


CHRISTIAN CYNOSURE



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Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action.

REV. DR. P. S. HENSON.

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CHRISTIAN CYNOSURE

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

—Acts 4:12

CHRISTIAN CYNOSURE

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

—John 18:20

The objection to secret societies on the ground of II Corinthians 6, 14, is strong for marriage, business partnerships, and merely secular organizations; but when we come to orders having a religious profession the objection is doubly strong. It is clear, from the burial services of Masons, Oddfellows, Modern Woodmen and other lodges, that members of the orders, go to heaven, without reference to repentance, confession, restitution, or faith in Jesus Christ.

If the Bible is true, this is a dangerous and fatal error.

DR. J. M. GRAY,
Dean, Moody Bible Institute.

HOW TO SOW THE SEED.

How to reach the people most effectually with anti-secret literature is a practical question of first importance. Fortunately, it has several practicable answers. Subscribe to the CYNOSURE, sending it to some one who is not already familiar with it. Mail tracts and pamphlets to people who need them. Give exposures and other books on the subject to the Sabbath schools, Y. M. C. A. and town libraries. Send the CYNOSURE to all such reading rooms. Lend your anti-secret books to friends. Obtain catalogues of educational institutions, such as normal schools, theological seminaries, academies and colleges, and remail your CYNOSURE each month to some pupil. Enclosing a few tracts with the magazine would be helpful. Send "Finney on Masonry" to the best women in each church in your own town and adjacent towns. These are only a few suggestions of the many ways in which people can be reached with the National Christian Association's literature.

FAITHFUL UNTO DEATH.

(Rev. 2:10.)

"During the Boxer troubles in 1900, those terrible days when over six hundred missionaries and sixteen thousand Chinese Christians laid down their lives for the sake of the Kingdom of God, one of the large mission schools was attacked by Boxers. The leader announced that he had orders to kill all Christians, and all the girls in that school who professed to be Christians must be surrendered to him for that purpose. Knowing full well what this meant twenty-four girls confessed that they were Christians and were dragged by the soldiers into the courtyard. Here they were given one more chance. The leader of the band told them that if they would denounce the Christian religion and burn a paper prayer to the idols their lives would be spared.

"Be it remembered that these girls had not been raised in Christian homes, nor had they the advantage of a Christian civilization. They were but a few months out of heathendom, but new-born babes; but to their lasting honor and to the glory of God not one of them faltered. 'No,' they replied, 'we will not renounce Christ who has saved us, and turn to the idols who never have done anything for us. You can only kill our bodies, but you cannot destroy our souls.' And then and there they gave their bodies to be hacked to pieces rather than deny him whose they were. They died, but their blood became the seed of untold multitudes who today in that province are servants of the True Living God."

May the same Spirit be among those who stand out boldly for the truth in relation to the warfare we are fighting against the lodge.

THE ATTITUDE OF THE CHURCH TOWARD THE LODGE?

If the Church would maintain Her purity in doctrine and practice; if she would maintain her power and superiority over the world; if she would accomplish the divine purpose of her Creator, she must take the attitude of absolute separation from secrecy. To establish this position we need only to call to the stand the many witnesses of the Word of God concerning the characteristics of Christ, His followers and the Church.

1. Christians are under obligation to Christ alone and should obligate themselves to no other. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other" (Matt. 6:24). Lodge oaths and obligations do not bind men to Christ, but to men and worldly organizations.

2. Christians are under obligations to Christ to avoid fellowship with sinners in matters social. (Jas. 4:4; I Pet. 4:3-5. II Cor. 6:14-18.) Very true, Jesus ate with publicans and sinners, but He never became a partaker with them in sin. To become a lodge member one becomes a partaker of other men's sins. The Word of God is clear on the point of partaking of other men's sins. Eph. 5:7, 8.

3. Christians dare not subject themselves to the instructions of non-Christians in moral questions. No one will deny the fact that the Lodge does assume the position of teacher on moral questions. This is one of the pre-eminent claims of the Lodge. Christ said: "One is your teacher, even Christ" (Matt. 23:8).

4. Christians are under obligations to recognize the way of life advised by Christ and no other. Jesus said, "I am the way, the truth and the life; no man cometh unto the Father but by me" (Jno. 14:6). Again Jesus said, "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3). Two things are plainly taught here: (1) that Christ is the way of life; (2) that regeneration, the new birth, is the method. Secrecy voluntarily rejects these two principles and substitutes works. Grosh, an Odd Fellow authority, says, "What regeneration by the Word of truth is in religion, initiation is in Odd Fellowship." Donaldson

says, "He who practices this charity (Odd Fellowship) and teaches it to others shall be crowned with honor and shall come down to the grave in peace and the full assurance of a blessed future." The Lodge rejects the way of Christ and prepares one of its own.

5. It is anti-Christian for any man to support any institution which is a menace to the state, the home, and the soul. Secrecy violates the Constitution of the United States. The eighth Article of Amendments forbids the inflictions of "cruel and unusual punishment." But the Lodge threatens, and has inflicted, such punishments. The sixth Article requires, "In all criminal prosecutions, the accused shall enjoy the right of a speedy and public trial, by an impartial jury of the state . . ." How can a jury of Free Masons constitute an impartial jury for a brother Mason? The Lodge is a menace to the home in that it separates man and wife because it binds either one to secrets which they are not permitted to reveal to the other. It is a menace to the soul because it rejects Christ. On these three points the Word of God declares: That men be subject to the higher powers, and that they render unto Caesar the things which are Caesar's (Rom. 13: 1f. Matt. 22:21); that men love their wives (Col. 3:19); that men who have Christ have life eternal (Jno. 1:12).

6. Christians are forbidden to take oaths. Lodges, especially Free Masonry, require men to take oaths. In this secrecy violates the principles of Jesus. "Swear not at all . . ." (Matt. 5:34) is the command of Christ. No man can take and keep the Masonic oath and be a Christian.

7. Men of God are forbidden to obligate themselves to things secret of which they are still ignorant, whether those things be good or evil. Very few lodges, if any, reveal their secrets to the initiate until after he has obligated himself to keep secret anything which may be given to him or may take place during the initiation. But the word of God says, "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it shall be that a man shall pronounce with an oath, and it be hid from him; when he knoweth it, than 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" (Lev. 5:4-5). It is always anti-Christian for one man to enslave his conscience to that of another.

8. It is anti-Christian to support or promote the practice of respect of persons. Lodgery is but a refined form of caste system; and this thing is condemned by the Word of God. Acts 10:34, Jas. 1:1-10. The lodge is a respecter of persons in matters of charity. In fact the "charity" of the lodge is not charity. Lodge men pay dues with the expectation of receiving more. This, so far as charity is concerned, is anti-Christian. Luke 6:34-35. The lodge fails in Christian charity in that it is not "In the name of the Lord Jesus" (Matt. 10:42). Lodge charity is but a method of insurance, insuring a select few while Christian charity does "good to all men" (Gal. 6:10; Rom. 12:20).

9. It is anti-Christian to promote or accept titles of honor. Modern secrecy is filled with high-sounding, flattering, congratulatory, parasitical and greatly inflated titles: "Worshipful Master," "Noble Grand," "Past Grand Patriarch," "Chancellor Commander" and numerous others are a violation of the principles of Jesus. (See Matt. 23:8-10.)

10. Christians are subject to the Bible as their written guide in life. Lodges, Masonry more particularly, take as their Bible any which may happen to be the sacred book of the people or nation to which it may happen to come. The Bible for Masonry is nothing more than a piece of "furniture." For the Christian the Word of God is our guide. "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy Word" (Psa. 119:9). "Thy Word have I hid in my heart that I might not sin against thee" (Psa. 119:11).

11. Christians are directed to pray through Christ and in His name. "And whatsoever ye shall ask in my name that will I do" (Jno. 14:13). Lodge prayers are not in the name of Christ. All authorities on modern secrecy know that the name of Christ is not only neglected but purposely rejected. It is inconsistent with lodgery to offer any prayer in the name of Christ.

12. Christians are under obligations

to follow Christ in the matter of publicity of life and non-secrecy. Jesus said: "In secret have I said nothing" (Jno. 18:20). The principle of secrecy is wrong. It is anti-scientific and anti-Christian. Any scientist who discovers anything of value to mankind is under obligation to give that to mankind. Any organization which has anything of value to mankind and refuses to give to mankind is a menace to a country. Anything which will not stand the test of light and publicity is not a thing for a Christian. "Let your light so shine before men that they may see your good works, and glorify your Father in Heaven" (Matt. 5:16). The lodge has no one to accuse but herself if men become suspicious of her. Men have a perfect right to be suspicious of any institution which runs on the principle of secrecy. What would our lodge friends say if our banking institutions, charitable institutions and churches were run on the same principle as is the lodge—behind closed doors, and refusing inspection?

Men do not go in secret for nothing. Paul knew perfectly well that it was "A shame to speak of those things which are done of them in secret" (Eph. 5:11, 12).

These are but few of the many indictments which may be brought against modern secret societies. One might proceed indefinitely with other charges, but this is not needful. An institution which is fundamentally wrong should be avoided by every Christian and should be opposed by the Christian Church.

The notion that we might reform the lodge by urging men to continue the good they are doing and refuse the evil means nothing so far as the individuality of the lodge is concerned. An institution which is fundamentally wrong and incidentally right can not be reformed and hold its identity. An institution which is fundamentally right and incidentally wrong may be reformed and hold its identity. The lodge comes under the former class. She is fundamentally wrong and to take away the wrong she would not be a lodge. You might as well talk of reforming a saloon. After you have the bad out it would no longer be a saloon.

In conclusion it should be the duty of every minister of the gospel to investigate

the lodge question and inform his people. It should further be remembered that if the church would remain pure; if she would hold her power with God and man; if she would accomplish the purpose of her calling she must avoid modern works of darkness; she must avoid any compromise whatever with the lodge.

FRATERNITIES AT COLLEGE.

In our church colleges fraternities are expressly forbidden. And for good reasons. The college fraternity is an organization that bands together certain groups of students, segregates them from the rest, and largely influences their college life. The leading spirits of the college fraternity are not always good examples to the rest. The whole business is akin to the lodgery of American life.

When parents send their sons to college and deliver them up to the fraternity family they have interposed another force between themselves and their offspring. A force all the more effective because it is directed by the impetuous nature of its boyish exponents. The girls have not remained behind and are grouped in their sororities in much the same way.

The American university has felt the difficulties arising from such organizations within the great family which a college should be, but has found itself unable to cope with the situation. Too often it has had to compromise with the forces of fraternalism. The voices raised against the practice have been easily cried down by the clamor of numbers.

It is characteristic of American school life that the habits and practices of maturer students are for ever sweeping down to the lower schools. What used to be done at genuine universities of the old world was eagerly copied by the inexperienced freshman of the college, who really had quite a number of years to go before he reached the level of a university student. And it did not rest there. From the college, the student customs originated by fairly mature men were picked up by the boys in knee-length trousers that are herded into our public high schools. Now a lad, hardly fourteen years old, swaggers through his freshman year in high school burdened by the traditions of past centuries that

were established by men nearly as old as his father.

