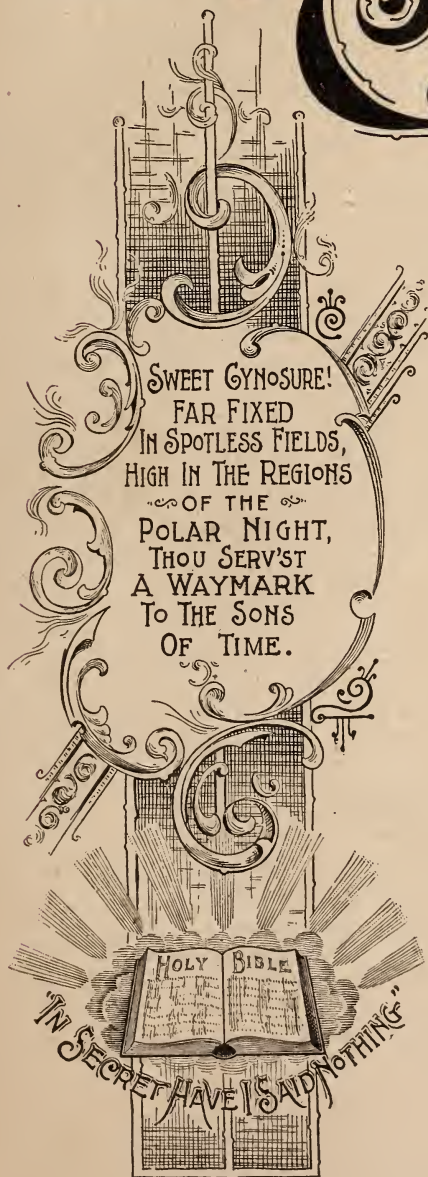


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# Christian Gynosure.

CHICAGO, FEBRUARY, 1898.



REV. W. O. DINIUS.

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## NATIONAL CHRISTIAN ASSOCIATION.

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

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

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

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

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

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

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

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# Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:26.

VOLUME XXX

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#### TERMS OF SUBSCRIPTION.

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The New England Anti-Secret Convention was held at Springfield, Mass., Jan. 24, 25, too late to be reported in this number.

Rev. W. Fenton is arranging for the Minnesota anti-secret convention at Albert Lea, March 1st. See his announcement on another page.

The Cynosure is the right arm of the anti-secret movement. The agent or lecturer comes and goes, but the paper comes and comes, and it goes where the lecturer cannot. No other reform is so dependent upon its literature, because so few platforms and pulpits are open for the discussion of this question.

The Cynosure is in line with twenty different denominations in this country which exclude secretists by rule from their communion. It has been acknowledged that the paper has been a tower of strength to the loyal element in these communions. It ought, then, to be a matter of conscience with each church member to subscribe for it.

Arrangements are being made for an anti-secret convention to meet in Kansas City in the near future.

The Cynosure is the organ of communication and bond of union between widely distributed forces contending for the destruction of the anti-Christ of these last days.

An anti-secret convention will be held in Allegheny in the Sandusky Street Reformed Presbyterian church, Rev. W. J. Coleman, pastor, on Tuesday morning, afternoon and evening, March 1st. For particulars write to Rev. Coleman, 84 Boyle street, Allegheny, Pa.

Hartsville, Ind., University, at one time the leading educational institution in Indiana, was burned to the ground on the night of Jan. 30. The building was the property of the United Brethren Church and involves a loss of \$55,000. Oil was poured all over each end of the main hall, and the fire was started at both ends. The Chicago Record says the fire is the outcome of the conflict between the radical and conservative parties in the church on the Secret Society question: To which party did the incendiaries belong?

One of our most faithful Board of Directors who has co-operated with the N. C. A. from its first organization is Rev. W. O. Dinius, whose portrait we are glad to furnish for this number. He has taken The Cynosure from its first issue, and as pastor and evangelist his voice has proclaimed this gospel of the kingdom from Ohio to Oklahoma. He is still in his prime and a wide field has recently been opened for him as conductor of missions at Hammond, Ind., South Chicago, Harvey and South Harvey, Ill. A brief sketch of his life will be found on another page.

### MASONRY.—A DISCUSSION.

*Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.*

#### IMPEACHMENTS OF MASONRY.—NO. V., BY PROFESSOR ELY.

No. 14. I impeach Masonry because of its lying claims to great antiquity. It is a "fad" to claim antiquity for these secret societies, when no such great age can be substantiated. Thus the Ancient Order of United Workmen adopted a lie for its cognomen. It is the first time in history that a thing was ancient the day of its birth! Well, the Masons are no better. Again and again they have told the writer that Masonry belongs to antiquity; that Solomon was a Mason and St. John and other Biblical characters. These claims are used for effect. They are calculated to deceive. They lend respectability to a questionable institution.

A writer in the Masonic Trowel says that a reliable author "assigns the origin of Freemasonry of the present day to the year 1717," and that the Masonry of Europe, England and Scotland, before that time was not speculative, but operative." So also the "Cyclopedia of Masonry," says that "Speculative Freemasonry originated in 1717, in the city of London." It is absurd to claim a more antique origin and Masons should abandon such antics.

15. I impeach Masonry because it murdered Morgan. It is not necessary to open up this discussion concerning the death of Morgan. It would require a volume to do this. All the facts, as narrated by credible historians, confirm my impeachment. Masonry, staggered beneath the proofs that were piled up against its murderous act, and for some time it almost tumbled to its foundation. It required many years to rally from the first injury inflicted upon it. It is a pity that it did not disappear as completely as did the body of Morgan! I dismiss this here with the statement that, if my opponent denies that Masons murdered Morgan, the burden of proof falls upon him, and he must show that my charge is false. He will find this an herculean task—an impossible one.

16. I impeach Masonry because its prominent members have told me that it is Christ-dishonoring. In the class-room

my college president advised all the young men to stay out of Masonry. He told us that he was a Mason; but had not entered the lodge for a long time. He looked upon it as detrimental to Christianity. He was very earnest and radical in his denunciation. Another prominent professor, in another institution, and also a prominent preacher, who is both an Odd Fellow and Free Mason, wrote me that he was going to quit both; "for," said he, "they are both Christ-dishonoring." These are his very words. He is a splendid Christian gentleman. One of the best men I ever knew belonged to the Masons. After he became a Christian he renounced Masonry, and he said to me, "Brother Ely, I do not see how a Christian can remain a member of the lodge."

When I was twenty-two years old I thought of becoming a Mason. I was studying "A Manual of Masonry" with that in view. Soon I met a man who discouraged me. He was a Mason, and Odd Fellow, and a Knight of Pythias. He said: "I see you are reading the manual. Do you think of applying for membership?" When he received an affirmative answer, he said: "Simpson, I am a Mason, an Odd Fellow and a Knight of Pythias. They are a sort of make-shift for us men of the world, but a Christian does not need them. Stay out of the lodge. This may be un-Masonic, but I must so advise you. These institutions are very corrupt. Of the three, Odd-Fellowship is the purest. It is yet young, but it is becoming corrupt also." Such was his advice. I have a very vivid recollection of his statement, because it turned the whole current of my life, and my heart is full of praise to God because it did so.

Recently a number of Masons have bidden me Godspeed in all that I say and do against this mongrel and monster institution. Every paper that I have so far written in this discussion has been submitted to lodge members. One of them, a prominent clergyman of another religious body, said to me to-day: "Your statements are very strong, but you can not make them too strong to suit me. I have not openly renounced Masonry, nor exposed it, for I do not deem it necessary to incur their hatred." He volunteered to fortify some of my positions in a very effective way. Many are heartsick of the formalism, the spectacular effects,



the childish and puerile ceremonies, the false pretensions and vain-glory of this very worldly institution. They do not openly expose it, from the false notion that they would perjure themselves. They think that having made a bad promise they must stick the closer to it. I am of the conviction that they wrong themselves, rob the world of an important service, and dishonor God by such silence; but they may obtain grace, because they do it ignorantly. Of the testimony that I have received I have space but for a small part. It stands condemned in the house of its friends. The men whose testimony I have given are all high-minded, honorable Christians. I would give all their names were it necessary and prudent.

17. I impeach Masonry because prominent Masons have told me that the lodge is draining the church of its money, energy and influence that properly belong to it. I have presented this under a former impeachment, and I only take space to say further that, after these lodge-church members spend large sums upon the lodges, they then reproach the church for not doing more for benevolences. After they drain the fountain, they then complain that the stream does not flow! Every dollar that goes into the lodge treasury from church members, should go into the treasury of the church; then it would go in the name of Christ, and Christ would receive the glory. The majority of men who are in the church are members of the lodges, and the church is largely drained of its resources.

"Triumphant Zion, lift thy head,  
From dust and darkness, and the dead;  
Put all thy beauteous garments on,  
And let thine excellence be known."

But the excellence of Zion will not fully appear until her children render to her a whole-hearted service. It cannot be as long as they walk hand-in-hand with the world.

Simpson Ely.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. V., BY PROFESSOR WILLIAMS.

No. 14. When Bro. Ely asks for the age of Masonry, if he refers to the great moral and spiritual truths that it inculcates, the reply of an intelligent Mason would be that, "The eternal years of God are hers." If he refers to the ritual-

istic form of Masonry as it appears today and in this country, he will be informed that it is comparatively modern. All intelligent persons know that it is an evolution, a development, a growth; that it was not born like Minerva, who leaped from the brain of Jupiter full grown and panoplied; but born like the oak from some seed-germ in the remote past, and been fostered by the influences of the centuries till it has come to be what it is today, and here—gaining size and vigor and majesty from the storms that have assailed it, and ever freshening with beauty, although at times it has been infested with swarms that attacked its foliage—such as the anti-secret societies of this and other days.

My opponent was perfectly free to date the origin of Masonry, in some sense, to the formation of the Grand Lodge of England in 1717, or to Solomon, or to Adam, just as he pleased; but he had no parliamentary, or logical right—no liberty under either "pagan" or Christian rule to charge the fraternity with "lying." This impeachment seems to bring us to the very dregs of his accusations; and I dismiss it, without further notice.

