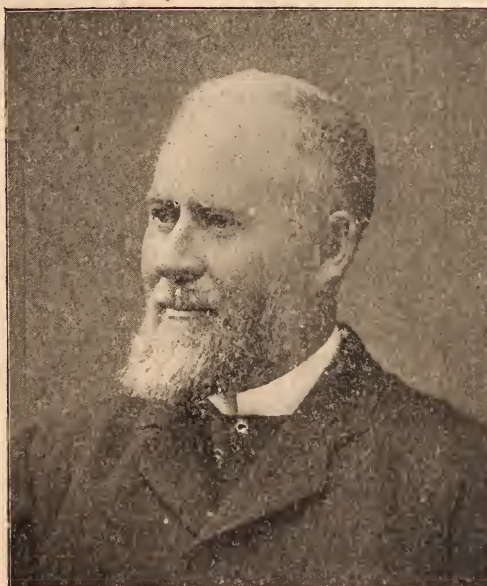
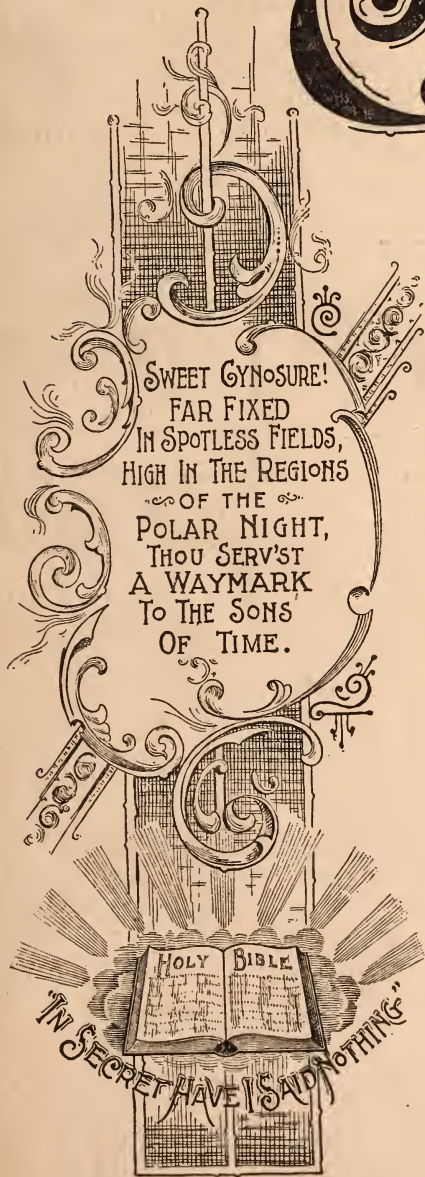


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Christian Gynosure.

CHICAGO, JUNE, 1897.



PROF. ELLIOT WHIPPLE.

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NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers

and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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In December, 1896, the membership in secret orders in the United States was in round numbers 5,400,000.

These figures do not include members of labor organizations, secret military organizations or secret college fraternities, which would add about a million more.

For the third consecutive year Director J. M. Hitchcock has completed arrangements with Mr. Moody whereby President Blanchard is to address the conference of ministers, evangelists, missionaries and other Christian workers, who meet at Northfield next August, on the subject of "Secret Societies and Their Effect on the Home, the Church and the State."

This meeting is largely attended by devout men and women of home and foreign lands, and is thoroughly representative in character. We should thank God for such an opening and such an opportunity for heralding this truth to the uttermost parts of the earth. A generation of brave men and women has been sacrificed in getting our case in court. A patient, intelligent hearing of our case is only needful to secure a favorable verdict.

The amount of money absorbed by these societies annually in the form of insurance fees, benefits, rentals of halls, uniforms, banquets, etc., is estimated at more than \$300,000,000.

The above figures are taken from a carefully prepared article by W. S. Harwood, a prominent secret society man, and published in the May number of the North American Review.

Prof. Elliot Whipple, whose picture adorns our first page, and whose excellent article on "Secrecy and Citizenship" in this number will be read with interest, has for many years occupied the chair of Social Science in Wheaton College, and has a high reputation as a thorough and popular instructor. He graduated at Dartmouth in 1864 and for some years was Principal of the McGaw Normal Institute, New Hampshire. He was also professor in Westfield College, Illinois, and Institute Instructor in Illinois, Indiana, New Jersey, and New Hampshire. He has for several years served as one of the Board of Directors of the N. C. A., and his counsel has been invaluable to the cause.

WOULD JESUS ENTER THERE?

BY FAS. F. MARTIN.

When you enter the lodge's portals,
 And ascend its shining stair,
 I would ask you, softly ask you,
 Would the Savior enter there?
 Would the dear and blessed Savior,
 Who died on Calvary's cross,
 And for us poor erring sinners
 Bore all sorrow, pain and loss,
 Pass the lodge's guarded portals,
 In the dim and misty light,
 Enter in mid deeds of darkness,
 Deeds of darkness and of night?

Would he enter through the portals,
 Where the poor, and halt, and blind
 Cannot from earth's cares and sorrows
 A sweet haven of refuge find?
 I would gently, softly, ask you,
 Would God's dear and only Son
 Enter through the lodge's portals,
 Where the needy cannot come?

Would he, who is our example,
 He who drank the cup of gall;
 He whose words and deeds doth teach us
 We should never swear at all,
 Enter through the lodge's portal,
 Swift ascend its shining stair,
 And before the altar of Baal
 Fearful oaths in secret swear?

Would he round that heathen temple,
 By a Cable-tow be led—
 Christ, the man of truth and candor,
 Who in secret nothing said?
 Ere you enter the lodge's portals,
 Ere you tread its shining stair,
 Ask yourself, my friend, the question:
 Would the Savior enter there?
 Perryopolis, Pa.

SECRECY AND CITIZENSHIP.

BY PROF. E. WHIPPLE.

Men are social beings. A single human being, separated from the companionship and help of his kind, is the most helpless and wretched of animate creatures.

Men must associate in families for the purpose of producing and rearing offspring; and to make life worth living there is imperative need of the tender and

elevating relationships of family life. To secure from the earth the comforts and conveniences of life it is necessary that men should co-operate in groups larger than families, or even clans and tribes.

In the struggle with nature two can accomplish more than twice as much as one, ten vastly more than five times as much as two, and, when the numbers joined in associated efforts rises to thousands and millions, the products secured are increased in a ratio beyond the power of words to express. The co-ordination of the activities of the members of even the most advanced nation of earth is confessedly very imperfect; and yet how magnificent are the results when compared with those formerly attained by the warring tribes in the territory now occupied by the United States or even by the people of Europe under the feudal system. We are only beginning to get faint glimpses of what shall be realized in a material way when the kingdoms of the world shall be fused and molded into the kingdom of Jesus Christ, when all armies shall be disbanded; when hatreds, jealousies, and rivalries shall be done away; when the only form of competition shall be in striving to see who can do most to promote the general welfare, and when in all lands, in all climates, in all conditions, men shall vie with one another in the endeavor to secure for all mankind the best possible in things material, things moral, and things spiritual.


In order that individuals, families and industrial associations may be protected in their just rights and enjoy the largest possible amount of real liberty, while each performs its appropriate function, men have everywhere found it necessary to organize governments, whose proper functions are, as so well stated in the preamble of the Constitution of the United States: "To form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty."

IMPORTANCE OF GOVERNMENT.

We can best form a right estimate of the necessity and value of a government by considering the condition of those who are without any. Indeed it is not probable that a people can be found so degraded as not to have some sort of governmental organization. Where such or-

ganization is very imperfect and personal and property rights are insecure, there might makes right, brute force and violence prevail, the advantages of industrial associations are not to be had, civilization perishes, and famine, pestilence, and petty warfare desolate the land. An absolute monarchy is better than no government. Probably the wretched people of Armenia would prefer the awful despotism of the Czar to their present lack of any protection at all.

BEST FORM OF GOVERNMENT.

Undoubtedly the best form of government yet devised is that of a constitutional democracy; but, if God should tomorrow annihilate every emperor, sultan, king, or other absolute ruler of whatever name, could the people of Cuba, Armenia, China, or Russia carry on successfully self-government, even under the best of constitutions? The people of Mexico, Central America, and South America long ago copied our constitution, but what a farce their attempts at self-government have proved to be! Mexico has had a few years of comparative peace and prosperity, but those acquainted with the conditions there say that President  is really a military dictator. Practically he nominates and secures the election of the members of congress, and what few intelligent citizens there are in the country submit to his dictation because they believe it to be better than the anarchy which would be likely to follow his overthrow. Why is self-government impossible for the vast majority of the human race at present?

KIND OF CITIZENS REQUIRED FOR A SUCCESSFUL DEMOCRACY.

Success in this highest, most important, and most difficult of human organizations is dependent upon certain well-defined conditions. Castelar, the great orator-statesman of Spain, has well said: "You cannot have a republic without republicans." Unless a large majority of those who exercise political power are honest, intelligent, patriotic, and lovers of justice, self-government will be a failure. No government by the people can long endure when any one of the conditions implied in the above statement is absent.

For our present purpose, let us consider the quality of patriotism. It is abundantly evident from the way the word and its allied terms are used in lit-

erature that men are substantially agreed that the purposes of the state are so important that the obligations of patriotism are superior to all others except those of righteousness, or duty to God. At the call of the state men give up their wonted occupations whereby they secure the means of subsistence for themselves and their families, leave home, and sacrifice health and even life itself, and are universally praised for so doing.

STATE MUST BE SUPERIOR TO ALL HUMAN AUTHORITY.