The fraternities, extremely doubtful at their best, are with us come to their worst estate. In Wisconsin a law was passed to prohibit fraternities in high schools, but it was vetoed by the governor on the ground that such regulation was the province of the local school board.

At Augustana College the difficulties encountered in the matter of discipline brought about determined agitation to put a stop to fraternities. Why they should ever have been tolerated in a church school is not apparent.

But the evils of fraternities and sororities are but a few of the evils that furnish American schools with serious problems. Such problems will be bred without end as long as the schools keep up their unprecedented expansion.

Public high schools, state universities, and some of the larger private universities and colleges are suffering from over-expansion. They are growing to be huge, uncouth hulks. The very essence of educational work, which is the intimate personal contact between the wise and experienced master and his charge, is lost. The younger the student, the more intimately his teachers should enter into his affairs. Our city high schools now have enrollments that reach into thousands; four and five thousand students in one school is no rare occurrence. The state universities, most of whose students are undergraduates, are getting into the ten thousand class.

To manage the teaching force of such institutions requires an elaborate system of rules and regulations for that purpose alone. Presidents and deans are largely no better than foremen of teaching mechanics. Routine, deadly routine, governed by statistical reports are the result. Numbers, nothing but numbers. With all the supposed progress in the science of teaching no real teacher can survive in such an atmosphere. Quite frequently the men hailed as great educators because they show an aptitude "to run" a big school of this sort are no educators at all but are business managers.

How can a student, a young student, thrive under such rule? He cannot. He accumulates a certain number of credits and when he has enough of them he

graduates. But whether he has an education is extremely doubtful; he never got close enough to his teachers to get what they had, if they had any to give, which isn't always to be taken for granted. It is quite possible that in four years a student of a college or high school may have as many as forty or fifty different teachers, most of whom never knew him well enough to recognize him when they met on the street.

Public institutions, especially schools, are always going to be regulated to death and the regulations are often made by those least fitted for the work. When on top of that the institution grows to the size of the modern state school the last flickering spark of life departs; it has become a factory for mass production. In the factory the machines are almost human, in the big school the humans are almost machines.

Having sacrificed life to the delusion of numbers the school authorities need not be astonished to find their young charges turning to other associations for the human touch of fellowship; and if they can not learn great and good things from contact with their teachers they may elect in their inexperience to learn doubtful and often downright evil things from their fraternity associates.—H. K. M., THE NORTHWESTERN LUTHERAN.

ADVANTAGES OF A COLLEGE FREE FROM SECRET FRATERNITIES.

PRESIDENT C. A. BLANCHARD,
WHEATON COLLEGE.

I.

Secret fraternities in colleges are anti-Christian. Secret fraternities in time of peace and in a free land are always anti-Christian in colleges or out of colleges. It is especially an evil to have young men and women subjected to their baneful influence. Christ said, "In secret have I said nothing." He meant what He said. No person can be an adherent of a secret society and follow the example of Jesus Christ.

II.

A secret society injures young people as to their work. They come to depend upon other people to help them through. This is especially true if they have teachers who belong to the fraternities. I have never known a college where fraternities were tolerated where there were

not some teachers who taught the younger fraternity people to lie, in order to defend and protect the orders. I do not say that this is always true in fraternity colleges. I say it is true as far as I have knowledge. It is evident that it would naturally be true, for the fraternities are intended to secure special advantages for their members and all the time they deny this. I talked recently with a young man who belongs to a fraternity at the Northwestern University. He told me that he did not believe that Leighton Mount was dead, that he believed he was alive now. The verdict of the coroner's jury means nothing to him compared with his obligation to his fraternity.

III.

It hurts young men and women to belong to fraternities as to scholarship. They learn to depend upon one another and depend upon their fraternity teacher to help them through with their work. A young man was talking with one of our Wheaton men and told him that the president of his class at his college could never have graduated if it had not been for his fraternity. He explained that when this president went down to Chicago and got drunk his fraternity brothers always saw him before he got back to town and when they did they would hire a taxi, hurry him to his fraternity house and keep him there until he was sober. In this way he got through his senior year.

IV.

Secret societies kill a great many young people, two of whom we know have been killed within the last two years in this neighborhood. How many have been killed about whom we do not know we cannot tell. The newspapers tell of a certain university where fraternities were popular where they have found a pit in which a number of human bodies have been buried. Nobody knows how that came about. They only know that some people have been killed and that their bodies were buried in a pit on the campus. Fathers and mothers who care to have their children follow the example of Jesus, who want them to attend to their work as students, maintain good moral characters as men and women, and be able to get home alive, should never send a child to a college where there are secret societies. It is not a good thing to send

students where they would like to have fraternities and would have them if it were not for the popular indignation which has been aroused by these crimes.

A college like Wheaton, where secret societies have never been permitted, is the sort of a college that Christian people ought to use for their children.

ANTI-FRATERNITY WAR REVIVED IN EAST ORANGE.

Revival of the anti-fraternity war which threatened to disrupt the East Orange High School last year, and which resulted in the exaction of a pledge from students that they would not join any fraternity, is imminent. Officials have learned that pledges have been violated, and one student who admitted membership in a fraternity has been suspended.

The situation became public when the father of Dudley Nuschett, the suspended boy, a junior, made a plea to the Board of Education for his son's reinstatement. It then was revealed that school officials have learned of the defiance to the ban by the student body and have begun an inquiry to root out other pledge-breakers.

At the public meeting of the Board of Education some disturbance was caused by the effort of Daniel Marlin, an officer of Alpha Gamma Phi, young Nuschett's society, to speak on the subject.

Revelation of the continued existence of the secret bodies in the school was due to the warm weather. Thoughtless students, throwing aside their jackets, were discovered by instructors to wear the jeweled insignia of various orders.—*New York Tribune*.

According to a Vienna dispatch, the founder and boss of the Roman Catholic Partito Popolare in Italy, who is a priest of Rome named Sturzo, has been in the Austrian capital to merge his Italian political party with the Austrian Roman Catholic party, known as the Christian Socialists, and the Roman Catholic Centrist party in Germany into an international organization.

"Why is it that a red-headed woman always marries a very meek man?"

"She doesn't. He just gets that way."

CLIPPINGS.

From *The Ministers' Monthly*.

"At a recent Masonic initiation the entire team giving the degree was composed of Presbyterian ministers, nine in number. The leading figure was Dr. John C. Palmer, of Washington Heights Church, who occupies the high position of grand chaplain of the grand lodge."

No wonder that the denial of fundamental Christian truth by Rev. Dr. H. A. Fosdick had forty per cent of the late Presbyterian General Assembly with him. Masonry or Modern Baalism is on the increase among the Presbyterians.—W. I. P.

"The Congregational Church of America have met severe reverses in the Near East and their loss has been so heavy that some of their leaders advise them to withdraw from this field. They have lost 30 missionaries in Turkey alone and 90 per cent of the churches are closed. The property loss has been \$2,880,000."

Not in Turkey alone has the Congregational Church of America met severe reverses. It is the natural result of Modernism now ruling that body. How can the Lord Jesus Christ bless and prosper infidelity?—W. I. P.

The Moravian Church has now more than twice as many members on foreign fields than at the home base. In four home provinces there are 46,782 souls; on mission fields, 105,711. There are 290 missionaries and 2,278 native workers in the Moravian missions. In America this Church has 17,314 members.

RESURRECTION.

Among the Pyramids of Egypt, Lord Lindsay, the English traveler, came across a mummy, the inscription upon which proved to be two thousand years old. In examining the mummy after it was unwrapped, he found in one of its enclosed hands a small root. He took the little bulb from that closed hand and planted it in a sunny soil, allowed the dew and rains of heaven to descend upon it, and in a few weeks, to his astonishment, the root burst forth and bloomed into a beautiful flower.

DO LODGES DEIFY MAN, BIRDS, BEASTS AND CREEPING THINGS?

By WILLIAM IRVING PHILLIPS.

"Professing themselves to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things" (Rom. 1:22-23).

A request of a correspondent for a list of secret orders illustrating Romans 1:23 raised an interesting question. The list given with one or two changes was as follows: "**Man**": Redmen; Shriners; Pythian Daughters of the Mosque; Eastern Stars, and Ceres and Flora of the Grange. "**Birds**": Owls; Eagles; Orioles; Blue Goose. "**Beasts**": Elks; Moose; Beavers; Lions; Bears; Yellow Dogs; Camels; Pink Goats; Hounds; White Rats. "**Creeping Things**": Fleas; The Great Snaix (serpent).

The heathen world in the Apostle Paul's time did not really worship beasts, birds and creeping things, but **demons** (1 Cor. 10:20).

"But I say that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God; and I would not that ye should have communion with demons."

I do not believe that lodge members of today worship "Elks," "Owls," "The Great Snaix," etc., but Demons. The statement that the worship of secret societies is offered to Satan sounds harsh, but it is true.

The teaching of Romans 1:23, it seems to me, is that man upon becoming an idolator, changes or loses his own glory and also gives the glory of God to an **idol**. The God of the Lodge is an invention or conception of men's minds, and they ascribe to this Lodge God such a character that the lodge members need no sacrificial Saviour, nor is there any necessity of repentance or confession of sins. "Thus they change their glory" * * * "they forget God, their Saviour" (Ps. 106:20).

In a sense the Lodge takes upon itself as a natural consequence of its doctrines, the worship of Man—it says, the Fatherhood of God and Brotherhood of man is our fundamental doctrine. God is Divine; all men are Divine; and Man must work out his own Salvation. - And while the

Lodge may not have deified "Birds, Beasts and Creeping Things," their adoption of these titles symbolize the fact that they have "changed the glory of the incorruptible God" (Rom. 1:23).

The idolatry of the "Mystic Shrine" in which there is the worship of Allah; the idolatry found in the teachings of the ritual of the Knights of Pythias, and in that of the Red Men, and in the Grange, where women personify Ceres and Flora, impure mythical goddesses, will show you, if you study the rituals that these named and others properly belong in the list "**Man**" of Romans 1:23.

You may think that I give the power and influence of Satan too much credit but I have seen such manifestations in society and even in the Church of his power and influence that I should be led to fear him even if I did not have the warnings of the Bible. I believe that Satan hates the bodies of men and takes pleasure in that which is degrading, and if he can persuade men to take pride in being "Yellow Dogs," sooner or later they can be led to act like yellow dogs.

Think of a son of God, a child of the King, calling himself a "Flea" or a "Great Snaix"! Our God saves and exalts man—body and soul; Satan would destroy both.

In the Secret Societies of Africa, man, beast and reptile are deified, but I do not believe that the same thing is true in the lodges of our country. The spiritual head of all secret societies, however, whether in America or Africa, is the same.

A word upon the lack of thought and the blindness of the mass of lodge men has a place in the consideration of this subject.

Most secretists give but little thought to the religious teachings of their lodge; neither are they conscious of the effect upon themselves of such teachings.

Many illustrations could be given. I asked a young man if he was a Christian. "Yes, I am a Christian, and a Lutheran, and a Mason."