15. In this charge, he attempts to frighten us with the ghost of Morgan! He makes no argument; he merely shows the goblin, and says, "If you Masons didn't kill him, as I charge, you must prove your innocence! The burden of proof is with you!" Now, in the name of all the schools, Christian and pagan, when was such logic ever heard of before—save among the inquisitors of Rome, or "the anti-secret society associations," who are the allies of his Holiness, the Pope?

Suppose Bro. Ely could prove that a few Masonic fanatics did murder William Morgan? What logical use would he make of the fact? He knows that every decent and respectable Mason in the United States would denounce the act; and do as our distinguished Bro. De Witt Clinton did, use all means to discover and punish the crime. Yet, notwithstanding the high character of Masons as moral and law-abiding citizens, he makes this supposed murder an argument against the whole body of the institution. He ought to see that such reasoning is ten-fold weightier against his own religion. The history of the church for centuries is

that of the stake, the prison, and the rack, all employed, too, against good men and women in the name of Christ and for the glory of his church.

16. Here follows another specimen of anti-Masonic reasoning. Certain quasi et quondam Free Masons have told him that "Masonry dishonors Christ!" I will select one whom Bro. Ely has sufficiently unmasked to enable me to determine the genus of the whole gang. He is a prominent clergyman—though Bro. Ely takes pains to say that he is of a different religious body from his own. He goes to Bro. Ely and secretly endorses his accusations against Masonry as a "Christ-dishonoring" institution, and fortifies him secretly in some of the very positions he has taken in this debate! He is a Mason and a member of a lodge! Now that clergyman confesses in private to Bro. Ely that he does not renounce Masonry or attempt to expose its "Christ-dishonoring" teachings, because he does not wish to incur the hatred of his brethren of the lodge!

Now, readers, what do you think of such a witness? A clergyman, obligated by his ministerial vows to honor, cherish and to defend His name, afraid to lift his voice against a "Christ-dishonoring" society, or even to renounce his connection with it, from fear of losing a little popularity, preferring the praise of a few men of the approbation of his conscience and his God! I would, a thousand times, rather be Bro. Ely, with his brave denunciation of what he thinks is a "Christ-dishonoring" society—even with all his prejudices, his bad grammar and worse logic—than such a faithless, time-serving minister of Christ!

But what avails at last, all the tattle of such men? I can send a hundred such "witnesses" to Kirksville, if Bro. Ely will bear their expenses, who shall abuse Masonry to his heart's content. Masonry, in fact, boasts of the enemies it makes, as well as of the friends it wins.

I will close by mentioning the names of a few of our own witnesses who have testified in word and deed, publicly and privately in favor of the institution. Bro. Ely might profitably keep the names of these witnesses by the side of his own for future reference: Goethe, Mozart, La Fayette, George Washington, Benj. Franklin and De Witt Clinton. He

knows that I could fill all the space allotted me by our generous editor, with the names of other great and good Masons, but I forbear.

17. Here again we have the favorite objection reproduced, with the addition that certain Masons have told so and so. "The lodge is draining the churches of their money." "Every dollar," says Bro. Ely, "that a Christian pays to his lodge ought to go into the treasury of his church, so that Christ may get all the glory!"—he might have added, and share it with the priest and salaried clergyman! As a Mason I am in favor of liberal salaries to all faithful ministers. The lodge of which I am a member, and many others in my State, contribute every year to preachers of the gospel. But I think that there is neither Scripture nor reason in forbidding a man to give his alms in any way he thinks best. In these times, a practical sensible Christian would prefer in most cases to be his own almoner.

I confess that I have no patience with such a conception of Christ or his church that would make it essential to his "glory" that Christians should distribute their charities through the hands of some deacon. "Christ's glory" is not, I think, specially affected by the channels through which the benevolence of his followers flows out to mankind. If Christians wish to found an asylum for the poor, or a school for the ignorant, or a house for the widow and orphans—I cannot see that "Christ's glory" would be diminished by paying their money into the treasury of a charitable or educational society. Christ is glorified by every gift that comes from a heart that is touched by his truth and warmed by his love, and that goes out, without hypocrisy or sectarian jealousy, to make men better and happier. I have heard the same sort of objection urged against Christians giving money to missionary, and Bible societies, and other societies for doing good. I presume that even Bro. Ely's Anti-secret Society Combination has a treasury!

John Aug. Williams.  
Harrodsburg, Ky.

.....

Secretary Phillips has just returned from a trip through Missouri, Kansas, Nebraska and Iowa, on important business for the association.



## THE BOTTOMLESS PIT UNCOVERED IN BOSTON.

BY ELIZABETH E. FLAGG.

The number of secret orders which are all the time springing up under various names can only be likened to the army of locusts seen by John rising, in Apocalyptic vision, out of the smoke of hell. And of them it can also be said, "They have a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

One of the latest to spring up calls itself by the name of the "Wapita Angels." Now there are angels and angels as there are spirits and spirits, some belonging to heaven, and some to the place just mentioned. It may help the reader to fix the status of this novel order of beings if he reads the following, clipped from the Boston Herald of Jan. 5:

"The 'Wapiti Angels' held their first annual dance in Knights of Honor Hall, 730 Washington street, last evening. While a meeting was being held in the hall upstairs, an orchestra entertained the ladies and other guests in the dance hall below. It was dimly lighted, and the walls were hidden by black screens upon which were painted fire dragons, serpents, imps and other supposed inhabitants of the infernal regions. Dancing skeletons, fiery furnaces and boiling caldrons completed the startling picture. On small tables in the room skulls were placed. From these skulls flames of fire burst forth at intervals during the grotesque performance. The members of the degree staff of the organization marched into the hall and executed weird and fantastic maneuvers. After the inhabitants of the ugly grotto completed their exercises they disappeared through a dark recess in the walls, amid a shower of sulphurous flames.

"General dancing was begun with a waltz, and the party broke up at midnight. There were about 100 couples present."

A travesty of the horrors of hell and then a dance! And it did not take place in an ancient heathen city, but in the modern Athens. Yet could paganism herself show us a better picture of "the unfruitful works of darkness" than the

spectacle of two hundred people whirling about in the dizzy and impure waltz, surrounded by these gruesome caricatures of mortality and the doom of the lost?

Polite society has tabooed the use of the word hell. Its delicate sensibilities will not bear the shock of hearing it spoken, even in a sermon. And yet—mark the curious inconsistency!—there was never a time when the solemn realities of the unseen world were banded about in jest and made the subject of comedy and burlesque, as they are at the present day. And in this form of blasphemy secret societies take the lead.

The old Puritan ministers like Hopkins and Edwards could bear to preach on hell, yet it is recorded that one day in every week they spent in fasting and prayer, wrestling with God for lost souls. Were they lacking in "delicate sensibilities?" Or their people who could bear to hear them, but because they believed in hell as an awful reality would have been shocked to the inmost depths of their being at the idea of turning it into a subject for coarse jokes or gross caricature?

In the French revolution men and women, imprisoned and awaiting the call to the guillotine, spent their last hours in dance and revelry, and exchanging bonmots. Why this shocking indifference, this ghastly gaiety in the face of death? Masonry under various names and forms had permeated French society and made France, which has given to the church some of her noblest saints, a nation of infidels.

If a large part of the American people to-day have learned to make light of the doctrine of future retribution, it should be remembered that they are being taught by the same teacher, who never touches any of the solemn truths of revelation except to burlesque them. The lodge has honey-combed church and state, and an explosion must follow sooner or later if there is any truth in the warnings of history. Even now there are occasional indications, as in the above instance, that the ground is growing mighty thin in places; so thin in fact that even a profane outsider can see the sulphurous flames shoot forth, and hear the fiends peep and mutter below.

218 Columbus ave., Boston.

### LODGE CONTRARY TO CHRIST.

ADDRESS BEFORE THE PHILADELPHIA CONVENTION, BY REV. J. C. McFEETERS.

Christ Jesus is the great benefactor of the world. God so loved the world that He gave His only begotten Son; and the Son so loved the world that He gave His life, that men might not perish, but live, and live forever. Since this is true, we know that all the interests of humanity lie on the heart of Jesus. Whatsoever is contrary to Him is against man.

1. Secret orders are contrary to Christ, because they pretend to hide their light. Jesus pointed to the city set on a hill top, gleaming and glowing in the full flood tide of day; again He reminded His hearers of the candle of last night that stood in the candlestick upon the table, and said, "Let your light so shine." But the secret orders, claiming to have the best light in the world, strive to shut it in behind bolted doors and oaths of secrecy.

2. The secret fraternities are contrary to Christ because they pretend to have in their possession great good, and refuse to communicate it to the world. Christ came into the world as the mediator to communicate the rich blessings of the Father to our unworthy race; He loaded His disciples with them, and gave instructions to each, saying, "Freely have ye received, freely give." The orders claim to possess great advantages, inestimable privileges, wonderful acquisitions of power, honor and rights that make life happy, noble, successful, and royally superior to others, and keep all this under the lock and key of oath-bound or pledge-bound secrecy.

3. The secret orders are contrary to Christ because they humiliate man. God made man upright, to walk the earth with head erect, and eyes above the horizon, to discern the eternal and immortal king, and bow before Him, and Him alone. There is none other in heaven nor on earth, before whom man may bow in praise or prayer. When the apostle John was over-awed by the resplendent glory of the angel, and fell down before him in the spirit of reverence, he was re-proved. Christ came into the world to make men free, restore their manhood, and illumine the countenance with holy

dignity. Whom the Son maketh free is free indeed. In this freedom any man can walk our earth with his head as near the stars as any other man. He can have a royal independence equal to any, can have his authority for everything as directly from God as any other man. How the lodge robs its inmates of this freedom, of this nobleness, of this true manhood, when it puts them through the initiatory tricks, shams and shame of the descending degrees! How it imbrutes the soul with sensual enjoyments and selfish principles! How it turns the sensibilities into coarseness, destroys conscience, kills religion in the heart by the horrifying imprecations administered and accepted!

4. The secret orders are contrary to Christ because they flush vain man with the spirit of pride and self-exaltation. The Lord Jesus came into this world the humblest of the humble. He gave an example of humility in His lowly life and His loving services. He also taught his disciples to become as little children. Without childlike simplicity entrance into the kingdom was impossible. But lodge men assume titles and designations, importing character, office and power belonging to God alone. What child's play is it to be pretend to be the Worshipful Master, the Grand High Priest, the Most Illustrious Sovereign, the Sublime Prince, the Supreme Representative. Such terms thus applied are blasphemous; they indicate pompous purpose and unbounded ambition in the human heart to deify itself and gloat in its own false glory.