It is a well established principle of political science that the sovereignty of the state should be exclusive, all-comprehensive, and absolute over all its domain and all the people dwelling therein, if it is to perform its high functions properly. It demands the unhesitating obedience of all within its borders, and has a right to claim the willing support of all who profess to be its citizens. It can not divide allegiance. No man has any right to the sacred name of citizen of a state who admits that any other human authority whatsoever, whether without its geographical limits or within them, has a superior or even an equal claim upon him for consideration or obedience.

When a foreigner seeks to become a citizen of the United States he is rightfully required to renounce allegiance to all other authority. When a person who has been a citizen of this country voluntarily assumes the obligations of a citizen of some other country, he thereby forfeits his rights as a citizen of this. When one of our citizens takes upon himself obligations to any man or to any organization, which may conflict with his duties to his country, does he not thereby disqualify himself for the functions of a citizen?

FUNCTION OF CIVIC OATHS.

The state usually seeks to secure from its officials a guarantee for the faithful performance of their respective duties by putting them under the solemn obligations of an oath; and this is considered so important that it is required of all executive officers, from President to policeman; of judges, legislators, jurors, and witnesses. Thus the function of the oath is necessarily extended to a large portion of our citizens, and everyone is liable to be included in its application. Can any intelligent and unprejudiced mind fail to

see that the administration of extra-judicial oaths tends to confuse the understandings of those who take such oaths, either as to the meaning of an oath, or else as to which oath is to be obeyed when their oath to the state and their oath to a society happen to come into conflict?

MASONIC OATHS CONFLICT WITH CIVIC OATHS.

That such conflicts do occur has been abundantly proven in the course of judicial proceedings. In the case of Calvin Cook vs. Harvey, which was tried in New York in 1830, Erastus Day, being sworn as a witness, testified that he had taken seventeen degrees in Masonry and that he considered his Masonic oaths superior to the oath he had just taken before the court, consequently he refused to answer certain questions, the reply to which he considered would be in violation of his Masonic obligations. Here let it be noted that Mr. Day had just sworn to "tell the truth and the whole truth, etc.," and now violates that oath in order to keep his Masonic oath. At the same trial six other persons, called as witnesses, either refused to answer after being sworn, or refused to be sworn at all.

At about the same date Benjamin Enos, Grand King of the Grand Royal Arch Chapter, of the State of New York, having been called and sworn as a witness, refused to answer certain questions put to him by the court in the following words: "No court can impose upon me an oath to make me violate any previous promise or obligation; therefore I will answer no more questions." A Grand King of a Grand Royal Arch Chapter may be supposed to know what his Masonic obligations required of him.

Passing over numerous similar instances in which Masonic oaths have come into collision with judicial oaths, to the detriment of the latter, we note that, in a recent trial in England, after a spy, employed by the police, under the name of Jones, had testified to the doings of the Clan-na-Gael, the attorney for the defence, in the course of a cross-examination, asked Jones if, when taking the Clan-na-Gael oath, he had intended to keep it. Jones replied in the negative, whereupon the attorney asked Jones if he had any more respect for his oath before the court than for his former oath, evidently thinking to make a strong point against Jones. We need not now con-

sider the rightfulness of the course of the spy, but certainly there could be no point in the attorney's question unless it be granted that the oath taken in the Clan-na-Gael could conflict with the oath required by the court.

OPINION OF DANIEL WEBSTER.

Daniel Webster, speaking of Free Masonry, said: "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."

So wrote the great "Defender of the Constitution" in a letter dated Nov. 20, 1835, and the views therein expressed were placed on the statute books of Vermont and several other States at about that time.

OPINION OF REV. JOSEPH COOK.

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

1. Can be shown, historically, to have led to crime.
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.

4. Are dangerous to the general cause of civil liberty and just government.

5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.

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

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

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

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

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

NEED OF MUTUAL CONFIDENCE BETWEEN THE CITIZENS OF A STATE.

We have seen that men are pre-eminently social beings, driven to combine by the necessity of their circumstances, and drawn to unite in various forms of associations by their inborn longing for fellowship. There is, however, one essential element without which no combination can be permanently successful. It is mutual confidence, which may be called the cement of society. Whatever creates distrust, in so far tends to weaken the bonds that bind men together and enable them to work together for the attainment of common purposes.

When any considerable number of the members of any association combine in secret, hold meetings, and arrange plans in which the rest of the society are not allowed to participate, there is inevitably

and rightfully a feeling of distrust aroused among those so excluded. It is but natural to inquire why the meetings are secret, what is the purpose of the plans thus prepared in secret, and, if the members of the secret clique are not intending to gain some unfair advantage, what need of any secrecy at all?

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

SECRECY NOT NECESSARY FOR ANY LEGITIMATE PURPOSE.

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

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

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

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

Christ gave us the fundamental reason for the evils of secrecy when he said:

"Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God."

Wheaton College.

MAKE HASTE SLOWLY.

BY J. M. HITCHCOCK.

Twenty years ago Mr. and Mrs. M. lived opposite the writer, on H. street. They were a young, newly married couple, buoyant, hopeful and blessed with neither poverty nor riches. In their cozy home there seemed but one want to complete their bliss, and at length this was supplied in the gift of a beautiful baby boy. The joy at his advent was shared by all the neighbors. The little fellow was christened "Robert," but somehow we never knew him by any other name than "Bobbie."

He was a precocious child, and in his physical and mental development quite surpassed all other children on the street. In learning to walk, talk, stride the wheel, play children's games, etc., he led his mates by several months. Best of all, he was a model child in disposition and seemed to challenge the truth of David's statement: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Like the Child of Bethlehem, he increased in wisdom and in stature and in favor with God and man.

Of course, such a child was the pet of the street, and the idol of his mother, who was ever on the alert to make the most of his gifts. In his athletic sports the proud mother was quite too inclined to encourage her child's powers to the danger limits. At length it was discovered that undue exercise was working injury to Bobbie's physical constitution. The neighbors, with studied caution, remonstrated with the mother and begged her to desist from further overtaxing the strength of her child, but it was not until Bobbie's limbs were quite distorted that her attention was arrested.

The celebrated surgeon, the late Dr. Parkes, was then consulted and asked to prescribe for, and, if possible, straighten

the bow-legs of the child. Fortunately the remedy was reasonably certain and simple, but was not the work of a day. Time was an indispensable element in the treatment. Gradual compresses were to be so adjusted to the misshapen limbs as to restore them to their normal condition. But when the mother came to realize the condition of the child, she was impatiently anxious for the immediate restoration of those deformities, which were the direct occasion of her own neglect. In her anxiety she could not resist the temptation to usurp the surgeon's prerogative to turn the screw that tightened the compress upon the deformed limbs, hoping thereby to hasten their cure. This effort to eliminate time from the problem of restoration subjected the child to useless pain and retarded his recovery.

In this simple narrative may be found certain parallels and counterparts of our modern reforms. Like the mother in the above narrative, in our impatience we want to immediately correct the evils which we have caused ourselves. While this nation for many years was agitating the slavery question and oblivious to other reforms, the drink habit was quietly making inroads upon society, and saloons were insiduously taking possession of our cities and towns. "While men slept the enemy sowed tares." There was a lengthy era in which there was little if any demand for temperance literature, and little call for temperance lectures—if indeed there were any temperance lecturers to call.

Well do I remember my unrewarded effort twenty-eight years ago to secure a man or woman to give a temperance talk in Chicago—a city then of three or four hundred thousand souls. Now, fortunately, a goodly number of us have awakened to a sense of the condition caused in large measure by our inactivity. In our precipitate haste to undo the evil we fret and foam and not infrequently apply approbrious epithets toward those who are not yet ready to come out of saloon parties. We do well to remember that time, patience, and perseverance are indispensable elements to the success of all reforms. We are doubtless familiar with the declaration of the little Sabbath school hopeful who told his teacher that "God could not make a two-year-old colt in a minute."

A number of years ago my friend went to Oberlin to study theology. He was an undergraduate and soon after his arrival called on Prof. Morgan for advice as to whether he would better complete his college course. The old patriarch said in his quaint, fatherly way: "Edward, my son, when God wants to make a squash he can do it in ninety days, but when he creates the hardy oak it requires centuries."

The National Christian Association may do well to remember that for many years after the general dissolution of Masonic lodges, they were allowed, unmolested, to renew their charters and to re-establish themselves on every hillside. Our work is to dislodge them, even should it require all time and part of eternity. Whoever thinks this is to be a play spell will be, in the parlance of the street, "badly left."

165 Howe street, Chicago.

BROKEN VOWS.

REV. J. P. STODDARD.

Herod, surnamed the Great, was a tyrant. His reign was characterized by impiety and barbarity. His last act contemplated the most atrocious cruelty possible in a dying monarch. Sensible of the aversion in which he was held, and of the joy which his death would occasion, he resolved to forestall that rejoicing and obtain for himself solemnities befitting the demise of a king.

Conscious that his end was very near, he ordered the principal men in his realm to gather at Jerusalem, where they were held prisoners in the hippodrome, awaiting the execution of the king's decree.

Summoning his sister Salome and her husband Alexas to his bedside, he deplored his miserable estate and revealed to them his resolve to procure a great and sincere lamentation by the slaughter of those confined in the circus, "as soon as he had given up the ghost." To assure the execution of this decree, the king reminded them of their kinship, of their indebtedness for clemency, wealth and promotions received at his hands, and then to make his purpose doubly sure, he add-

ed an oath, "by the faith they owed to God," and their dying benefactor. Disregarding the king's wishes and their own solemn vow, they ordered the prisoners released, and directed them to return to their homes, before the king's death was publicly proclaimed. The king's purpose to have a national mourning at his death was defeated, a solemn pledge "by the faith of God" was violated, and Salome, with her husband Alexas, registered their names with ungrateful kindred and wanton covenant breakers.

