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Christian Gynosure.

CHICAGO, APRIL, 1898.

SWEET GYNOSURE!
 FAR FIXED
 IN SPOTLESS FIELDS,
 HIGH IN THE REGIONS
 OF THE
 POLAR NIGHT,
 THOU SERV'ST
 A WAYMARK
 TO THE SONS
 OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



REV. W. T. CAMPBELL, D. D.

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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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Vice President—Rev. W. T. Campbell, Monmouth, Ill.

Recording Secretary—Mrs. M. C. Baker, 14 North May street, Chicago.

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Editor Christian Cynosure—Rev. M. A. Gault, 221 West Madison street, Chicago.

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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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DISCONTINUANCES.—We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

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OUR ANNUAL MEETING.

The annual meeting of the N. C. A. will convene in the Carpenter Building, 221 West Madison street, Chicago, Thursday, May 12, at 10:30 a. m., for the transaction of business. The afternoon and evening sessions, beginning at 2 and 7:30 o'clock, will meet in the Moody, or Chicago Avenue Church, and will be for the hearing of papers, testimonies and addresses.

S. H. Swartz, President.

E. B. Wylie, Secretary.

President S. H. Swartz will address the afternoon session, and President C. A. Blanchard will give an address in the evening. Both will be followed by brief testimonies from seceding lodge members and others.

A paper on "Minor Insurance Societies," written by Elizabeth E. Flagg, in case of her absence, will be read by Mrs. J. M. Hitchcock. Both these papers will be followed by five-minute discussions.

Secretary J. P. Stoddard is expected to attend the annual meeting.

At the afternoon session a paper will be read by Mrs. Nora E. Kellogg on "Secrecy and Civil Government."

Our readers will see that this a convention number of *The Cynosure*, and that great is the number of faithful witnesses publishing this truth to the world.

The Chicago Record reports that on Saturday night, March 21, Mayor Harrison was initiated into some of the sublime degrees of Freemasonry.

Notice has been received from Rev. C. C. Potter, President of the Iowa State Association, that the State convention will be held at Albion Tuesday and Wednesday, April 5 and 6 inst. A report will be given next month.

In connection with our national anniversary there will be three sessions given to this reform by the Wheaton College Church, and four different sessions by the Brethren Church at Batavia, Ill., and one address at the Congregational Church, Summerdale, Ill.

We are glad to furnish for this number an excellent picture of Rev. W. T. Campbell, D. D., for so many years the popular pastor of the College Church, Monmouth. He is the Vice President of the N. C. A., and no more reliable friend of the cause is to be found in his denomination. He has been corresponding secretary of the Board of Education for the United Presbyterian Church since 1878; is of Scotch-Irish parentage, born at Antrim, Ohio, in 1836; graduated at Monmouth in the class of 1870, and his first pastorate was at Little York, Ill. Dr. Campbell is now regarded as one of the strongest men in his denomination.

We are sorry that our convention reports have crowded out of this number the concluding part of Dr. Campbell's address and the Eli-Williams discussion, with other important matter.

Hereafter The Cynosure will open a Question Drawer as an interesting department. Let any who have questions on any phase of the lodge question send them briefly stated on a postal card.

Each Cynosure hereafter will conclude with two pages of editorial matter, usually bearing upon the subject of the symposium, which, for the May number, will be: "Shall we hold church fellowship with members of secret lodges?"

Another improvement we propose to make in The Cynosure beginning with our next issue will be a symposium occupying from two to four pages, giving the most condensed arguments from a variety of writers all on some single secret order or phase of the question.

"News of Our Work" will now be a regular department into which will be condensed statements of the work done each month, as gleaned from the letters of the agents and lecturers in the field. Only the most original and important articles and letters will be published in full.

This number closes the first volume of The Cynosure in its new form. The great majority of its friends from whom we have heard have expressed themselves well satisfied with the change to a monthly. We believe this satisfaction will increase as time advances. The need of the hour is for every friend of The Cynosure to work and pray for its large circulation.

In changing from a weekly to a monthly our greatest difficulty has been to afford space for our large number of contributors, and we have surrendered to them much of our editorial space. But with our next number we propose to begin a process of condensation or boiling down, and will endeavor to occupy the first three pages with current editorial notes of facts and events bearing upon the great anti-secret issue.

THE NEW ENGLAND CONVENTION.

ANNUAL MEETING HELD AT SPRINGFIELD,
MASS., FEB. 24 AND 25—STIRRING AD-
DRESS BY HENRY VARLEY.

The first antiseoret meeting ever held in this thriving little city may be written down as a success, though the fact that there was something going on in nearly all the churches, while Evangelist Varley was holding meetings opposite, kept away many who might otherwise have attended. But never was the truth more pungently and clearly presented; or to an audience more keenly appreciative.

President Foster gave a brief opening address, dwelling especially on the immoral nature of the oaths and the danger to our free government in allowing an institution to grow up in our midst which exercises more absolute authority over its members than does the Sultan of Turkey.

Rev. Wm. A. Burch then spoke on God's call to separation, taking for his text II. Cor. vi., 17, 18. Abraham was called and separated, but he took Lot along with him. The trouble with most of us is that we take some Lot along with us. When Israel left Egypt "a mixed multitude" went out with them, and these were responsible for the murmuring, the backsliding, the idolatry. There were, it is probable, thousands of Jews on the plains of Dura; but they had not back-bone enough to stand up and risk the fiery furnace, with Shadrach and his fellows. I have had ministers tell me they hated to go to their lodge because of the tobacco smoke and the wicked, foolish talk. What we need is a brave testimony. I preached on this subject one evening in my church and four men came out of the lodge in consequence. Christians cannot fellowship the lodge and the prayer meeting at the same time.

A minister who had been an Oddfellow once said to me: "The command to separate did not trouble me at all when I was in the lodge. I got round that all right, for I applied it to the old Jews. But I was convicted of sin when these words flashed on my mind, 'How can ye believe which receive honor one of another, and seek not the honor which cometh from God only?' I saw that the high-sounding titles in which the secret orders

delight were plainly opposed to the lowly and humble spirit that should mark every true Christian. One day I received a lodge circular from a brother minister who was a member of that particular order, and, meeting him a while after, I inquired how many Supreme Beings there were in the universe. He looked amazed that I should ask the question, and replied, 'Only one, of course.' 'I used to think so,' I answered, 'until I got your circular, and now I don't know what to think, for there I counted no less than thirteen supreme beings.' Men go into the secret orders because they distrust God. But what does a Christian want of lodge protection? Far better rely on Him who has promised to be a Father to all who will come out and be separate unto Him.

The next speaker was Rev. S. McNaugher, who spoke from the text, "Quit you like men." "A high standard in Jesus is what the world wants. We need not so much more men as more man. I have been asked repeatedly to join the Masonic lodge. You know the arguments they ply on us ministers. They tell us that we shall get a pastorate much sooner if we join the order. They tell us that we may even get called to ten thousand dollar pulpits. Such a course for a minister is not compatible with manliness. We need true men, courageous men, who will take a stand and neither cringe nor apologize." As an illustration of the manner in which the lodge fosters and shields the grossest immorality, Mr. McNaugher related an incident which occurred in Pennsylvania, and of which he had personal knowledge, being a resident of that State at the time.

A man by the name of Dukes killed the father of a girl he had wronged. He was brought to trial and acquitted by Masons in less than half an hour. There was a brother, a young boy whom Dukes never failed to insult when he met him on the street, and the former at last, goaded to frenzy, bought a revolver, practiced with it, and at their next meeting gave the cur his just deserts by shooting him dead. We are living in a time of gross impurity. Ministers are confronted by it as by no other question. The lodge ought to be anxious to meet the test, and show, if it can, a clean record, but talk to a converted Mason, and he will tell you

that he looks back with shame to what he has seen and heard on this line. This closed the evening.

The next day's session began in the morning with devotional exercises, led by Rev. Mr. Birch. Rev. Lucien gave the opening address. His theme was the necessity of union among Christian reformers. It is perfectly absurd for a Christian to claim to be a reformer at all who is only a reformer on one line. The single-barreled sort are generally so narrow as to be of little use even in their own chosen field of labor. He was for one grand union of all Christian reformers to embrace every State and county. Let them come together and unite on a broad basis, holding fast all that is fundamental to reform, and agreeing to disagree on non-essentials.

He emphasized the need in order to do one's best work for reform, of being united to some branch of Christ's visible church. The church which will not allow its members to protest against evil is no longer a Protestant church, but is facing toward Rome. At the same time he must be led of the Spirit of God. Some Christian reformers are sadly lacking in courtesy and consecrated common sense. He then drew a picture of two ideal Christian reformers, one the president of a Western college, of whom a recent convert from Masonry says that it was his culture and Christian courtesy which won him to listen to the truth about the lodge. The other in the East, a loyal church member, and teacher of a Sabbath school class, has the respect even of lodge men, and though the arch enemy of all secret orders, is the best friend their deluded members ever had. It is needless to say that he alluded to President Charles Blanchard and Rev. J. P. Stoddard. We have only one example of a perfect, all-around reformer: "He who in secret said nothing." Some discussion followed in which Brothers Conant, Bacon, Burch and McNaugher took part. The celebrated English evangelist, Henry Varley, was then introduced, and spoke in part as follows:

"I wish to express my sympathy with your movement against secret societies. My fundamental objection to them is that they stand in direct opposition to the mind of God. As soon as you fashion a Masonic organization you fashion some-

thing which is antagonistic to the foundation principles that underlie the three great associations which he has himself established. These are: First, the human family; second, the domestic family; third, the church. The curse of the professing church in America is that it is too much mixed up with the world. Here in Springfield you have euchre and card parties, though I hope you have not yet fallen so low as to hold a prayer meeting and follow it with a card party, as I have known to be done.

"You say that this doctrine of complete separation from the world is narrow, but it is the narrowness of God. You say that if carried out to its logical end it would interfere with trade and commerce. But that is not so. I can do any amount of traffic in any kind of legitimate business with the most worldly man in Springfield and be all right, but if I accepted his invitation to go to a card party with him I should commit sin. Under the old Mosaic law, if a son while burying his father touched a bone of the dead man he was unclean. So if we are the sons of God we cannot touch evil and remain undefiled. God will not have His living children identified with death.

