out for the Fraternal Orders. I suggest he try one of these subjects for his next contribution to the Homiletic Review. Why not? It would be full of encouragement for us all, were he able to show the "Christ-Spirit" dominant everywhere.

I should not be greatly surprised to discover that much of the good—the Christ-Spirit—that Mr. Opie imagines he has found in the lodge, exists almost wholly in his own imagination; and the rest a delusion, occasioned by Satan displaying himself in their midst as an angel of light.

In spite of all Mr. Opie's skill as a writer and special pleader, I feel that in regard to The Fraternal Orders, Paul's question still confronts the Church, "What concord hath Christ with Belial? or what part hath he that believeth with an infidel?" And that Christ's command to His people still is, "Come out from among them and be ye separate; touch not the unclean thing and I will receive you."

Respectfully,

R. J. DODDS.

The spiritual life is not passive. Too often it is thus misjudged and because of the fact that one, to be spiritual, must cease from self-effort in the direction of spiritual attainments and learn to live and serve by the power God has provided. True spirituality knows little of "quietism." It is life more active, enlarged and vital because it is energized by the limitless power of God. Spirit-filled Christians are quite apt to be physically exhausted at the close of the day. They are weary *in* the work, but not weary *of* the work.

He who has not tasted bitter knows not what sweet is.

It is not to our credit to harbor a spirit of revenge toward those who may have mistreated us.

Search not a wound too deep lest you make a new one.

ABRAHAM LINCOLN'S PREDICTION.

"I do not pretend to be a prophet. But though not a prophet, I see a dark cloud and that is from Rome. It will rise and increase until its flanks will be torn by a flash of lightning followed by a peal of thunder. When a cyclone such as the world has never seen will pass over this country, spreading ruin and desolation from north to south. After it is over there will be long days of peace and prosperity; for popery will have been swept forever away from our country. Neither I nor you, but our children, will see these things."

Would the President of our country who now is, or any of the would-be ones dare say such a thing? It looks as though they would not by the attitude they have toward Rome.—*The Christian Witness.*

"A Masonic Secretary never records what is improper," and, "Masonry has absolutely nothing it desires to conceal." Why then all these precautions for carrying on its business behind locked and guarded doors; all Masons being tied, body and soul, with oaths prescribing penalties of mutilation of the body if one breaks the "oaths."

Concerning Masonry in England, Raymond Daniel, "the able and talented" Fraternal Correspondent of the Grand Lodge of Georgia, as delegate to the Peace Jubilee of the United States Grand Lodge of England (1919) gives a report that 1,506 English youths are being educated for their future life work in Masonic institutions, and that "4,094 boys and 3,285 girls, or a total of 7,379 children of Masons, have received education since the establishment of these institutions. English Masonry cares for its own." (Proceedings Grand Lodge Iowa, 1920, page 64.)

No wonder Masons in America are lining up so strong all over the country behind the Smith-Towner Bill, which would give Masonry control of American textbooks and inject its Monotheism into our entire public school system, and make the "Fatherhood of God and Brotherhood of Man" a compulsory issue. Every true American should watch with care the secret influences back of this bill. There

are two villains seeking the betrayal of the school system of our country; one is the Pope of Rome operating through Catholicism, the other is the sinister secret influence of Masonry.

The Family Altar has a story of an unusual conversion. A young woman came before the session of a Presbyterian church and said she wished to unite with that church. No one present knew her; she made an unusually clear confession of faith, impressing the minister so much that he asked her how she had been led to Christ. "Through Dr. S.," she replied. "Is Dr. S. a friend of yours?" she was asked. "No," she said, "I have never met or even seen him." She was a telephone operator, and had had night service, from 9 p. m. to 3 a. m. Receiving many calls for this physician, Dr. S., she had more than once rung his bell by mistake. Always he answered, not only with courtesy, but in a voice that showed no trace of impatience. It was such a grateful relief from the surly, sleepy voices of others awakened at midnight, or the harsh expressions directed at her when she called a wrong number by mistake, that she finally became deeply interested and wanted to know the secret of the difference between Dr. S. and other men. She made inquiries about him, until she learned that Christ was supreme in his heart and life, and that what she was so admiring in him was simply Christ living in an earnest Christian. Soon Dr. S.'s Saviour was her Saviour. Herein is a suggestion for those who have telephones and are sometimes annoyed by untimely calls.

Concerning the evil consequent upon the activities of "frats" in High schools elsewhere, Mr. Deffenbaugh says:

"High school fraternities in the District of Columbia were so undermining the democratic High school idea of equal opportunity for all students that the Board of Education adopted a rule prohibiting members of any High school organization not approved by the faculty from participating in athletics and other extra-curriculum activities."—*Christian Nation*, July, 1923.

It is a brave man who fears a lie.

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