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CHRISTIAN CYNOSURE

VOL. LVI.

CHICAGO, OCTOBER, 1923.

NO. 6.



Hebron Moslems Going to Jerusalem for Nebi Musa Festival. These Moslems started the Arab-Jewish Riots Which Resulted in More Than Two Hundred Casualties.

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

—Acts 4:12

CHRISTIAN CYNOSURE

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

—John 18:20

Sweet Cynosure! Far fixed in spotless
fields, high in the regions of the polar
night, thou serv'st a waymark to the sons
of time.

THE REVIVAL THE WORLD NEEDS.

Statesmen, business men and educators,
as well as clergymen, who have seriously
studied present conditions in the world
and the unsettled state of men's minds
have repeatedly declared that there is an
urgent need for a general revival of reli-
gion—a revival of faith in God such as
will bring about a reformation of char-
acter and life.

The chief obstacles in the way of such
a revival seem to be:

First: A lack of faith in the authority
of the Bible. This is traceable in part to
the attacks upon it by some scientists and
rationalistic critics.

Second: There has been a loss of faith
in the present-day superhuman work of
God, through His miraculous interven-
tions; a disbelief in the Holy Spirit as the
agent in regeneration, and a lack of faith
in prayer as a means of securing direct
and indirect blessings from God.

Third: There has been less preaching
of such Bible doctrines as the heinous-
ness of sin and its certain punishment,
the need for the atonement for sin by
Jesus Christ and man's justification by
faith in Christ.

Fourth: There have apparently been
received into some churches members
who are evidently not dominated by the
Spirit of Christ and some ministers clear-
ly depend on human methods rather than
on God's power in their ministry.

Happiness is a perfume that you can-
not pour on others without getting a few
drops on yourself.

THE WHITE HOUSE.

Washington, August 30, 1923.

My Dear Sir:

I beg to acknowledge your letter of
the 28th. The President was a member
of a college fraternity while at Amherst,
but is not a member of any other secret
or fraternal order.

Very truly yours,

E. T. CLARK.

Secretary.

Mr. William I. Phillips,
Secretary, National
Christian Association,
850 West Madison Street,
Chicago, Illinois.

BE BRAVE!

"Be brave!

The day will dawn, however dark the night;
The right will win, however fierce the fight;
The end is sure, however far from sight.

"Be brave!

Not ours to shirk or shrink, to doubt or
dread;
Not ours to turn from hardships seen ahead;
Not ours to falter whereso'er we're led.

"Be brave!

The road will brighter grow throughout its
length;
The load will lighter grow through added
strength;
The goad will turn to helpful staff at length.

"Be brave!

With crown of thorns truth still adorns her
own;
On scaffold, cross and gibbet rears her
throne;
Her altar stands where each must stand
alone.

"Be brave!

The coward lives and dies an abject slave;
The fearful is a tyrant, fool and knave;
Omnipotence is only with the brave."

Words better left unsaid come back
to grieve us when we think them dead.

THE KU KLUX KLAN—IS IT OF GOD?

The Ku Klux Klan question has thrust itself suddenly and forcibly upon us, and one must line up for or against.

But that is not a very bad thing. Nearly everything can be classified as right or wrong. So when any question comes up it should be given thoughtful consideration and if we arrive at the conclusion that the thing is right, we, as Christian people who stand for righteousness, should take our stand unhesitatingly for it, and if we find the thing to be wrong, we should take an equally firm stand against it. The thing that we must be very careful about is that we have not made a mistake about the matter and assumed the thing to be right when it is wrong, or to be wrong when it is right.

The Bible the Standard.

For the Christian, the Bible is the standard by which we judge whether a thing is right or wrong. If the Bible upholds a thing we may be sure that it is right and good. If the Bible condemns a thing we may be sure that that thing is wrong and bad. If anything conflicts with Bible teaching it is wrong. If it is in harmony with it it is right.

The question under discussion is the Ku Klux Klan. Is it of God? Everything that is of God is right. The only way we can arrive at a conclusion is to compare the teaching and principles of the Klan with the teaching and principles of the Bible. If the principles of these two run parallel and do not cross or conflict, their principles are identical. But if the principles and teaching of the two lead in different directions, if following the one does not carry one to the same point as the other, then they are not parallel, but are in conflict one with the other. And in this case the Ku Klux Klan is wrong for God's Word contains the mind of God and does not conflict with right.

Who Is Our Neighbor?

The Bible teaches that every man whom we can render a service is our neighbor. It teaches that we should love our neighbor and have consideration for his physical and material welfare.

Let us compare this doctrine with the doctrine of the Klan. The Klan "stands for one hundred per cent Americanism and white supremacy." It seeks to pro-

mote the interest of pure Americans even at the expense of the foreign born element. It has no interest in the welfare of others than Americans. It says of the Jews, "Boycott them and force them to leave." The Bible says, "Do good unto all men."

The two quotations above are from a representative of the Klan and the Bible respectively. Is the teaching of the two the same? Is the principle the same? Can a man follow the one, and have the same attitude that he would have had he followed the other? If a man should have it in his heart to "do good to all men," he could not have it in his heart to boycott a man simply because he happens to be of that poor cursed race that is scattered among all the nations of earth and has no national home.

Suppose that all one hundred per cent Americans should follow out the teaching of the Klan and boycott the Jews so that they would be forced to leave this country. Where would they go? America and England are about the only two countries in which they have not been boycotted and persecuted and hated as criminals.

All this has come upon this race as a curse from God for their disobedience to Him and for their rejection of the Messiah. Some one may say, "Oh, well then, if God has ordained that they be thus treated, it is all right for them to be driven out." But the Bible says, "It is needful that offences must come, but woe unto him by whom the offense cometh." And indeed, woe is pronounced upon all who persecute the Jews. They are God's chosen people. The Jews are as much God's chosen people today as they ever were. He has not fulfilled His purposes with them. (Rom. 11:1, 2.) Since the dispersion, every nation that has been intolerant and unkind to the Jews has had the curse of God upon it. America has always been an asylum for the oppressed Jew and no nation has been so blessed as has our country. But now there have arisen those who are saying, "Boycott the Jew and drive him out." The Jews are, as a rule, a law-abiding people and those who oppose them have no right to take the law into their own hands and do them violence—so their only weapon against them is boycott.

As sure as God's Word is true, this

country will invoke the curse of God upon it if this feeling of hatred against the Jews is nurtured in the hearts of our people. For He has said, "I will bless them that bless thee and will curse them that curse thee."

What About Romanism?

The Bible says: "Love your enemies; do good to them that hate you. Pray for them that despitefully use you." We recognize in Roman Catholicism an enemy of true Christianity. Their teaching is the teaching of anti-Christ. Now, some one may say, "Well, if Catholicism is an enemy of Christ, it is wrong and we ought to oppose it."

You are right, we ought to oppose the doctrines and teachings of Catholicism, but at the same time we ought to love the Catholics. We can even hate Catholicism but at the same time love Catholics. God hates sin but loves the sinner.

But is this the attitude of the Klan? Here is a statement verbatim from a Klansman that expresses their attitude: "We're not going to stop until we drive every one of them out of the country."

We are comparing Bible teaching with Klan teaching. The Bible says, "Do good to them and pray for them." The Klan says, "Drive them out."

The attitude that the true Christian had toward the heathen of China and India is the attitude they should have toward the Catholics. They are just as truly in sin's bondage and lost, without hope. They know nothing of the atoning blood of Jesus, but are trusting to the power of the priests to save them. For shame that Christian people should hate such poor benighted people!

Standing for Law and Order.

Now on the point of relationship that one should bear toward civil authority, let us compare Bible teaching with Klan practice. They say they stand for law and order. This sounds well. It is just what the Bible teaches on the subject.

But, except one's practice agrees with his teaching his teaching is worthless. Actions speak louder than words. One of the tenets of the Klan is that they stand for law and order and law enforcement. Let us see if they really do this.

In Texas (and other states) it is against the law for a number of men to overpower a man and take him out and beat

him. But those Klansmen who profess to stand for law enforcement and loyalty to organized government are often guilty of violation of this law. It is proven that the Ku Klux were guilty in the shameful Inglewood raid in California. Neither is this the only instance where the Klan has been proven guilty of violence and violation of the law. So we see that the practice of the Klan in regard to law and order is contrary to Bible teaching.

But some one says that these matters that the Klan attends to are matters that do not come under the jurisdiction of the courts, or that the law is slack and this is the only way to enforce justice in some cases.

Now let us see where such a course of reasoning will lead us to. If twelve men have the right to take a man out and flog him because he is guilty of an act of immorality or misconduct, six men have the same right. If six men have this right then two men have it. And if two men have the right then one man has the right to go out and punish any act of misconduct that he happens to notice. And he alone, of course, is the sole judge of whether the man is guilty and what the penalty should be. So he is both judge and jury. Thus every man will be a law unto himself, and we should have a state of anarchy.

Jesus Could Not Be a Klansman.

From a comparison of these points of teaching it is easily seen that the teaching of the Klan is not the teaching of the Bible. We see that the religion of Ku Kluxism is not the religion of Jesus Christ.

How could the Klan embrace Christianity and the Christian religion when its very constitution would bar the Founder of Christianity from membership? Our Lord Jesus Christ was a Jew and no Jew is eligible to membership. Yet they claim to stand "for the principles of Christianity." They accept Christianity but reject the Christ. These are but empty claims. They are like their claims to law and order. The great principle of Christianity is love. The outstanding principle of Ku Kluxism is hatred. It tends to array class against class and race against race.

Some one says, "Oh, but the Klan is doing some mighty good things." Yes,

we admit that this is true. We know of an instance where the Klan made a generous donation to some poor orphan children.

But listen! Catholicism, that dread enemy of true Christianity, as we have admitted, and against which the Klan has so arrayed itself, is distinguished for its benevolence. There are not many things in the world wholly bad. Even bad men usually have some redeeming traits.

Look at this matter with an unbiased mind and you will see that the principles of the Klan are not the principles of the Bible. If you love Jesus and want to honor Him you will not want to go where you cannot take Him into the Klan.

Beware of Satan as he appears as an "angel of light" and a preacher of "righteousness."—*Moody Monthly*.

GOV. WALTON DECLARES KLUXERS ANARCHISTIC.

Henryetta, Okla., Sept. 17.—The Ku Klux Klan constitutes an "anarchistic force" in Oklahoma and must be driven from the state, Gov. J. C. Walton told an audience of perhaps 1,000 persons, many of them delegates to the state labor convention here today.

"The fight on the klan is no longer a religious affair. The organization is attempting to control the government of the entire state," the governor declared.

The Tulsa World is backing him in his fight against the invisible empire, though "nearly all the other editors, reporters and newspaper men in Oklahoma are members of the klan," the governor asserted.—*Daily News*.

THE KU KLUX KLAN

By REV. J. A. HOFFMAN.