"Some think that separation will tend to make us weak, but this is not so. Gideon thought he had a very respectable army—32,000 men. This was about as many as the English had at Waterloo. But God said there were too many, and ordered all who were faint-hearted to return to their homes. Twenty-two thousand elected to go. Nice material they would have made to fight the Midianites and deliver Israel! Even then there were too many, and God gave another separating test by ordering home those that bowed down upon their knees to drink water. There were only 300 left, but these were the kind needed. The men who lapped wanted their fill of the water, as so many Christians to-day want their fill of pleasure. Now we can't afford to join the majority. Whether it be Masonry or any other evil we should separate ourselves from it.

"I was once told by a young man who was a Mason that he, with about thirty other young men, was once present at a banquet, when the Master of the lodge got up and remarked before the whole company, 'This is all the religion I want.'

The name of Christ is deliberately cut out of the very Scriptures read in their ritual. It is expunged even from that of the Good Templars. When in London, being known as an earnest temperance worker, I was begged to join the order. The very first night I found to my amazement that they had altered the last line of the Doxology, the singing of which formed part of the opening exercises, in order to get rid of the name of Christ. I was still more astonished when I learned the reason. They wanted to take in Jews, Unitarians, men to whom that name would be offensive. I said, 'Gentlemen, if you want to get rid of Christ you get rid of me.' And I left the Good Templars then and there.

"The first miracle wrought after Christ's ascension was on a lame beggar. Peter and John had no money to give him. There was no Judas to bear the bag. In the name of Jesus Christ of Nazareth they bade him rise up and walk. But they were careful to explain to the wondering multitude that it was not through any holiness of their own, but through the name of the risen Christ.

"This is what we want to make known to men, the power of His resurrection. This is what will discount Masonry. This is God's center of power, the center of gravity. Do not let us turn away from it to become wandering stars by entering any organization that is opposed to Him.

"Admitting all the good that secret organizations are said to do, it is more than counterbalanced by their demoralizing tendencies. I was once intimately acquainted with a young man in Melbourne. He was manager of a bank in that city, and prominent not only for business ability but the beauty of his moral character. He was induced to join the Masons. The last time I saw him he was lying on his bed, his breath filled with the fumes of brandy; crushed, maimed and practically lost to the church of Christ through his Masonry. I then made the resolve that I would not only keep clear of the lodge myself, but I would do all I could to save others from its snare. I will preserve the chasteness of my associations with Christ. As my loyalty to my dear wife, with whom I have lived for over forty years, makes me proof against the blandishments of all other women, so loyalty to Christ should

make us proof against all the blandishments of the world, the flesh, and the devil. In proportion to our loyalty to Him will be the use God will make of us."

Secretary Stoddard remarked at the close of Mr. Varley's address that of the 142 degrees of Masonry conferred in this country in only one was Christ recognized.

The afternoon session opened with a half hour devoted to prayer and testimony at which Mrs. Penfield, secretary of the Springfield W. C. T. U., who had sat in early life under Finney's preaching, spoke words of earnest sympathy with our movement. In the absence of Dr. S. H. Swartz, who was expected, but failed to arrive, Secretary Stoddard spoke on the general subject of Masonry, quoting largely from their own works. This was followed by an address from the writer on "Masonry and Romanism Compared in the Light of History and Prophecy."

The first speech of the evening was made by Dr. James M. Gray, who spoke in substance as follows: "I am glad to confess that I have never belonged to any secret organization. Some will say that I do not know anything about them. There are many physicians in Springfield who have never had scarlet fever or diphtheria, but they can make an intelligent diagnosis of those diseases. We are not obliged to be sprinkled with holy water and become Roman Catholics in order to speak against that system with intelligence and power. My father was an Oddfellow. My eldest brother, who assumed the charge of the family at his death, was a Freemason, and if Masonry made him the good and true brother that he was, I would give it the credit. But from childhood I had a great repugnance to the system. It seemed to me mean for a man to pledge himself to keep secrets from his nearest and dearest. If I were a young woman I would not marry a man who drank, or belonged to the lodge. I would demand of him that he be a whole man, a clean man.

"As a student of theology I began to see the subject more clearly. I have made a special study of prophecy, and in my investigations I have come to the conclusion that the related systems of theosophy, spiritualism, etc., are all parts of one great whole. Within the last seven

or eight years I have made a special study of secret societies, and have been surprised at what I learned. I have traced the origin of Masonry back to the mythologies of Egypt and Chaldea. The very fact that it can be traced back to paganism is evidence in itself that it is a part of paganism. Some say that good men, intelligent men belong to the order. I certainly admit that. Good men may belong to a bad system. Good men are in the world, which we are told 'lieth in wickedness.' Good men are in Catholicism. One of the kindest acts ever done to me in my life was done by a Roman Catholic.

"Good men may belong to a bad system, because they are ignorant of its origin and history. There are good men in the Catholic church who are utterly ignorant of the origin and history of Romanism. So there are good men in the lodge who have never read its history or learned its philosophy. But good men in a bad system will come out of it as soon as their eyes are opened. Several years ago I gave a lecture on 'Spiritual Counterfeits.' A synopsis of it, printed in tract form, fell into the hands of a Southern bishop. He wrote to me saying that he had been a Mason for several years after he was a Christian. But reading this tract led him to examine into the origin and history of the system, and the result of his investigations had led him to come out of it.

"We cannot serve God in a system where Christ is ignored. If you want to know what it is to live a life of spiritual power, and be a man that God can use, come out of all such organizations. The line of power lies along the line of entire separation. Will you who hear me to-night resolve never to entangle yourself in this particular mesh laid by the Prince of Darkness?"

Rev. Martin D. Kneeland, secretary of the N. E. Sabbath Protective League, was the last speaker. He began by saying that his great grandfather broke off from Masonry when Morgan was killed, and thus he had inherited in some degree his aversion to the lodge. Reform is a unit. Everything which tends to break the shackles of sin is a reforming agent, with an affinity for every other reform. The tendency to the continental Sabbath is growing in our country,—more particularly in the West. The Sunday news

paper is a social demon, and has done more than anything else to break down the Sabbath. An army of 30,000 news boys are employed every Sabbath in selling it.

A motor man on the electric cars told me that he had not had a Sabbath day in seven years. I know of three mills in one New Hampshire city that keep their employes at work nearly all the entire Sabbath. Laboring people do not dare protest against these outrages for fear of losing employment. The lodge makes the Sabbath its great day of diversion. It has its grand funerals on the Sabbath, its excursions, its meetings for business. With the secret societies it is not a day of holy rest, but for show, and pomp, and pride.

The lodge is one of the most potent agents for Sabbath desecration that we have among us.

This ended the exercises of the convention, which was blessed with delightful weather throughout.

Rev. C. M. Bowers and Mrs. L. M. Hoyt sent messages of sympathy and greeting to the convention, briefly stating their experiences and observations of the work of secret societies in the church and courts.

It is due to the leading paper of Springfield, the Republican, to say that it lives up to its reputation as a fearless and independent journal. It gave nearly a column each day to the convention, and reported our proceedings fairly and courteously.

Secretary Stoddard, after calling on a majority of the pastors, found that a number were in sympathy with us, "but secretly," for fear of the lodge. Yet all did not allow themselves to be thus intimidated. And among the "honorable women" who openly espoused this unpopular movement was my hostess, Mrs. Mary F. Smith, and Miss Mary Schumaker, to whom the cause is greatly indebted for substantial co-operation and aid.

Elizabeth E. Flagg.

Will not all the friends of our cause who can, try to attend the annual meeting May 12? And let us not forget to pray for the presence and power of the Holy Spirit to attend these meetings.

THE ALLEGHENY CONVENTION.

LARGE AND ENTHUSIASTIC AUDIENCES, STIRRING ADDRESSES, RADICAL, RINGING RESOLUTIONS ADOPTED.

Our report is taken from the Pittsburgh dailies, which filled columns under sensational head lines. Seldom, if ever, has the daily press given as full and excellent reports of any of our conventions.

The convention opened in the Allegheny Reformed Presbyterian Church at 9:30 o'clock, and was largely attended, and the proceedings were decidedly spicy. Morning, afternoon and evening sessions were held. At the evening session the large auditorium of the church was packed and great interest in the proceedings was manifested.

Rev. W. B. Stoddard dwelt at length on the evils of the secret lodge. He said that no Christian should be yoked with an infidel going in the opposite direction, as the chances are that he will be pulled down with him. He closed his address with a prayer that these men with the courage to stand by their convictions against the world, might have the assistance of a Higher Power to help and strengthen them in their great undertaking.

After singing a psalm, Rev. S. J. Crow, of Warren, O., was elected chairman of the morning session. The address of welcome was delivered by Rev. W. J. Coleman, pastor of the church. After speaking of the character of the gathering he extended conventional welcome, stating in one sentence: "We welcome you in the name of the homes cursed by secret societies." He declared his great sympathy with an organization which has for its fundamental principle the overthrow of secret societies. Rev. E. Cronenwelt, of the Butler, Pa., Lutheran Church, followed with an address on the subject, "Should an Organization Be Called Charitable Which Gives Death Benefits Only to Those Paying Dues?" He maintained that such an organization had no more charity than a bank. They simply benefited those who paid money to them and to those who could not—the ones who needed it most—nothing was given. He also stated that for the thirty

years prior to 1876 the Oddfellows' lodge, out of every three dollars paid out, one went for benefits and two for expenses.

Rev. W. E. Schramm, of the German Lutheran Church, of Allegheny, spoke on "Why Object to Religion of the Lodge?" He stated that the objection of the church to the lodge was neither from prejudice, nor bigotry. He claimed that the secret society had just enough of form and ceremony to delude and blind the poor souls who are persuaded to join them. "My main objection," said he, "is that the Rock—Jesus Christ—on which all Christians lean for salvation is missing." John Phillson, an ex-Mason of West Virginia, here arose and said that in the lodge he had joined, the worst wretches he had ever known were the ones selected to offer up the prayers. One man in praying in his lodge had used the name of Jesus and there immediately arose a storm of protests from the other members present.