5. The secret orders are contrary to Christ because they interfere with his religion. They load the soul with obligations inconsistent with Christian principles, and hinder the operations of grace. They more or less intimidate the pulpit and control the pew. They deceive souls concerning the need of any other religion than that of the lodge. They mutilate the word, and eliminate the name of Jesus from the portions used on certain occasions. The claim is put forth on the part of some of them that heaven is reached through the lodge and merited by the blood of lodge men without a mediator.

But why try to enumerate the specifications that may be brought against the



secret orders? It would exhaust my time and your patience. Oath-bound secrecy is a tree which our heavenly Father hath not planted. Therefore it must be plucked up. It is not a tree that beareth good fruit, therefore it must be cut down. Sentence has gone forth against it. The ax is laid upon the root, and it must fall. Good fruit on this tree! What is the fruit? Neglect of religion, degradation of manhood, domestic discord, unlawful obligations, blasphemous ceremonies, horrible oaths, sensual entertainments, misspent treasures, unholy associations, shallow pretences, artificial honors, development of selfishness, unscriptural separations in society, interference with civil government, corruption of the church, and such like. Surely God has not planted this tree. It must be hewn down and cast into the fire. It has attractions, magnificent proportions, vast trunk, innumerable branches, and beautiful blossoms of promise. Yet it is merely a tremendous farce, a most pernicious deception. There is a tree significantly called the Judas tree. Travelers tell us that the blossoms are of a brilliant crimson color. The flaming beauty of the flowers attract innumerable insects, and every insect that imbibes the sweetness is overcome by a fatal opiate, and falls dead under the tree. So with them who are drawn by the fatal fascinations of the lodge; they imbibe an opiate that quickly deadens their moral powers, from which only Almighty Grace by the Holy Ghost can restore them again to life.

Our convention intends no attack upon the persons within the lodge; only upon the institution of secrecy. Against that we are engaged in an uncompromising and unrelenting warfare, in the name of Christ Jesus, the Lord of Hosts, who shall give the victory and bear the glory.

Rev. H. H. Hinman's address till May 1st will be Beloit, Dallas county, Ala. He wrote recently from Beauregard, Miss., "I preached last Saturday on secret societies, from Eph., 5:11. We had a full house and a number who were Masons. I had something of my old-time liberty in speaking and was heartily endorsed by our evangelist, Rev. D. W. Loth, late of Texas. The most scrupulous attention was paid and I trust a good impression was made.

## THE HINDOO EVANGELIST.

REV. W. T. ELLIS.

The truly wonderful evangelist, V. D. David, is now in Chicago. He was a high church Episcopalian minister in his own country until eight years ago, when he secured the "more abundant life." The baptism of the Holy Ghost and God has sent him as a missionary to the dead churchianity of this country. For the last six weeks he has been evangelizing this worse than Sodom city. He is a swivel gun and God has mounted him in Willard Hall for five weeks at the noon hour. The place has been constantly packed to hear a full gospel.

Tuesday, Jan. 18, he came out squarely and roundly in a John the Baptist way upon the devil of Secretism and especially Freemasonry. His subject was "Unbelief in the Individual, Family and Church." Upon the last point he said Christ "could not do many mighty works because of their unbelief."

He assigned as one of the reasons of their unbelief the mixed condition of the ministry and church with secret societies. He had read verses 14 to 18 of chap. 6th of 2 Cor., "What concord hath Christ with Belial, what part hath he that believeth with an infidel? Wherefore come out from among them and I will receive you." "Methodist preachers preaching the gospel on Sabbath and next night in the Freemasons' lodge with infidels, liars and pickpockets! You, Baptist minister, preaching Christ in church, and going to lodge with sinners and infidels, you all go to hell together."

A profound impression was produced and loud Amens and clapping of the hands was general in the large center of spiritual supporters, while the rear and fringe of the audience showed in darkened countenance that the spirit had put the sword into the joints of the harness. The Baal worshipers and the prophets of the groves are getting their portion in due season. He declares that the mixed religion preached in many pulpits leaving men in their sins is just what the old Hindoos preach.

We pray that from Africa, China and all heathen countries God will send missionaries to awaken and convert to God a dead ministry and churches in America.

Let all our readers pray mightily that God will use this David more and more in pulling down the strongholds of the devil in our land for Christ's sake, Amen.

#### YOUNG MEN AND THE CHURCH.

Editor Cynosure—The pastor of the First Presbyterian Church of Oakland, Cal., recently sent out circular letters to two or three hundred young men of the city to learn their opinion as to why so few of their class attend church. The letter contained two questions, viz.:

First—What do you hear young men urge as reasons for staying away from church?

Second—What is your own explanation of their absence?

All who love young men and the church of Christ would be glad to hope that good may result. But is it not probable after all that the reasons which will be given will not be the real reasons? At least, whatever they may be it is not probable that they will be the prominent reasons. The young men either do not know them, or they will not care to give them; certainly they will not wish to have them made public. Indeed, it is not probable that church members themselves know the causes which keep young men from the house of God and from membership in the church. They are various as well as numerous; and it requires some courage, perhaps, to state them in a Presbyterian journal as the writer has tried to do. Omitting others not so prominent, I gave three, the first and second of which I do not care to amplify here. They are:

First—Lack of proper nursery and home culture. In a large majority of families, and in too many that are called Christian, there is little if any religious instruction; family worship is neglected; the schools are secularized, and the majority of the children and youth prefer and are satisfied with the Sabbath school or the Society of Christian Endeavor.

Second—In California a greater reason is this: A denial or forgetfulness of the sanctity of the Sabbath day, together with the love of that indolence or of those pleasures or recreations that are not lawful on the divinely appointed holy day. Many are so busy at labor or business during the six days previous; many

spend most of the evenings, not to say nights, of the week in carnal or other pleasures or in business, that when Sabbath comes they prefer rest at home; and multitudes, some even from church families, prefer to give the most of the day to such recreations and public sports or private as are more enjoyable to the unsanctified mind and heart—all which come under the head of Sabbath desecration.

What are the remedies of these evils is not the question here; we mention only the causes of non-attendance at our churches.

Third—Most probably the greatest is the secret lodge system. Of course, I refer to the multiplicity of secret societies and lodges of which probably nine-tenths of all the young men in Oakland are members. These secret orders, with their secret allurements, or socialities, or supposed pecuniary advantages, so engage the minds and hearts of young men that many of these think that the societies and their exercises are as good as the church and the house of worship. They learn to prefer the man-made institutions to the divinely appointed society of believers. To such the preaching of the gospel is not sufficiently entertaining; to such the glory of the cross of Christ has no special charm; upon such the church of the Crucified One has no acknowledged claim. Many fathers, even among church members, belong to some of the lodges. The sons know this and imitate the example of the fathers. The young men learn to be satisfied with the religion of their order, and the ceremonies of the lodge-room become more attractive than those of the sanctuary. For these they have lost the taste if they ever had any.

Now, dear reader, you may strike, but first hear me. We have five near neighbors, families with whom we have more or less friendly and kindly intercourse. In four of these the heads (the men) are all habitual Sabbath-breakers, doing ordinary work or ordinary business, or indulging in ordinary pleasures; and they all are Freemasons. Does the reader see the connection between the two? Of these four men, all kind neighbors, two, many years ago, were regular attendants at Presbyterian churches before they came to Oakland; now they almost never go to any. In one of the four is a daugh-



ter who is a church member. In conversation with her not long ago I asked her if her father belonged to any church or attended worship in any. When I was told that he did not, I expressed my sorrow. Her reply was: "But my father is a Freemason and attends the lodge." From the manner in which she spoke it was manifest that she thought the lodge a good substitute for the church.

After all, if the Presbyterian pastor, who is reported to be a Mason, can discover the causes of the absence of young men from the church and will specify and urge the use of the divinely appointed remedies, he will do good service to the Master.

N. R. J.

Oakland, Cal.

### SECRET ORDERS IN POLITICS.

EXTRACT FROM AN ADDRESS BY REV. M. A. GAULT, IN WISCONSIN.

Over the entrance of a bridge that spans the Ohio River at Cincinnati are these words: "All funeral, military and other processions, in crossing this bridge, are required to break step." The great stone and iron structure could not bear the strain of the united muscular movement of a large body of men. There is great increase of power in organizations. As in an army the combined force of every soldier can be thrown against an enemy, so organizations enable their leaders to wield the combined power of all for a certain purpose. They multiply men's influence for good or evil.

What is the danger from secret organizations? It is that they naturally attract selfish, designing men, whose object is to take unfair advantage of their fellows; men who lack sincerity, honesty and independence of character, and who readily become tools in the hands of cunning, ambitious leaders. Secrecy necessarily excites suspicion. Let a man come to your town, rent a room, close the blinds, bolt the doors, go in and out only after dark, and receive no callers except those pledged or sworn to secrecy, and your suspicions are at once aroused.

Horace Mann says: "Why do all languages ascribe an open countenance to a brave and high-souled man, but a close, shy, disguised, secretive one to villains? To what class do the secretive animals

belong—the fox, the tiger, the cat, the snake? Should brutes imitate men as in Esop's time, would not those form the secret societies? Where do gamblers live? Where do counterfeiters ply their trade? Where does licentiousness breed its pollutions? Do these seek daylight, the open street, the market place, the common resorts of virtuous men? No! They all belong as by the tie of natural affinity to the order of secret societies."

Secrecy is the natural tool of the evil-doer. It is the tactics of the burglar, robber, assassin and thief. The cabals, star-chambers, inquisitions, bastilles, and every conspiracy against liberty and good government have been in secret. Christ recognized this fact when on trial for treason against the Roman Government, and, asked by the high priest concerning his doctrine, he replied, "I spake openly to the world, I ever taught in the synagogue and in the temple whither the Jews always resort; and in secret have I said nothing."