The Ku Klux Klan is not entirely a new organization, either in name or spirit, though it may claim to have come into existence in the last few years. Its growth has been rapid, but it may not be as large, numerically, as people are led to believe. So-called Ku Klux meetings are attended by curious persons in such numbers that it is difficult to estimate the number who are Klan members.

The writer does not believe in the hostile attacks made upon the Klan, in a wholesale way, or upon members specifically, for human nature resents such methods. Personal attacks which are being made on both sides of the question are to be regretted. There are many good-meaning people who have been induced to join, for one reason or another, who will receive light when it comes to them from real and interested friends and in the right spirit, and will withdraw if and when they discover that the Klan, though making loud boasts of many good qualities, is operating either in a wrong spirit or by wrong methods. It is in a spirit of kindness to all and malice toward none that this subject should be treated.

The Name.

It would seem that thoughtful persons would raise the question, why an organization which purposed to embody in it-

self any virtue should elect for itself the name "Ku Klux Klan." Surely the name does not pass on to those who take it to themselves any enviable heritage. The New Standard Dictionary defines the Ku Klux Klan, the former organization after which the Klan has been named, as follows: "A secret society organized in many of the Southern states after the Civil war, whose object was apparently to prevent negroes or northerners from gaining ascendancy in the South. The organization warned, expelled, whipped or murdered persons obnoxious to it, and long overawed the negroes, but was finally broken up by the U. S. military forces in 1871, after the passage of the Enforcement Act, which was popularly known as Ku Klux Act." It is difficult to understand why an organization like the Klan professes to be should choose this name, even though there should be no organic relation between the two societies. The very name, it would seem, should make thoughtful persons hesitate before joining.

The Principle of Secrecy.

The secrets of the Klan may be few, but that does not change the fact that it is a secret society. Thousands of persons who could not be prevailed upon to enter the ordinary secret, oath-bound societies

have joined the Klan and have suffered the entering wedge of secrecy to be driven into their lives. The oath-bound societies will doubtless reap the result of this when the Klan is perhaps no more than a matter of history. Statesmen have pointed out the perils of secrecy to good government, and Christians should refuse to be identified with any movement, no matter what its name, which operates behind passwords, locked doors, either or both, or covers its features to conceal its identity. This is certainly contrary to the spirit of Him who in "secret said nothing," and ever spoke openly to the world.

Its Un-Americanism.

The Klan makes loud professions of being one hundred per cent American. This sounds nice to the ear and appeals to such as desire to be known as patriotic. But who sets the standard for Americanism, the type in which the Klan traffics? Its own requirement for membership is: that the individual be "native-born, free, white, Protestant, Gentile, male American." This is certainly an arbitrary standard of Americanism, fixed by self-appointed judges.

In the first place, the earliest Americans were not white, but red—the American Indian. How came the white man to be possessor solely of American prerogatives? Then, by what standard must one be Protestant in faith to be an American? The first white man to set foot on American soil, Columbus, was a Catholic whose exploration expedition was financed by a Catholic king and queen. Catholics were among the earliest colonists and established some of the oldest institutions. Then again, by what kind of logic must an American be a Gentile?

Catholicism, as a religious system, is bad enough and, politically, may be a menace. But it is no more American to bar Catholics from office than it would be to bar Protestants from office, if they were in the minority, and Catholics should pronounce them un-American. To do so would be to disfranchise them, which is unconstitutional. The writer made this remark to Klan sympathizers not long since, to which they replied: "Let us change the constitution then."

It is certainly an un-American thing, to have brought the colored race here, to

have made them our slaves for two and a half centuries, and then deny their posterity a claim to Americanism. The colored race has made a remarkable record of progress since its emancipation. It should be given its rightful place in American citizenship. The blood of the fathers, shed to set the colored race free, including that of the martyred Lincoln, would cry out against such discrimination of the colored race.

Jews are everywhere. We may be jealous of their record as financiers, statesmen, scientists, etc., but that is no credit to us. Jesus was, in His human flesh, a Jew, and could not qualify as a pure American, according to this arbitrary standard of Americanism, if He were here today. We may not like the Jew; but every nation which has set itself to persecute the Jewish race has suffered shameful disintegration. America will be no exception to the rule. God is still interested in His chosen people.

Its Un-Christian Attitude.

One of the chief ingredients in unregenerated human nature is prejudice—prejudice against one thing or another. Klanism has gathered up American prejudice against the Catholics, and magnified the Catholic menace. It has likewise stirred up the prejudices against the negro race, wherever such prejudice existed. Anti-Jewish propaganda has made it easy for the Klan to exclude the Jew from its one hundred per cent Americanism. It is not difficult to see that the people's prejudices—their weaknesses—have been preyed upon. These weaknesses have been magnified, compounded, capitalized and commercialized. Upon this largely the Klan subsists. Thoughtful readers need not be told that this is un-Christian, for it is too evident. When Christians and other good people see things as they really are, and discover that they have been following a fad and fallacy, the reaction against the spirit and methods of Klanism will be speedy.

Questionable Methods Undesirable.

This treatment of the subjects offers no cloak of charity to throw around the various elements in American society to cover their sins. Whatever there is in Catholicism, in Jewry or among the colored people which is not American, in

the true sense of the word, should be corrected. Perhaps some of those who have the label of one hundred per cent Americanism could be improved somewhat also. But such correction should be made in a plain, frank, manly and open way, and not be attempted by questionable methods. The end does not always justify the means; neither is all "end" that is so called. Results obtained by wrong methods are not permanent. How followers of Christ can affiliate with organizations which practice hooded, shrouded, intimidating methods is a serious question.

Empty Titles and Full Coffers.

This organizing and commercializing of human weaknesses has brought some silly, empty titles to not a few, and considerable of money into the coffers of others who became organizers and promoters and who sell the wares of Klanism. Had it not been for these opportunities of vanity gratification and monetary gain some who are enthusiastic Klan boosters might not have had time to give it any attention.

The Remedy.

The remedy for Klanism is in the hand of every sober-minded man and woman. Calmness is a wonderful asset to men and women these days. Curiosity should be overcome, for it is this which feeds Klanism. If people would remain at home when Klan parades are on, the glare and glitter of parade would soon fade. Many have followed in this movement thoughtlessly and prayerlessly. They should be treated kindly and not rudely. People need to be enlightened, and this will require time. Christians can do much by holding on to God in prayer, that He will point men and women to the way for the solution of the complex problems of social and political life in these days of extreme testing.

METHODIST BISHOP CALLS KLAN "CRIMINAL."

Chicago, Ill.—"Un-American, un-Christian and criminal," was the brand stamped on the Ku Klux Klan today by Bishop Luther B. Wilson of Washington, D. C., secretary of the Board of Public Morals of the Methodist Episcopal Church.

Bishop Wilson addressed the weekly meeting of the Methodist ministers in the Northwestern University building.

WINNING MEN TO CHRIST.

BY HAROLD F. SAYLES.

We are living in an age of invention with labor-saving appliances on every hand, but there are some things that cannot be done by machinery and one of these is the saving of souls. We sometimes work like a machine in our efforts to do this and often fail because it is hand work. Only hand to hand and heart to heart effort wins. There is no work that Christ so emphasized in His ministry as personal work. Note if you will His dealing with the people in John 3rd, 4th, 5th, 8th, 9th and 11th chapters. We see Jesus dealing with the individual. Many are asking, "How can I win a soul to Christ?"

First you must be natural! Some people think they must work themselves up into an unnatural condition of mind and heart in order to do effectual work. Salvation is compared to a dinner (Matt. 22:1-3). If you were to invite a person to your home to dinner would you go with a long face as if you were inviting them to a funeral?

Second, you must use tact! You cannot deal with all alike. Tact is needed in all lines of work today, the mother and teacher, the doctor and preacher, the lawyer or merchant must be tactful in accomplishing his or her work, but especially is this true in Christian service. "He that winneth souls is wise."—Prov. 11:30.

Third, diagnose your case! That is, try and discover why the person you are trying to help is not a Christian. If you are sick and call a physician, the first thing he will do will be to feel your pulse and look at the tongue to diagnose your case before prescribing the remedy. So you must discover, if possible, the spiritual malady before you can prescribe the spiritual remedy. 2 Tim. 2:15.—"Study—rightly dividing."

A miser grows rich by seeming poor.
The extravagant man grows poor by seeming rich.

Forget not to show love unto boys,
for thereby some have entertained great men unawares.

A RECENSION OF THE DECALOGUE,

In which the outstanding ethical principles and practices are set forth in mandatory form.

Mackey says that the ten commandments are not obligatory upon a Mason as such, but that the law of nature is the moral law of masonry. In this recension we propose therefore to express the ethical teachings of Masonry, which according to its ritual "is a course of ancient hieroglyphical and moral instruction taught according to ancient usage by types, emblems and allegorical figures." We feel prepared to verify every statement of an ethical principle, doctrine or practice herein appearing by recognized Masonic authorities. For the sake of brevity and space the proof passages are omitted. In numbering these "commandments" we have followed the Augustinian division of the Decalogue.

I.

I am the Great Architect of the Universe, thy god, who keeps thee in Egyptian darkness and in the house of bondage. Thou shalt have no other God or gods before me. Thou shalt make unto Thee graven images, emblems, and symbols of things in the heavens above, and in the earth beneath, and in the water under the earth. Thou shalt bow down thyself to them, use them in thy hieroglyphical and allegorical moral instruction, to indicate secretly that I, thy God, am constant in creative activities, and in the reproductive processes of life, and that thou also mightest become active therein, worship me in these activities, and honor me in conforming thy ritual to these activities in nature; for I, the Great Architect of the Universe, am an exacting God, visiting my imprecations upon all those who come out of this Egyptian darkness, and this house of bondage.

II.

Thou shalt not take the name of the Great Architect of the Universe in vain. Thou shalt not identify me with the Jehovah of the Bible, for I am at enmity with Him. But thou shalt honor me as the Generative Principle worshiped by the Egyptians and by my ancient people generally; and thou shalt confess me as thy God in the lodge, pay unto me thy devotions, and swear by me in thy cove-

nant, and I, thy God, swear by the symbols of my life that I will keep thee in this Egyptian faith which thy craft calls light, if thou serve me only. I am thy God and my glory thou shalt not give unto another.

III.

Remember the Sabbath day and keep it Masonically holy. Six days shalt thou labor and do all thy work, but on the seventh day thou mayest do as thou pleasest. Thou shalt on ascension day attend with thy brethren in some profane church where one of thy brethren explains to you the myth of Christ and of his ascension. On any convocation day appointed by my servant, the worshipful master, thou shalt repair to my temple and witness the solemn service of bringing the profane into the light of thy craft. Thou shalt keep the edicts of the worshipful master, who is my minister.

IV.

Honor thy father and thy mother, if he be a Mason, and she be a Star, that thou mayest live long and have great joy in the craft dedicated to me. If they object to thy desires to enjoy the rights, lights and points of the craft, and to seek this great wisdom, disobey and execrate them and all who oppose thy purpose.

V.