Prof. D. B. Willson, of the Reformed Presbyterian Seminary, said that his main objection to the Masons was that the salvation of the lodge was not through Christ. Many young men join these lodges when too young to understand what they are doing and when it is too late, when they can raise no objection, they see the folly of their course. He said he had been approached once by a Mason asking him to join his lodge. He asked him if Jesus Christ was recognized in the lodge and no reply was given. Dr. Willson pointed out the dangers from secret orders, but declared that they are self-destructive and that the present generation may see the day when they shall be exterminated. "The horrors of slavery are not to be compared with the danger that lurks behind the closed portals of these evil organizations," cried Dr. Willson. "Just now their influence is felt in every institution in the land; in politics, in business and in the home. But the present generation may see the day when the lodge room will be deserted, when the secret brotherhood will not cover the country like the frogs during the plague of Egypt, but will be exterminated through the work of the church."

Rev. S. H. Swartz, of Aurora, Ill., said there is no question that the secret empire is Christless. I had my eyes opened to the iniquity of lodges by one who now

stands among the white-robed throng above. Men are blinded spiritually by being connected with lodges and they do not discover their mistake until too late. There are many good men connected with lodges, I must admit, and I have been asked if I thought them hypocrites, but my thoughts must not be expressed. I have stood at the grave of members of Masonic lodges and heard the ritual of that Christless organization read by a drunken chaplain."

Dr. W. J. Robinson, of the First United Presbyterian Church, discussed the subject, "Does the Lodge Brotherhood Conflict with the Divine Brotherhood?" He said: "I find that young men go to the lodge to secure positions. We have in the church men who have made false professions. We must bear the reproach of this, but must also denounce these Christless lodges." He described how at the funeral of a Mason words were expressed that the deceased was transplanted from below to the Grand Lodge above. They spoke of God as the Grand Master, and if such is the case, let us go to heaven by being connected with Freemasonry. I believe that Christian brotherhood is something we must all recognize, that all right human relations center in this brotherhood. God has constituted the natural brotherhood by ties of blood and within this He has determined certain boundaries, limits, relationships and privileges, but the lodge perverts all these.

A gatling gun battery of denunciatory resolutions was opened on secret societies and beneficial brotherhoods during the afternoon session. All secret orders from Knights Templar and Blue Lodge Masons to the A. P. A. were riddled with ministerial bullets from start to finish. There was "a hot time." The committee on resolutions, which was composed of Rev. William Wishart, of Ingram, Pa.; Rev. S. H. Swartz, of Aurora, Ill.; and Rev. W. B. Stoddard, of Washington, D. C., reported as follows:

"Whereas, There are many organizations in our commonwealth seeking to conceal their manner of initiation, oaths, etc., from those outside their membership, thus creating a natural suspicion of wrong-doing, and

"Whereas, Many of these organizations are proven to be engaged in prac-

tices anti-Christian, un-American and in opposition to righteousness, therefore

"Resolved, That we earnestly urge all persons to consider the evil and dangerous character of such organizations as is made manifest by persons leaving them, together with others who have carefully studied their habits and by the teaching of their own publications.

WANT CHRISTIANS TO WITHDRAW.

"Resolved, second, Believing many professing Christians have entered such organizations without due consideration, we would remind them that loyalty to Christ requires their withdrawal.

"Resolved, third, while calling attention to the fact that secret societies have a demoralizing influence in the home and a pernicious power in the State, we would especially urge their anti-Christian character.

"Resolved, fourth, That such societies as the Junior Order of American Mechanics and the A. P. A., claiming to be especially patriotic, call us to declare our belief that they are un-Christian in spirit and un-American in teaching. They practice what they condemn in others and employ underhanded rather than fair, open methods.

"Resolved, fifth, In view of the fact that Pittsburgh has been chosen as the place for the gathering of the next Knights Templars' convave and that citizens are asked to place the city at their disposal and contribute to their festivities, we call attention to the pernicious character of this body as made manifest in their gatherings, elsewhere and ask that no funds of the city be voted them except the \$5,000 asked for special police for the protection of the community.

"Resolved, sixth, That we would call the attention of those who enter these associations for the insurance professedly given in the event of sickness or death, that there are thousands of co-operative insurance associations that have become defunct in the past few years, leaving millions of mourners, and to the well-established fact that no society offering large pay for a small fee can long sustain itself.

"Resolved, seventh, That our greatest grief on this subject arises from the fact that the church too generally fellowships the members of secret societies, and we call upon the church of Christ to testify

against and exclude from her membership those who are connected with secret societies and persistently refuse to withdraw from them."

DEFENDED THE JR. O. U. A. M.

The resolutions went through with a whirl until the fourth was reached. Then Rev. M. D. Lichliter, Junior Past State Councilor Jr. O. U. A. M., took the floor to say a word in defense of the order he represented. He objected to the statements of the resolution and declared the order was both patriotic, Christian and American. It watched over the interests of the country, and especially guarded the public schools. He referred to its history as showing it had done much to guard the schools against improper influences, and had demanded teachers in these schools who represented purely American ideas.

Mr. Lichliter stirred up a well-populated hornet's nest and a whole bevy of them were soon buzzing about his ears. Rev. E. Cronenwett of Butler wanted to know who made that order the special guardian of the schools, and insinuated there was too much self-constitution in such orders. A delegate spoke of the distinction made by this order between native and foreign-born citizens; said he was not American-born, but was as patriotic as anybody.

Mr. Lichliter replied there was no such distinction made, but the order was opposed to the influx to our shores of the scum of foreign countries. Rev. H. J. Schuh of Allegheny said a condition of membership was that a man must be born in this country. The implication was that foreign born citizens could not be patriotic, which he denied.

CATHOLICS ARE BARRED.

In answer to a question by Dr. Swartz Mr. Lichliter said Roman Catholics were not admitted to the order. "Well," the doctor said, "that is un-Christian and un-American." Rev. Dr. McAllister conceded the right of any body of men to form an organization, but he wanted all such societies formed on American principles. These would admit men of any nationality to any order. He had sympathy with certain aims and ends of some of these societies, but he thought their methods of accomplishing them were un-American and un-Christian. Prof. D. B. Willson spoke of the assumption of some

of these orders in taking charge, for example, of the dedication of a school-house, as had occurred lately in Allegheny. The common schools were the wards of the people and not of any order.

Rev. W. J. Robinson thought all the sinners in this country were not foreigners. The Sunday papers, he said, were all run by Americans "pure and simple and devilish." The greatest Sabbath-breaker in the land was the United States Government, and that was American. "We blame foreigners too much," he said. "That society which has for its motto, 'America for Americans' don't understand what it is talking about." The resolution which originally contained a reference to the participation of the Jr. O. U. A. M. in the dedication of the Sixth Ward school building, Allegheny, was amended and passed in the form given above.

KNIGHTS TEMPLARS ATTACKED.

Another hot talk was precipitated by the sixth resolution, which referred to the coming conclave of the Knights Templars. Rev. Samuel Collins drew a dark picture of the doings of the Knights at several conclaves with which he was familiar. Disorderly women and liquor figured largely in the description. Mrs. Lizzie McClellan of New Castle, who had once occupied a house in which a secret society hall was located, told what she had seen of the doings of the members. Two-thirds of them always left the hall intoxicated. Kegs of stimulants were kept down on the river bank and the members would go out in squads and sample them with the above result.

Dr. Swartz described the Knights Templars conclave in Chicago. "If hell had vomited itself forth," he said, "we could not have had a worse time in Chicago. Not hundreds, but thousands of lewd women came from all quarters. Bartenders were multiplied everywhere and the police force was like a little child in the matter of keeping order. You needn't take my word for it. Wait until they go from your city. They won't fold their tents and silently steal away like the Arab. They will go with a yell. Then see if I have not told the truth." Rev. S. J. Crowe described the situation in Youngstown, Ohio, during the conclave there. Others spoke in the same vein,

but the resolution was adopted, as were all the others.

During the afternoon session Rev. William Wishart made an address on the question, "Should Churches Exclude from Their Congregations Persons Who Are Members of Secret Societies?" He argued that as the church is the pillar and ground of truth and as secret societies are condemned in God's word, both specifically and generally, the church, if faithful to God, must bear witness against them. Rev. Dr. Nevin Woodside, pastor of the Grant Street R. P. Church, discussed the subject, "Do Secret Societies Give an Adequate Return to the Society for the Time and Money Spent?" "When men enter these societies," he said, "they work to keep fellow-men away from the enjoyments provided by God. The secret societies have never made an adequate return."

Rev. S. N. Puri, a Hindoo convert to Christianity, spoke of Freemasonry in India, and said his chief objection to joining the order was that men of all religious beliefs are members. "Another objection," he said, "is the secrecy. Anything that is secret is suspicious." Rev. A. B. Dickie spoke of counterfeit religions in connection with the devotional service. A chart talk was given by Rev. R. G. Shaw, of New Castle, Pa. Rev. W. B. Stoddard also used a chart in explaining some of the lodge mysteries.

The church was crowded at the evening session. Rev. S. H. Swartz was the speaker. His address was aimed at Freemasonry and was in the same strain as the preceding addresses of the morning and afternoon. He said that Masonry and its sister societies are robbing the church by the wholesale in attracting from it young men who are laying their talents, money and life on the altars of the lodge.

Ministers belong to Freemasonry, therefore——

Saloon-keepers belong to it, therefore——

And again, Ministers abandon it, therefore——

Saloon-keepers cling to it, therefore——

Fill out all the blanks, please, and then read it through.—Boston Home Light.

THE MINNESOTA CONVENTION.

MET AT ALBERT LEA, MARCH 1-3—LARGE ATTENDANCE—DEEP INTEREST, EXCELLENT ADDRESSES.