Accepting Josephus as authority, they betrayed a trust which, judged by "Masonic law and usage," consigns them to the "contempt and detestation of all good Masons." "Voluntarily and of their own free will and accord," they covenanted with an oath to do the bidding of their lawful sovereign, and then as voluntarily violated their oath. Like George Washington, abjuring his allegiance to the British government and army to which he was bound by an oath, this recreant pair obeyed the higher law of humanity and mercy, and won the approval of all who read their record.

The oath taken by a Mason on uniting with a lodge is no more consistent with justice in its requirements or less barbaric in its execution than the oath administered by Herod to his sister. His was a judicial oath and administered by the authority of a king. The oath taken by Washington was supported by the British government. But the Masonic oath is merely a form without civil or the divine sanction, and must therefore be blasphemy. Those who take this oath are no more bound to keep it than were Salome and Alexas to keep the oath of Herod, and on the other hand, they are under the same obligation to break their vows as were those commissioned executioners of the king's decree. To condemn a Mason for seceding from and exposing the iniquitous system is to indorse Herod's conduct and condemn the saviors of those whom he had appointed to death. It is a censure of the "father of his country," for disloyalty to the flag of Great Britain, an insult to the intelligence of a Christian and an evidence of depravity or a shallow brain on the part of one who presumes to make such a charge.

218 Columbus avenue, Boston.

WEAK INSURANCE.

Insurance is the chief attraction of some secret orders. Lodge insurance comes near being what it was called by a recent writer in the Cynosure, "the worst form of life insurance." It lacks in some degree the essential power of insurance, which is to assure and insure. Reasonable certainty, grounded on safe statistics and the natural conditions of actual business, is necessary. The kind of insurance adopted by lodges lacks this primary element.

It is foolish to take a mere certificate of membership in place of the legal contract called a policy. Besides this, the certificate lacks much of valuable detail which the policy contract specifies. Compare any lodge or open "certificate" with a "policy" issued by any regular old-line mutual company located in Massachusetts. Under the laws of the commonwealth the insured and his beneficiaries are protected, almost in spite of themselves. The policy cannot lapse. There is no possible way in which it can be cancelled. But an assessment certificate becomes worthless if payments are discontinued. Lodge insurance is always of the "die to win" type, and that sort of insurance is always in peril of forfeiture.

The real insurance policy is secured by good investment of premiums deposited. Some of the most valuable and productive buildings in our cities are those of life insurance companies. The policies of the insured are title deeds to this real estate. The insured are its sole owners. There are no stockholders in an old-line mutual. Dividends come to the insured only.

The writer whom I have quoted hazards the statement that "a very large majority of the policies do not mature." Without entering into the question of its accuracy I claim that, if even half correct, this tells heavily against lodge insurance, as it does against all the "die to win" kind. As regards the genuine insurance with which it is compared, the maturing of policies is not essential. In one sense the policy is always mature, for the contract names its value at every point. If payments stop, even without notice, the policy is a valid contract for the amount of insurance or cash return already secured by premiums deposited. The business is

virtually a modification of the savings bank. Its difference lies largely in massing and averaging receipts and disbursements. The advantage is that the financial shock does not fall on each family in succession, but the blow is diffused. Otherwise the stopping of wages would often be crushing. You can strike with a sledge-hammer twenty blows on a board held by twenty persons. But strike one held by each separately and many of them will be hurt.

No money is made. The woman whose husband dies after five payments seems to get relatively more than one whose husband dies after twenty have been deposited. But she loses his wages for fifteen years. It was in view of this possible loss that she entered into this arrangement of averaging savings deposits and claims according to statistical probabilities. She does not bear the whole force of the sudden change alone. Averaging diffuses it. It all comes inevitably, but not in such a concentrated and crushing way. All the reasons why this benefit can be secured better elsewhere than in the weak arrangement in question cannot be discussed at length here, but this can be urged that the first duty of insurance is to make sure.

The great question in depositing money in this or any kind of savings bank is, Will this money be kept safely and returned according to agreement? "Die to win" insurance cannot answer that question. The best old-line insurance can. I know a company that could lock its doors to-day, dismiss every agent, and exclude all new patrons, and yet pay every cent of its detailed and specific contracts, in exactly the way contracted for. No lodge could do that. CERTAINTY.

THE FALSE PROPHET.

BY REV. CYRUS SMITH.

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." Rev. 16: 13. And verse 14 says: "They are the spirits of devils." The dragon is the devil, the beast is one of his organizations among men; the false prophet is a Satanized minister. His number is 666, corresponding to the number

of churches which have been cursed by Masonic preachers. The three unclean spirits are the devils in the principles of the first three degrees of Masonry, whose posterity is as numerous as the frogs of Egypt. The first three degrees of Free Masonry are the chief corner-stone of all lodgery, so that figuratively speaking she is "the mother of harlots."

"The mother of harlots" certainly refers to an institution with a posterity, and character that is described by the word "harlot." Nothing in existence fills the bill except Free Masonry, and the minor orders which cause Christians to commit spiritual adultery by stealthily inducing them to worship at lodge altars. It is the "false prophet," not generally known to be such, who in "the livery of heaven" can give prestige to evil and cause Israel to sin. Oppose a popular evil and you are denounced by his followers as "a troubler of Israel," but it is not so much so as it once was on the secrecy question.

De Kalb, Iowa.

THE VOLUNTEERS OF AMERICA.

The "Volunteers of America" failing to distinguish between the false and the true, they call evil good and good evil, and act according to that sentiment. Two of their captains, one a staff captain, have informed me that belonging to the Free Masons or Oddfellows is no obstacle in the way of joining them, one of themselves being an Oddfellow, and avowed his intention of joining another secret society. Another of their captains dragged a man out of one of their halls because he gave a true testimony against Oddfellowship.

Upon another occasion, after the nature of lodge worship had been fairly explained to the audience, the staff captain said: "We do not believe in idolatry. If you come and join us we shall not ask whether you belong to a secret society or not." But how cruel to leave their members in the jaws of hell; to receive wolves into the sheep-fold and then clothe them with sheep skins.

The Volunteers of America do this thing and forbid the warning of the sheep against the wolves of hell. In evidence of this last statement I received the following from St. Paul, Minn.:

"The Volunteers of America captain here has a drum; he got it from a Free

Mason, and the agreement was not to let you speak in the hall or street." But God says: "Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell (Masons) shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." "Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption determined upon the whole earth." Isaiah xxviii., 17, 18, 22.

W. FENTON.

REFORM NEWS.

THE WORK IN CHICAGO.

Chicago, Ill., May 14, 1897.

Editor Cynosure: Last evening Rev. J. O. Nelson, the pastor of the Swedish M. E. Church, on the corner of Oak and Market streets, permitted me to speak to his people three-quarters of an hour upon "The commission of the unpardonable sin the indispensable duty of every Free Mason."

Brother Ronayne was present and in a brief testimony at the close of the meeting added his testimony to that of the lecturer; and said that when a "Free Mason becomes a Christian he ceases to be a Free Mason," thus making a sweeping condemnation of the vast multitude of bishops, pastors and members of Christian churches, who are Free Masons, as being nothing but lying hypocrites.

The pastor himself expressed his holy horror of Free Masonry. They are so far from having any respect for the Masonic bishops of the M. E. Church that they have a holy horror of them.

It is currently reported that seven-eighths of the pastors of the English-speaking Methodist Churches are Free Masons. However that may be, it is certain that the English-speaking M. E. churches are so much in sympathy with Free Masonry that the words Methodism and Masonry are well nigh synonymous. Jesus Christ, after uttering his fearful warning against the commission of the unpardonable sin, said: "Either

make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit. O, generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh." Matt. 12: 33, 34.

Chicago, May 20, 1897.

The fact that the Masonic mind is enemy towards God was well illustrated last evening in a conversation with a Baptist, who professes to be a Christian. We left Dr. Lawrence's prayer meeting at the same time and conversed upon the subject of Free Masonry. He said that he knew nothing whatever about Free Masonry, but he had formed a favorable opinion of it, which is precisely the condition of mind requisite to join the lodge and become a true Mason.

I rehearsed to him the initiatory ceremonies of the first degree of Masonry, and pointed out to him the identity of the rites and ceremonies of that degree, with ancient Egyptian devil-worship, its false swearing, the swearing away of the right of private judgment, its blasphemous assumption to regenerate, sanctify and save the soul; its turning the truth of God, the Bible, into a lie; how it makes a sworn liar and a sworn murderer of its candidates; how it lied to the candidate about its pretended secrets, which are no secrets at all; and of the murder of Captain Morgan by the Free Masons for writing their pretended secrets, which they had fraudulently sworn him to conceal.

And after all of this, when I told him of Mr. Ronayne, who had publicly worked the degrees of blasphemy, lying and murder that he had sworn to forever conceal; after having been a worshipful master and a teacher of Masonry, he declared that act of Mr. Ronayne to be an act of meanness. Thus did this Baptist professor of Christianity prove himself to be on the devil's side and his profession of Christianity hypocrisy.

W. FENTON.

ANNUAL MEETING OF THE NATIONAL CHRISTIAN ASSOCIATION.

It was a beautiful day on Monday, May 10, when a goodly number of the workers and friends of the anti-secret movement gathered in the hall on the upper floor of the N. C. A. building. The meeting was

called to order by the President, Rev. S. H. Swartz, who threw into the devotional exercises the fervor and revival spirit of the deep religious awakening which has for some time stirred his church at Morris.

Besides the members of the Board of Directors, there were present Rev. P. B. Williams, the Pacific coast agent, and his wife from Los Angeles, Cal.; Rev. William Fenton, of St. Paul, Minn., agent for the Northwest, and Rev. W. B. Stoddard, of Washington, D. C., agent of the Eastern department. Among others present were Edmund Ronayne, Mrs. E. A. Cook, and Rev. T. M. Chalmers, of Chicago; Prof. E. F. Bartholomew, of Augustana College, Rock Island; Rev. W. H. Chandler, Elder Rufus Smith, Mrs. W. I. Phillips, Mrs. Nora E. Kellogg, Mrs. Carrie Kennedy and Mrs. Julia W. Fischer, of Wheaton.