Thou shalt not kill a Mason knowing him to be such, except he have violated his oath and disclosed the secrets of the craft, and have perjured himself and thereby dishonored my name. Thou shalt slay him according to the penal features of his covenant. Thou shalt heap curses upon all profane men who are enemies to my name and serve my enemy, Jehovah, and His Eternal Son, Jesus Christ. As thy god and a party to the sublime, irrevocable and perpetually obligating covenant made in my name, I shall require of thee absolute obedience thereto. In all things will I be with thee as thou hast prayed to keep thee steadfast in thy Masonic covenant and oath.

VI.

Thou shalt not commit so-called adultery with a Mason's wife, daughter, mother or sister, knowing her to be such. I, as the Generative Principle, "dwelling in temples not made with hands," and "as the old temples in which I dwell are fall-

ing into decay" thou shalt labor diligently to build the new temples for my dwelling place. In so doing thou shalt become a partaker of my divine nature, and fulfill the law of nature. I forbid carnal knowledge in the restricted sphere, and under the imposed conditions, in that profane Christians still adhere to the Mosaic decalogue, which is sectarian and too narrow for so cosmopolite a craft as thine.

VII.

Thou shalt not steal from a Mason knowing him to be such. But thou art free to rob the profane of his money or property, or bring it into thy possession by shrewd dealing or so-called fraudulent means, or under the pretexts of the law of nature. Thou are not bound to assist the profane or to protect him in the enjoyment of his own.

VIII.

Thou shalt not bear false witness against a Mason knowing him to be such, nor against the craft. If in danger of doing so, thou shalt skillfully divert the conversation, and pretend not to be one of the craft. Thou shall assist all Masons when in distress, sickness, or because of crime.

IX.

Thou shalt not covet a Mason's house knowing him to be such, but the house of the profane, and all that is therein, thou mayest desire by craftiness to gain possession of.

X.

Thou shalt not covet thy brother Mason's wife, his servants, his chattel, nor anything that is his, if thou knowest him to be such. But thou shalt strive by cunning, strategy, and craftiness to gain possession of the profane's job, position, office, and pulpit, or anything that is his, if thou canst by the secret arts of thy craft. But thou shalt assist and protect thy Masonic brethren in all these positions. I, the Great Architect of the Universe, thy God, pledge thee these rights, light, immunities and privileges, and every Masonic advantage if thou be true to the covenant I made with thee, and promise thee when the course of thy Masonic life is run, to admit thee into the grand supreme lodge below where I, the Great Architect of the Universe, preside. I am thy God.

WHY THE MENNONITES OPPOSE SECRET SOCIETIES.

Our opposition to oath-bound secret societies is founded on the word of our Master in Matt. 5:33-37: "Again ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one." James says in his epistle, 5:12: "But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay; that ye fall not under judgment."

The secret society says: "Swear to what you do not know." Christ says: "Swear not at all." Whom will we obey? Whose servant will we be?

Paul says II Cor. 6:14-18: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty.

These passages explain fully why we cannot belong to an oath-bound secret society. If others think they can be Christians and at the same time members of a secret society, they have to give an account to the Master whom they claim as their Master.

The words of our Master and His apostles prevent us from joining with unbelievers, Jews, Mohammedans, in a brotherhood, join their religion, join in

Christless prayers. There might be a missionary, who would become a Buddhist priest in order to convert Buddhists to Christ; but there will be very few. We can serve only one Master and this Master is Christ. We will obey Him even if we have to suffer for it.

In a country where secret societies want to win Christians for their faith, they can not oppose them openly, because they would disillusion some members who are not ready to cut entirely loose from Christ and God, the Christian God, but if we look to France, where the secret societies control the government, how is it there? A soldier is severely punished for shaking hands with a friend who belongs to a Catholic society. You might say: The Catholic church is opposed to secret societies and secret societies are opposed to the Catholic church, therefore the enmity. But where is the tolerance paraded and demanded so much while they were in the minority, when now it is a crime to shake hands with a friend on the street because he is a Catholic?

And is the hatred only against the Catholic church? Oh, no, the Protestants are persecuted in Madagascar more cruelly by the secret societies than they were by the Catholics. The official organ of the government did all it could to induce the people to join the Free Masons. They said that most of the emperors, kings, presidents of republics, princes and ministers who govern the civilized world are Masons; that before, the society of Masons all religions are equal, that on that account they are despised by all believers of any kind, who trust only themselves, that they (the Masons) try to effect liberty and peace for the individual, they have waited long, until they got a chance, because they trusted reasonable people, that at last they would be justified. "Know ye, Madagascans, that the Freemasons have founded the republic, and that the republic came to you, to bring you more security and welfare, more liberty and justice. He who accuses it, is a coward and a liar."

At the same time they prohibit the Y. M. C. A., allowed in heathen countries. Even Frenchmen were prohibited from uniting in Protestant services if more than 20 met in private homes. And

this in spite of the religious liberty guaranteed to all Frenchmen. Hundreds of mission schools and churches were closed, no stranger was permitted to be present at family worship, all prayer meetings were prohibited. Severe penalties were imposed upon those who would try to use the church which they had built, after the government closed the same.

When Governor Augagneur was in Paris the directors of the French Protestant mission and others asked for a meeting between them, the governor and the premier, Clemenceau. When they came at the appointed time, the governor was not there; the premier gave them all assurances, but when the next morning they wanted an interview with the governor, he had suddenly left in the morning for Madagascar. He boasted in his speeches in France that he had nearly exterminated Christianity in Madagascar and had made them Freemasons.

Here we see Freemasonry set against all religion. It was said to be wrong for parents to influence their children in a religious way and all means were used to suppress Christianity, not by a private person, but by the government in the name of Freemasonry.—Rev. C. V. D. Smissen in *The Mennonite*.

The Evening Classes of the Moody Bible Institute opened September 11th. The recent appointment of Rev. P. B. Fitzwater, D. D., as Director, has brought about a new program for this department of the Institute's work. Not only will a course be provided that is equivalent to that of the Day Classes, but a special feature will be made of a Saturday evening hour in which the Bible will be taught by books and Dr. Fitzwater will personally conduct the teaching of the Sunday School lesson. Dr. Fitzwater is known in more than two and a half million homes in the United States as the writer of the Sunday School lesson articles.

Last year 1,437 students, representing 280 Chicago churches, were enrolled in the Evening Classes.

Disappointment should be taken as a stimulant and never as a disappointment.

MASONIC OUTRAGES

or

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

By Rev. H. H. Hinman.

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

OUTRAGES BY COLORED MASONS.

African Masonry, which has existed in the United States for a century, deriving its origin from the Grand Lodge of England, has never been recognized by white American Masons. They have, however, grand lodges in nearly every State and Territory and practice all the degrees, including the thirty-three of the Ancient Scottish Rite. It is not known that secret societies existed among the slaves of the South previous to emancipation. Such was the surveillance of the slave system that it was probably impossible; but a large proportion of the slaveholders were Freemasons. Masonry had an important influence in instigating and precipitating the rebellion; and its lodge rooms were used by the Ku Klux Klan (which organizations included, doubtless, most of the Masonic members).

On emerging from bondage the ex-slave naturally copied the institutions of his master. The mysteries, the pompous titles, the regalia and spectacular displays of Masonry and kindred societies had strong attractions for a race that are singularly imaginative and fond of display. Not content with Masonry and Odd Fellowship, they used them as a pattern, and invented a vast number of other and similar orders, some of which have connected with them various systems of life and accident insurance. In 1881 there were not less than sixty-three different kinds of secret orders in the city of Mobile, Ala., among the colored population.

Probably no one thing has, since their emancipation, done so much to absorb and misdirect the energies, waste the means, and especially to impair the influence and power of the Gospel over the lives of this people, as these secret orders. Designing leaders, taking advantage of

the profound ignorance of their race, have in connection with these societies offered terms of life insurance that were wholly *impracticable*, and were designed simply to deceive and defraud. As good standing in the order was the condition of holding a policy, the scheme was an admirable one to build up the lodge.

Nor have there been wanting faithful pastors who have testified against this iniquity among the colored people of the South. Rev. Benjamin Burke, of the Stone Street Baptist Church, in Mobile, Ala., some years since preached a sermon on secret societies, and was confronted by some of his leading members who, in the midst of his discourse, arose and commanded him to desist. When these "brethren" were brought before the church on the charge of disorderly conduct, they took possession of the room with stones and clubs and denied any right to inquire into their orders. A police force cleared the house, and the leaders were expelled. For nearly twenty years this venerable minister has preached an anti-Masonic gospel to a large and prosperous church.

Rev. Harvey Johnson, pastor of the largest Baptist church in the city of Baltimore, Md., preached a series of sermons against the lodge, and his life was threatened by members of his own congregation. Nevertheless, he holds his own, and has not taken down his flag.

Rev. R. N. Countee, who is pastor of the Tabernacle Baptist Church of Memphis, Tenn., is a colored man of fair education and fine abilities. He, together with Rev. W. A. Brinkley, conducts a religious weekly paper known as the *Living Way*. Mr. Countee, in common with most colored ministers, became a member of a number of secret orders. He had taken all the degrees of the Ancient Scot-

tish Rite, and was an Odd Fellow of high degree. He became painfully impressed with the fact that the lodge was supplanting the church, was eating out the piety and absorbing the means of its members. First a discussion, and afterwards a sermon, showing the pernicious influence of the orders led to the outbreak which is described below. He was first summoned to appear before the Odd Fellows, as he had especially denounced their demoralizing entertainments. The following from the *Christian Cynosure* gives the statement of the charges and reply, together with editorial comment:

"He has little conception of true moral courage who does not see a rare Christian heroism in the Memphis ministers who have begun the work of separating the secret lodge infamy from the churches of Jesus Christ. We print below the summons sent by the lodge to Rev. R. N. Countee, who had renounced and publicly pointed out its dangers, and had warned his people in the name of Jesus Christ, the Head of the church, to be separate from its contaminating influences. The charges preferred against him and his reply, as published in his paper, the *Living Way*, appear below, also the report of a debate:

PERSECUTION FOR CHRIST'S SAKE.

"Rev. R. N. Countee summoned before a body of ungodly men for inviting Christians to come out from among the wicked and be not yoked with unbelievers.

"MEMPHIS, Tenn., July 28, 1885.

"REV. R. N. COUNTEE, *Dear Sir and Brother*: You are hereby notified to appear at Odd Fellows' Hall, corner of Union and Second streets, August the 5th, 1885, at 7:30 p. m. sharp, to answer a charge now pending against you in Tennessee Union Lodge, 1623, G. U. O. of O. F.

"Yours in F. L. & T.

"R. H. RIDEOUT, *Advocate*."