Gen. Sherman, who led the world-renowned "March to the Sea," had a character so transparent that he could not be induced to join a secret society, not even the Grand Army of the Republic. Though he was made an honorary member, yet he would not submit to an initiation. He said: "Don't tell me any of your secrets. I'll give them away to the first man I meet." The same was true of General Grant. Though a simple soldier, and all untaught of silken phrase-makers, yet, as Mark Twain says, "he linked words together with an art surpassing the art of schools and put into them something that will still bring to American's ears as long as America shall last, the roll of his varnished drums and the tread of his marching troops." He once said: "All secret oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

The greatest reform orator, Wendell Phillips, said of secret societies: "They are a great evil entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of the nation in the next thirty years and how readily and efficiently they can use any

secret organizations, such should not be allowed to exist."

To prove what a dangerous and powerful factor secret societies are in our American politics it is well to bear in mind a remarkable definition of Freemasonry by a prominent Mason, Mr. Brainard, Secretary of the Grand Lodge of Connecticut. It was given in a public address at New London, Conn., in 1825, a year before Captain Morgan's abduction. He said: "What is Freemasonry now? It is powerful. It comprises men of all ranks—wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance. And it comprises among other classes of the community, from the highest to the lowest, in large numbers, active men, united together and capable of being directed by the efforts of others so as to have the force of cement throughout the civilized world. They are distributed, too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating at the desk, in the legislative hall and on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in one place as well as another. So powerful, indeed, is it at this time that it fears nothing from violence, either public or private, for it has every means to learn it in season, to counteract, defeat and punish."

When Mr. Brainard made that speech Masonry was just 50,000 strong in the United States. To-day it is 750,000 strong. It is fifteen times stronger now than it was then.

France affords us the best field for the study of the secret lodge in politics. For two and a half centuries Paris has been the paradise of the lodge. Its Grand Orient, which long led the world of Masonry, was its most perfect development. This Grand Lodge of Paris was not only deistic, denying Christ, but atheistic, ignoring God and the Bible, whom it attempted to blot out of existence, writing over the entrance to the cemetery, Pere Lachaise, "There is no God and death is an eternal sleep." This was during the French revolution, near the close of the last century. It was the only period in the history of a nation when Masonry

held the reins of government and had complete ascendancy. All meetings, except Masonic meetings, were prohibited.

There were in France at that time 289 Masonic lodges, and all but twenty-three were of the Grand Orient. At the head of these lodges, as their Grand Master, was the Duke of Orleans, who was the chief actor in that revolution. He moved the wires that moved the whole dark system. Under him were such notorious infidels as Robespierre, Mirabeau, Condorcet, and Rouchefoucauld, all high officers in Masonic lodges and leaders in the revolting butcheries of the French revolution. Through the co-operation of these leaders the lodges of France were united together and directed by their efforts so as to have the force of cement throughout the empire. In these secret lodge rooms the godless anarchistic principles of the revolution were the common cant, and they were schools of conspiracy, assassination and blood. Their daggers, death-heads and cross-bones, and barbarous oaths and wine-drinking from human skulls, all conduced to harden the heart, sear the conscience and educate to deeds of bloody cruelty.

For proof of these facts we refer you to a book entitled, "Freemasonry a Conspiracy Against All Religions and Governments," written by Prof. John Robison, LL. D., of Edinburgh University, Scotland, and published in New York in 1798. We attach great importance to this book because it was among the first and most authoritative anti-Masonic books on record. The author being a prominent educator and high-degree Mason and politician, and having held high positions in the government, and traveled much on the continent, and lectured before Masonic lodges in Paris and other cities, and who was familiar with the actors and history of the French revolution—all contribute to make this book the most striking testimony against the lodge hitherto published. George Washington wrote a letter of thanks when he received the first copy of it.

In this volume of 400 pages Dr. Robison sounds a bugle note of warning to all nations that the secret lodge room was the haunt of conspirators and traitors, and that under covert of its tyled doors and screened windows, sentiments were propagated in religion and politics, which



dared not be published outside, and that in every nation these lodges were an engine of revolution. If not restrained they would finally attempt to establish a world-wide secret empire upon the ruins of all existing governments. He quotes from a book by Mr. Latocnaye, declaring that the principles that inspired the French revolution had long been the common cant in Masonic lodge rooms in Europe. Prof. Robison also quotes Prof. Lesranc, President of a seminary in Normandy, who obtained a collection of Masonic writings and lectures delivered in various lodges, and teaching doctrines subversive of religion and good government.

Thus we see that Freemasonry was the mightiest factor in causing the French revolution. To ignore the secret lodge in our search for its causes is to leave Hamlet out of the play. We have one experiment of a lodge ruled empire. God grant it may never be repeated.

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#### FROM A SECEDING ROYAL ARCH MASON.

Editor Cynosure—Sir Knight Hugh McCurdy, a former M. E. Grand Master of the Grand Encampment, Knights of Templar of the United States, in response to addresses of welcome delivered by the Governor of Massachusetts and the Mayor of Boston at the last triennial conclave held in 1895, said:

“Templary is called the Masonic Christian order, but modern Masonry is not Christian—it has but one creed-belief in God—and teaches the doctrine of the resurrection, hence the wide difference from that of Templary.”

He claims for the order of Templar Masonry that it is a Christian order, but claims that modern Masonry is not Christian. This statement is important to any person desiring to become a Mason. I ask if the real Christian knew in advance that he was entering an order that was un-Christian, would he enter it? And as to teaching the doctrine of the resurrection, I believe it is an illustration of the words, “The Lord hath sent them strong delusion that they should believe a lie.”

The writer of this had the experience of personifying the murder and resurrection of Hiram Abiff, the supposed Grand

Master Architect of King Solomon's temple. I have read the Bible account of it and I cannot find any reference to Hiram Abiff. I find King Hiram of Tyre, but can find no account of the foul murder of this Grand Master Architect, nor of his murderers Jubela, Jubelo and Jubulum.

Sir Knight McCurdy says: “Templarism, it appears, first made its advent into the British empire during the last century, having found its way into that branch of the Masonic order known as the ‘Ancients’ under the Duke of Athol, who was at the time Grand Master of Scotland.”

I became a Freemason when a man named Athol was Grand Master of Masons in Scotland. I also remember grasping the hand of Eminent Grand Commander McCurdy in the city of New York some years ago. But I thank God that since then my eyes have been opened to see that I had allowed my bark to drift on the quicksands of deception, and that I had cast anchor in a refuge of lies. I went as far as the Royal Arch degree, and will testify that for 50 cents any one can obtain the whole of Blue Lodge Masonry, with the degree and ceremonial of the Royal Arch added. I learned and paid for it all masonically up to the Knight of Malta degree. My prayer is the Spirit of the Lord in power will bring men out of this dangerous deception before their souls are shipwrecked on the seething waters of deception and fraud. I would rather you would not publish my name, as I have been threatened with personal injury.

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#### ANOTHER SECEDING MASON.

Editor Cynosure—Near North Bristol, O.. I was recently introduced to a prominent minister who was a Knight Templar Mason. He knew me to be a seceded Mason, who had refused to be bound by its sinful oaths, so he did not speak to me or recognize me again, which I esteemed to be an honor.

So many plead ignorance on the subject of Masonry that I want to give some facts from my own personal knowledge and experience. It is a common law maxim, well established, that it is a crime to conceal a crime. I speak from experience in the institution when I say that

Masonry swears its members to conceal crime. The oath in the seventh, or Royal Arch degree, contains this clause:

"Furthermore do I promise that a companion Royal Arch Mason's secrets, given me in charge, I knowing them to be such, shall remain as secure and inviolable in my heart as in his own, murder and treason not excepted."

The penalty for violating this oath is, "To have my skull smote off, and my brain exposed to the scorching rays of the sun, should I ever violate this solemn oath."

The above pastor had to take that oath before he could become a Knight Templar Mason, and now he refuses to recognize me because I have renounced such an obligation. Should Christians support a pastor who has taken and keeps such an oath? Blue Lodge Masons take a similar oath, only leaving murder and treason optional, but all other crimes must be concealed upon request of the criminal, or the oath is violated and the man who violates it becomes a wretch, in the eyes of "good" Masons, who deserve hanging. They are without authority in law, desperately wicked and every honest man must renounce them before he can be at peace with God.

Because of my renunciation and opposition to Masonry I have been arrested without any authority in law, save the false charges trumped up by Freemasons. I have been mobbed and driven from my own house at midnight. God only knows what I have suffered from Masonic slanders. But God be praised, I am simply trusting him from day to day, and he provides. What more do I need? After all, I have suffered you need not publish my name. But you may do so if demanded.

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#### RENOUNCIATION OF PROMINENT MASON.

LETTER FROM EVANGELIST WOLFE.

Gwenn Dale, Ind. Ter., Jan. 14.

Dear Cynosure—I began a series of evangelistic services in Chelsea, I. T., the 7th of November, which continued without interruption for two solid months. Chelsea is a lively, bustling business

town on the San Francisco Railway, about fifteen miles west of Gwenn Dale. The meetings were started in a large and commodious hall, the property of a Mason "of advanced degree," who very kindly furnished the same for our use, free for some seven weeks. There are three churches in the place. The M. E. Church South, the Cumberland Presbyterian, and the M. E. Church North hold the fort against all other sectarians, the church south being the strongest numerically.

From the outset I realized that there was something in the way of real revival success, and was not long in finding out that the accursed Baal-worship of Freemasonry was the hindrance. I knew also that it would require heroic treatment to get that same "thing" out of the way. The largest portion of the church-going community, most of which was connected with the M. E. Church South, were afflicted with lodgibus masonicus, under the leadership of their pastor, the Rev. J. E. Vick. In this church I found this Achanic devil thoroughly entrenched.

I gave four addresses on "The Character of Freemasonry" to good audiences. Of course there was "a shaking among the dry bones," and no little stir among the numerous lodge fraternity, coupled with threats of whipping, etc., the usual concomitants of plain preaching upon that system of ineffable wickedness. But it was my business to preach the truth plainly, emphatically and lovingly, and the good Master helped me wonderfully. As a result five of the best Masons in Chelsea Lodge "came out from among them"—Mr. P. Henry, a Past Master, one of the leading business men of the place, a Mason in good standing for nearly forty years, and an earnest Christian, first took a decided stand. Along with him were his son Gibbs Henry, Dr. Dixon, Mr. Arnold, and "Father" Parks, all well-known citizens of the town.