In the absence of the Recording Secretary, Mary C. Baker, Editor M. A. Gault was chosen secretary pro tem. Committees were appointed on nomination of officers, on resolutions and on receiving new members. The nominating committee reported the renomination of the officers of last year. The report was adopted, and the secretary ordered to cast the ballot for their re-election. The committee, on receiving new members, recommended the names of Mrs. P. B. Williams, Mrs. M. A. Gault, Mrs. Carrie Kennedy and Mrs. Julia W. Fischer, for membership in the National Christian Association, which was adopted and the names added to the roll.

Very interesting reports were then read by Rev. E. B. Wylie, Secretary of the Board of Directors, and by Rev. W. I. Phillips, General Agent and Treasurer. These reports were approved and are published in this issue. After prayer by Rev. Wm. Fenton the meeting adjourned, to meet at 12 m. at Willard Hall.

The second session was called to order in Willard Hall promptly at 12 o'clock by President Swartz, who read Psalm xci., after which Rev. E. B. Wylie led in prayer. The hall was well filled by an attentive audience, composed largely of business men and pastors of the city. The two noted singers, Prof. E. O. Excel and Prof. Gabriels, of the Moody Church, led in the service of song. President S. H. Swartz and President C. A. Blanchard

then followed with most effective and powerful addresses, showing the dangerous influence of the lodge system, and that it was past the hour when any man should say, "We cannot know anything about it."

Rev. P. B. Williams, Rev. Wm. Fenton and Rev. W. B. Stoddard, the District Secretaries and lecturers, next followed with interesting and encouraging addresses, in which they gave reports of the field work of the year. These reports showed a most encouraging progress. The only drawback was the great financial depression, but during the year more sermons against the lodge evil had been preached, more addresses had been given, more Cynosure subscribers secured, more pulpits found accessible than during any previous year.

Dr. J. A. Collins then reported the following resolutions, which were unanimously adopted:

Whereas, Our Master, the Light of the world, has directed that we should let our light shine, and as light is the great need of mankind, and as our great common enemy, Satan, is the promoter of works of corruption, which prosper in secrecy; therefore

Resolved (1), That we have heard with satisfaction reports of success from our Board of Directors, Editor, General Secretary and Field Agents, as evidence of progress and the Divine blessing on the work of the National Christian Association, and we are specially gratified with the prospect of the formation of an association in Great Britain as a co-worker in this cause.

(2) That we commend the Board and other officers for their careful and gratuitous labors.

3. That we highly appreciate the courage and self-denial of our field agents and their able management of their different fields.

(4) That there is need for more pronounced effort on the part of all friends of the cause we represent.

(5) That we appeal to Christian people without regard to denomination for liberal support and patronage of the Cynosure in its new form, and especially ask the patrons of former years to continued efforts to extend the circulation of the Cynosure, as we regard it as the right arm of this whole movement.

At the closing session in the afternoon the discussion was on the financial situation and how funds were to be secured. The District Secretaries, Williams, Fenton and Stoddard were reappointed, also the General Secretary and Editor Phillips and Gault. Dr. J. A. Collins was appointed President of the Board of Directors, and the sessions closed with an earnest prayer by President Blanchard.

ANNUAL REPORT OF THE DIRECTORS OF THE NATIONAL CHRISTIAN ASSOCIATION FOR 1896-7.

Headquarters, Carpenter Building, 221
West Madison street, Chicago, Ill.,
May 10, 1897.

To the Members of the Association:

At the annual meeting May 14, 1896, the following Board of Directors was elected: T. B. Arnold, Chicago; C. A. Blanchard, Wheaton, Ill.; E. A. Cook, Chicago; J. M. Hitchcock, Chicago; C. J. Holmes, Chicago; T. B. Radabaugh, Chicago; Elliot Whipple, Wheaton, Ill.; E. B. Wylie, Chicago; H. F. Kletzing, Naperville, Ill.; J. A. Collins, Chicago; W. O. Dinius, Chicago.

The board was organized as follows: Committee on Finances and Auditing—Elliott Whipple, H. A. Fischer, and J. M. Hitchcock. Committee on Buildings and other real estate—W. I. Phillips, W. B. Stoddard, E. A. Cook, and C. J. Holmes. Committee on Publications—T. B. Radabaugh, E. A. Cook, M. A. Gault, T. B. Arnold, and W. I. Phillips. Committee on Field Work and Conventions—J. A. Collins, W. O. Dinius, together with the Finance Committee.

1. The meetings of the board have been well attended and the deliberations have been earnest and prayerful. The supreme purpose of all the members of the board has been to seek the highest interests of this work, as a labor for the kingdom of God. More certain are we that the cause which is distinctively championed by us is needed by the Christian churches in their contest with evil in high places. The sentiments expressed so generally at the last annual meeting have characterized the work of the year. We are, therefore, blessed with greater sympathy from the churches and their officers. As a result of prayer and a pur-

pose to be of service to the Master through the churches, opportunities have now and again offered for lectures, where heretofore but little encouragement was given. This providential entrance to the church circles is hailed by us as the beginning of a new era in the reform against secret societies. It is the church's causé. And greater good is done when the question is discussed before the children of God in their own churches. We regard the work done by President C. A. Blanchard at the Northfield, Mass., convention, conducted by Mr. Moody, as of untold importance, and we feel the promptings of gratitude that again this year President Blanchard is to present the cause before the great Northfield audiences.

2. While the spiritual prosperity has been marked, we have suffered along with the suffering financial world; yet the material interests of the association have been conserved with greater care. Many hours of concerted thought have been devoted to the matter of obtaining means to keep men in the field, and the publishing plant busy and unimpaired. With the blessing of God we have had gratifying success, even in the management of the material concerns of the association during this hard year. As in years passed, we shall leave to the Treasurer and field agents the particulars of their respective offices. Much credit is due our Treasurer and General Secretary, W. I. Phillips, for the faith and wisdom with which he has served in this time of financial depression. His report will be welcomed by all.

3. An important change in the publications was made after much deliberation. By this change the faithful old Pole Star, the Cynosure, will become more definite in its scope, leaving the thousand and one subjects that its columns may deal with the single, great, neglected matter of the relation of secret societies, to the divine institutions, the home, state and church. The Lodge Lamp, which has been of much service during its brief history, will be discontinued, and its vitality and brightness will be absorbed by the new Cynosure, which will come to its readers less frequently but better fitted, we hope, for this busy age of specialties. It will contain the beaten oil of the editor's sanctum and of

the field at large. Editor Gault will carry his heart and brain into the new paper, and we shall enjoy its convenient form. The admirable report of a committee appointed by the board to address the constituency of the association respecting the above changes was published in the Cynosure of April 1, 1897. The exhaustiveness of that report, which is familiar to our readers, makes it unnecessary to state the ample reasons for this change, which we trust will prove a step in advance.

Closing, we wish to express deep-felt appreciation of this care of God throughout the year of our labors. The future is hopeful. God still reigns and His Son is above all and holdeth the hearts of kings in his hands. It is for and with Him that we have performed the work you appointed us to. Respectfully submitted,

CHARLES A. BLANCHARD,
Chairman.
EDGAR B. WYLIE, Secretary.

TREASURER'S ANNUAL REPORT.

From May 1, 1896, to April 30, 1897.

RESOURCES.

Real estate.....	\$37,460 00
Bills receivable.....	8,618 68
Fixtures	832 69
Publishing material.....	685 00
Books in stock.....	457 91
Reference library.....	271 64
Tracts in stock.....	616 89
Cynosure inventory.....	3,000 00
Subscription due on Cynosure.....	425 91
Personal accounts due.....	340 89
Postage stamps on hand.....	20 00
Merchandise on hand, coal, etc.....	21 00
Cash on hand May 1, 1897.....	378 00

\$53,128 61

LIABILITIES.

Annuity fund—	
Capwell	\$ 682 23
Johnson.....	100 00
Columbia	6,000 00
New York.....	550 00
"1893"	2,500 00
Oregon	753 24
Ohio	1,000 00
Woodward	50 00
	\$11,635 47
Vermont fund.....	239 00
Illinois	5 00
Foreign fund.....	1 76
Cynosure ministers' fund.....	337 14

Cynosure extension fund.....	137 58
Lodge Lamp.....	76 45
Personal accounts payable.....	21 08
Bills payable.....	1,150 00
Cynosure subscriptions due subs...	1,875 91
	\$15,479 39
N. C. A. capital account.....	37,649 22
	\$53,128 61

Respectfully submitted,
WM. I. PHILLIPS, Treasurer.

AUDITORS' CERTIFICATE.

Chicago, May 10, 1897.

We, the undersigned, auditors of the National Christian Association, hereby certify that during and for the year closing May 1, 1897, we have from time to time examined the books and vouchers of W. I. Phillips, Treasurer, and find the same to be correct. We have also examined his annual statements and find the same to agree with his books of account.

E. WHIPPLE,
J. M. HITCHCOCK,
Auditors.

GREAT DAY AT ZION TABERNACLE.

Sabbath day, May 23, was indeed a "High day in Zion." With two brief intermissions for refreshments, the meeting lasted twelve hours, the whole time being devoted to the discussion of the deep-laid plot of Satan to destroy Christianity and civil government by means of secret societies. Zion's Tabernacle, of which Dr. Dowie is the pastor, seats 3,500 people, and at the morning and afternoon service it was nearly filled. About seventy-five seceders were present and testified against the lodge and gave their reasons for leaving the lodge.