Before an audience that filled the large N. Lutheran Church the Annual State Convention was opened at 7:30 p. m. with devotional exercises and a brief address by the assistant pastor, Rev. C. H. Smeby. He said the light of Divine truth is finding its way into those institutions of darkness whose secrecy should awaken suspicion. It is impertinent to ask any one to take a step in the dark, as these orders do. The wonder is that they have misled so many and a still greater wonder that so many are afraid to turn on them the light.

President H. S. Hillboe, of Wilmar College, gave a masterly address, in which he laid down fundamental principles, leaving his auditors to draw their own inferences. Human nature is selfish and craves power and preferment. It desires to pry into secrets. How much has been endured to find the north pole! Human nature craves adornment and distinctions, as feathers, plumes, regalia. It craves office and titles. It craves select circles and clubs. The harmfulness of secret societies is their exclusiveness, their secrecy, their trying nerve tests or initiations which are designed to unman men. Let a man catch another in mischief and he has power over him. The lodge appeals to the religious craving, to men's cupidity and gambling propensity. The danger from secret organizations is apparent from a public declaration that the time will come when men will not grovel in sectarian churches, but will be found in lodges whose religion is more charitable and practical.

Three sessions were held on Wednesday, with a good attendance at each. In the evening chairs filled the aisles. Rev. J. Halveson, of Minneapolis, in a strong address, made seven points against secret societies. They exclude from their membership those who most need charity. They afford their members financial but not spiritual benefits. They include those with whom the Christian is forbidden to have fellowship. Their balls and dances tend to sensuality. They aid their own members even in wrong-doing and de-

feat the ends of justice. They displace good and honest laborers and officials. They sunder those whom God has united.

Rev. O. T. Lee, of Northwood, Ia., spoke on Fraternal Insurance, tracing it back in its origin to 1628. The present popularity of such insurance was only history repeating itself. Writers in early times speak of their instability. They have not come to stay in our day, for 1,700 of these societies have gone down during the past few years. They are not built on business principles, but carry the germs of death from their birth. Many a widow's tears must be dried by somebody else than by these societies. Brother Lee gave an exhaustive discussion of the subject, and was armed with the most reliable statistics and official records. He said he knew a town in Minnesota where no laborer could work in any profession unless he belonged to the secret orders that ruled the town.

Rev. M. A. Gault spoke in the evening on "Secret Societies in Politics." Rev. W. Fenton and Rev. O. T. Lee followed with brief addresses. The closing session Thursday morning was spent in discussing resolutions and hearing addresses by Rev. T. O. Tolo and Rev. Wm. Fenton, which were full of telling points. The convention in point of attendance, deep interest, strong, original addresses, was certainly of a high character and reflects great credit upon these faithful Minnesota pastors who are keeping their churches pure from the pollution of these false religions. It also reflected great credit on the faithful, self-denying labors of Brother Fenton, who for so many years has been turning the Minnesota furrows, sowing the seed and putting it down deep, so that when it comes up it will not wither away. The following are the

RESOLUTIONS ADOPTED.

Whereas, It has become a well authenticated and widely published fact that the candidate when being initiated into Freemasonry is subjected to the most immodest, degrading and heathen ceremonies, in which he is stripped of nearly all his clothing, a rope tied around his neck, and he made to kneel on his naked knee and with his hand on the Bible, square and compass is made to swear a fearful oath, with a horrible death penalty, and

Whereas, In the higher degrees, Ma-

sons are sworn to execute these death penalties upon the desecrators of Masonic vows; therefore,

Resolved (1), That the time has come when every citizen should wage war on Freemasonry and all kindred secret orders and give himself no rest until they are prohibited by law and rooted out of existence.

2. That it is the duty of all followers of Christ "to have no fellowship with the unfruitful works of darkness, but rather reprove them."

3. That professed ministers of Christ, having taken and adhering to such oaths, have forfeited all Christian confidence and respect, and have brought unspeakable reproach upon the cause of Christ.

4. As fraternal orders by their ritualistic ceremonies and pagan religious instructions are proved to be a brood of Freemasonry; and as all fraternal orders based upon the assessment plan, whether level or graded, are founded on such business principles that they cannot carry out their promises to their members in a length of time; and as this truth has been demonstrated by the light of history, by the collapse and failure of hundreds of such societies, and many are now on the verge of dissolution, robbing families of what justly belong to them; therefore,

Resolved, That such orders should be shown up in their true light, and that the people should be warned against them.

5. As the secret societies generally copy more or less from Freemasonry and the ancient pagan mysteries, excluding anything specifically Christian, and admitting all kinds of heresy and unbelief, excepting only the gross atheism: as these societies seek to encourage their members by public balls, dancing parties, masquerades, expensive banquets, and the like, teaching the people extravagance, lusts of the flesh, and the vanities of the world, and bringing together in familiar intercourse people unfit to associate with Christians, we deem these societies unsafe and dangerous, and would warn all Christian people and law-abiding citizens from joining them.

Old subscribers should renew for The Cynosure in order not to part company with such a precious friend. Those who have never taken it should subscribe in order to form its acquaintance.

"SECRET SOCIETIES AND THE STATE."

PROF. SIMPSON ELY.

It is very gratifying to find a popular magazine that will admit an article that is opposed to secret societies. The Arena for February has an article from the pen of Rev. J. M. Foster under the caption at the head of this article.

Mr. Foster gives us some valuable figures showing the strength of secretism. He says there are over fifty distinct secret orders in the United States, with over 70,000 lodges and 5,500,000 members. This does not include labor organizations, military orders and college fraternities.

Mr. Foster shows very conclusively how secret societies are a menace to our national well-being and concludes that the national Government ought to be invoked for the destruction of all secret, oath-bound lodges. He shows that the authority of the lodge over its members is inimical to public justice; that the oaths of the lodge are a menace to public rights, that the false religion of the lodge corrupts society, and that the lodge is the enemy of the home. He exclaims: "How often a Mason spends \$300 for his uniform, while his wife wears a \$1.50 calico dress!" He quotes from a writer in the North American Review, who says that the various fraternities in the United States for mere personal gratification, aside from any real or supposed benefits, spend annually \$250,000,000. This money feeds the vanity of the lodge members and robs the wives and daughters to whom it justly belongs. It is a severe charge, but only too true.

Mr. Foster pays his respects to the religious feature of Masonry. He says:

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

"The Grand Sire of the Oddfellows, in consecrating their cemetery near Chicago in 1868, said: 'Our Grand Master

will take all who are buried in this ground to Himself in the day when He makes up His jewels.'

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

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

Mr. Foster deals the morals of Masonry some severe but well-merited blows. Hear him:

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

"I do promise and swear that I will not have carnal or illicit intercourse with

the wife, mother, daughter, or sister of a brother of this degree, knowing her to be such, nor will I permit another brother of this degree to do so if in my power to prevent it.'

"The implication of that oath smells of the bottomless pit. Who would allow that standard of morals in society?"

I presume some devotee of the lodges will reply to Mr. Foster, but it is a hopeful sign when the opponents of secretism are accorded space to ventilate their views. Such discussions cannot fail to do good. Mr. Foster's article is well worth the price of the Arena, and the readers of *The Cynosure* would do well to get that number of the magazine.

Kirksville, Mo., Feb. 28, 1898.

DR. TALMAGE ON MASONRY.

AN UNFAITHFUL WATCHMAN.

It must shake the faith of very many readers of Dr. Talmage's sermons to find him giving the gospel trumpet such an uncertain sound as he does in the *Christian Herald* of January 19, in his answer to the following vital question from a correspondent at Westbrook, Me.:

Can a Christian be a Freemason? If he fulfills his oaths to other Masons, will he not be false to his Lord, and if he breaks them will he not be false to his word?

Dr. Talmage in his reply pleads ignorance of Freemasonry and resorts to the good-man argument, as follows:

"As the editor of this journal is not a Freemason, he does not know what oaths are required of Freemasons, but it is a fact that many persons who are certainly sincere Christians are also Freemasons, and appear to find no difficulty in fulfilling the obligations of both relations. Perhaps the obligations of a Freemason are not so stringent as the opponents of the order imagine."

This pitiable ignorance of the great Washington preacher so touched the feelings of a good Pennsylvania pastor, Rev. Allen M. Fretz, of Souderton, that he undertook to enlighten him and his readers by sending the following excellent letter to Dr. Talmage's paper, the *Christian Herald*:

As a reader of your paper for many years, I value its contents and take a spe-

cial interest in "Our Mail Bag." Your reply to the question relating to Freemasonry and its oaths, to my mind could not be satisfying to the inquirer, who is evidently seeking light that he may escape the soul-blighting and conscience-stifling influences of this modern Baal worship.

Rev. Charles G. Finney once wrote: "I wish, if possible, to arrest the spread of this great evil by giving the public at least so much information upon this subject as to induce them to examine and understand the true character and tendency of the institution. I wish, if possible, to arouse the young men who are Freemasons to consider the inevitable consequences of such a horrible trifling with the most solemn oaths as is constantly practiced by Freemasons. I, with the many, have been remiss in suffering a new generation to grow up in ignorance of the character of Freemasonry as it was fully revealed to us who are now old.

"For one I must not continue this remissness. I know that nothing but correct information is wanting to banish this institution from wholesome society. This has been abundantly proven. As soon as Freemasons saw that their secrets were made public, they abandoned their lodges for very shame. With such oaths upon their souls they could not face the frown of an indignant public, already aware of their true position."

Charles Sumner once said: "I find two powers here in Washington in harmony, and both are antagonistic to our free institutions and tend to centralization and anarchy, Freemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

These systems were both in harmony, because both were despotic and unchristian. Slavery went down in the civil war and we pray, and every Christian church, and every Christian paper should labor, that Freemasonry may be speedily overthrown. And for this war soldiers are needed free from the galling bondage of the lodge, filled full of courage, and of the spirit of Christ, and clad with the armor of light.

Surely the Christian Herald can rely upon the testimony of John Quincy Adams, who once said: "I am prepared to complete the demonstration before

God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled with the laws of morality of Christianity or of the land."