"Do you go to church now as much as you used to?" He replied: "My wife and

children go to church and Sunday school but I must confess that I do not go as I formerly did." He appeared wholly unconscious of the reason for his changed habits. When the causes were explained he seemed convinced, and said: "I had never given the religious teachings of the lodge a thought. I joined the lodge because it helped me to get ahead."

I said to a Chicago merchant one day: "Where do you go to church?"

He replied: "I do not go anywhere; neither does my wife or children go to church or Sunday school. I used to go to both church and Sunday school regularly but times have changed, and so has religion."

When I suggested that his lodge membership had caused his changed attitude, he said: "I never have thought that that could be true; in fact, have never given the matter much of any thought."

"Yes," he said, "I am a member of three so-called minor orders. Yes, we have chaplains; yes, we have the finest kind of social times; yes, we look after the sick; yes, we have a burial service."

You have got religion enough, I told him, but you have not got a saving religion. Then I showed him that the Christian religion had not changed, as he had supposed, but that he had changed religions and that the God he had been worshiping in the Lodge was not the God of the Bible; that today, as formerly, "there is none other name * * * whereby we must be saved" (Acts, 4:12).

He said: "I never thought of that, but took it for granted that 'religion had changed. He seemed sincere and honest and one who, unwarned by his pastor, had drifted into the modern worship of Baal.

"Because that knowing God they glorified Him not as God, neither gave thanks but became vain in their reasonings, and their senseless heart was darkened" (Rom. 1:21).

—Wheaton, Ill.

THE GU GU.

The Encampment of the Department of the "United Spanish War Veterans" was held in June, 1923, in Denver, Colorado, and was, as usual, a "live affair" according to the *National Tribune* of June 21, 1923, from which we quote:

"Thursday night at 7:15 o'clock we all

packed into a theater on Curtis Street, Denver's 'Great White Way.' Everybody in the house knew that the U. S. W. V. were present 'with bells on.'

"After the show was out on Curtis Street, weird sounds were heard; sounds like those coming from the inners of the python or boa constrictor, but nothing at all like the sounds of the lizard! Many men in '98 uniform were seen hurrying in the direction of Lawton Camp's Hall. At 9:15 the hall looked very much like a 'jungle.' A hundred or more 'Slick and Slimys' had gathered. A bunch of 30 'Americano dogs,' all with blanched faces, were seen crouched in one corner of the jungle when the Gu Gu Grandissimo called the 'crawl' to order. There was a 'heavy sea rolling' in the jungles that night and the floor of Balangiga Lair, No. 1, was rough. One low-down Americano dog, while riding on the 'sacred bull cart,' fell off head first as the cart hit one of the 'high spots' and the wheel of said cart passed over his ugly head. He was not killed. Latest reports from the hospital are encouraging and say he will be out in two weeks.

"Election of officers was next in order, and some far-seeing companions moved the reelection of all the present officers, which was carried—'with the usual sign.'

"Companion William West was reelected Gu Gu Grandississimo, and Companion Frank C. Dettlebach reappointed Thrice Infamous Inferior Gu Gu. They are slickest of the 'jungles' in these parts.

"When things were quieted down a bit, a squirming, wriggling 'snake' from the jungles of Frisco who answers to the name of George A. Marshall made a talk on the 'Mystic Order of the Shrimps,' which will now soon be in vogue in the jungles of Colorado and Wyoming.

"At about 12 o'clock some lusty-lunged 'snake' let out a yell, 'Eats!' and the 'crawl' busted up in the mad rush for snake food. The writer left 'em all still eating at 1 o'clock a. m. and can make no report, except from hearsay, on just what some of 'em did later on."

"I thought you had given up burnt-wood art, dearie."

"Ferdinand, how can you be so heartless! This is a pie!"

GOD'S CHALLENGE TO INTERCESSION!

"It was in the midnight of the Dark Ages," says D. M. Panton, of Great Britain, "that the huge revival which we call the Reformation, breaking out in an Augustinian monastery, **convulsed Europe, AND CHANGED THE HISTORY OF THE WORLD.**"

"The conditions before the revival of Wesley and Whitefield have been thus described: 'Death in the churches, rottenness in public morals, **infidelity coming in like a flood.**'"

"**Blackstone, the commentator on the laws of England, under George III, says he went to EVERY CHURCH OF NOTE in London, AND FOUND IT IMPOSSIBLE TO DISCOVER WHETHER THE CLERGYMAN WAS A FOLLOWER OF CONFUCIUS, MOHAMMED OR CHRIST. [Do any worse conditions than these prevail today?]**

"So, before the last great general revival, that of 1860, the lands the revival visited were those lying under a pall of reckless waste, an unparalleled fever for riches, deepening doubt, and alarming ungodliness.

"**Historically, conditions of appalling darkness have not been AGAINST revival, but FOR it; for revival is God, by a mighty uprush, saving the world from its downgrade to hell.**"

God's resources are not exhausted. That worldliness has all but engulfed the professing church; that an evolutionary philosophy has swept like a devastating flood through our colleges and universities; that twenty millions or more children are said to be growing up in America with practically no religious instruction; that a large part of the true church of Christ has turned its back to the enemy in cowardly, despairing defeat;—these things do not constitute a situation too hard for God! Rather, they constitute the mightiest call to **SIMULTANEOUS PRAYER** ever sent forth to the members of the body of Christ. **THEY ARE GOD'S CHALLENGE TO INTERCESSION!**

Let Gideon's hosts return home, but let God's handful remain, **AND THE VICTORY IS WON**—not by human might nor by power, not by human means nor by calls to prayer, but solely "by my Spirit, saith the Lord of hosts;" that **GOD, and GOD ALONE**, may receive **ALL** the glory. [Isa. 42:8.]

Pray **against** the world-wide apostasy of the professing church. (Eph. 6:12; 2 Thess. 2:7.) Pray **for** the world-wide revival of the true Church. (Eph. 3:14-21; Rev. 3:18-22.) Yes—

PRAY FOR REVIVAL!

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.]

Masonic Assaults on Free Speech.

One of the marked illustrations of the intolerant and persecuting spirit of Freemasonry was exhibited at the twelfth annual meeting of the National Christian Association, held in Boston, March 25-27, 1880. The National Christian Association was organized in 1868 to "oppose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption." It has held annual conventions in different cities of the East and West. Its meetings in Chicago have always secured protection from the police, and it was supposed that in the metropolis of New England, where free speech, even in the advocacy of the worst of causes, had not only been tolerated but insisted on, there would be at least equal respect for a perfectly legal gathering of dignified Christian citizens, called to consider the best interests of Christianity and good government. But in this they were mistaken. At a previous convention in the city of Worcester they had met no further opposition than ridicule and misrepresentation. In Boston it was otherwise. The first meeting was held in Music Hall, Boston, and is thus described by Mr. H. L. Kellogg, editor of the CHRISTIAN CYNOSURE:

"Music Hall is the finest room ever occupied by our conventions. It is rectangular in form, and two galleries extend around three sides. A large platform, capable of holding two hundred people, extends across the fourth, so far elevated as to present a fair view of what transpires upon it except to those seated in front. At the rear of the stage the great

organ, for a long time the largest in the country, rises in majestic and beautiful proportions full sixty feet, and nearly to the ceiling. Busts and statues, elaborately carved in Europe, adorn it, and immediately in front a life-size statue of Beethoven stands facing toward the hall. To the stranger there is a consciousness of the presence of greatness that is repressing. Before such achievements of genius and art, turbulence would seem to find no place.

"The day had been gusty and cold, and in Western Massachusetts two or three inches of snow had fallen in the morning. The storm had reached Boston nearly exhausted, but severe enough to make a very unpleasant evening. This may partly account for the small audience of some five hundred, who seemed a handful in the great room. But a more potent reason for the small number was the dread of a serious disturbance, reports of which had been faithfully and Masonically circulated on the streets. The people whom the convention wished to reach with its arguments for eye and ear are not anxious for the presence of a mob, and so avoided the place where there was every promise of a disturbance. Probably one-half the audience were Masons or their sympathizers, and they were not slow to let their presence be known at the earliest moment, and continuously to the close.

"The president called to order soon after the time appointed, and at his request Prof. Phelps invoked the Divine blessing. Mr. Ronayne had always made a few remarks by way of quieting the uneasy spirits sent in by the lodge, and inducing them to listen and act reasonably on the occasion.

"After the opening exercise the programme of the evening was announced

to be the working and explanation of the Entered Apprentice degree, and Mr. Ronayne proceeded in his usual manner to explain and prove from Masonic authority the character of the institution as a false, religious system, before proceeding to more particularly establish the proposition from the ceremony itself.

"From the first it was seen that an uproar was intended. He had hardly uttered the first sentence when "You lie" was yelled from the right hand gallery, and soon a hot-blooded young fellow on the floor at the left repeated the shout with a perfect Indian whoop, while a German Jew behind him begged in a squeaking voice for five minutes to reply. Just as Prof. Phelps arose to pray, a young fellow directly in front of him sprang to his feet with a protest, appealing to some one to know if such proceedings should not be forbidden. He was shamed into silence, and a sensible neighbor had to jerk him back into his seat, a proceeding that was repeated several times during the evening.

"When Mr. Ronayne began a second time to speak it was with utmost difficulty that he could finish a few consecutive sentences. If a Mason attempted to speak, the police could pick him out and suppress him; but clapping, stamping and ejaculations they made no effort to check unless an individual was singularly uproarious. The president, Mr. McFall, and others endeavored to animate the officers of the law with more zeal for order, but vainly. The crowds in the galleries made most disturbance throwing handfuls of peas and exploding torpedoes with a loud report upon the platform. When the audience had been dismissed, the German before mentioned came upon the platform in a great rage, demanding an opportunity to speak. He began to harangue, but was ordered to desist, and refusing, was pushed off by a policeman. The first degree was concluded under such circumstances, Mr. Ronayne making his utmost effort to explain the ceremony and lay bare its pagan character; the mob would not allow a single argument to be completed peaceably. Every allusion to the religion of the lodge was received by its devotees with continued applause, almost with cheers. The

Masons left the hall reluctantly, and a score or so of hot-headed young fellows of their number waited outside at the main entrance on Winter street. A dozen of the delegates, who were stopping at the Crawford House, assisted Mr. Ronayne to put away his books and lodge fixtures, and passed out with him. They were greeted with shouts of derision, mingled with oaths and threats of violence, and followed by the mob to the hotel. Two had salt thrown in their faces, two or three were hit with eggs, and one was struck by a brick which one of this well-dressed Boston mob was in the act of hurling at the heads of those before. Two or three of these young men, when expostulated with on their conduct, showed themselves not insensible to shame, but for the time they were filled with the very spirit of devils, and renewed immediately their cowardly attack."

The meeting on Thursday was held in Horticultural Hall. There was much discussion on the propriety of a change in the programme. Mr. Edmond Ronayne, a former Past Master of Keystone Lodge, No. 639, of Chicago, Ills., was to illustrate the third degree in Music Hall as he had attempted to do with the first on the night previous, but was practically defeated.