The address in the morning was by the ex-Worshipful Master Mason and ex-Roman Catholic, Edmond Ronayne. He alluded to the relation of Popery to Masonry and said that Masonry was organized to combat the reformation of the sixteenth century, and in principle was in harmony with Popery. He explained the initiatory ceremonies of the first degree of Masonry as illustrative of the dark and soul-damning principles of the institution.

When Brother Ronayne spoke of the murder penalty of the entered apprentice obligation, a Free Mason arose and said that he had taken ninety-five degrees of Free Masonry, and asked Mr. Ronayne if any obligation of Free Masonry obli-

gated any member of the order to inflict the penalty upon any violator of the Masonic vow. This question led to an interesting discussion, in which Dr. Dowie plainly showed that murder is implied, contemplated and premeditated by the fraternity in the Masonic penalty, and the individual members, who compose the fraternity, are therefore guilty.

In the afternoon Dr. Dowie appealed to Rev. Wm. Fenton, of St. Paul, Minn., who clearly proved that the Masonic degree, known as the "Mystic Shrine," one of the purposes of which is declared in its ritual to be "To promptly execute and punish * * * the violator of obligation and desecrator of Masonic vow. Our purpose is to strike terror into the heart of the criminal class by bringing them speedily and without mercy to the block or to the bow-string of the Mystic Shrine."

"To arrest, judge and execute within the hour, and thus take the law within our own grasp and summarily punish the malefactor. Blood for blood and life for life, and as our fleet-footed justice overtakes and punishes the evil-doer, aye, even in the heart of misdeed, it will be a lesson to those who remain and know not the fate of the departed."

"The day is not far distant when the name and the escutcheon of the Nobles of the Mystic Shrine will strike a pallid terror to the wild, devouring element of crime." Nobles of the Mystic Shrine, page 34.

Bro. Fenton also referred to the obligation of the degree called "The Holy and Thrice Illustrious Order of the Cross," as published in the Declaration of Independence, from the tyranny of Free Masonry, by the celebrated Le Roy convention of 8,000 people, July 4th and 5th, 1828. That obligation is as follows:

"You further swear that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeable to the rules and usages of our ancient fraternity; and this, by pointing him out to the world as an unworthy vagabond; by opposing his interests, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the

whole fraternity and the world, but of our illustrious order more especially during his whole natural life." Bernard's Light on Masonry, page 177.

Thus the question asked by the ninety-fifth degree Free Mason in the morning was answered in the affirmative directly, as it had been answered in the morning impliedly. Dr. Dowie preached an excellent sermon in which he arraigned by their names bishops and pastors who are Free Masons, as lying hypocrites, and warned them of their coming doom.

The theme of the day continued until about half-past ten in the evening, with unabated interest. Indeed so long as God's own people are joined in visible church relationship with the lodge workers of iniquity, the theme will be inexhaustible. For God will sooner or later have a visible separation of his people from the children of the devil and all lying hypocrites.

THE CUMBERLAND PRESBYTERIANS.

The general assembly of the Cumberland Presbyterian Church was in session in this city week before last in their church, 6623 Stewart avenue. About 300 delegates were in attendance and most of them wore Masonic badges, displayed eagles, keystones, maltese crosses, square and compasses in plain sight, indicating that they had taken at least from three to thirty-seven degrees of Masonic vilification of Christianity and the Lord Jesus Christ.

At the close of the morning session, Rev. Wm. Fenton, who was in attendance, distributed anti-Masonic tracts to them at the door of the church, and N. C. A. literature was offered for sale in the vestibule. One Free Mason pastor, after carefully examining "Free Masonry Illustrated," remarked that he would like to own that book. Another Free Mason, more high-spirited than the other, expressed his indignation at the exposition, and soon the pastor of the church appeared and ordered Bro. Fenton to take "his stuff" away, as he could not have his guests insulted. At the same time he said that he was not a Free Mason and that he did not know anything about Free Masonry.

It was a reckless observation, for, if true, how did he know that he was not, as

in fact he was, insulting the N. C. A., and likewise God, to whom he is accountable, by ordering the truth that exposes the devilish blasphemy of Free Masonry out of the reach of his guests, who are infatuated with that blasphemy, and therefore exposed to the wrath of God? And so he treated his guests with the greatest possible unkindness, for "Love rejoices in the truth," while that which professes to be love, while it hates the truth, will turn to malice, bitterness, gall and hate at the judgment day. The pastor's injunction was obeyed and the truth was removed from the church.

The next day Bro. Fenton again visited the assembly, and instead of going into the church gave away tracts on the sidewalk, and was entertaining a group of listeners on the street, explaining a chart illustrative of the devil's judging Free Masons, when the pastor again interfered, claiming the same jurisdiction over the public street that he had over his church.

A young pastor, having read the "Extracts from Masonic Oaths," wanted to know the object of it. When Bro. Fenton told him that its object was to make public what is done in Masonic lodges, he wanted to know where the writer of the tract obtained his information. He was told that it was from the book published by the Masonic fraternity for the use of the lodges—"Ecce Orienti." He then said he had lately taken the degrees of Masonry, and had never seen "Ecce Orienti."

Bro. Fenton said to him: "Now you see that the Masons have sworn you to keep secret that which is not a secret, which is the same as if you were sworn to keep secret the news published in the daily newspapers." He seemed to feel the full force of the illustration and turned away from Bro. Fenton, as if he realized that he had been caught in a snare and fooled by the crafty old Masons.

INTERVIEW WITH DR. WM. LAWRENCE.

Having seen a statement that Rev. Wm. Lawrence, D. D., pastor of the Second Baptist Church of this city, is a Free Mason, and having made the attempt in an interview with him a few years ago to "bell the cat" for his benefit, Rev. Wm. Fenton last week conceived the idea of

swinging that gentleman on his obligation, and in pursuance of that design called upon him. When he expressed his abhorrence of the manifested opposition to secret societies and said that he had not yet joined the Free Masons; but that he intends to join them as soon as he can spare the time to do so. He said: "You would be surprised to know how many Baptist ministers are Free Masons."

Bro. Fenton said: "That is an awful thought."

Dr. Lawrence went on to say: "The most active and best workers in my church are Free Masons." He said that many years ago he read anti-Masonic books and pretended exposures of Free Masonry; that he had been much annoyed by anti-Masons, and that the secrets of Free Masonry could not be known without joining the Masons. Bro. Fenton showed him a copy of "Ecce Orienti," and told him that it was printed by the Masonic fraternity for the use of Masonic lodges.

Dr. Lawrence said that it was dishonorable for others than Masons to have that book.

Of course, Bro. Fenton had to defend himself against the charge of doing a dishonorable thing in purchasing "Ecce Orienti" of the Masonic publishing house of Redding & Co., 731 Broadway, New York. But Dr. Lawrence could not appreciate his defense.

He is like "the heathen in his blindness, bowing down to wood and stone," "loving darkness rather than light."

This interview established the fact that the doctor is a Free Mason in his heart, and can truly tell them in the lodge that he desires to join, not from mercenary motives, or the solicitations of friends, but from having formed a favorable opinion of Masonry. And which is in harmony with "the requisitions to make a Mason," namely, to destroy the Christian religion. See "Knights Adepts of the Eagle or Sun," in Bernard's "Light on Masonry."

He need not join for mercenary motives, for his salary from his church is said to be six thousand dollars a year, and he says that one of his church members, a Scotch rite Mason, advises him not to join. In this is manifested the depths of Satan. As a stool pigeon for Masonry Dr. Lawrence can do more for the devil outside of the lodge than inside. He being

outside of the lodge, though loyal to Masonry, you cannot swing him on a Masonic obligation. The true principles of Masonry assume that every true Free Mason is made a Mason in his heart before he goes to the lodge preparation room.

EDITORIAL.

EVEN SO, WHAT THEN?

Even if paying lodge dues, and maintaining active membership, does entitle a member to certain real benefits, like having a watcher without additional cost in case of sickness—what then? Is it worth while to abandon loyalty to the government and loyalty to the King of kings, in order to be allowed to pay "dues" entitling to such help in such a contingency? Suppose Free Masonry can substantiate its claim that it will help on a journey; it is still not worth while to sacrifice to the safety or convenience of any journey likely to be taken in this world, the safety and peace of that last great journey out of the world.

LUTHERAN CHURCH MEETING.

On the evening of the 17th Rev. Wm. Fenton delivered an anti-Masonic lecture at Our Savior's Church, Lutheran, corner of May and Erie streets, of this city, to an intelligent audience of about seventy-five or a hundred people. Two pastors were present, and the truth about lodge devil-worship was cordially received by pastors and people. A contribution to defray expenses was cheerfully given at the close of the meeting. One man renounced the secret society of which he had been a member. Another belonged to the Knights of Pythias, but, seeing no better alternative before him than Christianity, and being blinded by the god of this world (the Pythian god), he declared that the Knights of Pythias lodge is better than the church, and remained a heathen in his blindness.

HEBREW MISSION MEETING.

An interesting meeting to discuss the Secret Society question was held in the Rev. T. M. Chalmer's Hebrew Mission Hall, 588 South Halsted street, Saturday

evening, May 15. Addresses were given by Bro. Chalmers, Revs. H. H. Hinman, Wm. Fenton and M. A. Gault. No part of the city is more in need of mission work and each of the speakers presented the question from the plain standpoint of the Bible and Christianity, and were listened to by an interested audience, many of whom had evidently never heard the subject discussed before. Brother and Sister Chalmers are much devoted to their Hebrew mission work, and should have the support of all interested in Israel's restoration. They are convinced that secret orders are a great hindrance in their work, and took special pains to advertise this meeting.

AN IMPORTANT TESTIMONY.