We can assure the Christian Herald that there is no lack of testimony to prove that there is a terrible death penalty to each of the three degrees of Blue Lodge Masonry. In the first degree, after a lengthy obligation, the victim swears with his hands upon the open Bible, square and compass, while dressed only in his underclothing, and kneeling upon his naked left knee, saying:

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same, without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less a penalty than of having my throat cut across, my tongue torn out by its roots and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God and keep me steadfast in the due performance of the same."

In the third, or Master Masons' degree, the victim is sworn to conceal the crimes of a brother Master Mason, murder and treason excepted, and they only at his own option. He is bound not to defraud a Master Mason or commit adultery with his female relatives, implying that he is not thus bound in his dealings with others. Such partial morality is positive immorality. And then he binds himself by a penalty in this degree of having his body severed in twain, his bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, etc."

In the Knight Templar degree he is required to take the upper part of a genuine human skull into which he sees wine poured, and he must drink the wine from this horrid cup and repeat the following oath: "This pure wine I now take in testimony of my belief in the mortality of the body and the immortality of the soul, and may this libation appear as a witness against me both here and hereafter, and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person

whose skull this was be heaped upon my head, in addition to my own, should I ever knowingly or willfully violate or transgress any obligation that I have heretofore taken, etc."

Now if such oaths are not a covenant with death and an agreement with hell, where can they be found? And consider that they are often taken while the poor victim kneels in the presence of a profane infidel or saloonkeeper, as his Worshipful Master. How can the editor of the Christian Herald doubt that these oaths are taken by Masons, when hundreds of the most reliable Christian men, some of them ministers and college presidents, have taken them in the lodge, and for conscience sake have come out and renounced them before the world? The editor of The Christian Cynosure recently published that he found a prominent minister in Dr. Talmage's own denomination, who confessed that he had taken the dreadful Knight Templar oath, and had to drink wine from that ghastly cup—a human skull. Will Dr. Talmage be so incredulous as to look all these witnesses in the face and say, "I can't believe these oaths are as bad as you say they are?" Is it not time that honest inquirers should be enlightened on this question, and that such influential men as Dr. Talmage speak out and warn the public? May God in his mercy grant it.

A. M. Fretz.

This candid letter from Brother Fretz was refused publication in the Christian Herald, and returned to the writer with the following reply:

FROM THE CHRISTIAN HERALD.

New York, Feb. 18, 1898.

Rev. A. M. Fretz—Dear Sir: Dr. Talmage is altogether in the dark about this matter of Freemasonry. He does not know whether the oaths are as stated in your article or not. We presume from your letter that you are not a Mason, as you condemn Masonry and would not belong to an order you condemn. It is not our habit to attack a thing unless we know it to be bad. In this case we must adhere to our rule. We do not recommend people to join the order, so we are clear in the matter. If we knew of our own knowledge that Freemasonry was the wicked thing you represent it, the case would be different. But we know ministers who are in the order, and we

know them to be sincere Christians, leading Christ-like lives, preaching the gospel and doing a great deal of good. We cannot believe that they would continue to belong to the order if it was so profane and wicked as you say. We think you must have been misinformed about it. Therefore we must decline to publish the article you have been so kind as to send.

Yours faithfully,

The Christian Herald.

Correspondence.

FROM A SECEDED MASON.

Goldfield, Iowa, March, 1898.

Dear Cynosure Readers:

Your editor when preaching on the secret lodge question before a large audience here in the U. P. Church Sabbath evening, March 6, referred to an editorial in the Christian Herald, in which Dr. Talmage said he did not think Masonic oaths were as bad as anti-Masons represented, because he had known so many ministers and good men who were Masons. And he did not believe they would have taken such oaths if they were so bad. I think it is time such popular preachers as Dr. Talmage had their eyes opened as to the true character of Masonry.

I wish to add my testimony to that of hundreds of seceded Masons as to the truthfulness of the exposures of Freemasonry, published by the National Christian Association. I joined the Masons at Traer, Iowa, in 1873, and took three degrees. It was the same lodge in which Senator Wilson, or "Tama Jim," as we called him, took his first degrees. I remember the night he joined, though I was not present. He is now Secretary of Agriculture at Washington.

I left the lodge because I saw its tendency was to lead men away from the church into infidelity. When the leading infidel of the town was elected Worshipful Master, I gave up the lodge and have never returned. I have read Morgan's exposition, and Bernard's, and Duncan's, and can testify that they have revealed Masonry substantially as I received it in the lodge. The horrible throat-cutting, tongue-tearing, bowel-burning death penalties have not been overstated, neith-

er has the oath to conceal crime, nor the prohibition of illicit intercourse with the female relatives of Masons only.

I wonder what kind of evidence would satisfy Dr. Talmage. There are two other seceded Master Masons in this town, who were made Masons in different parts of the country, and yet can give the same testimony as I have given. And there are hundreds of such witnesses all over the country, and nearly all of us have left the lodge for the sake of loyalty to Christ. If Dr. Talmage cannot accept our testimony, neither would he be convinced, though one rose from the dead.

John Nicoll.

FALSE ASSUMPTION OF MASONRY.

North Cambridge, Mass.,
Feb. 17, 1898.

Editor Cynosure—I see in your last January number that Prof. John Aug. Williams denies impeachment No. 8 made by Prof. Simpson Ely that the wickedest members of the lodge are taught that they will go to the Grand Lodge above when they die. Please call Prof. Williams' attention to the following lines copied from *The American Tyler* of Jan. 15, 1898, page 2, and ask him to explain:

"Let us meet upon the level, then, while
laboring patient here;
Let us meet and let us labor, though the
labor be severe;
Already in the western sky the signs bid
us prepare
To gather up our working tools and part
upon the square.

"Hands round, ye royal craftsmen, in the
bright fraternal chain,
We part upon the square below, to meet
in heaven again;
Each tie that has been broken here shall
be cemented there.
And none be lost around the throne who
parted on the square."

For the benefit of those interested I also quote from a paper, read before Occidental Lodge, St. Louis, Mo., on same page of Tyler: "In coming years Freemasonry is to be the gracious and unseen, silent and all-pervading strength which shall keep legislatures, courts and executive officials true to honor, duty and the people." Emma J. Blanchard.

MASONIC VS. CHRISTIAN CHARITY.

Parkers Prairie, Minn.,
March 12, 1898.

Editor Cynosure

In your March issue Prof. John Aug. Williams, while defending Masons against the impeachment of selfishness in dispensing charity, claims that they but follow the rule laid down in Galatians 6: 10: "Let us do good unto all men, especially unto them who are of the household of faith." Therefore, Masons are right in giving preference to lodge brothers and their families, even according to scriptural ethics. This looks plausible enough, but in its practical application a difficulty presents itself which I have not been able to surmount. The question arises whose rule is a Christian Mason (if such there be) to follow—that of Paul or that of the lodge which says, Give preference to your lodge brethren?

Suppose a lodge brother who is an infidel, and a Christian who is not a lodge member, present themselves as objects of charity at the same time: how is a Mason, who claims to be a Christian, to act in order not to break either of the above-mentioned rules? If he tries to compromise the matter by treating both alike he simply gets "out of the frying-pan into the fire," as he then obeys neither. If we could suppose that all Christians were to be found within the ranks of Masonry, the problem would straightway be solved, but that is out of the question, since they are as a rule too poor to belong to the craft. Christ himself could not have paid his initiation fee, much less kept up his dues in that fraternity; and his disciples, who had forsaken what little they had possessed in order to follow him, were no better off. Another solution of the problem and the only one which seems practicable would be that Christianity and Masonry be kept apart—no Mason to profess to be a follower of "the kind-hearted Nazarene" and no Christian to affiliate with a society whose rules compelled him to discriminate against one who were of the household of faith, but too poor or too conscientious to join that society. But as Prof. Williams claims that "Masons are taught to make the teachings of the kind-hearted Nazarene the rule and guide of their conduct," this solution is probably not acceptable to

him. Perhaps he would not regard it below his dignity to explain how the two rules referred to are to be reconciled.

J. P. Leaf.

FROM AN EX-ODDFELLOW.

Salem, Me., Feb. 13, 1898.

Editor Cynosure—I was induced to join the Oddfellows through the impression that the institution was founded on the Bible, and because I knew so many professed Christians who were in it, and so many ministers, that I thought it was in line with, and a little above the church. But from the night that I took the first degree and stood before the skeleton-mortality-scene, and listened to the conductor's charge by a wicked man who was steeped in tobacco, I was haunted with the conviction that Oddfellowship was a repetition of the sin of Nadab and Abihu, sons of Aaron, who offered strange fire unto the Lord.

It has been a loss to me financially as well as morally. It squandered much of my precious time, and caused me to neglect my work. I paid \$70 into it, and received as a present after my wife's sickness \$15, and after my own severe sickness, just after I left the order, they offered me eight weeks' sick benefits, amounting to \$16, which I refused to take. I have known other members who claimed they did not get their honest dues.

I can testify that the exposures of Oddfellowship I have seen in The Cynosure are correct. I have read your book, "Oddfellowship Illustrated," and found it a correct exposition. In leading men out of the lodge, my experience is that they should be urged to obey God's Word, which says, "If we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus Christ cleanseth us from all sin." I have often talked with young men and told them of the skeleton in the coffin, and that no doubt it was stolen from some grave; and I ask them if they would wish to have the skeletons of any of their dead relatives used for such a purpose, and then tell them our Lord's words, "All things whatsoever ye would that men would do unto you, do ye even so unto them."

I wish to do what I can as a co-worker

with you in circulating The Cynosure. I wish the last number could be sent to the ministers of Maine, for most of them are under the influence of these secret orders, and are dead spiritually. I know of only one minister in this county who is not a member of some secret lodge.

J. A. Ellsworth.

Reform News.

FROM SECRETARY WILLIAMS.

Cohoctoh, Mich., Feb. 21, 1898.