The following paper was prepared by a committee chosen by the Convention, and sets forth succinctly the real transactions:

"The National Christian Association, which aims to enlighten the public in regard to the principles and character of Masonry and other secret fraternities, held its twelfth anniversary convention in the city of Boston on March 24, 25 and 26. The day meetings were held in the Chambers Street Reformed Presbyterian church and in Horticultural Hall. Delegates were in attendance from many states, and even from Iowa, Michigan and Ohio; and the calm and earnest discussions were participated in by able speakers, and warmly received by attentive audiences. Letters of cordial sympathy and approval were sent by Wendell Phillips, Charles Francis Adams, John G. Fee, Pres. H. H. George and others. The first meeting, devoted to prayer for the Divine blessing and the guidance of the Holy Spirit, realized the gracious prom-

ise, "Before they call, I will answer; and while they are yet speaking, I will hear." The exercises were full of reverent faith, hold boldness and zeal, intensified by the threats of violence which were communicated to the Association by the police authorities. And all the more because of the lawless opposition which was met, were these wrestlings in prayer for the Divine Presence in the Convention, and entire consecration to God to work for Christ and for the overthrow of every system of idolatry.

The night meetings were held in Music Hall, and were conducted by Mr. Edmond Ronayne, Past Master of Keystone Lodge, Chicago, who worked the first and third degrees of Masonry, with explanations of their symbolism. But owing to the presence of a large number of Masons, who carried on an organized riot of noisy demonstrations, the exercises could only be seen, and the large audiences which assembled to hear were, especially the second night, wholly deprived of the privilege. The city authorities had required the Association to hire the services of twenty-one policemen to keep order and the owner of the hall compelled the taking of an entrance fee to exclude the rabble; and yet there was utter disorder, and an evidently pre-arranged determination to prevent the speakers from being heard. The clapping, stamping, whistling, cheering and loud cries of derision were kept up from the beginning, and not only to prevent the hearing of Mr. Ronayne, but (save Prof. C. A. Blanchard, who began with a short address) no one was allowed to be heard. Even a man of ninety-three years of age, the Hon. Samuel D. Green, who was a member of the same lodge in Batavia, N. Y., with Morgan, and from whose house the body of that murdered man was buried, when he attempted to speak was met with derisive laughter, insulting epithets and cheers which wholly drowned his voice. Threats were freely made on both evenings against different speakers and members of the convention; even threats to take life were made against two of them, when they said they had "spotted, and would send after Morgan." One of those making these threats was heard

by a number of persons, who will testify to the facts and identify the man. The first evening one delegate was hit by a brickbat and two others were pelted with eggs. The second evening, had not Mr. Ronayne passed out without being recognized he would have been attacked by a crowd of Freemasons, who waited about the doors till midnight for that purpose; and the police informed the delegates that they must not venture to leave the building without their escort. Surely a system that meets the arguments of a Christian assembly with only such rebuttal stands self-condemned as guilty of all and greater wickedness than its present opponents have laid to its charge.

"This manifestation of mobocracy in the refined center of New England was made by no 'fellows of the baser sort,' but was the work of men of standing in wealth and social position, and high in Masonic honor and influence, as was evident from their appearance and the manifest deference shown to them by the police. The policemen, whom the society was forced to pay to keep order in their meeting, confined themselves to 'guarding property and life,' and put forth no effort to restrain the lawless noise of the rioters. Several police captains were present, yet no orders were given to suppress the disturbers of the meeting. Captain Adams, when pressed by one of the vice-presidents of the Association, admitted that the ends for which the hall was hired and the police employed were wholly defeated; yet he ordered no arrest, and permitted the outrage to continue to the end. The leaders of the mob were pointed out to the police, and the noise was repeatedly led by men right beside the officers, and yet these guardians of public liberty in Boston looked on in helpless impotence, or with sympathy and approval. A portion of the press of the city truly characterized the disturbance and shameful proceedings, but studiously misrepresented the facts by a false statement about the motives and character of the Association, and the spirit and character of the rioters. Thus, in this 'Cradle of American Liberty,' the right of free speech is again outrageously denied to Christian men, and loose rein is given to

men whose conduct is an outrage and disgrace to our civilization.

"HENRY T. CHEEVER, *President.*

"W. O. TOBEY,

"H. L. KELLOGG,
Secretaries."

The letters referred to from Rev. J. D. Fee, Hon. Charles Francis Adams, son of ex-President John Quincy Adams, and minister to England, also from Wendell Phillips, Esq., will appear in the September issue of the CHRISTIAN CYNOSURE.

HOODED KLANSMEN ATTEND DOVER CHURCH SERVICES.

Approximately 100 members of the Ku Klux Klan, attired in full regalia, last night attended services in Grace Methodist Episcopal Church, in company with a like number of members representing lodges of the Knights of Malta, Knights of Pythias, Jr. O. U. A. M. and P. O. S. of A. Members of the Klan occupied the center of the church in pews reserved for them, while the other orders were seated in pews at the sides.

Word that the Klan was attending the services attracted a large crowd, which thronged the doors of the already overcrowded edifice, and when the other Protestant churches were dismissed several of the pastors joined with members of their congregations in an effort to gain admittance.

Rev. William H. Hudson, the pastor, welcomed the visitors and told the congregation he had the pleasure of introducing a minister of the gospel, whose name he would not mention, who would deliver the message of the evening. The speaker, while declaring himself a member of the order, did not wear the uniform or hood of the Klan.

The speaker outlined the principles of the Klan, which, he said, are founded on the cross and the American flag. While the workings of the order and its members are shrouded in secrecy, the speaker said, all great problems are of necessity worked out in secret. Even the Great Teacher, when He was about to go on a great work, went aside and communed alone and in secret with His Father, the speaker added.

At the request of the pastor the congregation remained while the hooded

knights passed out of the church, and then while the men's chorus sang the members of the other orders filed out. The klan members left in automobiles before the congregation was dismissed.—*Newark, (N. J.) Evening News*, July 2, 1923.

Is it not sad that angels of the Devil should invade the sacred place of God's house? Sadder still that God's chosen representative should welcome them and allow them to speak from the sacred desk. May God hasten the day when the church shall wake up to her position in the sight of God and rid herself from idols.—(Editor.)

"WATCH!"

"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," "for the time will come when they will not endure *sound* doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the *truth*, and shall be turned unto fables" (II Tim. 4, 5, 3, 4).

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you I say unto all, WATCH" (Mark 13.35-37).

"Watch and pray, that ye enter not into temptation" (Matt. 26. 41).

HARDING THE "JINER."

President Harding has bound himself by an oath never to mistreat a dog or a horse. The obligation to be kind to both of these animals was part of an oath taken by the President at Skagway, Alaska, when he became a member of the Arctic Brotherhood. He confided the oath, in part, to Mrs. Harding, who, in turn, informed members of the presidential party.

The chief executive told the people of Skagway that he was becoming somewhat philosophical as he traveled.

"We may wonder," he said, "what is the greatest end of life. Men make their plans and try to adhere to them. The more I see of communities of human beings, the more firmly is my belief established that the sweetest thing in the world is a few dependable friends."

MER ROUGE MURDERS UNPUNISHED

Five citizens of Mer Rouge, Louisiana, were abducted last August while they were returning home from a picnic celebration, placed in a truck by a band of hooded men, and carried away. Later three of them were released; the other two, Watt Daniel and T. F. Richards, disappeared. In September, Department of Justice agents concluded after an investigation that Daniel and Richards had been murdered and their bodies cast into one of the many lakes in the neighborhood of Mer Rouge. Later in the year Governor Parker, of Louisiana, ordered a company of infantry to that section to drag the lakes for the bodies. In December a large charge of dynamite was exploded in one of the lakes by persons unknown, and a few hours afterward the bodies of two men, bound with telephone wires and badly mutilated, were found floating on the surface of the lake. The bodies were identified as those of Daniel and Richards.

This is the colorless and impartial news story sent from Bastrop, the county-seat (or parish-seat, as it is in Louisiana) of Morehouse Parish. A grand jury had failed to take any action on the disappearance of Daniel and Richards. Governor Parker therefore called an open hearing, which revealed abductions, deportations, whippings, threatening notes, and details of the circumstances leading to the disappearance of Daniel and Richards. In the testimony the names of many members of the Morehouse Ku Klux Klan were associated with the disappearance of these two men. On March 15 another parish grand jury, we read in the *New Orleans States*, "refused to return indictments in the alleged hooded mob outrages in this Parish." "A majority of that Grand Jury, if Bastrop advises may be credited, are members of the Ku Klux Klan," we read in the *New Orleans Times-Picayune*. "After hearing 125 witnesses, this Grand Jury reports that Morehouse Parish needs a new jail and the court-house roof needs repairs!" As we are told in another *New Orleans* paper, *The Item*:

"The jury's report indicates that there was no question as to the commission of

the crimes charged, but that it had insufficient evidence to proceed against individuals.

"After the father of Daniel had identified the body of his son, and others had identified that of Richards, the State painstakingly set about to build up a case against the Klan. It definitely established the fact of a year's reign of terror in the parish; it brought out testimony pointing to certain Klansmen as members of the mob which kidnaped the two men, and established the fact that Daniel, at least, had incurred the enmity of a hooded mob, but it failed to produce a witness who could tell of the terrible events on the shores of the lake which brought death to the two murdered men, or who could give definite evidence connecting any one with the murders."

A Bastrop correspondent of the *New York Tribune* was informed that eight members of the Grand Jury belonged to Ku Klux Klan. The refusal of the jury to indict, therefore, does not surprize such papers as the *Boston Herald*, *New York Evening Post*, *Peoria Transcript*, *Brooklyn Eagle*, *Baltimore Sun* and *Memphis Commercial Appeal*. "Grand Juries are seldom convened in lynching cases in the South, and when they are convened they do not indict," observes the *Boston paper*, which thinks "hardly more can be expected in such Ku Klux Klan cases." Yet, in the Mer Rouge case, the *New York World* asserts:

"There was overwhelming evidence that the Klan had at a time previous to the murder kidnaped one of the victims in broad daylight, later allowing him to return to his home. There was plenty of evidence that a hooded group was guarding a road near Lake La Fourche on the night of the murders. There was undisputed testimony to the effect that the leader of the Klan ordered the Bastrop telephone operator to make no connections with Mer Rouge on the night of the murders. There was a flood of evidence concerning Klan deportations, threats, illegal entries, and seizure of governmental authority in the vicinity."

"The murders of Daniel and Richards were virtually ignored in the Grand Jury report; they were referred to merely as 'kidnapings,'" reports a Bastrop corre-

spondent of the *New York Times*. This action, writes a *New Orleans Times-Picayune* reporter from the parish seat, "is generally accepted in anti-Klan circles as proof of Governor Parker's charge that the Ku Klux Klan in some sections of the State is dominating the machinery of the Courts to such an extent that justice is thwarted when Klansmen or Klan interests are involved." To the *New York Evening World*, "refusal of the Grand Jury to find indictments against individuals concerned in the Mer Rouge outrages is in itself a most serious indictment of the Klan." "This is worse than the situation at Herrin, Illinois," maintains the *Chicago Tribune*. "There at least indictment and trial followed the murder of the miners." "The Grand Jury," concludes the *Baltimore Sun*, "seems to prefer to indict the Parish rather than the murderers."