"To Tennessee Union Lodge, No. 1623, G. U. O. of O. F.: The undersigned, Edward Duncan, C. W. Govan and W. H. Herron, of Tennessee Union Lodge, No. 1623, do hereby charge Brother R. N. Countee with conduct unbecoming an Odd Fellow; that is to say, the said brother did on or about the 11th day of

June, A. D. 1885, and has since so continued to do, violated every obligation taken by him with the order, by a heteroclitical set of false lectures in which he has falsely misrepresented, slandered and defamed the order, and has also used his influence to prevent the increase of its membership, also to induce persons now members to quit the order. Yours in F. L. & T.

"EDWARD DUNCAN,

"C. W. GOVAN,

"W. H. HERRON.

"Witness: Bros. B. F. Meadows, 63 Clay; London Gorman, 123 Elliot; Joseph Davis, McKinley Ave.; Dan Johnson, 316 Washington; Frank Hawkins, 316 Washington; Samuel Thomas, 105 De Soto St.; P. H. Hill, John R. Moore, Al Peeler, Memphis, Tenn., July 27, 1885.

"[Signed] R. H. RIDEOUT, *Advocate*."

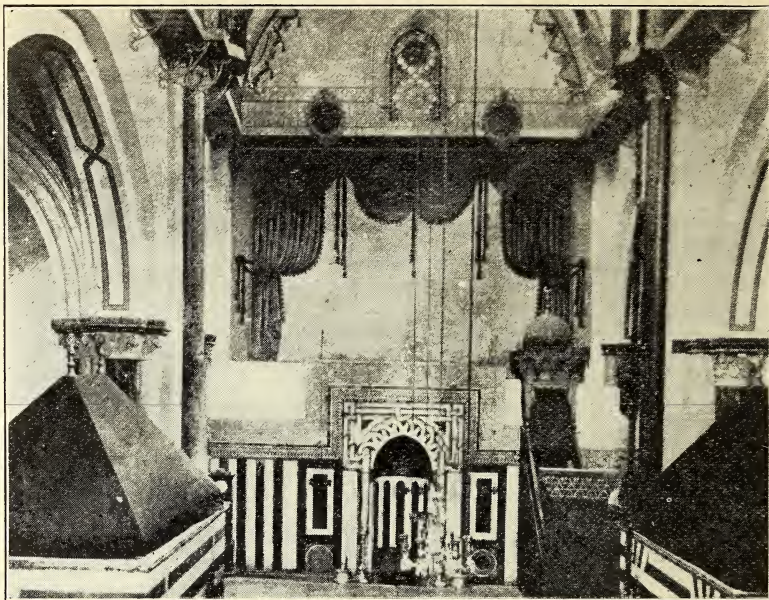
"Mr. Countee first called the attention of the public to the Odd Fellows' picnic as a place unfit for respectable people, ladies and gentlemen, to go; for they were filled with the most disreputable characters in the city, who took charge of the amusements, to the exclusion of all others.

"In reply to the charges he wrote: 'I shall meet no committee whatever. I have severed my connection with all ungodly organizations and say to all Christians, Come out from them, and obey your God.'

"Surely we are having some things new under the sun. Here a set of men have the audacity to call a man to account for preaching God's Word. All that I have said can be easily proven; and if proof is demanded we will have no corner work about it, but we can have it outside, where the whole world shall judge and know if I have spoken the truth. If you desire, we can have all the evidence through the columns of the *Living Way*. So you can send all your testimony to this office, and I will cheerfully publish your statement and reply. No more corner work—wide open work! Come out with your evidence, and we will meet you.

"Yours for truth,

"R. N. COUNTEE."



INSIDE VIEW OF HEBRON MOSQUE. CENO-
TAPHS OF JACOB AND LEAH SHOWN
IN LOWER CORNERS.

ON PATRIARCHAL GROUND.

BY REV. A. M. EASH.

Localities and sites connected with the early patriarchs of the Old Testament are always of interest to the Christian, and it is possible in the Holy Land today to stand at the graves of many of them. Because of their contribution to religious history the names of these men have become familiar household names. While it is true that Palestine has many traditional sites said to be associated with events in the lives of these men, many of which have but little historical evidence to support the traditions, it is also true that many of the spots on which memorials have been erected are quite authentic. On a lone hill in the Judean hills lie the ruins of ancient Tekoa, the home of the Prophet Amos. Sixteen miles north of Jerusalem the little Arab village of Beitin stands on the site of the Bethel of the days of Abraham, Lot and Jacob. Six miles northwest of Jerusalem towers mighty Mizpeh from which Samuel judged the people. In similar manner, Shiloh, Carmel, Endur, Bethlehem and scores of other places made memorable by the lives and works of the men

of the Bible stand today in sacred memory of those men and their deeds.

Not the least in interest among these many familiar places is the Holy Land in the modern town of El Chalil or Hebron. Of all the patriarchs, Abraham possibly has the largest following of men and women who look to him as their father. The Jew reveres him as the father of his race, the Moslem names him as the first great prophet of his people, and the Christian man knows him as the father of all the children of faith. In Palestine, Christian, Moslem and Jew vie with one another in naming their sons after this notable character. Ibrahims and Chalils abound in every community. (Chalil is the Arabic for friend which, as may be recalled, is one of the names given to Abraham—"The Friend of God.") The gate of Jerusalem opening to the road leading toward Bethlehem and Hebron is called "Bab-el-Chalil," the gate toward Chalil—translated Hebron. Abraham and the places associated with his name are held in great reverence by all the inhabitants of the land.

The small city of Hebron, which for many years was the home of Abraham, is the most fanatical Moslem center in

Palestine. Its few Jewish inhabitants live in constant fear, and the Christian missionary efforts of many years have failed in producing many converts. It was the Moslem worshippers from Hebron who on Easter morning of 1920 started the bloody riots in Jerusalem which resulted in the death and injury of many Mohammedans and Jews and the destruction of much property. There are residing in Jerusalem Americans who have lived there for many years but who never saw Hebron until following the late war. Prior to the war few Americans visited this city because the site of the burial place of the patriarchs was forbidden ground to any but the faithful Moslems. This site is covered by a large mosque built a number of centuries ago—originally a Crusader Christian church—and is carefully guarded against intruders. Prior to the war it was necessary for the visitor to be first supplied with a pass issued by the Sultan in Constantinople before gaining admittance. Few Christians were able to secure this pass and so the sacred precincts were seldom invaded. Only once was such a pass issued to a Jew—more bitterly hated than the Christians—and that to United States Ambassador to Turkey Morgenthau. Visitors needed to be satisfied with a view of the outside of the structure.

Hebron is old. Medieval tradition places the creation of Adam here and at a very early period it was designated as his burial place. Its earliest name was Kirjath Arba. It was near here that Abraham rested under the Oaks of Mamre. When Sarah died he purchased from Ephron the Hittite the large cave of Macpelah as a burial place. Later he himself, Jacob and Leah, Isaac and Rebecca and possibly Joseph, were buried in the cave. The cave has always been revered by the Jews. During the time of Crusader supremacy, the Christian money from England and European continental countries erected many magnificent churches on sacred Biblical sites. It is believed that one of these churches was erected over the cave of Macpelah. When the Mohammedans conquered the land, the experience of the church at Hebron was in common with that of many other churches—all evidences that the Moslems could interpret as being distinctly Chris-

tian were erased or destroyed and the structure converted into a Moslem mosque. Later the mosque was enlarged and beautified, but it is at present in a near dilapidated condition. The sheiks in charge are, however, zealous in keeping careful watch over it. The present sacred enclosure over the cave includes a mosque and the dwellings of dervishes, saints and guardians. Baedeker's "Palestine and Syria" of 1912 says as follows: "Two flights of steps lead to the interior court. Unbelievers may ascend to the seventh step of the south flight of stairs. Beside the fifth step is a large stone with a hole in it, which is believed by the Jews to reach down to the tomb. On Friday Jews lament here as they do at the Wailing Place in Jerusalem. No Europeans, except a few of high rank, have hitherto been admitted.

Since the late war opened many of these formerly closed places, it has been made possible for visitors to enter this sacred enclosure. It is still necessary, however, that they be provided with properly issued "passes" (really polite requests that the visitors be admitted), issued by the Governor of Jerusalem and countersigned by the Hebron Governor. The writer was fortunate in gaining entrance on several different occasions, although on one occasion considerable difficulty was experienced due to failure on the part of the missionary guide to secure the proper "pass." The following is the description of this last visit as it was made in company with the Scotch missionary doctor of Hebron, the American Consul, his family and one other American.

We ascended the steps from the south. At the fifth step the Missionary guide pointed out the stone with the hole in it believed to extend down into the tomb. He informed us that Jews frequently write letters to the patriarchs buried in the tomb, and place them into this hole. The letters are addressed to individual patriarchs and this is considered the post-office. There were no letters in the office at the time or we might have had another unique souvenir to bring to America.

We proceeded up to the entrance. A rough, uncouth looking sheik met us there and demanded the pass. Unfortunately there was none, the missionary expecting that the magic word "American"

would do the work—particularly since one of the party was the American Consul. The missionary and the sheik talked for many minutes and finally the head sheik of the mosque was called. The missionary's pleas and arguments prevailed and we were ordered to enter. We first needed to surrender cameras, canes and overcoats. The large slippers were then placed on our feet—over the shoes—so that no contamination might be carried into the sacred precincts. (The charge for these slippers was not less than two piasters each. More was quite acceptable.) We pushed our way past the large rugs hung over the doorway and were inside. After passing through several doorways and crossing a small court we stood in the mosque and directly over the large cave. We were in the Holy Place that for centuries had known no intrusion except by the faithful and the few unbelieving infidels to whom the Sultan had issued passes. More than that, we were undoubtedly standing over the very cave in which nearly four thousand years ago were laid the remains of Abraham, the "Father of Multitudes." If sites and locations may be called sacred, then we were indeed standing upon holy ground.

Near the center of the mosque stand two large cenotaphs covered with richly embroidered cloth. These are said to stand directly over the burial places of Jacob and his wife Leah. (The other wife, Rachel, is buried near Bethlehem.) The covering of the tomb of Jacob is green with gold embroidery and that of Leah is crimson colored. These are shown in the accompanying photograph. Near the entrance to the mosque are the cenotaphs of Abraham and Sarah and a short distance away those of Isaac and Rebekah. In a newer structure is still another for Joseph. (This last one is of particular interest since the Bible record states that the body of Joseph was taken by Israel with them in the Exodus, carried along during the long wilderness pilgrimage and finally buried near Shechem in the parcel of ground which Jacob bought. Possibly the Hebron Moslems had not read their Bible very carefully before placing the tomb of Joseph at Hebron.)

The floor of the mosque is covered with coarse, home woven carpet. The

walls are somber colored except as relieved by the columns and lines of black and white painted stones. There is no furniture like chairs, tables, desks or benches. The worshippers sit or kneel on the carpeted floor. At one end of the mosque, quite close to the cenotaph of Abraham, there is a small circular hole through the floor into the cave below. A small olive oil lamp is hung below the hole, giving a dim light to the otherwise dark cave. Visitors are permitted to peer through this hole but, unfortunately, it is too small to afford a satisfactory view. Immediately under the hole there is a large pile of what appears to be scrap paper. Instead of this, however, it happens to be a pile of letters which the faithful Moslems have written to the patriarchs and dropped through the hole into the cave. This was the second post-office. We concluded that, having lived so long ago and at a time when there was no regular mail service, Father Abraham either was not much interested in receiving letters or else seldom called for his mail. The pile of letters was large.