They came out of the lodge like true men should, taking no demit, but (all excepting Mr. Arnold, who came out later on), went up boldly into the regular assembly of their brother Masons, and gave their reasons for withdrawal from the fraternity. Two of these brethren so preached Christ as to lead the Worshipful Master, Clawson, to insist upon their silence.



Their testimony had a wonderful effect upon the large gathering of Masons. After they passed out of the lodge, a vote was taken and the four brethren were expelled for "unmasonic conduct."

I wish you could have heard Brother Henry relate the remarkable deliverance he experienced in his soul immediately after his renunciation of Freemasonry. It would have done you good, I am sure. He said that it was like a veil falling from his eyes. He had never, in his long experience with the workings of the secret system, noticed the absence of Christ's name from the lodge prayers. And when this and many other things were brought to his attention, he wondered why he had been so blind to the iniquity of the thing. His public testimony as regards Masonry is, "The things I once loved I now hate; and the things I once hated I now love." This is the sentiment of the balance of the dear brethren. From the time that the light was let in on the workings of the "empire of darkness," God began to bless and save souls, until a complete revolution resulted in the community. Many who contemplated uniting themselves with the lodge have no use for it now, and look upon it as a thing to be despised. To God be all the glory. I want to give you "The Articles of Faith," upon which the brethren withdrew from the lodge. It may do others good to read them. As the expulsion of these brethren was published in the "Indian Mason," printed in Chelsea by the Worshipful Master Clawson, and there being no reasons given for their expulsion, I publicly, before a packed congregation in the Northern Methodist Church, where the last two weeks of the meetings were conducted, read it for the enlightenment of the people. It is addressed to the editor of the "Indian Mason":

To the Editor of The Indian Mason:

Dear Sir—The following item in the January number of the "Indian Mason," we the undersigned take exceptions to, on the ground that it is unfair, owing to its or your failure to explain the reason why we were expelled. You say that "Chelsea Lodge lost four members by expulsion on the 27th of last month." Lest the wrong impression get abroad that we were expelled for some flagrant crime or misdemeanor, we kindly ask

you to print the following as the exact reasons for our excommunication:

First: After prayerful examination of the Bible, and mature deliberation, we found that it was contrary to God's Word for us to remain any longer in oath-bound affiliation with unconverted and unbelieving men of the world. For the Holy Scriptures declare: "Be ye not unequally yoked together with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi., 14-18.

Second: Christ's name not being allowed to be used in the prayers and ritual of the lodge up to certain degrees, and believing, as we firmly do, on Scriptural authority, that Christ is God, and that the Father can only be approached through the divine Mediator, His Son, who is co-equal with the Father (see John x., 30; John i., 1), we therefore can remain no longer in fellowship with a system that in shutting Christ out of the lodge shuts God out. Consequently, in believing in Christ as God, and He being excluded from the lodge, we cannot be consistent followers of His and remain in partnership with His rejectors.

Third: We renounce Masonry because of its dreadful and extra-judicial oaths. We believe them to be unscriptural and subversive of true freedom in the Holy Spirit. We also have Scriptural ground for renouncing such oaths. See Leviticus v., 4, 5: "Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." For the above, and other reasons not specified, and for nothing else, were we

expelled from the Chelsea Lodge of Freemasons.

Signed: P. Henry,  
Dr. T. B. Dixon,  
Gibbs Henry,  
Richard Parks,  
F. M. Arnold.  
Yours for the truth, J. E. Wolfe.

#### ODDFELLOWS' RENUNCIATION.

Almost a year ago six Oddfellow lodges, comprising the Tenth District of Maine, decided to publish a book giving a history of their lodges, a list of members, portraits of Past Grands, etc. In order to get the desired information they sent out a circular to the members requesting them to give their names, place of birth, age, parents' names, where educated, occupation, offices held, etc. In reply to the question, "State any other facts of interest in your life," John A. Ellsworth of Salem, Me., wrote the following experience which he sends us for publication:

"Your committee are aware that two years ago I withdrew from the lodge and wrote you that I could not be a Christian and remain an Oddfellow. Three years ago I heard the gospel truth as I have since found it in Christ. I had belonged to a church for twenty-three years. My pastor and many of my friends were Oddfellows, and, naturally, I joined with them, holding the office of Noble Grand and Past Grand, and was a member of the Grand Lodge of Maine. I was an active member seven years and pronounce the whole system misleading and soul-wrecking.

"From the night I received the first degree until the last night I attended the lodge, I always felt condemned as though I was offering strange fire on the Lord's altar. I believe it is as offensive to God as was Baal worship in ancient times.

"I went six miles to attend the lodge, and as conductor recited the charge to candidates during initiation, 'You are now within a lodge of Oddfellows. Here the world is shut out. You are separated from its cares and distinctions; its dissensions and vices.

"Who does not know that is untrue? The world is not shut out. We are not separated from its cares, distractions and vices. When I gave this charge I knew

I was lying, and the candidate soon found it out. I answered the candidate that the obligation did not conflict with the duties he owed to his God, family or country. But while I was a member of Mt. Saddleback Lodge, No. 92, of Phillips, Me., I heard the secretary read an order passed by the Grand Lodge forbidding the subordinate lodges to use the name of Christ in the lodge prayers. It pierced me like a dagger when I heard it read, for I remembered Matt. x., 33, 'But whosoever shall deny me before men him will I also deny before my Father which is in heaven;' also 2 Tim. ii., 12, 'If we deny Him He also will deny us.'

"The reason they gave for this exclusion of Christ's name was that it would offend the Jews, who crucified Christ. In face of these facts how can any Christian remain in such fellowship? In the Psalms we read, 'Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.' I felt that I could only expect pardon for my great sin on condition that I would publicly renounce and denounce Oddfellowship, and this I have endeavored to do, and now I am rejoicing in a full and complete salvation.

"John A. Ellsworth."

### REFORM NEWS.

#### GENERAL SECRETARY'S REPORT.

"The tracts were a great help." This is from a letter just received from a young man in North Dakota, where the subject had just been discussed: "That Secret Societies were not for the good of humanity." The affirmative secured the decision in their favor, and it was an acknowledgment of the help that the Anti-Secret side in the debate had received from the N. C. A. tracts that I received the letter quoted from above. Have you read the list of our tracts on another page? Will you not keep some on hand and use them in your letter writing? Their value is greater than you realize.

The receipts for December and January have been from: F. Koch, 25 cents; L. Fahs, L. M. Wylie, J. B. Dodds, Wm. J. Wright, and Miss Anna M. Wright,



and John Shefferly, each 50 cents; J. C. King, P. K. Drury, Dr. S. L. Cook, and Mrs. George Clark, each \$2; E. Whipple, Wm. Kietley, A. G. Mansfield, John Park and O. C. Blanchard, each \$5; James Morris, \$1.20; W. A. Davis, D. S. Faris and Wm. Plant, each \$1; Wm. Slosson, \$3; John R. Lyons, \$41; C. A. Blanchard, S. F. Porter, each \$10; Ira Green, \$25; collection at Mt. Morris, Ill., corvention, \$39.73; collections by Rev. M. A. Gault, in December, Wheatland, Ill., \$1.50; Larwill, Ind., \$5.16; in January, Spring Prairie, Wis., \$2.25; Rock Prairie, \$5.50; Lima, Wis., \$10.

All will be glad to learn that our brother, Samuel F. Porter, is finding plenty to do in Tennessee. His post-office address is Robbins. Ex-President John G. Fee, if possible, is more active in Anti-Secrecy lines than ever before; he is issuing a four-page tract, and doing everything possible to keep the people of Berea and the many students gathered in that college instructed in the paganism of the lodges.

I delayed my trip west into Nebraska and Iowa in order to do what I could for the cause in the "four days' battle" which was undertaken in Chicago beginning Jan. 19th. The meetings were held in Zion Tabernacle. One hundred thousand very attractive dodgers had been distributed, and from eight to ten thousand people were in attendance. Dr. Dowie urged his people to supply themselves with N. C. A. literature, because, he said, it was impossible for them to be as thoroughly posted as they ought to be from attending any convention. The testimony of seceders from a great variety of lodges was one of the marked features of the meetings. I was especially impressed with the testimony of a lady who had been initiated into the Eastern Star in Elgin, Ill., and was afterward connected with one of the Eastern Star lodges of Chicago. She stated that women had to fight for their purity in the Eastern Star lodges. She said that Masons would attempt to place their arms around the women and if they were repulsed would say, "Why, that is nothing, we are brothers and sisters." Her testimony was in perfect keeping with what we know is true, whenever there is a gathering of Freemasons in Knights Templar Conclave.

It is well known that the lodges generally have side degrees in which there is a great deal of horse-play, the general effect of which is to make fun for the boys, and still further humiliate the candidate. Some twelve or fifteen seceders from various lodges who were perfectly familiar with this sort of work initiated the "Rev. John Smith" into the order of the "Wild Ass of the Desert." Though it was extremely funny no one could witness it without the deepest sadness when he thought of the multitude of respectable men and many ministers that had been degraded by being put through such ceremonies. Is it any wonder that, according to their own statistics, the Methodist Episcopal churches during 1897 only received on an average six-tenths of a convert per church, and the Baptist churches only two-thirds of a convert per church, when so many of their ministers are denying Christ, or at least grieving the Holy Spirit by being yoked up with such associations.

These meetings are not the only encouraging signs that have occurred recently in Chicago. The Superintendent of the Bible Institute and pastor of the Moody Church, Rev. R. A. Torry, D. D., preached to his people on one of the Sabbaths in January, very emphatically and at some length on the paganism of the lodges, and the converted Hindoo, David, who has been drawing crowded audiences in Willard Hall for several weeks, has twice instructed his hearers on the awful danger which ministers and churches were in from the secret lodges, and he called upon all Christians and ministers to separate themselves from such institutions.