Dear Cynosure—At Alexandria we had the Town Hall crowded. Captain Scott and Rev. Strong arranged for this meeting, and it was a success. The entertainment which I received with Captain Scott and family will never be forgotten. They know how to make a reformer feel at home. I spent the next day with Elder Richey and wife. He is an old wheel horse in this reform. Although now above 80 years of age, the old time fire still burns in his bones. At night it rained and stormed so that we had no congregation at the Harrison Church. I was kindly entertained here by Elder Strong and family. They are all in most hearty sympathy with our reform.

Having two days without any appointments, I ran down to Thurston in Fairfield County, and visited some cousins I had not seen for twenty years. I had a very pleasant rest with them. From here I went to Fargo, Morrow County, Ohio, Rev. O. H. Ramsey pastor. Here we had good meetings twice a day for a week. There were two saved. On Saturday night at Fargo and Sabbath night at Oxford large crowds came out to hear us discuss the evils of the lodge system. I secured twelve Cynosure subscriptions at this place. Rev. Ramsey is our old friend and is true to the principles of the anti-secret reform. He has a good membership. We were so attached to them we felt loth to leave. We are sure of a hearty welcome if it is so we can ever return again.

At Oxford we were entertained by Brother Thurston and Elder H. R. Smith. The Elder is one of the men who in public, or private life, can be depended upon.

He has been a member of the Ohio Legislature, and made his mark by getting through the House and Senate what is known as the Smith Sunday law. He is one of the strongest anti-secrecy men I have met. His good wife and his children are of like sentiments. His wife's family, the Potters, are just the same, and one feels at home among them. The dear Master bless them and give them all long life and great peace.

From here I went home for a few days' rest; after nearly a month's absence, it is good to be home. What will it be when we get home at last, when the battle is over, the last enemy is vanquished? It will be sweet to rest. Next we came to Cohoctah, Mich., Rev. J. P. Smith pastor, where we are present writing. Thus far three have been saved from their sins. Many are under conviction. Here is a good membership. The pastor is loyal to the church, and the chances for success are good. May the Lord bless pastor and people and grant them abundant success. Thus far in the month I have spoken forty-one times. I have secured twenty-one subscriptions to The Cynosure. My expenses have been \$20.66; collections, \$26.06; receipts for Cynosure, \$8.75. My best month for some time. Friends, pray for the cause in Ohio and Michigan. P. B. Williams.

BRO. RONAYNE IN NEBRASKA.

Wahoo, Neb., Feb. 28, 1898.

Editor Cynosure—Brother Ronayne has come and gone. He gave us four masterly addresses on Freemasonry, commencing on Sabbath evening, Feb. 20. On the first evening he gave a history of his coming out of the Roman Catholic church, and then of his being led into and out of Freemasonry. His lectures were attended by increasing numbers and with increasing interest from evening to evening. Our Swedish Lutheran brethren have a college here, and we were gratified to see the students present in large numbers. Our Swedish friends are opposed to secret societies.

The meetings were held in the Reformed Presbyterian Church. Of course, we heard that the Reformed Presbyterians were making a great mistake. We did not think so when we arranged for these meetings, nor as they progressed, nor

now as they are finished. We believe that these lectures furnished a very much needed testimony in this place, which is much given to the worship of the secret god. We were edified by Brother Ronayne's whole work. At the opening of each meeting he made an able presentation of gospel truth. He preached us a sermon, and then how bald and foolish and devilish appeared the absurdities of Freemasonry! If a man wants to hug his Masonic god undisturbed he must keep away from the simple gospel of the grace of God.

We were gratified with Brother Ronayne's spirit in the whole presentation. His quarrel was with Masonry, not with Masons. He expressed his kindly feeling for Masons, but his aversion for Masonry. He showed the absurdities and wickedness of Masonry that he might save some. This is our design in having Brother Ronayne come among us. I exhorted my people to pray that he might be enabled to present the truth upon this important matter in such a way as to win and not unnecessarily awaken opposition. Our prayer was answered. Our testimony was ably voiced. It cannot but do good to cast into so many minds and hearts so much solid information and warning. We hope to have Brother Ronayne with us again.

Yours for a pure gospel,

Wm. C. Paden.

FROM REV. W. B. STODDARD.

Pittsburg, Pa., Feb. 25, 1898.

Dear Cynosure:

The Pittsburg Commercial Gazette to-day makes the announcement that Rev. W. B. Stoddard, D. D., editor of The Christian Cynosure, etc., will speak in Allegheny City to-night.

I know not who is responsible for this notice. The D. D.s are so numerous in this vicinity that this title does not seem to count for much more than the Masonic Worshipful Master, a title frequently given cobblers and blacksmiths. Of course, it helps swell the vanity and adds to that number of proud sinners with which our country is overburdened.

Our work in this section moves on as the Divine hand guides and opens doors of usefulness. My thought has been centered in the convention to be held in Al-

legheny next Tuesday. The usual number of lectures have been given and Cynosure subscriptions secured. Indications favor a spirited convention. Brother Swartz, our star speaker, is advertised by invitation card, posters, and through the newspapers. A feature of the day is to be the answering of several questions assigned to friends. It is believed this will secure a discussion helpful to the right.

Meetings at Tarentum, Apollo, and Butler, Pa., have been held with good results. Brother John H. Kendall, the beloved pastor of the Reformed Presbyterian Church, Tarentum, made my stay in that place very pleasant. I spoke in his church twice on Sabbath. A collection, amounting to \$6, was taken for our cause. The largest gathering was in the Free Methodist Church, Apollo. The large new church erected there was crowded, about one hundred persons standing for nearly two hours.

In the large Ohio Synod Lutheran Church, Butler, I was greeted with an appreciative audience. Rev. E. Cronewett, who has been pastor of this church for over twenty years, has not been remiss in telling his people of the lodge evil. His kind hospitality strengthened my belief that it is not necessary to join the lodge to secure friends when one is traveling. As I had been attacked by the "grippe" he insisted on my occupying his warm bed and cared for me like a mother. Eight dollars was the collection handed me. There are many warm friends in Butler. I was indeed glad to find my old friend and schoolmate, Rev. E. R. Worrell, located on one of the Butler Hills, his shadow growing no less as the years go by. This to him is a new field. His newly organized church already has over two hundred and fifty members, "and still there's more to follow."

Pittsburg, Pa., March 2.

The Lord gave us a beautiful day for our convention. It has exceeded my expectations. I knew there were many in this part of the State thoroughly enlisted, but as the convention was of a local nature I was not prepared to see the large number that overcame the difficulties and united in this gathering. There was a large measure of the Divine Spirit manifest. The addresses were of high order. So far as I have observed the local papers

have given an unusually full and fair report. The master address was given by our beloved President, Brother S. H. Swartz. His coming was a great help and inspiration to us. The truth was presented in the calm, loving, pointed way in which he always speaks.

We had comparatively little direct expense. The friends were asked for \$25 to meet this. The loose collection amounted to \$33.82. The personal contributions and pledges amount to \$12 additional. So it will be seen the friends here believe in Gospel measure. After the expense of the convention is met the balance will be used in pushing the work in this end of the State. Although the time of the students of the Reformed Presbyterian Seminary was heavily taxed to reach the required amount of study, the professors decided to adjourn the classes that the young men entering the ministry might be helped by the deliberations of the convention.

W. B. Stoddard.

FROM BRO. FENTON.

St. Paul, Minn., March 19, 1898.

Editor Cynosure—As you know, the convention was full of deep interest from beginning to end, the church in which it was held being the largest in the city, with extra seats in the aisles. But calling upon the pastor of the M. E. Church in that city, he informed me that every man in his large church belongs to a secret order, and many of the women also; that he himself has joined nearly all of the secret societies excepting the Masons, and that he cannot see any harm in them, but much good. He has lectured in favor of them, and says that to allow a lecture against secret societies in his church would be fatal to his connection with it. It was in vain that I talked to him for about an hour on the subject. He cannot see the relation of the Bible to secret societies, and he is by no means singular in that respect with regard to his denomination. Such cases are the rule, not the exception.

We were glad to greet our friends from across the line—Iowa. Rev. O. T. Lee was of great help to the convention—ready with "up-to-date" facts about secret societies. We were disappointed by the absence of two or three speakers, but those present easily occupied all the time.

On account of a mass meeting on Prohibition held in the Court House at the time appointed for our last session, we adjourned at noon Thursday after holding five sessions. Before adjournment a gentleman arose in the audience and stated that he had come 100 miles to attend the convention, and expressed his profound regret that there was to be no afternoon session.

Rev. L. G. Almen, pastor of the Swedish Evangelical Lutheran Church at Balaton, Minn., writes: "Dear Brother: I regret very much that I cannot attend your convention; but I assure you that nothing but the most pressing duties can prevent me from utilizing my opportunity to be with you and enter my testimony with yours against the abomination of oath-bound secrecy." W. Fenton.

LETTERS TO THE MINNESOTA CONVENTION.

B. F. Archer, Windom, Minn.: "I find it impossible for me to be with you at Albert Lea, but my prayer is Col. ii., 5: 'For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.'"

A merchant who did not wish his name published wrote from Iowa: "The Masons are unusually busy in our locality, getting young men of character into the lodge; and there are evident indications of their influence in politics and in other directions. Now if you are able to give me a truthful exposition of the craft, its signs, pass words and obligations, you will confer upon me a very great favor. Because I have told them that their secrets have been fully exposed, and they challenge me to produce them."

Rev. C. J. Collins, of New London, Minn.: "I am sorry I cannot attend your Albert Lea convention, as I have meetings at West Superior at that time. I am glad you are not overcome by the powers of darkness, but that you are still successfully laboring to erase the infamous spots of idolatry from the face of our Christian civilization. Our last year's convention at Willmar chilled the zeal of the orders. I have addressed five meetings since on that subject, and the

truth was welcomed by all except by the lodge men.

"We have had some conflicts with the Modern Woodmen. The lodge here succeeded in getting three of our young men, but we have induced two of them to leave the lodge and we are earnestly working to release the third from the fetters of darkness. They have to choose between the church and the lodge and when we give time for their zeal for the lodge to cool off, they usually prefer the church. Though much depends on the impression Christianity has made upon them, and whether a majority in the community favor the lodge."