There is something impressive—one might almost say depressing—in connection with a visit to this place. The unresponsive sheiks as they move about stealthily and quietly, the large empty room, the occasional droning of some sheik as he reads from the Koran, the sepulchral aspect of the cenotaphs and, in addition, the consciousness that you are in the presence of those honored dead—all these make a strange, indefinable impression on the visitor. Here lie Abraham, the man of such wondrous faith; Isaac, the obedient son; and Jacob, the shrewd Jew. What a strange paradox—the Christian with his tenets of love and forgiveness, the Jew with his unwavering confidence in his God who will lead him to an ultimate glorious victory over the Gentiles, and the Mohammedan with his bigotry and undying lust for the blood of the "unbelieving infidel dogs"—all these bow at this common shrine! To all of them Abraham is "Father."

Chicago, Ill.

It is not the revolutions which destroy the machinery but the friction.

Work without worship means worry.

SERMON AGAINST SECRET SOCIETIES

By Rev. Glenn E. Seamon, St. Peter's Evangelical Lutheran Church, Columbus, Ohio.

TEXT.

Is. 42, 8. "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."

John 5, 23. "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."

John 14, 6. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me."

Lev. 5, 4-5. "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he shall know it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things that he shall confess that he hath sinned in that thing."

Rom. 14, 23. "Whatsoever is not of faith is sin."

In Christ Jesus, Dear Fellow Believers.

You have called me to be your pastor. In that call you specifically state that I am to preach the whole Word of God, and not only a part of it. I am bound, therefore, both by your call and by my own conscience to speak to you this morning concerning secret societies. I shall say no more about them than the Word of God says, but that much I will and must say. I would have you understand from the very outset that it is nothing but love for your immortal souls which prompts me to discuss this subject. You will also remember that I am speaking to Christians, to people who know Christ and who want to serve him. To those who do not know and believe in Him, my words will mean nothing. The Bible is opposed to the lodge, and it is by the Bible that we shall pass judgment upon it. I will tell you plainly that the so-called secrets of the lodges are not secrets at all. Anyone who so desires can purchase their manuals and orders of ceremonies for from 15 cents to \$1, but we are not to consider these now. If some of you desire to see certain of these manuals, you may come to my study and I will give you some. We must judge lodgery by its own statements, by acts and deeds known and seen by all men. And these known facts will provide us ample evidence to convict it. What any man's opinion of the lodge may be

amounts to little or nothing. It is what the Word of God has to say about such societies that is of the supreme importance. Because some churches do not oppose it, because even some preachers belong to it, is no proof that the lodge is what it should be. For remember that whenever the devil wants to make a thing appear harmless he hunts up the preachers and the churches and tries to get them to put their stamp of approval upon his actions. So, as we before said, we are going to discuss the lodge on the basis of the inspired Word. The Evangelical Lutheran Church, which accepts the whole Word of God, must because of that very fact condemn the lodge, because the Word of God condemns it. And:

Why Does the Word of God Condemn the Lodge?

Because:

- I. The lodge denies the true God.
- II. The lodge rejects Christ in its religious services.
- III. The lodge teaches salvation by works.
- IV. The lodge profanes the oath.
- V. The lodge practices a false charity and destroys the unity of the home.

The lodge is, according to its own claims, a religious institution. How do we know that? Do not the lodges include in their ceremonies the singing of hymns, the reading of the Bible or parts of it, and prayer? Do not all lodges have an order of funeral service which they style as such? Now any organization which by its own profession is a religious institution, must have a god which it worships. And we ask: "Who is the god of the lodge?" We get a very plain and clear cut answer. One thing sure he is not the God of the Bible. Let me ask those of you who belong to lodges: Have you ever heard the name of the Triune God mentioned in your lodge? Do you there sing praise to, pray to and honor God the Father, God the Son, and God the Holy Ghost? Have you ever heard these three names mentioned together as they are used in the Bible? If your lodge is obeying the rules as they are laid down in the by-laws, you will

have to admit that you have not. Then, if the lodge does not worship the God of revelation, whom does it worship? The Woodman hails the god of nature. What does he mean by that? The Christian may think that it means the true God, but he is sorely mistaken. The god of nature is merely the idea of a being higher than man, and may be anything but God the Father, Son and Holy Ghost. The Masons declare that the religion of their lodge is pure theism. What may that be? It means that they believe in something higher than man, and nothing more. Do not the heathen in Africa and China do the same? And by the way, are you aware of the fact that there are almost as many Masons in China as there are in the United States of America? Those men know nothing of the True God and his Word. What god do they worship in their lodges? It certainly cannot be the One True God, for they know nothing of Him, yet Masonry claims to be the same the world over, and we accept that statement as true. So by their claims we must assert that they do not worship the True God. The same must be said of the Odd Fellows, who serve a "supreme being." This is also true of the Knights of Pythias, and of them all.

And now let us take a look at the men who make up the lodges. What kind of men are they? How many of them are Christians? How many are church members? And what do those worship who do not accept the Bible? The religion of the lodge must be made broad enough so that it will offend none. And the result is a denial of the True God. Jew and Gentile, Christian and heretic, sit side by side in the lodge room and join in the worship. What kind of a god must that be, who is pleasing to them all? He is not God, the Father, Son and Holy Ghost. Such a scene reminds one of an old German proverb: "Jud' Heid' und Hottentot, sie glauben all' an einen Gott."

And now let us see who the God is whom Christians serve. In our text we read: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." The God, whom the true believer worships and serves, is the God of revelation. He who has revealed himself as Father, Son and Holy Ghost, He who has created, re-

deemed and sanctified fallen men, He who is Lord of heaven and earth, is the God in whom the faithful Christian puts his trust and to whom he prays. And he tells us that he is a jealous God, who will not allow the honor which is his to be given to another. When the members of any organization change him in any way or worship him only as the Grand Architect of the Universe, the Supreme Being, the God of nature and the like, they are denying him and placing in his stead a god of their own making. To worship any but the one True God is to merit his displeasure, yea, his condemnation. Thus it is evident that the lodge transgresses the very first commandment of the Law, which says: "I am the Lord thy God. Thou shalt have no other gods before me."

But someone will say: "I do not believe in the god of the lodge. I am a Christian, and believe what the Bible teaches about God. "Very well, then, my dear brother, why do you not leave the lodge? Can you not see that by attending the meetings of such an organization you are placing your stamp of approval upon what is being said and done there? You have taken an obligation to observe all the rules and laws of your lodge, and if you do not believe what the lodge teaches about its god, you are a traitor to it and have broken your oath. As long as you remain with the lodge, take part in its ceremonies and support it with your money, you are guilty of denying the True God, if not with your heart then with your deeds and your words. And you all know that the only way we have to judge a man's faith is by the confession of his life and lips.

If the god of the lodge is the true God then why do we need the church? Let us all join the lodge and be saved. But as we have seen the lodge is guilty of denying the God of revelation, and the only logical thing for the man who is a Christian and who wants to serve him, to do, is to stay out of the lodge, or if he has become entangled in its meshes through ignorance he is in conscience bound to declare his withdrawal at once.

Again the church must condemn the lodge because it purposely omits the name of Jesus from all its religious practices. "All men should honor the Son, even as

they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." These are the words of Jesus himself. Are they not plain and easily understood? How can any man who is a Christian read them and then say that to wilfully omit the name of Jesus from the prayers of the lodge is not sin? Who is it that is honored in the church? I call you to witness. Will you not have to admit that every Sunday you hear from this pulpit nothing but the Gospel of Jesus Christ which is able to make men wise unto salvation? What of the lodge? How many of you who are lodge members have ever heard the name of Jesus mentioned there? You all know our doxology which we sing at the close of the service. Here is the way the Elks sing it: "Praise God from whom all blessings flow, Praise Him all creatures here below; Praise Him above for all that's good, Praise God for our true brotherhood." Now please tell me why they change that last line, which says: "Praise Father, Son and Holy Ghost"? They do it because the name of Jesus is mentioned there and they do not want to worship him. There can be no other reason. If they do these things in public, where they can be seen and heard by all, can you imagine that they worship Christ in the lodge room with the doors locked, the guard set, and the blinds drawn! It cannot be. Now let us look at the Woodman funeral ritual. You all know that it is not secret. I challenge any man to show me the name of Christ in it. If you are a Christian, when do you most need the comfort and solace which Christ alone is able to give? Is it not in the hour of death? Is it not when the grim reaper has entered your home and removed one of your loved ones? Yet in such an hour the lodge knows no Christ. Just think of it, a funeral service without the Christ, a death without a Saviour! What a death that must be! Do you realize what it means? No Christ, no crown. Can any lodge man tell me why when the Bible is read in the lodge the name of Jesus is passed over and omitted whenever it occurs in the sacred text? Surely there is but one answer; they do not worship Him there.

But someone will say: "The Masons in the higher degrees do worship Christ."

They tell us that they have things about which we know nothing, and that if we want to know what Masonry is we should go and join the Masons. But please tell me why there are Jews who belong to these higher degrees? Do they worship Christ? If faith in Christ is necessary to membership in these degrees, how did these men get in? Were they converted? If they were, then pray tell me, why they still profess to be Jews? Let us ask Christ whether he is worshiped in the higher degrees of Masonry. He answers us in the words of Is. 55, 1: "They shall come to me without money and without price." But what does Masonry say? "You must pay, and you must pay well, before you can get to those degrees where we even permit you to mention his name." And how are all the Masons saved who die before reaching those degrees? They must be saved without Christ. And even when these lodges do mention the name of the Saviour they profane it. How would you like to take the Lord's Supper out of a little skull? Well, that is what they do in those much famed higher degrees of Masonry. They dishonor and blaspheme His name, instead of honoring it.

What is true of these lodges which we have mentioned is true of them all. They either do not mention the name of Christ at all, or if they do use it it is used in a blasphemous manner. The lodges exclude the name of Jesus from their religious services, and the Word of the Master very aptly applies to them: "He that denieth me before men, him will I deny before my Father which is in heaven."