"But the Klan is still on trial, even if the Grand Jury reported nothing," avers the *Peoria Transcript*. To *Tolerance*, an anti-Klan weekly published in Chicago, "the failure to return an indictment is more alarming for the safety of our country than were the murders committed at Mer Rouge," while the *Norfolk Virginian-Pilot* agrees that "the action of the Grand Jury is fully as deplorable as the murders themselves." "What happened in Mer Rouge can happen in any community dominated by minions of the 'Invisible Empire,'" believes *Brann's Iconoclast* (Chicago), which looks upon the Klan as "a menace to the liberty, the rights, and even the life of every citizen who, like Daniel and Richards, dares to defy its monstrous decrees."

The next move of the State of Louisiana against members of the Morehouse Parish mob, according to *New Orleans* dispatches, will be to arrange a change of venue to another Parish and impanel a new grand jury. "The good name of Governor Parker's State has been smirched, and he intends to clear away the stain if it shall be possible," declares the *Newark Evening News*. "The fight will go on," tersely announces the *New Orleans Times-Picayune* and Attorney-General Coco is quoted as saying that this "by no means settles the matter from the State's standpoint." Even though the Morehouse jury refused to return in-

dictments, "Governor Parker has scored a victory," thinks the *New York Evening Post*; "the outbreak of violence instituted by the Klan or encouraged by its activities has been checked." Continues *The Evening Post*:

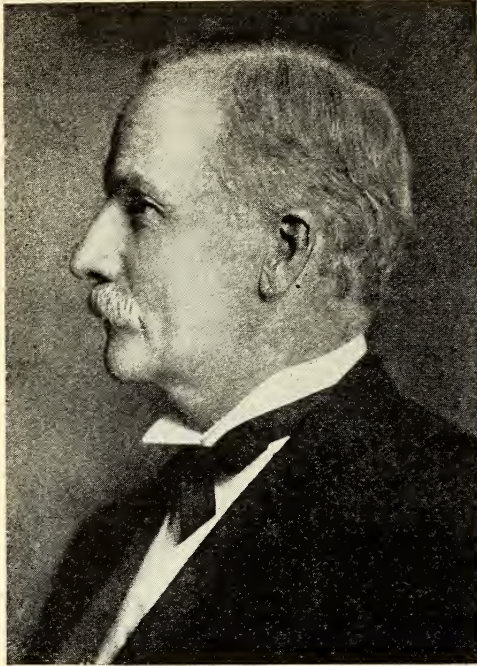
"Governor Parker, undaunted by the grand jury's virtual defiance of the State, has promptly started fresh proceedings. More charges of assault and battery, deportation, and lying in wait with dangerous weapons are to be pressed. To Morehouse Parish this program may look like a persistent effort to discredit the locality. In reality it is the exact opposite. Nothing would cleanse the reputation of the district so quickly as an exhibition of Jersey justice.

"Governor Parker's determined attitude, representative of the attitude of the general public, has made its impression upon the minds and hearts of the men in the black hoods. The threat of a vast organization taking the law into its own hands and making lynching a regularized and nation-wide method of giving effect to either a distorted public feeling or private revenge is a threat no longer."—*The Literary Digest*, April 14, 1923.

Men are apathetic and forgetful of God. They do not trace His glory, do not recall His graciousness and tender compassion. He has never failed them. History is a witness to providence. Experience is a Bible, telling of a love that is persistent and a forbearance that is infinite. A good man will take pains to instruct others in the fidelity of God to His covenant and the reality of His guidance. He sends redemption to His people in that He rescues them from foes and from weaknesses of character which restrain them from seeking the land of promise. We need to know and to remember the statutes of the Most High, and that He demands from His children conformity to those ways which He has laid down for their guidance.

"Last evening, sir, I distinctly saw my daughter sitting in your lap. What explanation have you to make?"

"I got here early, sir, before the others."



ALUMNI SALUTE TO PRESIDENT BLANCHARD

By F. E. H., '99.

Among the great he stands apart,
As in the days of classic Greece
In some rich gallery of art
A Phidian chisel's masterpiece!

A noble soul in noble form,
A beacon blending strength and light
A mighty fortress in the storm,
A waymark in the starless night!

And by that light a thousand souls
Were led like ships upon the sea
And passed the narrows and the shoals
To ports of noble destiny!

Now as the voyagers return
With what emotion and acclaim
They see again that beacon burn
And hail once more that kindly flame!

Heroic figure of our Past,
Faithful lighthouse on the shore
Of Life's great ocean deep and vast
That guided us in days of yore!

Grown more noble with the years
And haloed with a purer ray
And gentler glory he appears
Whom we salute in love today!

Read at Wheaton College Alumni Reunion,
June 19, 1923.

THE QUESTION.

Hillsdale, Okla., June 12, 1923.

Rev. James M. Gray,
Dean Moody Bible Institute,
Chicago, Ill.

Dear Brother Gray:—Our local pastor recently spoke to me very unfavorably of the National Christian Association, 850 West Madison Street, Chicago, and stated further that the larger institutions do not endorse its work. I mentioned that they were distributing in tract form your, "The Open Confession." In reply he stated that the above Association did get hold of statements from such as your standing and use them as a means to further their questionable ends.

Would you kindly state whether you endorse this Association and approve its work. If not approved, please show how it is in error.

I am asking this for information and benefit. Recently I read a number of tracts from the N. C. A. including yours above mentioned, and I am also a subscriber to the "Christian Cynosure." Some time since, I withdrew from Masonry and M. W. A., and it seems almost a God-send to get in touch with the N. C. A. and learn the errors of the lodge, to inform others from the standpoint of History and Bible value to ascertain if I am safe in studying after the National Christian Association.

Thanking you very much,
Yours very respectfully,
ERNEST G. EVANS.

The Reply.

June 19, 1923.

Dear Mr. Evans:—Replying to yours of the 12th I have never heard that the National Christian Association had "questionable ends." Of its history and work I know but little personally, but that which I do know is only creditable. Its strong protest against secret societies makes enemies for it even in the Christian ministry alas, which may explain the criticisms you have heard. However, as you have been interested in such societies and have withdrawn from them you can understand this better than I. I think the National Christian Association is a safe guide for you in the premises and my advice would be for you to get in corres-

pondence with its secretary, whose address is found on its literature.

Sincerely yours,
J. M. GRAY.

Mr. Ernest G. Evans,
Hillsdale, Oklahoma.

The Reverend John Brenner of Milwaukee writes in the Northwestern Lutheran: "We are not at all surprised. When the Elks look after the Boy Scouts they are looking after their own, just as a father looks after his children. The Boy Scout movement is an offspring of the lodge. It has the same "undenominational" religion, the same attempt to effect righteousness without Christ, the common brotherhood of man (especially, however, the brotherhood of men bound together by an oath and by obedience to their officers), an oath, secret signs of recognition, and so forth. Therefore we say, if the lodge looks after the Boy Scouts it is looking after its own."

"Many churches, too, look after Boy Scout troops, though some have already been made wise by experience. We could prove that the official attitude of the Boy Scouts makes it impossible for a church to have its own Scouts. But this proof would hardly be needed. The Boy Scouts are not so many individual people; they represent a principle, a principle, at that, which we are compelled to witness against in the name of Jesus Christ. That principle cannot be detached from their name nor brushed from their uniform. Whoever employs the name and adopts the uniform creates the appearance that he is in harmony with the principle they represent. The impression the name and the uniform make on the public that does not hear us and on our people that do hear us will always be stronger than anything we can say against the wrong principle. We are identifying ourselves with a movement which conflicts with the teachings of our church.

And there is more than the mere appearance. A subtle influence emanates from the outward symbols of any principle that carries to our heart the principle they express. We are not immune to the humanitarian religion of our day. We feel its appeal day after day. Resistance is gradually worn away, till we suddenly

find that it has overpowered us. We must battle constantly; we must take a decided stand; we must confess openly and decisively, we cannot afford to place ourselves and our people in the way of temptation. Let the lodges look after the Boy Scouts, but let the churches maintain their testimony against them by word and deed."

FROM A CONVERTED JEW.

One day while on an elevated train I began conversation with a man who was sitting next to me. I was reading a copy of the CHRISTIAN CYNOSURE. We talked about the weather and similar subjects, and soon discovered this man was a Mason. I felt God had given me an opportunity just then to say a word for my Master, and so I declared my stand on the lodge question and soon we were engaged in an earnest conversation. In a gentle like way I tried to tell him of the inconsistencies of the lodge in relation to Christianity, and how impossible it is to be a true citizen of the United States and also a member of the secret order. At this he became angry and used vile language that was unfit to be heard but he was unable to meet my argument. All he did was to violate his Masonic oath again and again in regard to secrecy.

When the time came for me to get off I told him my reason for having spoken to him was, in order to show him the light of truth as revealed in God's Word. I told him I am going to continue to show men the danger and then leave it to their own decision—feeling I had done my duty. I gave him the impression that he could not be a child of God and abide in darkness.

The sum of the whole matter, it seems to me, is to continually give the warning signal to men and women in the lodge. We Christians are to be faithful and the Lord will take care of the results.

J. NATHAN, Evangelist.

Chicago, Ill:

No one can awaken in the multitude a living sense of the near reality of God unless he has enjoyed direct spiritual vision himself. Few things evoke a more infallible response than the authentic note of personal religious experience; its presence and its absence are equally easy to detect.—A. G. Hogg.

TESTIMONY OF A SECEDER.

I was made a Mason, though I was never one at heart. I read Wm. Morgan's "Freemasonry Exposed," and was told by Masons that it was false, though I was initiated precisely as Morgan had described. I was practically stripped, was neither naked nor clad, and had a cable-tow around my neck, and a hoodwink over my eyes. I was led around and made to repeat the ritual after the Worshipful Master, and the oaths, with the awful penalty of having my tongue torn out by its roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God, etc.

I took four degrees, and then began to expose and hold them up to ridicule. Very soon three Masons came to see me. I frankly told them they had lied to me and taken \$40 of my money, besides humbugging me, and that now it was my turn to expose them. This I have been doing ever since, and will continue to do as long as I live, God being my helper. What a set of liars Masons are, repeating their lies over and over. Freemasonry is the Devil's church, having its mock death, conversion and resurrection. It is the Devil's incubator to hatch out the children of devils. It is Satan's master-piece, the mystery of iniquity of which Paul speaks.

What is the remedy? Turn on the light, expose it, tell men in the churches about it, and at every convenient season. Do not support Masonic ministers by paying or going to hear them. Do not vote Masons into office. Let us do our part, so that we shall be without blame in that great day, even if we are hated of all men for Christ's sake, yet at last we shall win the crown.

BALKY TOM.

"Run upstairs, Tommy, and bring baby's nightgown," said Tommy's mother.

"Don't want to," said Tommy, who was tired and sleepy.

"Oh, Tommy! If you are not kind to your new little sister she'll put on her wings and fly back to heaven."

Tommy's reply came: "Well, let her put on her wings and fly upstairs for her nightgown!"