There is no more cheering news from any quarter than from the East. The well-known evangelist, Henry Varley, is now located in Boston, where his paper is published. He has smitten the secret orders "hip and thigh" in Dr. Lorimer's church, Tremont Temple, and outside of it. He seems to be perfectly fearless. In his last month's paper, the Search Light, he says editorially: "The card table, ball room and secret societies are all familiar haunts of many church members. No wonder that the churches are weak, lukewarm and powerless, and that spiritually minded ministers of Christ in the city are well-nigh heart-broken. \* \* \*

"Speaking with a certain minister who was defending his position in the order of Freemasonry, he said: 'I have brought scores into the order.' We replied, 'Did the Lord Jesus Christ send you to lead men into Freemasonry, or unto Himself?' Are you not aware that you are associated in a brotherhood which has no Christian test or bond. Men are enrolled as brothers who are as wide asunder in morals, conduct, and character as the poles. The initiatory rites, oaths, promises of secrecy, and burlesque religion, which exist in Freemasonry, belong to paganism rather than to Christian fellowship. How can ministers of Christ belong to these secret societies and yet be separated to the Gospel of Christ? No wonder that they are powerless, and genuine conversion in connection with their ministry almost unknown."

Our dear brother Stoddard is finding new and very important openings in Boston and elsewhere, which he will, no doubt, report in good time. Let us pray for the New England convention to be held at Springfield, Mass., on the 24th and 25th of this month.

A place has been providentially opened in which to hold a State convention for Missouri. Rev. A. J. McFarland, of Kansas City, offers his church, and the hospitality of his people to all who may come. Though few attend these State conventions from any distance it is a great loss to the State work not to hold them. The president of the Missouri State Association, Prof. Simpson Ely, writes that he will give \$5 toward the expenses of the convention, and will also attend. Let all who read this item send to me their cash or pledges for the Missouri convention, and if the expenses can be met the convention will be held in the immediate future. I shall be very glad to attend, if possible, the Minnesota State convention, which will convene at Albert Lea, Minn., I am informed, about the 1st of March.

There will be a general meeting of the denomination of Friends in Great Britain in April in Dublin, and in May in London. Each of these meetings will be attended by a representative from America, the Rev. John F. Hanson, who is now visiting churches in that country. Mr. Hanson is long and favorably known as

one of the N. C. A.'s devoted co-workers. If Dr. Kerr, of Glasgow, could meet him in each of these meetings, together they might accomplish very much in forwarding the interests of Anti-Secrecy in England, Ireland and Scotland.

Recently I sent out letters of inquiry to Southern ministers who had been reading *The Cynosure*, and inquired whether it had been a help to them or not, and I think our readers will be interested in a few extracts which I give below: Rev. D. J. Richardson, Hope Villa, La., under date of Jan. 4, 1898, writes: "I answer that it has been very effective, not only in one instance but in several. It has been the means of 'nipping in the bud' a projected institution that was about to gain a hold among our people." Rev. Gabriel James, New Orleans, La., Jan. 7, 1898, writes: "I am in full accord with the sentiments of *The Cynosure*, in fact it has raised my life up into a higher level." Rev. Joseph Foster, Baton Rouge, La., Jan. 7, 1898, writes: "Had it not been for *The Christian Cynosure* I myself would have been a member of some secret society. You have helped me, and I have helped others to stay out, though our city is very nearly captured by these secret orders." Rev. Geo. C. Wilcher, Summit, Miss., Jan. 3, 1898: "I am glad to say that it has been of untold help to me in my study. It came to me in the right time with its help, when I was making up my mind to come out of secret societies, and turned in a powerful light upon the subject that was perplexing my mind, and enabled me to decide for truth and God."

If there are any who believe in our work, but do not feel the necessity of taking *The Cynosure* for themselves, can they do better than to continue their subscription for the purpose of sustaining the work and helping us to accomplish what is indicated above as being accomplished, and will not those in arrears kindly pay, if they are able, but if not send me a postal card, so that I shall know what they can do, and will not annoy them with bills. We have reason for great thanksgiving to God for his many mercies and blessings upon the work, and all ought to be encouraged to keep up the conflict knowing that the "Kingdom of Heaven is at hand."

Wm. I. Phillips.



## FROM REV. P. B. WILLIAMS.

The following letter came too late for our January number:

Toledo, Ohio, Dec. 28, 1898.

Dear Cynosure—Since my last letter, I have spoken in Philadelphia, where Bro. Stoddard organized a very hopeful local society, auxiliary to the State and national societies. I then ran out to Bar-to and spoke Sabbath morning at Kraussdale in the Schwengfelter Church to a fine audience. Many of the students from the Perkiomen Seminary were present.

In the afternoon and evening I spoke twice in the Mennonite Church at Bally, Rev. A. S. Shelley pastor. Here I had very fine audiences. I shall never forget the kind treatment received from the many dear friends here. I went back to Philadelphia, expecting an appointment at Jersey City. This failing I ran over to Washington, D. C., and spent two nights and a day with Rev. W. B. Stoddard and his family, looking after my pension claim and taking in some of the sights of the great city. In company with Bro. Stoddard I came via Baird, O., to Rockwood, where I left the main line and ran down to Johnstown, Pa., where I remained one week. Here I spoke five times, and secured sixteen subscriptions to *The Cynosure*.

Up to date this has been the lightest month's work since I have been in the field. It is due that I say, Bro. Stoddard was disappointed in getting appointments for me to speak where he had anticipated. Other things crowded us out. My expenses thus far during the month are \$47.36. Income \$30.70. Not getting rich very fast at this work. Lots of soul riches, however. P. B. Williams.

Johnstown, O., Jan. 22, 1898.

Dear Cynosure—The first ten days in January we spent at Conway U. B. Church, Michigan Conference, Rev. J. P. Smith pastor. The meeting was not in vain. Some lodge men who heard me lecture in the same church before, when they heard that I was coming, asked, "Why do you bring him here to help in a meeting? Nobody will go to hear him." After I was there ten days the same folks asked, "Does he have to leave? I never hated so much to see any one go away in my life." About the time we got the

church in good working order, and sinners under deep conviction, we were compelled to leave. Brother Smith will continue the meeting and have success. There are some splendid Christian people at Conway.

From here we went to Portland, Mich., U. B. Church, Rev. H. H. Halsey pastor. He is a radical of the Radicals. I spoke two nights in his church to fine audiences. The pastor gave his approval of the lectures and remarked that good must come to the church and the cause of Christ from the addresses. We had special kindnesses shown us here by the pastor and his family, Bros. Phelps' family, and Marcy and family.

We spent the next two days in Mont-calm County, calling on Mrs. Williams' aunt and other relatives, whom she had not seen for forty-five years. We spent Friday night in Ionia with the family of Rev. D. H. Shelley, of North Michigan Conference. He being absent, holding meetings Saturday and Sabbath, I spoke at Sunfield and Holiday U. B. Churches, Rev. F. S. Martin pastor. Here I lectured twice, and preached twice to fine congregations. Bro. Martin has a good spiritual membership. He and his good wife endeared themselves to our cause by their special kindnesses to myself and Mrs. Williams. May the Master bless them. At this point it was our privilege once more to meet some former old friends of Zanesville, Ind., Lou Peck and his uncle. Lou is a well-to-do farmer, residing in Sunfield, and was glad to see us again, and with his good Christian wife showed us no little kindness. We were sorry to part from the dear friends of Sunfield.

On Monday morning, Lou, as we call him, and the pastor, took us to Wood-bury, where I called on Rev. A. M. Bostwick, and arranged to assist him in a meeting the 1st of March. Then off for Kalamazoo, where I spoke Monday night to a crowded house in the Free Methodist Church, Rev. F. A. Smith pastor. He is a true reformer, fearless in declaring the whole counsel of God. He is a seceding Oddfellow, and declared at the close of my address that what I said on Oddfellowship was true. We are now, Jan. 22, at Johnstown, O., where I spoke for Rev. C. N. Smith of the U. B. Church last night, and am to lecture here

to-night and to-morrow night, and preach to-morrow. Then my next appointment is two nights at Pataskala. Then Fargo, O., from Jan. 28 to Feb. 8; Cohoctah, Mich., till Feb. 28; Woodbury, Mich., March 1 to 15. My collections and Cynosures have come out ahead of expenses this month, once again.  
P. B. Williams.

**FROM REV. WM. FENTON.**

St. Paul, Minn., Jan. 20, 1898.

Editor Cynosure—On the train the other day there sat near me a daughter of Jezebel upon whom the Masonic fraternity had put the mark of the image of the beast to protect her from the libertinism which every Mason is sworn not to commit with a female wearing that mark. The mark itself, were it not for its vile and hypocritical associations, was beautiful to look at; it was a five-pointed star set with jewels. I gave her something to read upon the subject of Freemasonry, which she read very attentively. Then she told me that she believed that Freemasonry is truly represented in what she had just read; that she belonged to the Eastern Star, and called my attention to her jewel which she wore on her gown. She also told me that two of her sons are Freemasons and members of the Presbyterian church; that she herself is a Congregationalist and her pastor a Freemason. But her pastor being a Freemason, she is indeed in the coils of a viper, even although he be sworn under penalty of murder not to violate her chastity. Whoever that pastor may be, he is a lying hypocrite; if she had the courage to break the coils with which he has bound her in the mystic tie of Freemasonry he would blast her character while he is a true Mason. He examines her in the following manner:

“Question—Are you a sister of the Eastern Star?”

“Answer—We have seen his star in the East.

“Question—For what came you here?”

“Answer—And are come to worship him.” (The lying hypocrites! The Lexicon of Masonry tells us that “By the immutable laws of our institution no woman can be made a Freemason.” And also

that the “real design” of the Eastern Star degrees is to get up banquets and dance with the females.)

“Question—Have you the cabalistic word?”

“Answer—I have.

“Question—Will you give it to me?”

“Answer—I will, with your assistance.

“Question—Begin.

“Answer—No, you begin.

“Question—Begin you.

“Answer—F.

“Question—A.

“Answer—T.

“Question—A.

“Answer—L. Fatal.

“Question—Has that word a significance?”

“Answer—It has, two. First, that it would be fatal to the character of any lady for truth who should disclose the secrets of these degrees unlawfully.”

Now what does that mean, if it does not mean that if she discloses what everybody may read and know as well as she does, he, supposing him to be a true Freemason, will blast her character? And he is her spiritual director in things that pertain to her relation to God and her future state,—her pastor. A congregation that upholds such a pastor is not a martyr church, not a witnessing church of Christ. But it has become a harlot, a persecuting church like her Mother—“the Mother of Harlots,” the Romish church.