But some men who are in the lodge are Christians. No one denies that. The trouble is that they have been lured and coaxed into the lodge not knowing what it really is. And those men will tell us that they still worship Christ. Dear brother, we will not deny that. You may have the sincere desire to serve your Master and we are glad if you have, but if you belong to a lodge you are guilty of denying the Saviour nevertheless. That is a fact. It cannot be contraverted. Did not Jesus say that we are to confess him at all times and before all men? Now when you go to lodge, what do you do? You sit there and see him

dishonored, hear His Word mutilated, and see it trampled under foot. What should you do? If you want to serve him as you say you do, then you are bound by your faith, by the Word of God and by your own conscience to arise and tell those men of their sin and to call upon them to repent. Have you done that? If you have not you are guilty of denying the Christ. You cannot worship Him on Sunday in the church and deny him on Monday night in the lodge room and still claim to be his disciple. Just attempt to tell those men once what they should be told about their denial of the Saviour and they will throw you out of the lodge room into the street. You cannot honor the Father unless you honor the Son. And all the lodges are guilty of denying the Son. This proves still more strongly that they deny the True God, who is Father, Son and Holy Ghost. The Christian has only one course to follow. If he is a real Christian he must shake the dust of the lodge from his feet and join with those who testify against such a denial of the Saviour.

We have seen that the lodge is a religious institution, that it worships a god of its own making, and that it excludes Christ from its religious services, but being a religious institution it must have and teach some doctrine of salvation. This it indeed does. I could take the manuals of the various lodges and show you this very plainly, but we do not need their so-called secret work in order to establish this fact. We shall turn again to their funeral rituals, which you all know are not secret.

(To Be Continued)

“There is a place where thou canst touch
the eyes
Of blinded men to instant perfect
sight;
There is a place where thou canst say
“Arise”
To dying captives bound in chains of
might;
There is a place where thou canst reach
the store
Of hoarded gold and free it for the
Lord;
There is a place upon some distant shore
Where thou canst send the worker or
the word.

There is a place where God's resistless
power

Responsive moves to thine insistent
plea.

There is a place—a simple trusting place,
Where God Himself descends and
fights for thee.

Where is that blessed place? Dost thou
ask where?

O, soul, it is the secret place of
prayer’.”

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

News from Workers

By the time the October number of the Cynosure reaches our readers, many of our young men and women will have left for various schools of learning. Would it not be well for parents of such to send a copy of our paper to the reading room of said schools? It may be the means of saving many a youth from taking the first step in lodgery.

Rev. A. C. Swartzendruber writes: “I see by the CYNOSURE that there are those who are willing to expose the teachings of the secret orders. If there is anything good about them, people should know it and if evil they should surely know that and when there are those that are possessed [trapped] and want to be free, they should be made free indeed.”

Our long-time friend, Mr. A. Muller, sends \$5 that the CYNOSURE may be sent to “those old men who have become too poor to pay for it. I have read of several that would like to have the CYNOSURE but the smallness of their income would not allow the expense.”

We look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.—II Cor. 4:18.

The Bible promises no loaves to the loafer.

EASTERN SECRETARY'S REPORT.

REV. W. B. STODDARD.

This fifteenth day of September finds me at the Wesleyan Methodist parsonage, Holland, Michigan. The month has gone all too quickly for the work in hand. I much regretted my inability to reach friends in Logan County, Ohio. While at work in the Buckeye state I heard little of the doings of the animal named lodges. A few towns had been selected for their circuses, dances, etc. The Ku Klux Klan seems to be attracting chief attention in the section I visited. On many farms crosses had been burned in the night. The new and novel naturally created inquiry. With the automobile it was not difficult to reach distant places. Farmers not in attendance at these meetings reported disturbances at all hours of the night and early morning made by those attending. Fields were guarded by men in Klan garb so that only the desired could get close to the burning cross. Speeches delivered by ministers and others were supposed to set forth the objects of the Klan and get initiates. It was said the evil of the Catholics was especially set forth. They formed secret societies and did bad generally it was said. Protestants were urged to fight them in the same way. "Fight fire with fire" appeared to be the doctrine.

When I was in conversation with a friend at Weilersville, Ohio, a young man who overheard interrupted by saying, "I beg your pardon, sir, I belong to two lodges and the K. K. K. is just like them—all founded on the Bible!" It goes without saying that his ignorance of the Bible was deplorable, yet are there not thousands like him? I noticed a man decorating his auto with flags, another remarked, "One hundred per cent American." The reply came, "You are d—right!" His oath thus showed him to be one hundred per cent sinner. Doubtless the Catholics are bad enough and should be restrained if getting more than their share, but class legislation is un-American for either Protestant or Catholic. The Christ spirit would show "the more excellent way." Favorable opportunities for the presentation of our message have been many. There were over two hundred at the Brumbaugh family

reunion held near Canton, Ohio. Your representative was among the speakers. I naturally referred to the advantage some had in parentage. As we grow older we appreciate more our advantage in having Godly parents. The older Brumbaughs have had the good judgment to keep out of the lodges and it is hoped the present generation will follow their example. There was a very large attendance of our Mennonite friends at the Beech Church, not far from Louisville, Ohio, on Sabbath, August the 9th. I responded to the invitation to speak at both morning and evening services, with an added address to the Sabbath school. My message fitted in nicely with the young people's subject for the evening. Life Insurance in the Light of God's Word was their theme. A good policy for the Christian is found in the Ninety-first Psalm. I did not stop for meetings at Canton, Akron or Cleveland, Ohio, but after looking up CYNOSURE and other interests hastened on to Wadsworth, where I spoke in two country churches known as Guilford Center and Bethel. Both attendance and contributions manifested a continued interest in the Association's work. I found my good helper at Kidron, Ohio, ready as ever to help me in securing CYNOSURE subscriptions. A meeting was held in the new Tabernacle erected there. I could not see how many were in attendance as the electric lights failed us, the only light being on the speaker's desk. There were many autos about and some listened at the door. I suppose some came as they might go to a Klan meeting, out of curiosity. God helped us to give some light at some appreciated. The Oak Grove Mennonite friends near Smithville, Ohio, welcomed our address Sabbath, September the 2nd. It was estimated there were at least six hundred present at this meeting. The men's side of the house being as fully occupied as the women's. These people evidently believe in the church and attend it. Many good things were said. The superintendent's illustration of the life of the Chief Apostle before and after conversion was especially helpful. A run to Christian enabled me to meet our General Secretary and Editor in brief conference before coming to work here. As heretofore I have centered my efforts at Grand Rap-

ids, Michigan, that city being the "Jerusalem" for many of the Reformed faith. The Domine of the First Christian Reformed Church again offered the hospitality of his home and helped in the arrangement for me to address his young people at their Sabbath School hour, which was largely devoted to a consideration of the lodge question. In addition to personal contribution, an offering of \$17.36 was made by the children in aid of our work. I found the Christian Reformed Church High School at Grand Rapids overcrowded with some four hundred bright, active young ladies and gentlemen, eager to get the knowledge there imparted. They have an able faculty of eighteen teachers. By request of the Senior Professor I was given the pleasure of bringing a message during their morning devotional period. On coming to Holland, I found our ex-President Heemstra in health pushing his church work with accustomed vigor. He has kindly arranged for me to address his people tomorrow evening. In the morning I speak, the Lord willing, in the Wesleyan Church. Meetings for Monday and Wednesday evenings are advertised for the Ninth Street Christian Reformed Church of this city and the First Christian Reformed Church of Grand Haven, Michigan. On Friday afternoon I am expected to address the Theological students with others at Calvin College, Grand Rapids. Appointments for Sabbath the 23rd are also in Grand Rapids. The Wesleyan Methodist Church in the morning and the Leonard Street Christian Reformed in the evening. Domine C. Maring, who helped us so splendidly in the Iowa campaign some years since, is now at McBain, Michigan. It had been my hope to have meetings which he should arrange at this time, but obstacles make it necessary to wait for a later date. Oh, how much there is to be done with so few to do! Shall we not pray more earnestly that the Lord of the harvest may send the laborers into his field. Were not the space allotted me already occupied I should like to write of the two excellent sermons on the "Signs of the Times" and "Great Calamities" to which I was privileged to listen. How wonderfully Scripture is being fulfilled in "our times."

THE SECRET GRIP—DANGER!

J. B. VAN DEN HOEK.

It was our privilege recently to spend three weeks in traveling in Wisconsin and Iowa. We planned with our secretary, W. I. Phillips, to give a few lectures.

It is surprising how little people in general know about the alarmingly great system of Secret Societies. The Christian Reformed people, as a church, make no exception. Many of us do not see the extended hand, the spread fingers, the grip for our very liberty of the Lodge fiend!

Hence every congregation should have not less than one address or lecture each year. Only people will listen—mouth open—if they can only be convinced to come to the meeting, which has been announced. Well, this time we dropped down, or went up, if north is highest from Hills, Minn., via St. Paul, upon *Baldwin, Wisconsin*. Rev. S. G. Brondsema, formerly a strong friend of the National Christian Association at Colton, So. Dak., is pastor of this flock.

The consistory announced a lecture by the writer and we met a full house. All listened for one and one-half hours with the utmost attention. We got a fine collection and several CYNOSURES and Lodge books were taken.

A week later we were found at *Vesper, Wis.*, a few miles from Wisconsin Rapids, with its beautiful scenery and the falls and big dam in the Wisconsin River.

At Vesper it was a rainy day. Still the church was nearly filled. An expectant audience looked for the lecture. They took it all in. CYNOSURE and Lodge books were ordered. A good collection was given for the work, and "come again" was the parting word.

Rev. John Van den Hoek is pastor here.

Next we traveled west from this very center of Wisconsin to Mayo's clinic, the world renowned medical institution of the Mayo Brothers.

The reader may remember that when Mrs. President Harding was a year ago stricken down so that death seemed to summon, one of the Mayos was hastily called to Washington to attend the case of the President's good wife.

Well, this isn't the first time we had to see the Curie Hospital, connected with

the clinic. My dear wife had a day's treatment again with Radium or X-Ray. She is doing fine. She goes there every two months for examination or treatment. God has blessed the use of this Radium-X-Ray process wonderfully. The dreaded disease is under control now. And we may possibly live together a few more years.

GOD IS ALWAYS GOOD and merciful!

His chastisements will all soon turn into diamonds and rubies. His love is far surpassing all earthly tribulations.

From Rochester we went south into the Des Moines, Iowa, region. We were to give a lecture in the Christian Reformed Church at Otley, Iowa. Here Rev. F. J. Drost is shepherding the Lord's people. It rained and roads were bad, but we had a little crowd of dear friends who got the message. Rev. Drost is quite well informed on Masonry. A small collection will be forwarded to the office in due time. Some Lodge books and CYNOSURES were subscribed for.

The following Sunday we filled the pulpit at Galesburg, Iowa. Here, 18 years ago, we had been solemnly dedicated to the ministry by the "laying on of hands" by five ministers of Classis, "Iowa", now called classis "Pella."

Was it not fine to see old time brethren and sisters once more? A fine dinner was prepared in the parsonage of Rev. M. Borduin. Many neighbors had gone, though, to the other shore!

Three days later we were at the meeting of *Classis "Pella,"* Convened at Sully, Iowa. Sec. Phillips had delegated the writer to represent our Association at this classical meeting. The brethren were very busy, but time for an address of twenty minutes was voted by the Classis. Many non-delegates and outsiders were present. The audience was eager for more light on the Lodge problem. This was a grand opportunity, as the delegates of this Classis return to their homes in Iowa, Kansas, Colorado, New Mexico and California to tell of the Beast and his grip.