Stephen Merritt, of New York, was the soul of the Christian Alliance convention held last week in the Chicago Avenue Church. He magnifies in all he says and does the need of the Holy Spirit. He is absorbed with one great idea, which is, "Be ye filled with the Spirit." In his closing address before a large audience Friday evening he gave a most powerful testimony against the secret lodge. He said the Holy Spirit revealed to him that the lodge was like Achan's wedge of gold, which must be given up before his Divine presence would be manifested. Mr. Merritt had climbed almost to the top-most round of the Masonic ladder. He had been highly honored by the Masons, who had given him a costly Masonic jewel. But this he returned to them, and left the lodge forever, though it was at a great cost of money and reputation. While Stephen Merritt gave this important testimony there were more expressions of approval and sympathy from the large congregation than at any other time during the convention.

NOT A PERVERSION OF SCRIPTURE.

In an interview with a Baptist pastor recently, he took exception to our motto from the words of Jesus: "I spake openly to the world, and in secret have I said nothing." He said he could not see how that declaration had anything to do with the secret society question; that to start out with such a perversion of Scripture

would prejudice honest Christians against the paper.

We told him that Jesus, when he uttered these words, was on trial charged with treason against the Roman government. But he gives the High Priest to understand that if this had been his aim he would have trained his friends in secret; he would have retired behind blinded windows and tyled doors, and laid his plans in secret. Who does not know that secretism is the tactics of conspirators and revolutionists the world over? But Christ's character and teaching were the very opposite of this. Instead of instructing men in secret lodge rooms and binding his followers "ever to concede and never to reveal," he spake openly to the world and said nothing in secret. He taught no private or concealed doctrine. He did nothing in a clandestine or underhanded way. It is sad moral blindness, indeed, which cannot see that this declaration and practice of Christ places him and his true followers in striking conflict with the whole secret lodge system.

NOT WHOLLY SECRET.

Mistaken notions about the inside facts of Masonry are found not only outside but also inside the lodge. Agreement among Masons respecting the items that are secret is not to be found. There are some secret society men who do not scruple to talk about things that others would hardly venture to mention. Certain it is that not all those things which would naturally appear like secrets have remained unknown. For example, Masons have means of communication and recognition. This fact has leaked out, and no effort is made to deny it.

It has also become well known that one means of recognition is hand-shaking. Everybody knows as well as a Mason that there is a grip. Some know that its peculiarity is in the thumb. Perhaps hardly anything is more a Masonic secret than a Masonic oath. Yet everybody knows that there is one. Besides, no one doubts that part of the oath is the very obligation of secrecy. Some know that there are covered by the oath not only lodge secrets, like this and other items of ritual, but also personal secrets, even to the personal secrets of criminals, as in the recent

case at Hartford, where the lodge punished severely a member who testified in a Connecticut court. Various things are known, and Masons do not always feel themselves bound to preserve the profound silence their admirers imagine. They do not agree on the strict lines of required secrecy. Some estimate the obligation as absolute and necessarily binding.

But an outsider, claiming that no outsider can know what is inside, in that very claim assumes that he, though one of the outsiders, knows the inside well. He must know, either that the facts cannot be breathed outside the four walls of a certain room and would be incomprehensible elsewhere; or else, that in some way Masons are under a spell of silence which cannot be broken. Either notion is marvelous to some of us who have been inside the lodge.

His statement of pretended fact implies great knowledge of Masonry, real or assumed. If an outsider can know little or nothing, then how can this outsider know so much as to know that such incommunicableness is an essential element of Masonry? He assumes the possession of knowledge in denying the possibility of knowledge.

MISSION BANDS.

The Women's Baptist Missionary Society has local mission bands, on which N. C. A. mission bands could be modeled. Some are for women, others for children. The N. C. A. mission for lodge worshipers of the Sun, needs both. Information about the plan used in such circles would be appropriate matter for our Woman's Department. Will not some of our Baptist ladies write the Cynosure, either confidential information as to the working of circles they have known, or else condensed items for publication? The former may be more useful.

Readings from the Cynosure and from N. C. A. tracts and books could be used in such meetings as a circle would hold. Comments on articles read could follow. Recitations and singing would enliven the gatherings and give variety. Now and then a N. C. A. social or concert similar to a S. S. concert could be given. This should, however, be after the circle was well established and settled. It could

then be used to draw attention to the subject and perhaps in a secondary way gain new members. Everything should be kept up to at least a dignified, not to say religious or patriotic, standard.

The name of the local circle need not contain the word "anti." Let the name be positive and suggest more than mere negative or opposition. N. C. A. Circle would be simple and appropriate. The name of the town or church or some neighboring river or mountain would distinguish it if necessary. The Kearsarge N. C. A. Circle, or the Androscoggin N. C. A. Circle would answer for a name. Too much machinery and too many offices should perhaps be avoided. A simple circle, with interesting meetings so conducted that good people and bright children would enjoy them, while at each session real information should be obtained, or fresh impulse secured, ought to be valuable help to any community, and a bulwark of protection.

A GOOD SUGGESTION.

In reply to the question, How can we best withstand the influence of secret societies? Bro. Isaac Keeler, of Washington, D. C., writes us the following wise suggestions:

Circulate and get signatures to a pledge like the following:

Believing that a man's first duty is loyalty to God and to the cause of truth and justice and humanity; and, believing that no one has the right to promise, much less to swear, that he will "conceal and never reveal" secrets, the nature of which he does not know when he assumes the obligation, or which the light of truth, or of conscience, may show him ought to be exposed, therefore,

I hold myself free from all such oaths and obligations, and am ready to serve the cause of God, truth, justice and humanity in every straightforward and honorable way, and to the best of my ability; and, moreover, I pledge myself to do the same.

I believe also that any person who takes upon himself any obligation, of a nature contrary to such a one as this, enters into an alliance with the kingdom and powers of darkness; betrays the cause of God, truth, justice and humanity.

I furthermore believe that if after kind

and faithful admonition, he will not repent and rid himself of such obligation—Leviticus v. 4-6—that he is to be counted as their enemy. I believe that this is especially true when he has knowingly, specifically and wilfully placed himself under obligation to conceal and never reveal evil and criminal practices, “murder and treason not excepted,” as is expressed in some Masonic oaths.

Would not the mere distribution and calling attention to some such pledge as the foregoing open the eyes of many, convict some of sin and be fruitful of great good? But of course the people should be urged to put their signatures to the pledge.

PROVED OR DISPROVED.

Some of the counts in the indictment are severe. Until the strong proof brought to their support is broken, a man may well hesitate before submitting to conditions that may prove inconsistent with his freedom.

It is charged, and the charges are supported by evidence that would convict in a capital trial: That Masonry is a false religion; that it adopts the creed and ritual of Sun worship; that it knows no Christ and tolerates in connection with Masonry nothing of Christianity; that it will not use Christ's name in a lodge prayer; that it will not allow the Bible used as part of lodge furniture to be recognized as, in the Christian sense, a revelation from God.

That it is a government independent of the national government; that its obligations are inconsistent with loyalty; that within a short time it has severely punished a Mason who testified in court, where another Mason was condemned for crime; that its “third point of fellowship” is incompatible with American citizenship; that the Royal Arch obligation appears specially adapted to aid traitors, as well as other criminals; that it is narrow, clannish and barbarous, in spirit and form, to an extent that removes it from the range of modern advanced civilization.

That its ritual is open to grave objections on the score of decency, propriety, morality and piety; that its methods and associations are degrading in their tendency and dangerous to the personal

character of the members; that it has been notoriously connected with drinking and the business of making and selling alcoholic beverages; that it is extensively neglected or abandoned by its better class of victims.

That it is despised by many who have joined; that it has been condemned in the severest terms by good men and competent judges, who have been members; that it is well known to have been repeatedly exposed; that Masons admit that it has been exposed; that for conclusive reasons, inherent in the ritual and principles of the system, its lodge is one of the last places in which a devout Christian or loyal citizen could properly be found.

In view of the fact that for some reason such statements can be made, and the additional fact that they are supported by a vast mass of impressive proof, it would be prudent to try first to disprove them by something more convincing than partisan denial, before bending one's neck to a yoke and offering one's mouth to a gag or one's hands and feet to fetters and shackles.

ODD FELLOWS ON ODD FELLOWSHIP.

At Yarmouth, Nova Scotia, a grand lodge was held in 1891. It passed the following resolution: Whereas, In the report of the session of the Sovereign Grand Lodge of 1888, the following question was submitted to the Grand Sire for his decision (No. 58, page 11,105), “Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?” and in his decision, the Grand Sire, after defining the word sect, used these words, “In this sense Christianity is a sect, hence it is inexpedient, unwise, and, I think, unlawful to make prominent mention of it in lodge work;” and, Whereas, By the report of a committee of the Sovereign Grand Lodge, adopted in 1889, the decision of the Grand Sire was confirmed and sustained; and, Whereas, The decision of the Grand Sire places our order on record as having put a ban on the name of Christ, therefore, Resolved, That this Grand Lodge petition the Sovereign Grand Lodge to reverse the decision of the Grand Sire, as given in 1888, in relation to the name of Christ and prayer, and permit perfect toleration in matters.

of conscience in all our grand and subordinate lodges."

This is not anti-secrecy accusation. It is not the work of any one who does not know what he is talking about. It is a formal Grand Lodge document. It teaches that Christ's name cannot be used in an Odd Fellow chaplain's lodge prayer. It therefore shows Odd Fellowship to be, in this respect, on the same level as Masonry. It charges that the order is on record as having put the name of Christ under ban. It intimates that the Odd Fellows' order is intolerant "in matters of conscience." It shows that in the lodge sense, "Christianity is a sect." It also shows that not only the name of Christ but also this "sect," called "Christianity," cannot receive "prominent mention" in lodge work without the perpetration of something held "unwise, inexpedient," and apparently "unlawful."