From Rev. C. M. Damon, ex-President Orleans College, Neb., now at Evansville, Wis.: "I had planned to attend the convention to help hold up the hands of those fighting the Lord's battles, but was prostrated at that time with la grippe.

"I just came across, to my surprise, in the Pentecost Herald of Indianapolis, a very interesting letter of President Chas. G. Finney to Rev. Woodruff Post, of Rochester, N. Y., of date about February, 1870, inciting him with cogent reasoning to sacrifice reputation and self-interest on the altar of the truth of anti-secrecy, and followed by a powerful summary of Finney's views on the lodge. It brings to mind some interesting incidents of my past experience while pastor of a M. E. church in Iowa thirty years ago. Finney's letters on Freemasonry, of which his book was afterward composed, were issuing weekly in the Independent. A friend in New York sent the papers to me.

"One day an elderly lady, a devoted Christian, who had often counseled me as a young minister, was in my room. Many years before she had known Finney in his revival work, I believe in Boston. I knew she was an admirer of the great revivalist; but her deceased husband had been a Mason, and her son had enthusiastically brought me a book to convince me of the excellency of the institution, though he had no eyes to see that while its interpreted symbols prepared unregenerate humanity for heaven, it stated that Masonry has 'no atoning sacrifice,' it 'points to no bleeding victim.' I read her one or more of those articles without the names of the writer.

She was staggered and inclined to repel the assault. At length she inquired:

"Who says that?"

"Charles G. Finney," was the reply.

"She seemed thunderstruck, and, dropping her eyes in meditation for a moment, she suddenly aroused herself, and with a significant gesture said with emphasis:

"Well, if Finney says so, it's true! for Finney won't lie!"

"A few months later than the date of the letter referred to above, while I was pastor of the Free Methodist Church in Syracuse, N. Y., Woodruff Post hired the largest hall in the city and came there to lecture against Masonry. It was a failure so far as a crowd and finances were concerned, but was an honest effort and a fair address to those present. I had the privilege of helping him, as I was able to bear the brunt of paying for this costly hall. It illustrates the incidental sacrifices of an unpopular cause.

"I am mending in health and expect soon to strike strong and swift at the common enemy."

EVANGELIST VARLEY AGAINST THE LODGE.

Boston, Mass., Feb. 22, 1898.

Editor Cynosure—I have called on most of the pastors in Springfield and find a majority in sympathy with our work, though many "secretly" like Nicodemus "for fear of the Jews." There are 670 Knights Templars in the city. Nevertheless, "they that be with us are more than they that be with them." Henry Varley has done more in a direct attack to cripple the lodges in Boston than any who have gone before him. He leaves here and begins a series of meetings in Springfield to-day. Rev. Mr. Hahn, in whose church he speaks, is a radical, and has occasionally spoken against the lodge. Bro. Varley says if he can arrange to do so he will drop in and speak at our convention. I some way feel that this Eastern coast is lighting up with the dawn of a day near at hand, and that we of the "rock-ribbed" shores shall send back a hearty cheer responsive to the notes of progress and victory that come to us from the West in the last Cynosure. Let us remember the triumph is "in due season" if we faint not.

James P. Stoddard.

NEWS OF OUR WORK.

General Secretary Phillips, during the month, visited Detroit and several other points in Michigan on N. C. A. business.

Rev. Wm. Fenton recently lectured to the students and faculty of the German Lutheran College at Watertown, Wis., on the Secret Society question. Rev. J. H. Brockman, the author of that excellent book, "Oddfellowship Judged by Its Own Utterances," was one of his auditors. He is pastor of the church at Watertown, and under such a pastor and such a faculty the students are fortified against the lodge.

An instructive meeting was held in Jackson Lake Congregation, Iowa, Rev. E. Hove, pastor, March 15-17. Two sessions were devoted to the lodge question; they having done much missionary work the question proved to be a very popular theme. Rev. O. T. Lee, of Northwood, Iowa, was the main speaker. Several who seemed to look upon the lodge as a good thing changed their minds before the meeting was over. A very pleasant surprise was sprung when a young man who was known to belong to two orders arose and said that he had now "come out from them." He had a long struggle with himself, but at last he came to the conclusion that he could not be a consistent Christian and belong to the lodge. He is well aware that the situation is such that he may have to move out, but he has saved his conscience and soul. This is one good evidence that the testimony bears fruit.

Rev. W. B. Stoddard went South in March and visited Norfolk and Portsmouth, Va., and Durham, Chapel Hill, Pittsboro and Moncure, North Carolina. He was invited to speak at many places he was unable to reach. By request of the United Brethren Church at Rohrersville, Md., he took the presiding elder's place, held quarterly meeting, preached three sermons and found the collection larger than the reform lecturer's. In Pennsylvania he visited Oaks, Royersford, Parkerford, Pottstown, Bally, Pennsburg, East Greenville, Vera Cruz, Emaus, Allentown, Quakertown, Louderton, New Britain, Chalfant and Nor-

ristown, holding good meetings at a number of these points. He reached Philadelphia in time to attend the local N. C. A. meeting in the Third R. P. Church, Rev. R. C. Montgomery, pastor. The attendance, testimonies, discussions and new members enrolled evinced a growing interest.

Brother Ronayne returned recently from a most successful two months' lecture campaign in Kansas, Nebraska, and Iowa. In most towns visited he held from three to four, and in some five meetings. The places visited were Lyons, Sterling, Eskridge and Winchester, Kansas; Superior, Bulah and Wahoo, Nebraska; Clarinda, College Springs and Blanchard, Iowa. He reports a remarkable interest in nearly all these meetings, manifested by large and enthusiastic audiences. At Clarinda he addressed the ministers' meeting Monday morning, at which were not only the pastors, but a good attendance of citizens. One seventh degree Mason renounced his Masonry at this meeting. At College Springs he lectured in the college chapel, his large audience being mostly of professors and students. His meetings were mostly in Covenanter churches and arranged by Covenanter ministers.

Rev. M. A. Gault, after speaking at the Minnesota State convention, held a successful series of meetings in Iowa, lecturing twice at Clear Lake, Cedar Rapids and Mount Auburn; and preaching at Clarion, Goldfield, Amity, Reinbeck, Vinton and Stanwood. At most of these points he was greeted by large audiences and deep interest. At Clear Lake, T. Palmetter will endeavor to have him address the Chautauqua assembly on the subject next summer. At Hopkinton the friends took advantage of his coming by arranging for a local convention, hiring a hall for two evenings and inviting President Blanchard also to speak. It was a disappointment that he was prevented from coming by illness. Providentially, Rev. James McCune, of Wilkinsburg, Pa., was present and presided, rendering important help, as also did John M. Johnston, a theological student of the Allegheny Seminary. The hall was well filled largely by students of Lenox

College during the evening sessions, and a strong series of resolutions were adopted.

MASONRY CONTROLLING THE PRESS.

While lecturing at Clear Lake, Iowa, recently, we ascertained the following facts, which furnish an illustration of the power of the lodge to control the press. Mr. Campbell, who was the postmaster at Clear Lake, and an attorney-at-law, was, about the year 1870, the orator at a public installation of Masonic officers at Clear Lake. His speech was published in the country paper at Mason City, and contained gross misstatements in regard to Freemasonry. Teron Palmetter, of Clear Lake, wrote a reply, which the editor of that paper kindly published on the first page. But after the entire issue was struck off and before it was mailed the Masons learned of the article and compelled the editor to destroy the entire week's issue and substitute in place of the article more than a column eulogy of Freemasonry. The poor editor was not a Mason, but was under their control financially, and was afraid of a boycott. This is the pitiable condition of many editors and one of the dangerous influences of the lodge is its power to suppress the truth.

THE LODGE A POOR DEPENDENCE.

In the Philadelphia Inquirer of March 23 is a sad case of suicide. William E. Palmer, a prominent Oddfellow, Knight of Pythias, Royal Arch Mason and Knight Templar, took laudanum at his hotel. The letter which he left read:

"No work, no money, no friends, no home, is the cause of this deed. My sister is an invalid. What a shock it will be to her! May God be with her.

"My funeral expenses are paid, and my board bill at Madden's, \$6, the balance is for her to keep absolutely as her own. My sister and members of my lodges can make arrangements for the funeral. I desire that my lodges give me strictly a private interment by the wish of mother."

Rev. S. H. Swartz will address the Iowa State convention at Albion, April 5-6.

WHERE IS THE LEAKAGE?

Rev. W. H. Prescott, pastor of the M. E. Church at Havelock, Neb., writes, inquiring, "Have you not come in touch with, or noted the controversy that is going on in our religious as well as secular press with reference to the unparalleled small increase in membership in the M. E. Church during the last year, 1897? There were only an addition of 19,500 in the great M. E. Church. Our bishops and foremost men have written concerning the causes, but not one has touched secret societies, and this in my mind is the greatest cause. O why will people be so blind? These societies have increased and prospered at the loss of the church in spiritual power and membership. I do hope you will write about this, for I wish every M. E. minister could read a red-hot article on this subject. I only write this in way of suggestion. If I only had the means I would have every M. E. preacher read *The Cynosure*."

CONVERTED JEW TESTIFIES.

In the Pittsburgh "Hope Mission Tidings," Moses Nye, a converted Jew, gives this important testimony: "The Jews of to-day are not persecuted by the Gentiles in America, because Jews and Gentiles are members of the same lodges, attend the same balls, concerts, clubs, theaters. All these belong to the natural man, and are used by the natural Jews and Gentiles, and the members declare these societies are as good for the salvation of their souls as a church or synagogue. This is not so, for I have belonged to six or eight different societies, and they only help a little in worldly business, in politics, in sickness, and at death the lodges help to bury the body. But what about the soul? As a natural Jew I kept the day of atonement every year, but I never found any change. Since I found the new light, the truth, the new birth, thank God I am a changed man!"

Let us again repeat, for the benefit of all writers for *The Cynosure*, as well as for our benefit and that of our readers: Please condense to the last possible degree. Give only facts and the briefest statement of arguments.