**SERMON PRINTED IN CYNOSURE
FORTY-FIVE YEARS AGO.**

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

Men must associate in families for the purpose of producing and rearing offspring; and to make life worth living there is imperative need of the tender and elevating relationships of family life. To secure from the earth the comforts and conveniences of life it is necessary that men should co-operate in groups larger than families, or even clans and tribes.

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

In order that individuals, families and industrial associations may be protected in their just rights and enjoy the largest possible amount of real liberty, while each performs its appropriate function, men have everywhere found it necessary to organize governments whose proper functions are so well stated in the preamble of the Constitution of the United States: "To form a more perfect union, estab-

lish justice, insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessing of liberty."

Importance of Government.

We can best form a right estimate of the necessity and value of a government by considering the condition of those who are without any. Indeed, it is not probable that a people can be found so degraded as not to have some sort of governmental organization. Where such organization is very imperfect and personal and property rights are insecure, there might makes right, brute force and violence prevail, the advantages of industrial associations are not to be had, civilization perishes and famine, pestilence and petty warfare desolate the land. An absolute monarchy is better than no government. [Probably the wretched people of America would prefer the awful despotism of the Czar to their present lack of any protection at all.]

Best Form of Government.

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

Kind of Citizens Required for a Successful Democracy.

Success in this highest, most important and difficult of human organizations is

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

For our present purpose let us consider the quality of patriotism. It is abundantly evident from the way the word and its allied terms are used in literature that men are substantially agreed that the purpose of the States are so important that the obligations of patriotism are superior to all others except those of righteousness, or duty to God. At the call of the State men give their wonted occupations up whereby they secure the means of subsistence for themselves and their families, leave home and sacrifice health and even life itself, and are universally praised for so doing.

State Must Be Superior to All Human Authority.

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

When a foreigner seeks to become a citizen of the United States he is rightfully required to renounce allegiance to all other authority. When a person who has been a citizen of this country voluntarily assumes the obligations of a citizen of some other country, he thereby forfeits his rights as a citizen of this. When one of our citizens takes upon himself obligations to any man or to any organization which may conflict with his duties to his

country, does he not thereby disqualify himself for the functions of a citizen?

Function of Civic Oaths.

The state usually seeks to secure from its officials a guarantee for the faithful performance of their respective duties by putting them under the solemn obligations of an oath, and this is considered so important that it is required of all executive officers, from President to policeman; of judges, legislators, jurors and witnesses. Thus the function of the oath is necessarily extended to a large portion of our citizens and everyone is liable to be included in its application. Can any intelligent and unprejudiced mind fail to see that the administration of extra-judicial oaths tend to confuse the understandings of those who take such oaths, either as to the meaning of an oath or else as to which oath is to be obeyed when their oath to the state and their oath to a society happen to come into conflict?

Masonic Oaths Conflict With Civic Oaths.

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

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

Passing over numerous similar instances in which Masonic oaths have come into collision with judicial oaths, to the detriment of the latter, we note that in a recent trial in England, after a spy employed by the police, under the name of Jones, had testified to the doings of the *Clan-na-Gael*, the attorney for the defence, in the course of a cross-examination, asked Jones if, when taking the *Clan-na-Gael* oath he had intended to keep it. Jones replied in the negative, whereupon the attorney asked Jones if he had any more respect for his oath before the court than for his former oath, evidently thinking to make a strong point against Jones. We need not now consider the rightfulness of the course of the spy, but certainly there could be no point in the attorney's question unless it be granted that the oath taken in the *Clan-na-Gael* could conflict with the oath required by the court.

Opinion of Daniel Webster.

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

So wrote the great "Defender of the Constitution" in a letter dated Nov. 20, 1835, and the views therein expressed were placed on the statute books of Ver-

mont and several other States at about that time.

(To be continued.)

MORE FACTS ABOUT THE M. N. A. RAILROAD STRIKE.

By DR. GEO. A. PEGRAM, Harrison, Ark.

Facts have not changed, but more facts have come to light. Some men have changed in their attitude toward some public questions or have shown that their former apparent attitude was not their real attitude. Then again, some motives which at first appeared hidden, afterward became perfectly clear. For this reason it seems that fairness would require further facts regarding the strike to be recorded. Most of what was done at the affair in January is still approved of. But the trouble is that so often human nature is so weak that when it gets full control it is not always careful to give strict justice to the other fellow. Hence the present article.

The strikers along the M. & N. A. Railroad were divided into three different classes. Probably there are three classes in every strike. In every movement or organization there are the radicals, conservatives and the middle-of-the-road people, which correspond to the three classes of strikers. For all strikers are not like some strikers, in any strike.

The first class was composed of those who were not satisfied with simply striking. They are not satisfied to protect their own rights—they must invade the rights of others. They could not work only on the defensive; they must work on the offensive. This is the class which furnished the criminals who destroyed property, burned bridges, cut hose, greased tracks, turned switches, etc. They were criminals just as much as was anybody else who committed such crimes and should have been treated as such. Not to have treated them as such was to condone crime or to ignore it.

The second class would not commit such crimes and depredations, but they would condone and defend all such crimes if they thought they were committed by the unions or for the unions or against the road against which they were

on a strike. But they were too cowardly or politic to commit such depredations themselves; they would nevertheless encourage and instigate their commission and would condone and defend such as were committed. They would also comfort, defend and protect all those who committed such crimes. They were just as bad as were those who did commit such crimes on the principle that the receiver is as bad as the thief and the participant as bad as the main actor. The fact is they were probably worse because they wanted to be thought good and pass as innocent and law-abiding, while their hearts and sympathies were bad. This made them both cowards and hypocrites. This class comes in the same category as the first one and should be accorded the same treatment and would be so treated before the law.

The third class was far different from the other two. They simply struck because they did not like the wages, or the road, or the conditions under which they worked, or the boss, or simply because they thought somebody else was treated unjustly, and struck. They saw no harm in striking for such a cause. They did it in self-defense and intended no harm to anybody. They did see harm and crime in depredations and they refused to countenance or encourage or condone them; neither would they participate in them. They simply struck, went home, attended to their own business and tried to make an honest living working at something else. On the other hand, they deplored and opposed the crimes and depredations which were committed, either by the union, or in behalf of the union, as much as those crimes which were committed against it. This class expressed bitter regrets at the depredations which were committed and seemed to sincerely wish they had not occurred. They said, and rightly too, that such acts would only hinder their cause. But the strikers of the first and second classes thought that such crimes would help their cause. They made it clear that they favored such crimes, expressed gratification at their commission and wished for their continuance. But some of the third class have been heard to intimate that had it not

been for certain men in their union their difficulties would have been settled long ago and without any notable trouble, and also that crimes and depredations would not have been committed. To do justice to all and so hasten full and final settlement of such difficulties, is the purpose of this article. For we had just as well face the fact that such troubles will never be settled fully till they are settled right. Any other method is only laying up more trouble for the future.

Another fact should be recorded here. When the railroad men first struck here they had the sympathies of the majority of the people, if not of all. Mass meetings were held by business and professional men who deplored the conditions which led to the strike and openly expressed their sympathies with the strikers. The local people would have continued to sympathize with them had it not been for the criminal element in the unions trying to hinder and hamper the operation of the road by opposition, depredation and destruction. For these injured not only the road, but also the people who were dependent upon the road for transportation. Repeated crimes against the road and its hindrance from operation soon turned most of the people in the territory contiguous to the road against those supposed to be responsible for such crimes and such hindrance, who were thought by most people to be strikers. For all the tangible evidence pointed to the strikers as their authors. For when a bridge was burned, or a train was wrecked, or any other depredation was committed, some of the first and second classes of strikers were heard to express great satisfaction and to say they were glad of it and that they would finally win the strike, as if such crimes were their accredited means of winning. This indicated sympathy and conviction on their part that such depredations were either committed by the unions or for the unions, if by someone else than union members.

Further, the strikers and their families would snub, slur and insult the strike-breakers and their families on the street, in the park, at school or church, or at any other place where they might meet. The same spirit and treatment was recorded also to all who deigned to have

business dealings with them or sympathized with them. The same bitter spirit was carried into the schools, where the children of strikers would slur and snub the children of "scabs," as they were called. Many petty quarrels and fights followed in the wake of such slurs and insults. But the children at school simply reflected the spirit and the atmosphere of the home, where the children had heard their parents talk similarly.

Several other occurrences injured and lowered the moral influence and social grip of the unions on the community. One was the expressed intention of the union to boycott all the merchants and everybody else who countenanced the strikebreakers by either defense of them or business dealings with them such as selling to them, trading with them or employing them. The whole town was canvassed by the unions and all merchants notified by the unions to that effect. This was not an empty threat, for it was promptly carried out, as several of the merchants and professional men have sadly testified. For it was not two to four hours till all such were strictly black-listed and boycotted. More than one merchant testified that they favored the strikers only because opposing them might prevent their getting thousands of dollars of debts which strikers owed them. The strikers expressly said they were going to make everybody take side or at least show which side they were on, and if possible make them espouse the strikers' side and cause.

This boycott was carried into civic affairs too. It was not enough to injure people as individuals; they must also injure all the organizations which their opponents sponsored. One was the public schools of the city. The amount of money accruing from school taxes was not sufficient to defray all the expenses for a full term. This deficit was nobly made up by the generosity of the citizens of the town, most of whom but not all of them being parents of children in school.

(To be Continued.)

"A ton weight of human literature is not worth an ounce of Scripture."

Obituary.

The NATIONAL CHRISTIAN ASSOCIATION has lost a faithful friend in the death of Mr. Jacob K. Graybill. His interest in our work was especially shown in his attendance at our Annual Meetings. Together with his devoted wife he succeeded with much effort in reaching our last annual gathering and brought the usual cheer of his presence.

He was born September 18th, 1843, and passed to the Heavenly life July 5th, 1923. He was a good soldier of the Cross and showed by a consistent Christian life that his conversion was genuine. He was greatly blessed shortly before his death in singing "I'm Going Home to Die No More." Brother Graybill lived in Harvey, Illinois, where for years he conducted a printing business.

Editorial.

Many a man through sin finds his life turned into bitterness, the fertility in which he rejoiced becoming nothing more than a salt marsh. Sin is delusive. It promises adventure and achievement, it gives bitterness and barrenness. Sin is a withering blight on life. On the other hand, many a life that seemed ruined and dead, nothing but a salt marsh, has been made verdant, beautiful, life-giving, the habitation of all manner of beautiful and mighty thoughts and achievements. The miracle of the twice-born is the most romantic story the world has ever heard.

WHAT WE KNOW OF SECRET SOCIETIES.

Opponents of secret orders are frequently met with the accusation, "You do not know what you are talking about."

This statement looks plausible, and, to a superficial thinker, may pass for gospel, but it is not sound, because there are men who have never been in any lodge who are more intimately acquainted with the working of the whole Secret Empire than

many of the members. Outside of those who are experts on the question, there is a great body of people who condemn secret orders, and the question is—Do they know what they are talking about? If they do not, then they are wrong in condemning them.

One of the fundamental principles of God's government of this world is that he never requires a man to do evil that good may come. He does not oblige him to learn the evil of anything by experience in order to be able to condemn it. He does not require that a man shall join a secret order before he can intelligently denounce it. It is not necessary that a man join a band of counterfeiters, and learn not only what the counterfeit coin is, but also the whole process of making it, in order to intelligently condemn it. Nor is it necessary that a man should know every counterfeit. What is necessary is that he should know the genuine coin, and whatever does not come up to its standard is false.