FOUNDED ON THE BIBLE.

There are two or three stock phrases that are old, well-worn whitewash brushes for Free Masonry. These soon grow familiar to any one who objects to the order. Members seem to believe themselves while they reiterate these excuses like parrots.

One often heard is the above heading. It suggests two or three questions. One is, how many things are there that are founded on the Bible? Of course the class—if there is one—includes the church. How many more? Some Masons say their lodge—though leading Masons dispute them—and Odd Fellows add their own.

Another question follows, with reference to the inference to be drawn. Exactly how and with what effect are they founded on the Bible?

We can make the same claim for English literature. Its theological coloring is strong and on the whole Biblical. Its moral tone, and its use of the English tongue are both referable to the English Bible. It is not too much to say that in its theological, ethical and literary character, English literature is founded on the English Bible. Yet every one knows that, while this is true in general, yet great masses of literary product grossly violate every rule under which such a foundation could be claimed.

The question becomes pertinent, what is the real meaning of this lodge claim? What does the apologist mean? How is a system so different from the church, so opposite and in some respects so antagonistic, in any sense founded on the same book?

One point may be that the Bible is read in the lodge. But very little of it is read. Even that is not read as in the Christian sense "Sacred Scripture."

Odd Fellowship, for example, uses a parable, introducing it merely as "an interesting narrative," with no allusion to its source. This is a specimen, and such work need not go far toward founding a system on the Bible.

When we come to the doctrine of the lodge it surely is not Christian. The name of Christ must not be used in prayer, and it is upon lodge authority that we recognize its religion as "pure theism." Or if it seems more restricted and specific than is consistent with this claim, it is nature worship, under the form of Sun worship. While this is condemned in the Bible, condemnation is hardly a desirable ground of Biblical foundation.

Satan founded the temptation of Christ on the Bible. He said: "It is written." Odd Fellows twist the parable of the Good Samaritan so as to make it teach, instead of a liberality that unites Jews with Samaritans, with whom they had no dealings, the very opposite doctrine of an extreme type of exclusiveness and clan-nishness. That it uses or misuses the Bible is certain, but that it founds its doctrine on the Bible by thus "wresting the scriptures" is a preposterous claim. Christ's doctrine is world-wide and undivided neighborhood. Odd Fellowship finds its neighborhood within four narrow walls and locks its Good Samaritan up in a Samaritan lodge.

Christian men, at least, should stop grinding over this old tune. Fooling with the Bible is not founding things on the Bible. There is abundant Masonic reproof of the notion that Masonry is in any way cognizant of the Bible except as an article of furniture and one of the books of the law.

It is high Masonic authority that declares truly that "Masonry is not founded on the Bible." This is undeniable, and it is high time for Christians to cease from reiterating this blasphemous and ill-

founded claim. Secret orders are not founded on the Bible, but they are confounded by the Bible.

PERSONAL MENTION.

Rev. Geo. R. McBurney and wife and Rev. J. R. Wylie of Iowa made the Cynosure a pleasant calls on their way to the Covenanter Synod at Beaver Falls, Pa.

Rev. J. B. Galloway, of Poynette, Wis., cheered the Cynosure office with a call last week on his way as a delegate to the U. P. General Assembly at Rock Island.

Dr. H. J. Becker, of Ohio, a staunch friend of our cause, has been engaged to address the Ridgeview Park Assembly, Pa., and the Island Park Assembly at Rome City, Ind.

Rev. W. P. Tibbett and Rev. Jerry McBride, good friends of the anti-secret cause, from California, called at the Cynosure office lately on their way to the U. B. conference at Dublin, Ind.

Rev. William Beers, for some time the devoted U. B. pastor at Petoskey, Mich., has been obliged to leave his work to recover his health. We hope he will soon be able to return to his post.

Rev. W. L. Squier, pastor of the Presbyterian Church in Iola, Kan., spent a Sabbath at Wheaton with Secretary W. I. Phillips, in returning from the Presbyterian General Assembly at Eagle Lake Assembly Grounds, Ind.

Bro. J. Forbes, of Tullahoma, Tenn., writes in answer to the question, How to withstand the influence of Free Masonry? He says Dr. Mackey gives us the answer in these words, "Masonry has stood for centuries. If it was an open institution it could not stand for as many years." Bro. Forbes then urges renewed diligence in exposing both by press and platform these hidden works of darkness.

Rev. M. A. Gault, of the Reformed Presbyterian Church, and editor of the Christian Cynosure, preached a stirring sermon last Sabbath evening in the Fourth Church. He dealt heavy blows

at the secret orders of our time, especially Masonry, and predicted the judgments of God upon our land on account of the prevalence of this false religion. Bro. Gault expects to be in the lecture field a good deal the coming year, and those who hear him will find him sound, logical, eloquent and convincing, without the acrimony sometimes manifested on this subject.—Christian Instructor.

Milton A. McRae, of Cincinnati, is a thirty-second degree Mason and Odd Fellow, a Knight of Pythias and a member of several other orders. He is Secretary and General Manager of a newspaper league, and is one of the executive committee of the American Newspaper Publishers' Association. The newspapers he supervises have a circulation of 400,000 per day. Is it strange that a man having such a power of censorship should be a prominent Free Mason?

Dr. J. A. Collins, one of the editors of the Christian Instructor, says in his issue of May 27: "The Cynosure, the organ of the National Christian Association, in its new magazine form, has come to our table and makes a fine impression. It is gotten up in excellent style and its matter is such as all will like to read, unless they be under some secret spell which may have perverted their minds. While we regret the giving up of the Cynosure's weekly visits, we welcome the monthly as the next best thing, and we wish for it all the success it deserves, and that is more than a little. Rev. M. A. Gault is still at the helm as editor, and will, it is understood, still give his entire energy to opposition to secret orders."

Rev. O. H. Perry, pastor of the M. E. Church at Hanover, Mich., writes: "I am a Thirteenth degree seceded Mason. I left the lodge for conscientious reasons and resolved not to place any more money in that reservoir. Convictions have been growing on me against the lodge ever since, and this has been used against me as a minister by a former Presiding Elder. Our younger M. E. ministers are joining the lodge in astonishing numbers. And we have a superannuated preacher, Rev. A. A. Knappen, who

has been elected Grand Lecturer at a recent session of the Grand Lodge. It has occurred to me that I might strike a blow for the truth in challenging him to a public debate on the question of Secret Societies."

The Springfield (Mass.) Daily Republican says: "The reader who objects to having the Masons lay the corner-stone of our new high school building is perfectly right. The mere fact that this citizen protests is enough to rule out a proceeding that is open to criticism. It is proper for the Masonic order or the Odd Fellows or any other secret organization to dedicate buildings of their own with all the pomp and ceremony and ritual they may choose to employ—it is another matter to invite any one of these secret societies to take charge of the initial ceremonies attending the beginning of any purely public structure. If it were proposed to ask the Essenic order, the order of American Mechanics, the Ancient Order of Hibernians or what not to lay the corner-stone of the high school, there would be many to ask why that should be done. The Masonic presence would draw out similar criticism and quite as justly. Already two citizens of Springfield have protested in letters to the Republican. The only proper way will be to rule out all secret societies and let our plain citizenship take charge of its own."

Rev. Wm. Fenton, who has made Chicago his home during the past month, and who has rendered valuable assistance in our work, returns to St. Paul in a few days. He expects soon to visit Southern Minnesota, Northern Iowa and the Dakotas, also Northern Minnesota and Wisconsin. Cynosure readers in these parts are requested in the name of the Lord to arrange meetings for him at as many points as possible, and write to him at 74 South Robert street, St. Paul, Minn. His terms will be \$5 and entertainment.

Rev. John Brown, of Clear Lake, Ia., writes: "This is a very pretty little town. What adds much to its interest is the lake, to which visitors come from all parts of the State, as a summer resort. There are no saloons here, and very little intemper-

ance, I suppose. But the town is overwhelmed with secretism of every description. I am, credibly, informed that more than half the inhabitants belong to secret organizations of one order or another. Brother Fenton lectured here some years ago in the park, because he could not get a church, not even the opera hall, though it is given for all purposes. After the preaching he was stoned from the park to his lodging, a prominent Mason remarking that he ought to have been shot. Brother Stanly, one of the Lutheran ministers, tells me he heard him with approbation, and that he would have been welcome to his church had it been built at the time. He assures me, however, if he come again that he will be welcome to his pulpit, and that he will use his influence in bringing out a congregation. Clear Lake much needs faithful preaching on that subject. Brother Stanly assures me that neither of the Lutheran congregations admit secretists."

Elizabeth E. Flagg, of Boston, writes: "There are certain advantages in this change of the Cynosure to a monthly. I can now keep a file for reference, and have them bound at the end of each year or two. Also it may do away in some measure with the excuse so frequently offered to canvassers, of having no time to read it. A monthly requires more care and pains in editing than a weekly; but few people take this into account, unless they have had some editorial experience. The times are worse than I ever knew before, and I have heard people say so who were older than I. It seems almost impossible to get money for anything. Unless the times alter very much, there must be a social and industrial revolution in the near future, and it is to be feared not a bloodless one. We may be very nigh the time of trouble of which Daniel prophesied. All the more need, if so, that we should stand to our guns. We are used to being in the minority. How well I remember the scorn with which all my friends, with few exceptions, treated my work when I first embarked in the anti-secret cause. They said I was throwing away my time and talents. But as I look back on my life to-day I thank God that he gave me grace and strength to make the choice. Remember, we serve One of

whom it is written, "He shall not fail, nor be discouraged."