Dwight L. Moody recently said to an Evanston audience: "If the return of Jesus Christ to earth were left to a popular vote it would be overwhelmingly defeated. He would not carry a State. Do you think He would carry Illinois? Not a county of it, not a town, not even a ward. I don't know how it would be here in Evanston. There is no room for the Son of God! Does the Republican party want him? Do the Democrats? This is called a Christian country, but how would it be if some one should rise in the House of Representatives and quote scripture—'Thus saith the Lord'—what sneers there would be; what frowns! Would the societies vote for Him? Would the clubs admit Him? The whole country seems to be run by clubs nowadays. It would make a difference in clubs, don't you think, if He was reigning on earth?"

Personal Mention.

Rev. Samuel F. Porter, our missionary secretary, has returned from the South. He preached on the last Sabbath of March at Quincy, Mich., and is now spending a few weeks at Kingston, Ill.

Rev. H. H. Hinman, than whom no lecturer or writer for *The Cynosure* is better known and who has been for some years laboring as a missionary at Beloit, Ala., will return this month to Oberlin, Ohio, where he expects to remain.

Mrs. Mary Macomber Carnes, of Detroit, Mich., has been a life member of the National Christian Association since March 31, 1875, the date of her life membership certificate, which she received of Secretary J. P. Stoddard at Fenton, Mich. Few have been more helpful in our work than she has been. "She hath done what she could."

One of the faithful old friends of this reform passed through the gates to his eternal reward last month. Brother M. L. Worcester has been one of the most faithful workers for many years. It was at his request and invitation that President C. A. Blanchard gave his first anti-secrecy address. The funeral sermon was preached by Secretary Phillips in the M. E. Church at Kingston, Ill. A farther notice will be given next month.

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, \$1 per year.

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Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Street, Chicago, Ills.

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CHARLES C. FOOTE—What would the introduction of Christ into Mohammedanism be, but its annihilation? And thus would it be with Masonry.

ALBERT BARNES, 1849—Any good cause, I think, can be promoted openly; any secret association is liable, at least, to abuse and danger.

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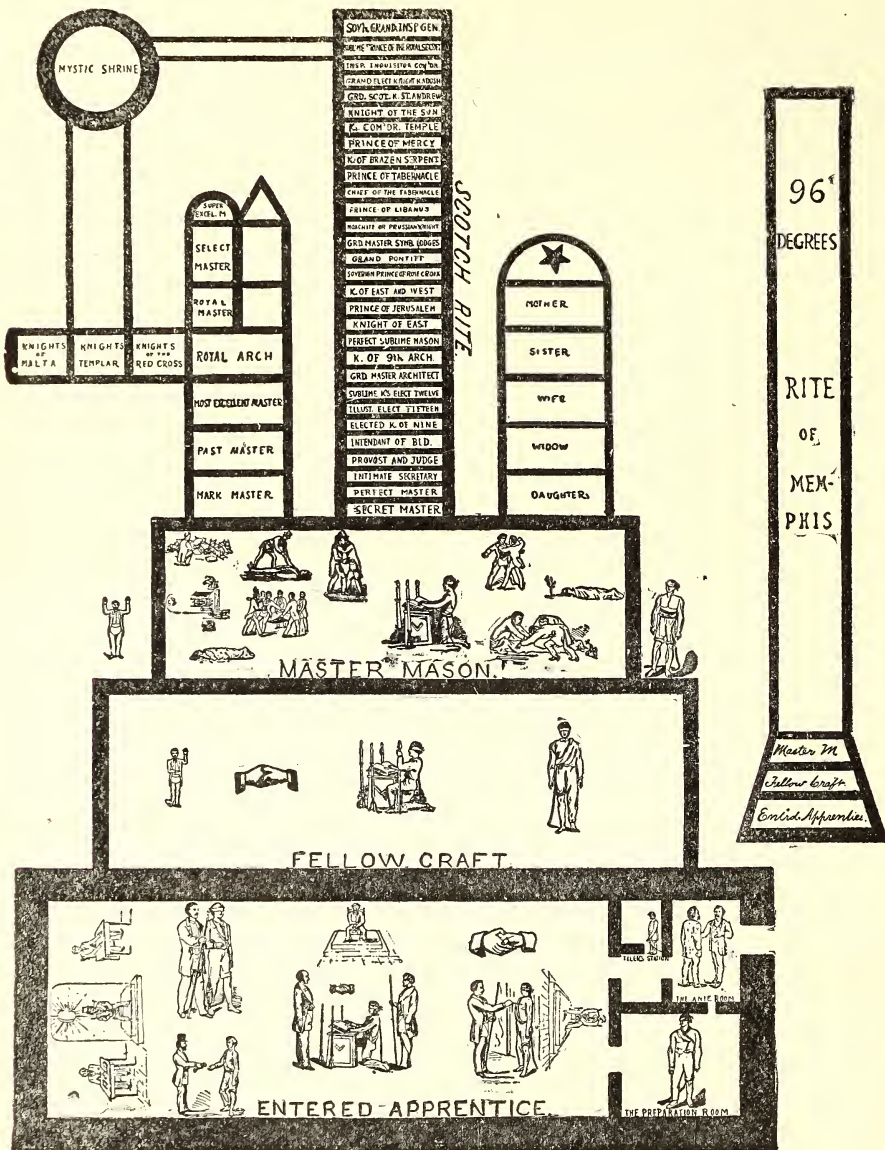
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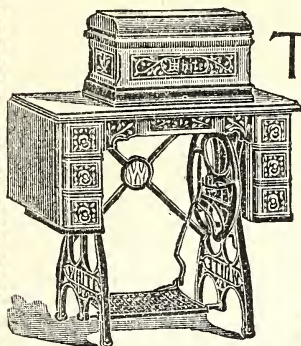
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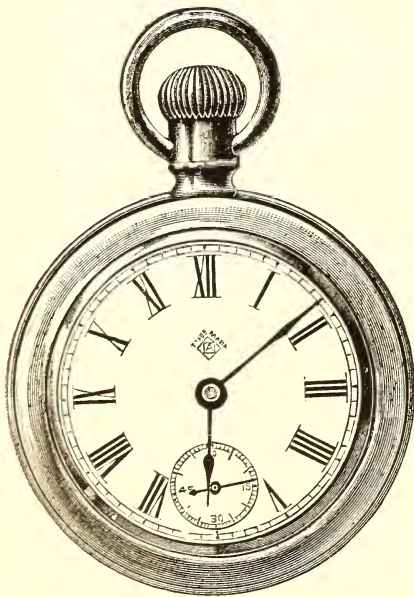
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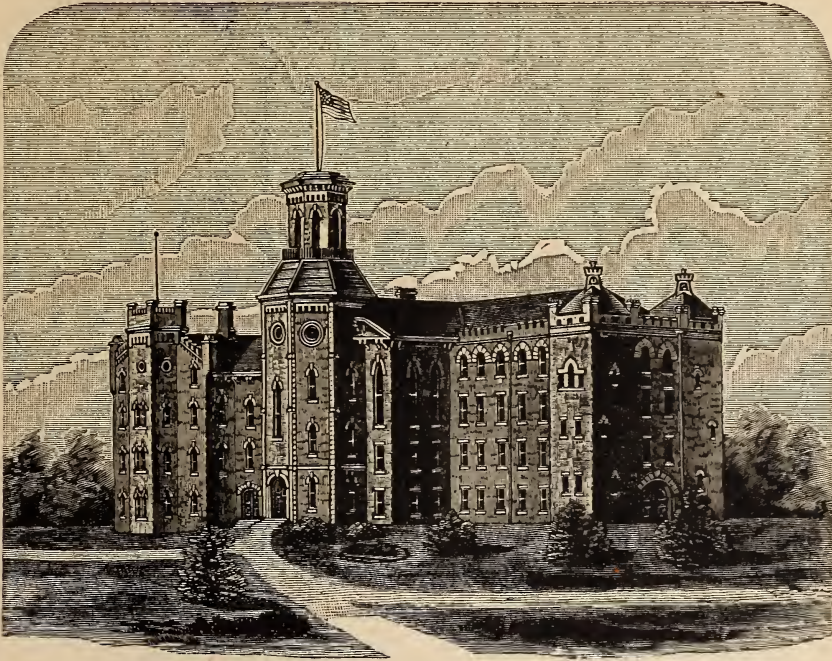
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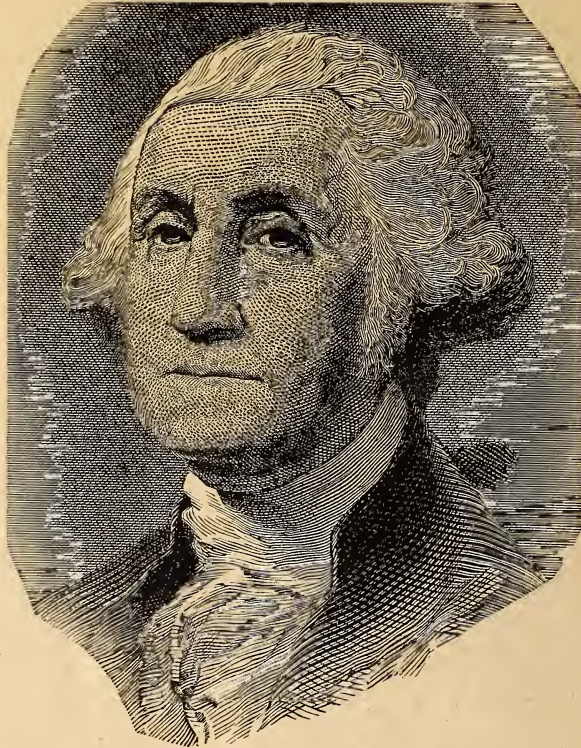
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CHARLES A. BLANCHARD, Pres.

Washington a Seceding Mason.



Report to Legislature of Pennsylvania.

Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington, from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.
2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.
3. That he was never "Grand Master" or "Master" of any particular lodge.
4. **That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.**
5. That all letters said to be written by Washington to lodges are spurious.