God has given a perfect standard of right in His Word and whatever is not in accord with that is wrong. The necessary thing for the opponent of secret societies is to know the Bible and in that he has a touch stone by which to try them all, from the least to the greatest. Varying the language of Scripture we may say: Beloved, believe not every fraternity, but try the fraternities whether they be of God.

In the Bible we find teachings which warrant us in condemning every secret order. Those who have never belonged to a secret order, and so have no personal knowledge of what may take place behind the screen, are justified in condemning them after having applied the infallible standards of God's word and found them wanting.

There are some things connected with secret orders which are not intended to be secret. One of these is the fact that they are *secret societies*. I can proceed at once from the standpoint of one wholly outside, to condemn them simply because they are secret. This is the fundamental principle of all of them, and it is explicitly condemned as wrong by the Bible. Read John III., 20: "For every one that doeth evil hateth the light, neither cometh to the

light lest his deeds may be made manifest, that they are wrought in God."

The one fact that they are secret—that is, that they do not come to the light—furnishes all the basis I need for condemning them, and this is the one fact which is always revealed and never concealed by the members of secret societies. "To the law and to the testimony if they speak not according to this Word it is because there is no light in them," Isaiah VIII., 20. Secrecy is wrong, being condemned by the word of God; therefore no amount of good which secret societies may do can atone for this fundamental evil.

THE CHRISTIAN COLLEGE.

Perhaps the educational problem of the church has been discussed from every angle as never before. In our discussion of the same we want to keep in mind Christian ideals and be known as having a Christian College. This does not mean all other colleges are Godless or void of all faith, but that the college stands for the following:

1. *It Stands for the Word of God.*—It is the duty of the men in charge of our educational institutions to carry out this great task. While our college stands for a distinct personality, it must bear the imprint of the name of Christ, whose life and principles it espouses as the purpose of its being.

2. *It Stands for Education.*—No substitute can be offered for the most efficient training of the mind. Education is the first main work in our college. If we undervalue this factor it cannot live. To this we must commit ourselves, or our college is not fulfilling the purpose of its mission. A course of study should be given, having in mind the highest possible usefulness in life for the students. The college that fails to include the Bible as a textbook on a par with other subjects misses the link that binds the college and church to the highest usefulness for humanity.

Some people have the idea that the purpose of a church college is to make ministers and missionaries. But this is only one phase of college work. The purpose of the Bible in the curriculum is to help

keep the college Christian. The majority of our students are not going to be ordained ministers and missionaries. The value of the Christian College to the ministry is unquestioned, but we must seek to serve the greater numbers in the college who are going out as teachers, business men and other walks of life. They will be supporters of the Christian ministry and will be interpreters of Christianity.

The college has the greatest opportunity for maintaining the true principles of the church and can send students out with the right understanding and just appreciation of the word of God.

3. *A Devoted Faculty.*—The faculty is largely responsible for working out the policy and the purpose of the administration. A purpose is of no avail unless it is incarnated. So much depends upon the teacher. He may be well educated and a competent teacher, but if he is not in harmony with the policy of the school little can be achieved. He may be an earnest Christian and devoted to the cause of the church, but if he does not have the gift of teaching, less can be achieved.

The Christian College seeks personality, ability and religious faith. In order to accomplish this she must have capable teachers, but they must be deeply interested in religious things.

The faculty and administration must have for its dominating principles the moral and spiritual side of the student. Some colleges take various goals as their standard. One will emphasize athletic features to the exclusion of all other aims. Some will take scholarship as its one great and only purpose. Still others will stress cultural development. The Christian College will have activities and ambitions along some of these lines, yet it cannot lose sight of its great mission. The spirit that enthrones Christ will unconsciously rise above the passing to emphasize the permanent. May our college develop a manhood and womanhood that will look back to the college as the beginning of spiritual awakening and a recognition of the realities of life. It is the purpose of a college to graduate students who will afterward honor the institution by right living and reflecting the ideals of their Alma Mater. We can achieve this

end when we are true to that for which we stand—a Christian faith, a Christian fellowship, a Christian democracy that makes more meaningly and serviceable the highest purposes of education.

A. H. LEAMAN.

WHY OPPOSE SECRET SOCIETIES?

The secret lodge system is altogether unnecessary. Good men do not need it to accomplish their purposes, and wicked men should not be allowed to use it for the furtherance of their evil designs. It is opposed to the spirit of Christianity. Christ said: "In secret have I said nothing" (John 18:20). The lodge is opposed to the teachings of Christianity, because it offers a salvation other than provided by Christ. "There is none other name under Heaven, given among men, whereby we must be saved" (Acts 4:12).

Their claim to be a charitable institution is spurious. They confine their help to their own membership, and their membership is limited to able-bodied men, who are not at all likely to become subjects of charity. A poor man is deprived of all the benefits of the order, no matter how great his need may be, by a failure to pay his dues. They follow the example of the Priest and the Levite, rather than that of the good Samaritan. Christian men should stay out of the lodge, because it brings them into unnecessary association with corrupt and vicious men. "Be ye not unequally yoked together with unbelievers." All patriotic and liberty loving men should labor for the overthrow of the lodge system, because it interferes with the proper administration of justice in a free government.

In the past twenty-five years the lodge system has grown at a wonderful rate. I have no statistics touching the parent societies, Masonry and Oddfellowship. But the progeny of these "ancient" orders has become very numerous, and there is no mistaking the family resemblance. The lodge system is like a cancer preying upon the body-politic. Masonry and Oddfellowship constitute the heart of the cancer, and what we call the minor orders are the roots running out into every part of our social system. Much evil has already been

wrought by these societies, and no good which might not have been much greater without their conscience destroying practices. In the nature of the case, if this cancer is not removed, it will at length take the life.

Is there cause, then, for the National Christian Association and the teachers of truth on this subject to be discouraged? By no means. Many young men and women have been saved from these hurtful and corrupting lodges. Public sentiment has been much enlightened. In addition to this, the openly vile conduct of the children of Masonry and Oddfellowship is bringing these more cunning parents into general disrepute on the part of all lovers of God and truth, and of our country.

Instead of discouragement there is great reason to take courage, and to continue in well-doing. In due season the harvest from the sowing of the truth will be ready for the gathering. Keep the X-rays of truth continually turned upon this monstrous and loathsome cancer, and it will be destroyed. Our hope is in God. His Word is against this false system. The signs of the times indicate that He is about to manifest His power in some signal way.

News from Workers

EASTERN SECRETARY'S REPORT.

Nekoosa, Wis., July 14, 1923.

Strange news we are getting! Yesterday's paper informs us that our President has added another to his list of Lodges. This time the "Arctic Brotherhood." In so doing the *Milwaukee News* states he took an oath never to mistreat a dog or a horse. He is quoted to have spoken as follows: "The more I see of communities of human beings the more firmly is my belief established that the sweetest thing in the world is a few dependable friends." Papers sometimes misquote. Some of us who do not agree with this statement hope he was not properly reported. All the animal lodges would of course be pleased to annex the President of the United States to their number. The Pennsylvania papers report at

Johnstown and other points that the Yellow Dog Lodges are growing rapidly.

My activities during the past month have covered parts of Pennsylvania, Indiana, Illinois, and Wisconsin, nearly a week being spent in attendance at the great church gathering of the Tri-Annual Lutheran Synod of our Missouri friends at Ft. Wayne, Indiana. The weather was unusually warm, the discussions heated, and many sought relief from the heat of the convention hall under the trees near at hand, where they found your representative ready to receive their subscription to the CYNOSURE. Over one-hundred were thus enrolled to be workers together with us. Every kindness was shown to your representative though there was little opportunity for public address, but when I say there were nearly a thousand preachers there, all anxious to speak, you will understand why. They voted to raise millions of dollars to build great schools. God bless them—we hope they will! The Concordia Seminary of St. Louis, Missouri, is to have the big boost. They have seventy acres of land on which it is proposed to erect twenty-eight large buildings at a cost of two and a half million dollars. And *notice every one of the pastors sent out from this great institution is to oppose secret societies!* They see the anti-Christ of the lodge, and do not wish their members to be either Owls, Elks or Dogs.

When in Pennsylvania I worked among our Mennonite Brethren, Zion Brethren, and United Christian Brethren friends. They showed appreciation of our efforts as usual. A meeting in the "Slate Hill" Church near Shiremanstown was cheering, as was also that in the Union Chapel at Mechanicsburg. Bishop Benj. Zimmerman and preacher Samuel Hess were my special helpers there. My stay at Lebanon, Cleona, Palmyra, Hummelstown, etc., Pa., was necessarily brief, but made pleasant by kind friends.

I almost forgot to mention Hershey! I have seen this place grow from an ordinary cow pasture to a great factory town where thousands gather for pleasure and some read the CYNOSURE.

On my arrival at Chicago I found our General Secretary with his devoted wife starting for a trip into Michigan where

they hoped to find needed help in health recovery. In this I learned they had been at least partially successful. It is hoped our Secretary's recovery may soon be complete.

Racine, Wisconsin, again gave good help to our work. The erection of a Masonic place of worship with the drives for new members has stirred up those who love Christ and His light in that city as perhaps they have never been stirred before. The cry to rescue the perishing is surely heard louder than ever!

While in Milwaukee, Wisconsin, I gathered an encouraging list of CYNOSURE subscriptions. Many said, "We want your lectures, but not in hot weather." The Free Methodist pastor had a new daughter arrive at his home Saturday night and seemed glad to have me bring the message Sabbath morning. He followed with a splendid exhortation.

Several "drop in" meetings were the order of the day at Sheboygan, Wisconsin. In St. Mark's Lutheran Church there was a gathering for business. The stranger was invited to speak fifteen minutes. Questions were asked and the time extended over an hour. I attempted an abbreviated talk in the open air at the Immanuel Lutheran Church where the people gathered for an ice cream social. I did not feel that it was altogether a success. The Christian Reformed Church was filled to hear my address. They took up a collection and said, "Come again." The good pastor and wife of the Wisconsin Synod Lutheran Church of Neenah took good care of me for my work's sake. The Ohio Synod pastor and family at Ft. Wayne, Ind., rendered even a larger service. It is impossible in the brief space given me to even mention the many who thus helped. God bless them all!

Arriving at Stevens Point, Wisconsin, I found Pastor Hudtloff had been faithful in arranging for the lectures. I gave the second lecture in his church—St. Paul's Lutheran—and the following evening delivered my third lecture in Wausau, Wisconsin, in the Trinity Lutheran Church. Tomorrow evening I am announced to speak in Bethlehem Lutheran Church of this city. The friends have generally helped by renewal of their

CYNOSURE subscriptions, a goodly number of new names being added.

Lutheran Churches in Merrill, Wisconsin, desire a lecture and invited me to come in the winter. If I go to Florida as last Winter, it will be long ways to come. Friends up North ought to turn out during this pleasant weather, but most of them "take to the woods." As the Masons would say "So mote it be." Guess I had better stop and go fishing! They say there are some to be caught in waters near at hand. They say the Beavers is the lodge here and Badgers may be found nearby. Lots of animals in the wild country!