Rev. Wilson T. Hogg, editor of the Free Methodist and President of Greenville College, says in his paper of May 11: "We learn from Rev. M. A. Gault, the able editor of the Christian Cynosure, who was a pleasant caller at this office April 27, that beginning with the first of May the Cynosure will be issued as a thirty-two page magazine, published monthly, instead of weekly, and sent to subscribers at \$1 per year, instead of \$1.50, its former price. While the financial stringency of the times has rendered it necessary, the change is not necessarily an indication of retrograde movement. In fact, we believe a monthly can be made to serve all the ends for which the Cynosure is published about as effectively as a weekly, and even more so if what is lacking in the frequency of its visits and the number of its articles is made up by bringing increased ability to its aid, as publishing but once a month should enable its managers to do. There are so many more denominational periodicals presenting the anti-secrecy reform than formerly that the demand for a weekly especially devoted to that line of work is not so great as it once was. The new form will certainly be much more convenient than the old for reading, and in much better shape for preserving, binding up annually, and so, in process of time, making a valuable cyclopedia of information on the subject of secret societies. We wish the Cynosure success in its new departure."

PUBLICATIONS.

The Express published at Oban, Scotland, thus kindly acknowledges two publications received from this office:

"We have received two pamphlets published at National Christian Association, Chicago, strongly antagonistic to secret societies. The Congregational churches in America are up in arms against all such societies. Doubtless the injurious side of secret societies is more apparent in the land of the stars and stripes than in an old settled country like this. At any rate, such men as Joseph Cook, Boston; Rev. E. P. Goodwin, D. D., pastor of the First

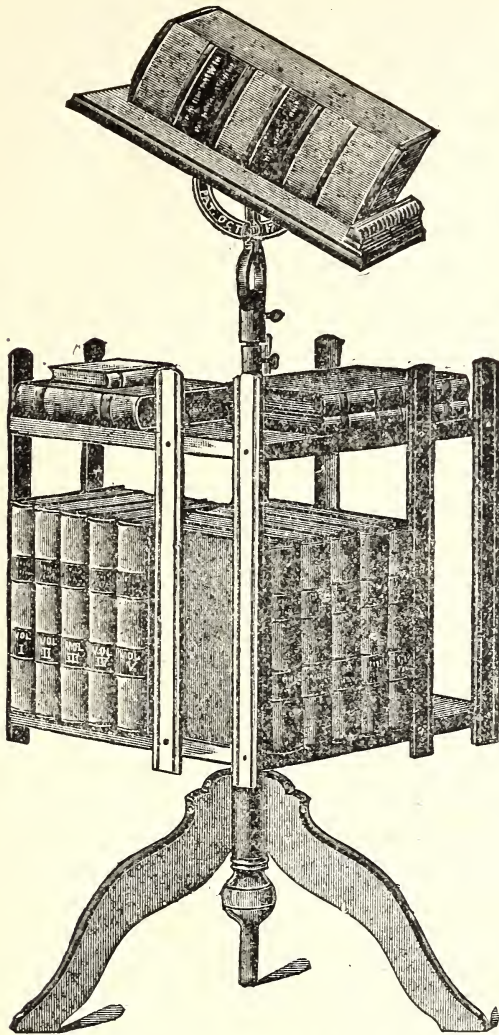
Congregational Church, Chicago; Rev. I. J. Lansing, D. D., pastor of Park Street Congregational Church, Boston, and presidents of Congregational colleges, all speak out against these societies. Mr. Dwight L. Moody says: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers." The other pamphlet, same publishers, gives facts and photographs. The back of front page of cover quotes Jesus' words—"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." Twenty different religious denominations make membership in a secret society a bar to membership in their churches. Several State legislatures have prohibited the administration of extra judicial oaths within their commonwealths. We have admired the beautiful typography of these pamphlets, but Chicago is a kind of American Edinburgh for artistic fonts of type and good printing."

SING UNTO THE LORD.

Divine worship has included a song service from early times. Vocal music has characterized the worship of God's people, both Jewish and Christian. Singing even enters into the universal Christian conception of heaven. One book of the Bible could hardly be understood if this service were not recognized as referred to, not to say enjoined.

The devotional purpose in N. C. A. conventions should be made obvious by the prominence of this devotional element. "Sing unto the Lord," as well as pray unto Him. Praise him as well as give thanks. Remember that good singing befits the praises of the Lord. Let not His praise languish on account of his people's thoughtlessness. Praise is comely for the upright, and let all things be done decently and in order. The concluding psalm of the Book of Psalms would be a good responsive reading for a N. C. A. convention.

Every sensible person ought to know that a strike does not mean a quiet abandoning of unremunerated labor. It means oftentimes murder and destruction of property.



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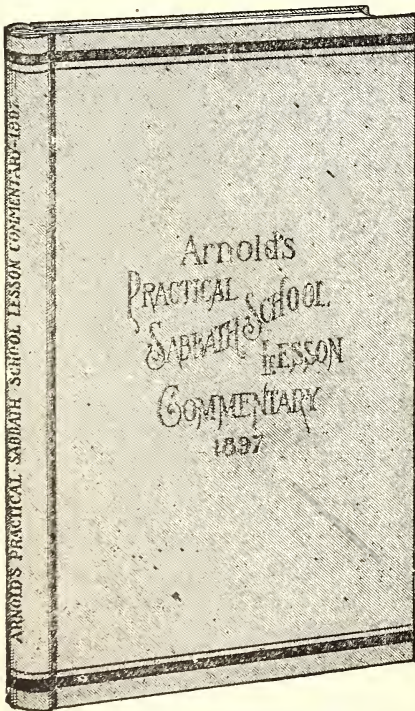
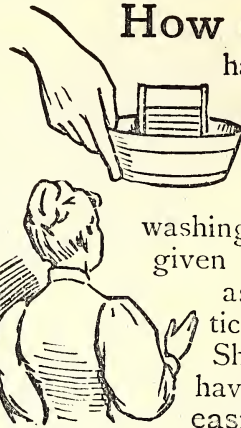
JAMES G. BIRNEY, *Candidate of the Liberty Party for President*, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney*.

LEWIS TAPPAN, *private journal*, 1814: "Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829*: "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference. April, 1890.*

JOSEPH RITNER, *Governor of Pennsylvania, 1837*: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

How did it happen that the old-fashioned, laborious way of washing was ever given to woman as her particular work? She ought to have had the easiest things to do—and strong, healthy men have taken up this washing business. Here is a suggestion. In those families that stick to soap and make their washing needlessly hard, let the men do that work. They're better fitted for it. In the families that use Pearlina and make washing easy, let the women do it. They won't mind it. 517
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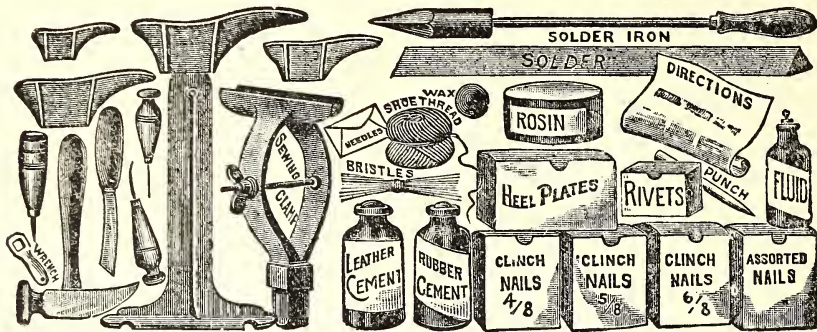
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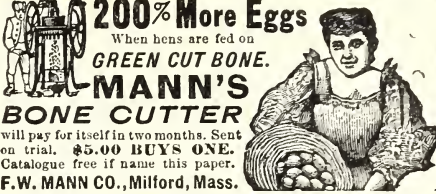
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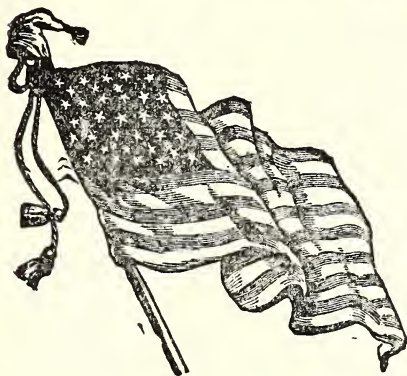
James G. Birney, candidate of the Liberty party for President, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

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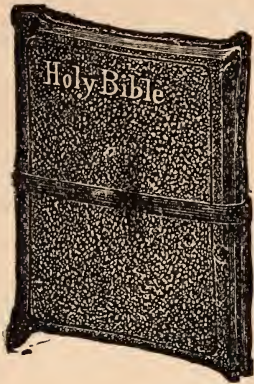
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¹ The genealogy of Christ from Abraham to Joseph. ¹⁸ He was conceived by the Holy Ghost, and born of the Virgin Mary. ¹⁹ The angel interpreteth the names of Christ.

THE book of the ^a generation of Jē'sus Christ, ^b the son of Dā'vid, ^c the son of Ā'brā'hām.

² ^a Ā'brā'hām begat Ī'saac; and ^e Ī'saac begat Jā'qob; and ^f Jā'qob begat Jū'das and his brethren;

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

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

⁵ And Sāl'mōn begat Bō'oz of Rā'

^a Luke 3. 23. ^b Ps. 132. 11. Is. 11. 1. Jer. 23. 5. ch. 22. 42. John 7. 42. Acts 2. 30; 13. 23. Rom. 1. 3. c Gen. 12. 3; 22. 13. Gal. 3. 16. d Gen. 21. 2, 3. e Gen. 25. 26. f Gen. 29. 35. g Gen. 33. 27. &c. h Ruth 4. 13. &c. i Chr. 2. 5, 9, &c. j 1 Sam. 16. 1; 17. 12. k 2 Sam. 12. 24. l 1 Chr. 3. 10, &c. m 2 Kin. 20. 21. n .. . to ;

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