We must be very grateful to this Classis for its kindness and good will, granting a full 20 minutes' time to one representative. This reminds us of the amusing incident at Classis Illinois, Chicago, a year ago, where only ten minutes was voted

to hear our address, but the president allowed us 20 minutes and his hammer never came down, as he knew how the delegates needed the lecture in their own, the Dutch (Holland) language.

And now we're back home. Work has piled up at our desk. The Lord may bless our frail efforts in crying out about the "sign of the Beast" and the coming, yes, even present, danger of this Secret Empire. It's the brood of Masonry. Born in the Apple Tree Tavern, London, only 206 years ago. Her children are many today! Ah! the Masons did not build Solomon's Temple. No, the Christ, nor the Baptist, were not Masons. How blind and how foolish is the soul who believes such utterly untrue stories!

But the Lord of the Church is coming. And the whole brood will run! But the sword of His eye will pierce them. And in faith we see them fall, never to rise again. For they have denied the Christ and they have taken His honor and His titles upon themselves!

Let us have unfettered citizens in a free Republic.

Prof. Gaussen, of Geneva.

As a skilful musician, called to execute alone some masterpiece, puts his lips by turns to the mournful flute, the shepherd's reed, the mirthful pipe, and the war trumpet; so the Almighty God, to sound in our ears His eternal Word, has selected from of old the instruments best suited to receive successively the breath of His Spirit.

It's a funny world, isn't it, Family? Fellow died at Rockford, Ill., the other day, leaving an estate valued at \$75,000, and a will. He was a j'iner and was devoted whole-heartedly to everything he joined. He was also fond of his wife.

The will provides that the dear widow shall have the use of the whole dad-blasted \$75,000 estate for five whole years, running endways from the time of the turning up of the toes of the said j'iner. Then it is to be divided into eighteen equal parts and each one of the many "bodies" with which the brother had been affiliated is to receive a' part.

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Obituary.

A TRIBUTE TO THE LATE PROFESSOR HENRY RICHEY SMITH.

BY W. B. STODDARD.

Professor Henry Richey Smith of Houghton, New York, Wesleyan College, is with us no more. This announcement was a shock to the writer, as also to his many friends. Cynosure readers of fifteen years ago will recall Brother Smith's work with us. It was the pleasure of the writer to have his company in field work for a time. As we ate and frequently slept together, we became thoroughly acquainted. I found him to be what others knew him to be, an earnest Christian, cheerful and aggressive. His preparation in our line enabled him to defend the cause in private or public discussion. He did successful work, and we had hoped he might continue, but his call to the professorship, together with his marriage and home duties, changed his plan. He was born at Leonardsburg, Ohio, September 17th, 1880, and passed to the larger life after an operation at Delaware Springs Sanitarium August 15, 1923. He was given the Master's degree by Cornell University and was a beloved teacher in the school of his choice. A close friend wrote of him: "He was always kind and thoughtful for the welfare of all whom it was within his power to help in any way. One of the marked characteristics of his life was his hatred of everything that savored of deceit, and his love of truth and right." The world is better and brighter for his having lived. To his beloved wife and children, together with the aged parents and aunt, who will miss him so much we extend sympathy. The Providence that called him so soon from a place where he seemed to be so much needed is mysterious to us, but we have the blessed assurance that some day we shall know as we are known. Farewell, brother, 'till we meet again.

DISTINCT AND SPECIFIC CALL.

"He calleth thee." Mark 10:49.

The divine call from God to man is voiced in a variety of ways, but is always a distinct message from a definite personage to a specific individual.

I. God, the Father, invites men to

"come now and let us reason together" (Isa. 1:18) that sin may be put away; God, the Son, invites all "that labor and are heavily laden" (Matt. 11:28-30) to come unto him for rest; God, the Holy Spirit, says that "whosoever will" (Rev. 22:17) may take of the water of life freely.

II. The call comes by God's providence (Jer. 31:18, 19) by his word (Psa. 119:105), through his servants (Num. 10:29) and through the church (Rev. 22:17) and is repeated often and often again.

III. The call of grace is to the sinful (Mark 2:17), the indifferent (Eph. 5:14), the self-righteous (Ezek. 33:15) and the anxious (Mark 10:49), and the supply is suited to the need (Phil. 4:19) of each and every one both in quality and quantity, because it is according to his riches in glory," which is limitless, un-failing and eternal.

IV. It is the Father's call of love, "My Son" (Prov. 23:36), which is backed by Christ's assurance, "no wise cast out" (John 6:37), and is emphasized by the Holy Spirit's working in the heart (1 John 5:6).

V. The call of love and mercy includes all and excludes none; obligates all and excuses none; invites all and compels none; but must be sought to be found and accepted to be enjoyed. God's free grace says: "Whosoever will, let him take."—Rev. F. S. Shepard.

FREE SPEECH IN SALEM, PA.

SALEM, PA., May 7, 1886.

"To the Editor of the Weekly Witness:

"A preacher who is doing evangelistic work came to this place April 23d, and preached in Walker's Hall every night, with acceptability, until the 3d inst. On this day he preached in the forenoon on extravagance in dress, and against wearing ornaments. This was not received with as much favor as former sermons. But the culmination was reached in the evening, when the speaker declared Christians should not belong to secret societies. He first urged reasons against Freemasonry, then gave general objections to them all. On the former, which he declared to be the mother of all the others, he urged that the company—Jew, Turk, deist, rum-seller, etc.—was unfit for a Christian. Passages of the Bible were

urged. It (Freemasonry) claimed to be a religion, while it rejected the name of Jesus from its ritual and prayers, and also rejected women. The plea of benevolence was declared to be a sham; for they pledged to help only a select few, and of all moneys received only about ten per cent was used to relieve their own poor. They also rejected cripples and sick men, who are the natural and Biblical recipients of benevolence. Their taking of oaths was extra-judicial, and forbidden by the Bible—'Swear not at all.' It gave them undue advantage over outsiders, which is un-American and dangerous to our government.

"General objections to all secret societies were urged. They are dangerous to the government, as seen by the dynamiters. The Molly Maguires were a secret society. Secret societies are not necessary for any good purpose. They cause waste of time and means. The religion of Jesus was urged to be the remedy for all evils, while secretism was the cause of strikes and their attendant bloodshed. Most of the crimes in Ireland were caused by secretism.

"The next day the horse-sheds, where the new preacher kept his horse, by permission, were nailed shut, and threats were made against him. Even church members offered to furnish tar and feathers to the rabble, to be applied to the preacher. An old man, who was supposed to favor the teaching, was pelted with rotten eggs on his way home. One of the preachers sided with the rabble, and said it was 'not preaching the gospel,' and it was 'condemning men unheard.'

"The next night it was announced by the preacher that the following evening he would answer the objections presented. This night the rabble gathered around the building, beating it, screaming and howling, until after the close of meeting. Rotten eggs were thrown, one hitting a lady in the face. Out of a congregation of about seventy, all but four arose to endorse free speech. If secretism is of such a nature that it cannot be called in question, or the impropriety of it discussed without endangering one's life, or being insulted with rotten eggs, is it not dangerous to our country and to religion? And ought it not to be prohibited by law?

"FREE DISCUSSION."

"AMERICUS, Kan., Sept. 22, 1884.

"EDITOR CYNOSURE:—Brother Starry and I were billed for work at Dunlap, Morris county, Kansas, on Friday, Saturday and Sabbath last. The meetings occurred in the Freedmen's Academy, where the Associate Presbyterians are conducting a mission among the colored people. There is a large colony of colored people there from Mississippi and other Southern states. The meeting was gotten up mostly by them, but all were invited, and all colors came.

"On the first evening the house was filled and more than filled. The lodgemen were very boisterous; so much so that a justice of the peace who was present was appealed to to keep the peace, but he replied that he was not running that meeting. When the eggs began to fly through the window, the Masonic justice arose and fled. The degree was finished, but could only be seen.

"On the second evening the constable was sought, but he could not be found. The crowd gathered around the building, larger and fiercer than before. Work on the third degree had scarcely begun, when the attack was made. Eggs were thrown and pistols fired, but stones were the weapons that told. They beat down the heavy blackboard, which was nailed over the window. This gave them a clear view of Mr. Starry, who was standing just before the window. One stone of nearly half-pound weight, aimed with deadly skill, struck him on the cheek-bone and fell at his feet. Mr. Starry reeled and sank to a seat near by. The mob, no doubt, seeing all and believing that their work of death was done, stopped the attack and retired. Mr. Starry was taken to an upper room in an unconscious condition. A physician examined and dressed the wound, and anxious friends did all that human hands could do to promote his comfort and his recovery.

"No further demonstrations were made by the Masons until just about daybreak, when an ugly looking stranger came up the stairway, inquired for Starry, and when he learned that he was there and doing reasonably well, he said he wished to see him, and began to climb the stairway. When he found that the guards would not allow him to enter, he retired as mysteriously as he came.

"Threats of the mob on the streets

were so loud that Mr. Starry would not leave Dunlap alive that it was thought best not to remain there over Sabbath night. Mr. Starry, after two nights and a day, is up and around. He is not likely to experience any permanent injury from his wound, except a slight scar on his face. His greatest difficulty now is that the soreness makes it impossible to move his jaw, and so he is compelled to subsist on liquid food.

"It is noticeable that the mob were all white, and they were inspired and directed by the principal of the white public school and by a local Methodist preacher. The colored people time and again exclaimed, 'This is worse than the South!' This beats Mississippi, etc.

"It remains now to be seen whether Kansas will do better than the South in bringing the offenders to justice.

"[They did no better.]

"P. S. FEEMSTER."

Weekly Witness of New York:

A METHODIST TO METHODISTS.

But Equally Applicable to All Evangelical Denominations.

An editorial in the "Northwestern Christian Advocate" of May 9, referring to the recent great revival in Ireland under the leadership of Evangelist W. P. Nicholson, declares:

"Converts by thousands, prayer meetings springing up in the shops and factories, a new demand for the Scriptures, a revival of song; . . . the religious life of the North of Ireland has received a tremendous impetus.

"God is not limited to national barriers. The ocean need not stop the progress of awakening. If His Spirit is evidencing the everlasting miracle of conversion in Ulster, He is not less willing to manifest Himself here, where the need is no less.

"Our machinery is tremendous, but our output is scant . . . In many a bare pasture the 'hungry sheep look up and are not fed' . . . Shall the Church's candlestick be removed from its place? Shall another take our crown of service and spiritual success? Methodism came into being on the wings of flaming revival. In the red hot fires of constraining love, Wesley and his compeers, their

own hearts glowing, kindled the altar fires of Calvary in all the English-speaking world. Has the lamp of God died out in the tabernacle? Is there no longer a Shekinah over the ark?"