If that woman of the Eastern Star becomes true to God, she will then become untrue to her pastor and congregation. She will then shun them as vipers, according to God’s word, and so become a witness, or martyr, for God, and will be persecuted by that congregation.

When churches cease to be martyr churches for Christ, they become persecuting churches. And they will persecute in the name of Christ as did their mother, the church of Rome when she held her Autos de fe of Christ’s martyrs in the name of Christ.

In that same spirit Masonry swears to defend Christianity after turning Christ’s word into a lie, and God’s incorruptible glory into an image of the devil.

W. Fenton.



**THE ALLEGHENY CONVENTION.**

FROM REV. W. B. STODDARD.

Washington, D. C., Jan. 29, 1898.

Dear Cynosure:—The time that now seems the most opportune for the convention to be held in the Sandusky Street Reformed Presbyterian church, Allegheny, is March 1st. The 17th day of February was first agreed upon. It was found by correspondence that Rev. S. H. Swartz could not meet with us the 17th. He will address the convention during the evening of March 1st. Those who have heard him once will want to hear him again. Much interest is already manifest in this gathering. Rev. A. B. Dickie of Harrisville, Pa., promises a brief address. State Secretary Shaw expects to be present. Some who are planning trips to the city will arrange to come at this time. Don't forget the date, plan and pray for it, and attend it if possible. Remember the convention will gather at 9 a. m., and continue during the day and evening. There will not be many set addresses. Questions pertaining to the work will be discussed and experiences related, those favoring the lodges given a chance to give their reasons. In short, a live, stirring, helpful gathering may be expected.

During the month past I have held meetings in several towns and cities, north and west of Pittsburg. McKeesport, Sheridan, Beaver Falls, Beaver, New Castle, West Middlesex, New Bedford, Grove City, Harrisville, Eau Claire, Bethel, and Worth are among the towns where I have worked. Meetings were held in the Free Methodist church, New Castel; the Presbyterian Church, New Bedford; the United Presbyterian church, West Middlesex; the Seceders' church, Eau Claire; the United Presbyterian and Free Methodist churches, Bethel. In response to Rev. A. B. Dickie's invitation, I spent some time with him, preaching and lecturing in the church of which he is the beloved pastor, at Springfield. Some Cynosure readers were found at Jamestown and Greenville. Meetings will likely be arranged for Greenville in the near future. Time and space do not permit mention of many who have shown me personal kindness. May the Lord reward them.

Those attending the State convention held at Beaver Falls some two years ago will remember it as a large and influential gathering. Before the convention the Masons had purchased a large tract of land and were enthusiastic in their preparation for the university they purposed to erect at Beaver, near at hand. Since that memorable meeting the project has been abandoned and the land sold by the sheriff. Friends at New Castle and vicinity desire that the next State convention gather in that city. This will likely be the arrangement. Notwithstanding the bad roads and unfavorable weather, my meetings this month have been generally well attended, and a good number of Cynosure subscriptions obtained. The lecture in the Seceders' church, Eau Claire, was especially well attended, all things considered. Through the kindness of Brethren Dickie and Malcom, I was conveyed some twenty-five miles through the country, and this meeting made possible. Promises are made for future lectures in Butler and Venango counties. May the Lord speed the right. Friends in Western Pennsylvania and Eastern Ohio don't forget the convention at Allegheny, March 1st.

**PAST MASTER RONAYNE IN KANSAS.**

Sterling, Kan., Jan. 24, 1898.

Editor Cynosure—I have been so busy since I came out here to Kansas that I forget to write you about our meetings, but it has just occurred to me that The Cynosure comes out about Feb. 1, and hence that I ought to tell your thousands of readers what I am doing in this Western country. I left Chicago by the Santa Fe on Thursday evening, Jan. 6, and arrived at Lyons, Rice County, Kan., Friday evening at 6:42. Jno. Motter met me at the depot and took me to his house, where I was kindly and hospitably cared for until Friday, the 14th, when he drove me in his buggy a distance of ten miles to this town, Sterling, where I am yet.

On Saturday evening, the 8th inst., Bro. Motter drove me to the German Brethren meeting house, where I lectured on that climax of all shams and hypocrisies called Freemasonry to a large and attentive audience. The large and popular churches of Lyons having been closed against a discussion of that

old heathen hag, although it is claimed that "there is that latent in Freemasonry which makes it the institution that is most needed in this age" (Digest of Mas., by Macoy and Oliver, p. 428), there was nothing left to do but hold our meetings in the Baptist Church, which is situated rather to one side of town. Accordingly Bro. Motter hitched up, and though he had but a few hours to work in, he soon had the town billed, and a good audience assembled on Monday evening, Jan. 10, when I spoke on the Origin of Freemasonry, proving conclusively that it is absolutely and without any question the secret worship in which Osiris, Baal or Tammuz (Ezk. viii) or the sun-god were the only objects of worship and veneration.

On Tuesday evening I discussed the claims of Masonry, showing conclusively that it professes "to purify the heart," to "free from sin" to impart "the new birth," and that "nothing can be suggested more than the three degrees of ancient craft Masonry which the soul of man requires." On the following evening the G. A. R. hall was rented, and a large audience assembled to listen to a discussion of the horrible oaths and the inhuman and blood-curdling death penalties of the Masonic system. Masonic preachers were placed on exhibition at each meeting, and the town of Lyons, the county seat of Rice County, Kansas, was stirred up as it has not been stirred for years, and all due to the unflinching efforts of one man, Jno. Motter.

I arrived here at Sterling on Friday, the 14th, and on the following Tuesday evening we had our first meeting in the Baptist Church, one of the largest and most centrally located in the city. The second meeting was in the same place on Thursday evening, and the third on Friday evening, and on each occasion the house was crowded, many having only standing room. It seemed to be the general desire here that I relate some incidents in my life and personal reminiscences, and accordingly last evening, Jan. 23, the large U. P. Church was crowded from gallery to pulpit steps with as fine and as intelligent a congregation as can be met with anywhere in this historic State of Kansas.

To-night (Monday, Jan. 24) and tomorrow night I give Bible readings in

the Covenanter Church, Rev. T. J. Allen pastor, and let me say right here that any praise I may attempt to bestow on Bro. Allen and his amiable wife and daughter, and family in general, would fall very far short of what ought to be said. Bro. Allen is a host in himself, and he is most ably sustained in all he does against the secret empire by Dr. Strong, the able pastor of the U. P. Church.

My next appointment will be at Eskridge, then at Osage City, next at Alden, and after that possibly at Winchester. From Kansas I go (D. V.) to Superior, Humboldt and Wahoo, Neb. After that I am to go to Clarinda, College Springs and Blanchard, Ia., and after that I shall be only too glad to go home to Chicago and to a needed rest.

Yours in this holy war,

E. Ronayne.

#### MINNESOTA STATE CONVENTION.

The Minnesota Christian Association will hold a State convention at Albert Lea, on March 1 and 3, beginning on Tuesday evening, March 1. Prof. H. S. Hilleboe, President of Willmar Seminary, Willmar, Minn., also President of the M. C. A., will preside and deliver the opening address, on Tuesday evening, March 1. Some of the speakers will be Rev. J. Halvorson, of Minneapolis; Rev. T. O. Tolo, of Hayward, Minn.; Rev. O. T. Lee, of Northwood, Iowa; Rev. A. J. Lee, of Lake Mills, Iowa; and other noted pastors distinguished as defenders of "the faith once for all delivered to the saints," who have not yet responded to their invitations are confidently expected.

A cordial invitation is extended to the people of Iowa; likewise to the people of North and South Dakota. Will the pastors favorable to the convention, even though they are not formally members of the M. C. A., residing in Minnesota, Northern Iowa, and North and South Dakota, please see to it that the local papers where they reside are furnished with a notice of this convention for publication. The local papers have always been glad to give notice of our State conventions. We shall expect a very large attendance, and the blessing of God upon the truth that will be brought before the convention according to His word.

Wm. Fenton.

74 S. Robert st., St. Paul, Minn.



## REV. W. O. DINIUS.

This in brief is the story of Bro. Dinius' life so far: Born in Stark County, Ohio, in 1841, grew up and taught school near Dalton; served during the war in the Thirty-eighth Ohio Infantry; afterward attended Roanoke Seminary, Indiana; was converted in 1866 and became a successful minister of the gospel in the United Brethren Church. As missionary evangelist he has labored for many years in Indiana, Illinois and other States. He was general financial manager of Harts-ville, Ind., College for several years, and also labored as evangelist for some time in Oklahoma.

He was one of the champions who helped to lead the Radicals through the recent division of the United Brethren Church on the anti-secret question, and is always found fighting in the front line of battle on that issue. His wife was wonderfully healed in answer to prayer in Zion Tabernacle, in 1895, and Bro. Dinius soon after was healed of partial paralysis, sun stroke, catarrh and other ailments in answer to the prayer of faith. This led him to identify himself with the Christian Catholic church of Chicago and to give greater emphasis to the gospel of Divine Healing.

He says: "This is the happiest time in my life, winning the lost to Jesus and praying with the sick and suffering, and many are now happily saved and wonderfully healed in answer to the prayer of faith, and my mind is fully settled to spend the remainder of my life in this blessed work of preaching and teaching the people that Jesus is still our Savior, healer, cleanser and keeper. Our theme is salvation, healing and holiness in Jesus' name, by the power of the Holy Spirit, in accordance with the will of God."

## PERSONAL MENTION.

The Cynosure is blazing the way for the non-testifying churches in this reform that is to lead them out into the Canaan of light and freedom.

Mrs. M. L. Chapin, of Bruning, Neb., has been sorely bereaved recently in the death of her husband and sweet little girl. Mrs. Chapin is a faithful W. C. T. U. worker and earnest friend of our reform. Let us pray the Lord to comfort her.

Mrs. Maggie Moore McClintock, a devoted friend of our reform cause, died at her home near Bloomington, Indiana, Sabbath evening, Jan. 30th. We extend prayerful sympathy to the large circle of sorrowing relatives.

Our readers will be sorry to learn that Hon. John Dorcas of Tipton, Iowa, a long and faithful advocate of our cause, has been confined to his home since December, by serious illness. Let all pray that with him at evening time it may be light.