W. B. STODDARD.

There is only one real failure in life possible; and that is, not to be true to the best one knows.

"A little too late is a lot too late."

LETTERS FROM FRIENDS.

A friend in Illinois writes: "My sympathy and prayers are with your work. Were it not for the approaching of the glorious return of our Savior which it indicates one would be dismayed at the awful thralldom in which so many of God's would-be followers are being held. The parasite has sapped most of the vitality from the Church but it is encouraging when we are inclined to feel that we are the only true prophet God has left in the community, and when they seek our life, to learn through the CYNOSURE that there are yet seven thousand who have not bowed the knee to Baal; and that there may yet be Obadiahs in Ahab's service who are ready to hide and nourish the prophets of God. May God bless and strengthen all his faithful witnesses.

The following inspiring testimony came from a Slovak woman. A neighbor gave this woman a special invitation to a lodge supper which are simply snares to attract people, just as a spider entices flies into its web. Her kind yet firm reply in the negative caused me to ask after the neighbor had gone whether she didn't belong to the lodge. Her prompt reply was, "No, when you have Jesus you don't need the lodge." How I wish that more church

members would be as ready to give a reason for their hope.

A New Hampshire friend writes: "I enjoy the CYNOSURE, not for myself only but for others. I think your pamphlet "Sermon on Masonry," by Rev. James Williams is a fine one. Have given it to a Mason and I would like some more as it is "a red hot" argument.

In renewing his subscription an Illinois friend says: "Being sandwiched in between Masons and Knights of Columbus in business I know something of the workings of these organizations, especially the hypocrisy of Masons and the insidious activities of the K. C.'s. God bless your work is one of my prayers."

A friend in Pennsylvania wishing to do some missionary work pays for a half year's subscription to ten different parties. That's pushing the work forward!

One of our former Board of Directors, Rev. T. M. Slater of New Jersey, writes: "I am sending out a good deal of literature from this point, and am seeking to get in touch with the 'Faithful.'"

A new subscriber in Missouri says: "We like the magazine and it is already making a stir in circles outside of our immediate acquaintance. May God's blessing rest on your efforts."

In writing to Secretary Phillips, a good friend of the Association states: "We plead for God's blessing upon your labor of love and may the patience of hope anchor you firmly to the good fight until you get a better job with a crown of glory from the Lord, the righteous Judge. And not to thee only but to all those who labor watching unto prayer and supplication lest His coming catch them at unawares and so find their works on fire and the door closed. Oh, the beginning of the standing 'without' that shall never end! Keep oil in thy vessel!"

A minister in Iowa who has been in the Lord's service for many years writes: "I am unable to remain as a regular subscriber to the CYNOSURE any longer. Since I have had to cease from work, I

must give up some of my papers as my small pension will not reach to pay for them all. Some time ago I came to long for the CYNOSURE again and sent 15 cents for a copy and after that you continued sending the magazine to my address for six months. I am very thankful to you for your kindness in sending the magazine to me. I always find great pleasure in reading it and I am sure the CYNOSURE is and has done a great deal of good work. God bless you, friends, and your work. Yes, I am sure His blessing rests upon you. I thank you again for your kindness to me. I am now 82 years old so it will not be long that I can tarry here."

The following, taken from an Indiana friend's letter, is very encouraging to us. "We always read your paper from cover to cover and *the children like to read it, too.*"

From Texas comes the following: "We can't do without the CYNOSURE as it is filled with sound doctrine and is one hundred per cent loyal to Christianity and good government."

Our readers will be interested in the following from the state of Wisconsin: "I became a member of the Knights of Pythias lodge about two years ago, but I thank God, praise His holy name, I woke up before it was too late. I became converted to Christ a year ago this month in a tent meeting and it was then and there that I saw the true position I was in at that time. I paid \$25 to the lodge for initiation and \$2 for dues, and regardless of the fact that I still owe them \$20, they will get no more money from me. It started me to thinking when I was present in the lodge room, when a blackball showed up in the acceptance or rejection of new prospects, especially if related to a member. In those disputes it didn't take me but a short time to decide how much they practice their teachings of brotherly love which they claim to exercise. I wish you Godspeed and good luck in your undertakings in this anti-lodge work."

From a recent CYNOSURE subscriber in

the state of New York we received the following encouraging letter: "The last issue of the CHRISTIAN CYNOSURE states that you are hoping some rich man may place your paper in the hands of all ministers. That indeed would be a great thing. But in the meantime some of us, while not being able to do that, could double our subscription and send the paper to another. Therefore, I am enclosing \$1.50, hoping you may send a year's subscription to someone you consider needs it. I hope and pray its influence may be widely felt and react deeply into the hearts of many to down the widespread harm of the secret organizations." Isn't that fine from a new friend!

A Baptist minister in New York writes: "Kindly give me all the information you can regarding the perils of the lodge. I am a Mason but do not attend the lodge any more. I think their obligations are barbarous and their ceremonies bordering on blasphemy. Years ago I refused to make a prayer or become Chaplain of a lodge because I didn't care to address God through a cloud of tobacco smoke. Our little town of about 4,500 people is just 'bug-house' over lodges. Rebekahs, Odd-Fellows, Masons and Eastern Stars predominate and our best church folks will leave any church function rather than miss a lodge meeting. * * * Twenty-nine years ago when in Canada I used to read the CHRISTIAN CYNOSURE, but I got away from its teachings."

A new subscriber in Florida writes to Secretary W. B. Stoddard: "We have received two copies now of the CHRISTIAN CYNOSURE and are pleased with the stand it takes against secret societies, unions, etc. May the Lord bless you and help you in your work for these are surely perilous times."

Our books and tracts and the CHRISTIAN CYNOSURE are confined not only to the United States. We send literature to all parts of the world and have especially enjoyed within the past month or two quite an international distribution of our literature. Our friends and co-workers will be interested to learn that literature

—books, tracts and CYNOSURE—has gone forward to Australia, China, Canada, New Zealand, Norway, Ireland, Tasmania, Cesko-Slovensko, England, Brazil, South America, Japan and the Canal Zone.

A letter from a friend in Tasmania who has ordered near \$20 worth of literature will be of special interest to our readers. He writes: "It is surprising that so many Christians and professing Christians belong to these wretched secret societies, especially Freemasonry. I hope to send copies of your tracts which I have ordered to all the Protestant ministers in Tasmania and to many others. I heard about a year ago that Masons would not allow the name of our Lord Jesus Christ to be used at their meetings, but until reading your tracts this week I had no idea the organization was so controlled by Satan. I like the way Dr. James M. Gray writes and also the Scripture, "The Word of God" on the back of his tract." Tasmania is an island south of Australia and is a state of that country.

From the state of Washington a friend writes: "Oh, if we could hear some of our great preachers, and we believe men of God, who are Masons, denounce from the pulpit the heathenism of the secret lodge but they shut up like clams. Do they still lack faith in God? I believe many of our great ministers who are Masons would gladly come out of it but they lack the courage to do so. I fully believe our own pastor who was elected Chaplain of the Masonic lodge last year hates the whole thing, for I have heard him make some scathing remarks of secret orders. May God help us all to be brave soldiers for Him."

The problem of the high school fraternity continues to be a disturbing factor in educational circles. The board of education of New York City recently asked the legislature to pass a law prohibiting secret societies in public schools. Despite these laws students in many places in these states, with the tacit approval of their parents, maintain these societies. The principals of the high schools of Oakland, Calif., recently expressed their public approval of these prohibitory laws, for the reason that "fraternities served to

divide the student bodies of the high schools in such a way as to impede the growth and threaten the existence of that democratic spirit it is the business of the public schools to foster. These associations encouraged snobbery and the assumption of arrogant superiority and promoted a narrow and clannish spirit." The principals conclude their statement by saying that, "Membership in such an organization under present conditions is bound to be a serious handicap to the development of that manhood and womanhood which fathers and mothers covet for their children.

Under date of May 20, 1923, Mr. Frank McLaughlin writes: "Where is the line drawn, and where should it be drawn between the Church and the Lodge? The Lodge has recently come boldly to the front and confessed publicly to be what it for years has been accused of being, and has thus, especially in the South, demonstrated fully its nature, character and claims, so that the world may no longer be in doubt. Does any honest man require any argument as to where the line should be drawn between the church and the lodge?"

Fear is expressed by some that the lodge will get control of the government in time! Has it not control of the government now? It is publicly stated by the press and in Masonic magazines that 75 per cent of Congress are Masons. It is well known that the state of Oregon in its late election was controlled by the Ku Klux Klan and the Masons, and in the East there seems to be a combination of Knights of Columbus and Masons!

The pre-eminent duty, as I see it, of the followers of Christ Jesus is to raise the standard of Christianity to the place where it belongs, and so make it utterly absurd for any who carry the mark of the secret order beast to lay any claim to brotherhood with Christ our Lord.

—What a grand thought it is that when the Lord's own time comes the lodge evil and all evils shall be destroyed by the brightness of His coming.

Standard Works on Secret Societies

For Sale by

National Christian Association

850 W. Madison Street

Chicago, Illinois

Modern Secret Societies, by President Blanchard, 310 pages, pr. 75c; cl. \$1.25.

Fremasonry, by President Finney, 272 pages, pr. 75c; cl. \$1.25.

Moody Church Testimonials, by pastors for 50 years, 64 pages, 25c.

Folly, Expense and Danger of Secret Societies, 10 cents.

A Threefold Indictment, an Appeal to Christian Men, 10 cents.

Nearly One Hundred Opinions, by Statesmen, Editors, Preachers, 10 cents.

Sermon on Secretism, or Objections to All Secret Societies, 10 cents.

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Presidents United States, two-thirds no Masons. 10 cents.

Thirteen Reasons Why Christians Should Not Be Masons. 10 cents.

Freemasonry a Fourfold Conspiracy, by J. Blanchard. 10 cents.

The Morgan Abduction, by Hon. Thurlow Weed. 10 cents.

History of Murder of Capt. Wm. Morgan. 35 cents.

SECRETS EXPOSED

Standard Freemasonry, first three degrees, pr. \$1.00; cl. \$1.50.

Ronayne's Handbook of Freemasonry, first three degrees, pr. \$1.00; cl. \$1.50.

Chapter Masonry, the fourth to seventh degrees, pr. \$1.00; cl. \$1.50.

Knight Templarism, Council and Commandery, pr. \$1.25; cl. \$2.00.

Scotch Rite Masonry, 30 degrees, 2 vol. pr. \$2.50; cl. \$4.00.

Mystic Shrine, Nobles of, pr. 45c; cl. 75 cents.

Adoptive Masonry of Eastern Star, 230 pages, \$1.25.

Knights of Columbus, first three degrees, pr. 75c; cl. \$1.00.

Revised Knights of Pythias, pr. 50c; cl. \$1.00.

Ku-Klux Klan Exposed, 70 pages, paper, 25c.

Christian Cynsure, 32 page monthly, per year \$1.50; copy 15c.