Thank God for the foregoing! Would that it might find a quick response, not only in every Methodist heart, BUT ALSO IN EVERY PROTESTANT HEART THROUGHOUT CHRISTENDOM! Would that Methodism born and reared in revival might again resound with the shouts of new-born souls and the hallelujahs of blood-cleansed saints! An English publication, referring to the Irish revival, says:

"Every day the tide of blessing is rising and flowing over. It would be interesting to have a list of all the characters who have come out on the Lord's side, and who are now working hard to get others saved—including publicans, boxers, gamblers, thieves, gunmen, as well as respectable church-going people who had never been 'born again.' The secret of Mr. Nicholson's success is a yielded and Spirit-filled life, a genuine belief in the inspiration of the Bible from Genesis to Revelation, and a fearless declaration of the same."

Mr. Nicholson is once more in America beginning a year's campaign in Los Angeles under the auspices of the Bible Institute of that city. Pray for that campaign! Pray that EVERY evangelical Bible training school and church in America may be driven to prayer for a fresh visitation from heaven, as of a mighty rushing wind!

PRESIDENT COOLIDGE'S RELIGION.

Ques.—Of what church and of what fraternal organizations is President Coolidge a member?

Ans.—President Coolidge is not a member of any church, but he regularly attends the Congregational church. His wife and two sons belong to the Congregational church and when in Washington Mr. Coolidge and his family attend the First Congregational church. The president is not a member of any secret fraternal organizations.—*Pathfinder*.

• Satan has many tools, but a lie is a handle that fits them all.

REASONS FOR RENOUNCING FREE MASONRY.

J. A. SMITH.

Dear Brother: Your letter asking of the truth of a report that I had publicly denounced Masonry was received in due time. In answer I will say that I did upon the 2nd day of September, 1881, publicly renounce my allegiance to all *secret societies*.

I will now in the utmost candor, and with the kindest feelings, answer your "*why so?*"

I do not "think hard or strange" of your asking the question. Nor that you and your friends were surprised when you heard this report, as my perfect fraternity with all the members of your lodge during a residence of seven years at Marionville, my zeal for the order during this time, and the interest I took during the last two or three years as Master and Past Master, both in perfecting myself in the "work" and in conferring the degrees, would indicate a mind wholly satisfied with the institution of Free Masonry.

In my case, however, this was not strictly true, as I have had some misgivings on the subject for years.

With the moral teachings of Masonry I have ever been charmed; with much of the ceremonies I have been fascinated; but I have learned that as the most dangerous counterfeits are those most like the genuine, so, too, the most pernicious errors and practices are those most likely to be taken for the truth, and for the right; and after the most careful investigation, I have come to the following conclusions:

First: THAT THE ASSUMPTION OF DIVINE RECOGNITION IN MASONRY IS WRONG. Free Masonry, as all must admit, is either of Divine or of human origin. If it were a Divine institution it would then be set forth, or at least recognized by the Author in His revealed word to man. But as I find the Bible entirely silent, not even hinting at its existence, I conclude that Free Masonry is not "ANCIENT" or that it had no existence as an institution recognized of the Almighty at the time of Bible occurrences or Bible writings; or if it had, then I conclude that the Bible surely can not be a Divine

revelation. With such a dilemma before me I must decide that Free Masonry is a human affair, without any recognition of God. Well, then, if so, or if otherwise, when and whom did God authorize to carry it on in His name? Have I any right to appear in His name before the people in any capacity without special command, or at least permission from God? I have trembled as I thought of my responsibility, when doing this while Master of your lodge, as I was thereby virtually saying that I was God's agent, doing His work, and if so, He was responsible for what I did in His name.

God has authorized men to do some things in His name. I may officiate at the altars of the Christian Church in His name, for I have a commission from the Father through His Son Jesus Christ, sealed on my heart by the Holy Spirit, to preach Christ and Him crucified for sinners. But, as you know, in the lower degrees, at least, Christ is not known at Masonic altars, and God's word tells us (Acts iv: 12) "There is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ.

Jews, Mohammedans, and even infidels, if they admit the existence of but "*one living and true God,*" may be as good Masons as you or I, and yet reject Christ altogether; yet we meet such in the lodge as equals and yoke-fellows. But God has said in His word, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (2nd. Cor. 5: 14.)

Second: THAT THE OBLIGATIONS AND PENALTIES ARE "EVIL." In the Sermon on the Mount, Christ taught: "But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay: for whatsoever is more than these, cometh of evil." (Math. v: 34-37.)

The Great Teacher could not have made the above any plainer; and yet how much more than "yea and nay" do

yet blasphemous in some of its ceremonies.

As teaching many choice moral precepts, yet utterly failing in example; thus leading men away from God, rather than to the Saviour of the soul.

As an association of wicked men, rather than of Christian believers.

As squandering precious time and money for self gratification, instead of for the good of humanity, and the spread of the Redeemer's kingdom.

As the "some other way" than the "Door" Jesus Christ, by which men expect to enter the "sheepfold" of Eternal Rest, whom the Saviour denominates "thieves and robbers."

You will see that my decisions were not hastily made, and that there has not been a sudden reversion of feelings and sentiments relative to Masonry. For months I had been pondering over the subject and praying for Divine leading, as I was unwilling to take this last step unless fully convinced of my duty to do so. And not until thus assured—not by persuasions or arguments of others, but by the light of God's Spirit, did I decide to cut loose from all human entanglements and holding on to God alone, go forward in this new-found "LIGHT," and the "light" that has since shined into my soul far transcends the seven times repeated beam received at Masonic altars, for that light had become darkness. ("If, therefore, the light that is in thee be darkness, how great is that darkness.") But now, "as at the beginning," God has said, "LET THERE BE LIGHT," and there is "light."

For the membership of the Order I cherish the kindest feeling. Your lodge conferred on me all the honors that Masonry knows, and my treatment at the hands of your members has ever been such that I shall remember each with the kindest regards. Many, I am persuaded, will be grieved at this step I have taken; others will be angry, as I deem them honest in their adherence to Masonry, they not having received "MORE LIGHT," as I have done. Though we will meet no more as Masons, yet may I express the wish that we may meet as brothers in the "great human family." May I meet each, as one of that family who dares maintain the right and oppose the wrong at any cost of public opinion; and who is ready

to follow his Master, if need be, to the sufferings of martyrdom itself, if thereby I may lead some of my brethren to the "True Light which lightest every man that cometh into the world," even as Jesus Christ, the only SAVIOUR of mankind.

THE WILL OF GOD.

BY ANDREW MURRAY.

In sickness, when doctors and medicines fail, recourse is generally had to the words here quoted, and they easily become a stumbling block in the way of divine healing. "How may I know," is asked, "whether it is not God's will that I should remain ill? And as long as this is an open question, how can I believe for healing, how can I pray for it with faith?" Here truth and error seem to touch. It simply is impossible to pray with faith when we are not sure that we are asking according to the will of God. "I can," one says, "pray fervently in asking God to do the best for me, believing that He will cure me if it is possible." As long as one prays thus, one is praying with submission, but this is not the prayer of faith. That is possible only when we are certain that we are asking according to the will of God. The question then resolves itself into making sure of what is the will of God. I John 5:14, 15. It is a great mistake to think the child of God cannot know His will about healing.

To know His divine will, we must be guided by the Word of God. His Word promises healing. The promise of James 5:14, 15 is so absolute it is impossible to deny it. Other passages tell us Jesus Christ obtained for us the healing of our diseases, because He bore our sickness. Matt. 8:16, 17; Isa. 53:3, 4, 5, 10, R. V., margin. I Peter 2:24. According to these words, we have a right to healing. It is a part of the salvation we have in Christ, and we may expect it with certainty. Scriptures tell us that sickness is, in God's hands, the means of chastening His children for their sins. I Cor. 11:27-30; I Cor. 5:5; John 5:14. But this discipline ceases to be exercised as soon as His suffering child acknowledges and turns from sin. Deut. 7:15; Ps. 103:2, 3; Jas. 5:16. Is it not as much as to say clearly that God desires to make

use of sickness only to bring back His children when they are straying?

Sick Christian, open thy Bible, study it and see that sickness is a warning to renounce sin, but that whoever acknowledges and forsakes his sins finds in Jesus pardon and healing. Such is God's promise.

Some say, "Is it not better to leave it to the will of God?" And quote Christians who would have forced the hand of God by praying without adding, Thy will be done. These say, "How do we know whether sickness would not be better for us than health?" This is no case of forcing the hand of God, since His word tells it is His will to heal us. "The prayer of faith shall save the sick." God wills that the health of the soul should have a blessed reflex influence on the health of the body, that the presence of Jesus in the soul should have its confirmation in the good condition of the body. III John 2; I Thess. 5:23, 24. And when you know that such is His will, you cannot, when speaking in such a way, say truthfully that you are in all things leaving it to Him. It is not leaving it to Him when you make use of all possible remedies to get healing, instead of laying hold of His promise. Your submission is nothing else than spiritual sloth in view of that which God commands you to do.

As to knowing whether sickness is not better than health, we do not hesitate to reply that the return to health which is the fruit of the giving up sin, of the consecration to God, and of ultimate communion with God is infinitely better than sickness. "This is the will of God, even your sanctification." I Thess. 4:3; and by healing God confirms the reality of this. When Jesus comes to take possession of our body, and cures it miraculously; when the health received must be maintained from day to day by an uninterrupted communion with Him, the experience we thus make of the Saviour's power and love is a result very superior to any sickness has to offer. Sickness may teach us submission, but healing, direct from God, makes us better acquainted with our Lord, and teaches us to confide in Him better, and to serve Him better.

Christians who are sick, if you will really seek to know the will of God in

this thing, do not be influenced by the opinions of others, nor by your own former prejudices, but study "His Word." Ps. 107:10, R. V. Examine whether it does not tell thee that divine healing is a part of the redemption of Jesus: Job 33:24 margin; I John 3:8; and that God wills that every believer should have the right to claim it; see whether it does not promise that the prayer of every child of God for this thing shall be heard, and whether health restored by the power of the Holy Spirit does not manifest the glory of God in the eyes of the church and of the world. Luke 4:26; 13:12; 17:15; Acts 3:8-10. Inquire of it: it will answer thee, that, according to the will of God, sickness is a discipline occasioned by sin or shortcoming, and healing, granted to the prayer of faith, bears witness to His grace which pardons, sanctifies, and takes away sin.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of GOOD THINGS."—Rom. 10:15.

—SEL.

The incident presents a lot of fraternal problems.

According to the law of the land, the lodges should get the money which would deprive the widow of an income sufficient to her needs, and all parties concerned should abide by the terms of the will.

According to the laws of fraternity, the lodges should overlook the zeal of the deceased brother and protect his widow by refusing the bequests.

The Kablegram.

The will should have provided further that in case the income for the widow proves insufficient to maintain her, the various bodies should speak to the members about it and let her do their washing. Nothing like helping a brother's widow.

Life is like an empty lamp without the oil of love.

The burial of Christ was thought by his enemies to be the end; but in truth the grave was but the necessary way to his final and glorious victory.—Dr. J. R. Miller.

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