Many friends sympathize with the Rev. James A. O'Connor, pastor of Christ's Mission, No. 142 West Twenty-first street, New York, whose youngest child, Luther, a beautiful boy, 12 years old, was killed on his way home from school, Nov. 30.

Samuel Snodgrass, a Free Mason, who died at Pierceton, Ind., had paid, as his friends testify, about \$200 into the lodge, and all that he got back was that a friend was hired to sit up with him a few nights during his last illness. So that joining the lodge is a poor financial investment.

To Florida and the South.—Tourist tickets on sale over Pennsylvania Short Lines via Cincinnati or via Louisville to principal winter havens in the Southern States. The through train service is a noteworthy feature of this popular line. For special information apply to H. R. Dering, A. G. P. Agt., 248 South Clark street, Chicago.

During the past month the editor addressed four meetings in Wisconsin, one at Spring Prairie, Walworth County, two in the Rock Prairie U. P. Church, near Janesville, and one at Lima Center. There were large audiences at each meeting, a good opening secured for more meetings in the future, and a list of Cynosure subscribers obtained. The cold weather, roads blocked with snow, and revival meetings in progress at many points, made it difficult to hold meetings the past month. In the meantime preparations are being made to push the lecture campaign with renewed energy in the spring.

Bro. Motter of Lyons, Kansas, writes Jan. 19: "Edmund Ronayne was with us all last week and dealt telling blows on the head of Freemasonry. We hope and believe lasting good has been done

in Lyons and vicinity. His lectures, in spite of prejudice, are convincing. He is holding meetings this week in Sterling, which is a fearfully lodge-ridden town. There is scarcely a town in Kansas even if ever so small in which Satan has not a seat in the form of the lodge. In most towns there are six or more of these synogogues of Satan. The great majority of churches are asleep and their pastors blind or dumb dogs who will not bark."

There are some who think that some of our anti-Masonic speakers injure the cause by using too much sarcasm and invective. But it has been the order for those who advocate unpopular reforms to use more or less denunciation against those who have become morally blind to their duty. Those who are disposed to thus criticise our speakers should remember that the Prince of Peace and the Prince of Reformers, the Lord Jesus, once said in public: "Woe unto you scribes and Pharisees, hypocrites, for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" And this language, remember, was directed against the teachers of the law and those most popular among the Jews. Those who say we denounce the lodge in too strong terms are not posted as to the enormity of its wickedness.

Bro. John Helfrich, of Larwill, Ind., writes Jan. 9: "This was another high day with God's people at the Wesleyan Methodist quarterly meeting conducted by Aaron Worth, late candidate for Governor of this State on the Prohibition ticket. He is a man full of the Spirit of the Master and zeal for his work. About the first thing he did Friday evening at his first meeting was to give secret orders a fearful down setting. Then he put us all through God's fanning mill of righteousness, so that none could fail to realize whether they were wheat or flax-seed. The indications are that the sifting process will continue. Two weeks ago I attended meetings at the M. E. Church, and the minister opened a wide door for our work by asking why there were so few young men coming to Christ. I afterward called upon him and gave him some anti-secret tracts, including, "Ministers

at Rival Altars." He agreed to read them, though I am told he is a Mason.

My pastor, Bro. Hoover, is now posting up by reading Ronayne's Hand Book on Freemasonry. Years ago, after Elder Rathbun lectured here, a Mason named Chauncey Goodrich confessed the truthfulness of the exposition to some of his intimate friends. He now resides in the far West. There is some truth in what Masons say that our lectures induce young men to join the lodge, for the Masons assure them that the lecture is all a false representation, and then redouble their energies to urge them to join."

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#### BOOK NOTICES.

Rev. Charles M. Sheldon's new book, *IN HIS STEPS*, "What Would Jesus Do?" published by the Advance Publishing Co., Chicago, is having a very successful sale, the fourth thousand having just gone out within ten days of its issue from the press.

Rev. N. R. Johnston's new book, "Looking Back from the Sunset Land," is now ready for circulation. It contains 624 pages and is embellished with fine half-tone pictures of eminent ministers and reformers. Send \$1.25 to the author at 1024 East 30th street, Oakland, Cal., and secure a copy.

"The Business Guide," a 400-page book published by J. L. Nichols & Co., but in the compiling and writing of which Prof. H. F. Kletzing, of Naperville, held the laboring oar, is the most practical and popular work of the kind that has come into our hands. Prof. Kletzing is becoming distinguished as an author.

"Secretism," an address before the Synod of Illinois, by Rev. W. T. Campbell, D. D., of Monmouth, is published by the Synod in the form of a neat fifteen-page booklet. We heard this address delivered, and now, after reading it, pronounce it one of the best we have ever heard. Dr. Campbell demonstrates by the most clear-cut argument that membership in oathbound secret societies is unmanly, unfraternal, unpatriotic and unchristian. The address can be procured of the author for 5 cents each. Just the thing to inclose in a letter. Send for it.



## The Christian Cynosure.

Official Organ of the National  
Christian Association.

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

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Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

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

## Make Gold Dollars Selling Our Churn.

I want to add my testimony to the list of those that have used the Lightning Churn. It does all that is claimed for it; you can churn easily in one minute and get a large percentage more butter than with the common churns. I never took the agency for anything before, but so many of my neighbors wanted churns that I ordered 30 and they are all gone. I think in a year every farmer will have a Lightning Churn; in fact, they can't afford to be without one, as they make so much more butter, and a good little bit of money can be made in every township selling those churns. By writing to Mound City Churn Co., St. Louis, Mo., you can get circulars and full particulars about the churn.

A READER.

**NEWSPAPER ADVERTISING IN THE UNITED STATES.** A book of two hundred pages, containing a catalogue of about six thousand newspapers, being all that are credited by the American Newspaper Directory (December edition for 1897) with having regular issues of 1,000 copies or more. Also separate state maps of each and every State of the American Union, naming those towns only in which there are issued newspapers having more than 1,000 circulation. This book (issued December 15, 1897) will be sent, postage paid, to any address, on receipt of one dollar. Address The Geo. P. Rowell Advertising Co., 10 Spruce St., New York.

## OUT OF BONDAGE.

### An Experience at Moody's Christian Conference, Northfield, Mass.

BY E. WELLESLEY-WESLEY,

Pastor Free Baptist Church, Providence, R. I.

[Having heard of the blessing that had come to Rev. Dr. Wesley at Northfield, I wrote asking for a statement for publication, and received the following article. It is republished by special request.—William I. Phillips, Secretary.]

The following outline of the manner in which the writer was led, this year, at Northfield, out of secret societies, has nothing marvellous about it beyond the ordinary dealings of the Blessed Holy Spirit with those who are willing to be led into His light, yet it may be interesting and helpful to others who have not yet followed the Divine Lord far enough to see what He would have them do.

\* \* \*

Reaching Northfield and Revell Hall late in the evening I saw none of the guests until next morning, when, at breakfast, I found myself placed next to a quite, gentlemanly man, introduced to me as President Blanchard. The acquaintance thus made drew us together several times, conversation being turned, by myself, why I do not know, to secret societies. President Blanchard's courtesy and culture (wholly in contrast with every other anti-secret society man before met) made me listen attentively to what would have otherwise been decidedly antagonistic to long-cherished beliefs, so that when he spoke on the subject my sympathies were wholly with the speaker, though my mind was utterly opposed to his views; had I not been predisposed in the speaker's favor attention to his views on secret societies would have been unlikely on my part. His lecture impressed me as the earnest conviction of an intelligent Christian man and held my attention because of the sweet, tender, Christ-like spirit with which he presented his opinions, opinions I was compelled to admit were reasonable.

It is not the writer's nature to yield easily to views opposed to his own; this case formed no exception. Compelled to think over what Mr. Blanchard said in his

evening lecture I very soon rallied my wavering forces behind the entrenchments of an admission made to me, personally: "He had never belonged to any secret society," and argued "He knows nothing except what he has been told by perjured men. I know there is no harm in these things."

Leaving the Auditorium disturbed, questioning, on the defense, yet gradually realizing the weakness of my defense, I walked slowly back to Revell Hall considerably shaken in my own convictions, and that evening asked for Divine guidance in the matter.

In the morning prayer meeting, Sunday, led by Mr. D. L. Moody, I felt forced to ask the prayers of those present that I might be shown the truth. All sorts of excuses held me back from making the request, but grace was given before the service closed. Well do I recall Mr. Moody's short, sharp question: "Do you wish us to pray for your guidance as regards the lodge business?" My answer was, "Yes, I do." Every address given that day seemed to be pointed at me. The climax came in the evening, the text being, "Harden not your heart." These words are about all I remember of the sermon, their importance to me overshadowing every other lesson and application. Again returning from the Auditorium conviction grew very clear as to what I ought to do; still I would not wholly yield, nor did I until again asking Divine guidance with a perfect willingness to be led, not as I wanted, but as He wished.

No sooner was a decision reached than an unthought-of duty arose before me. I must make the confession to my own church on my return home. This seemed easy enough at Northfield, but became hard by Sabbath morning. Excuses multiplied: "It is useless," "It is likely to create ill feeling," "Many of your members are secret society men and women; you will offend them," "You will make a division in the church," "Do not be too hasty and injudicious," etc. So many and seemingly reasonable grew these excuses that I almost decided to put off the confession until later. Once more grace was given, the statement was publicly made, and from that hour to my dying day I am free from all these entangle-

ments. That the statement made was not wholly useless will appear from the fact that two young men met me in the vestibule, after service, to thank me for the words spoken as having led them to decide not to join the \_\_\_\_\_ Society, which they were about to do. So soon did the Blessed One give fruit to the confession made in His name.

I must add, in closing, that the marked Christian courtesy of Mr. Blanchard (so different from that of all opposers of secret societies before met, whose own inconsistencies, false statements and lack of Christian courtesy repelled me from them) was, without question, one of the strongest drawings upon my heart and conscience. Personally, I am now wondering how I could have so long been blind to the truth, which is now so clear to me—twenty-nine years (during which period having joined seven different societies), twenty-five of which in the gospel ministry. The fact that I did so remain, honestly and conscientiously seeing no harm in these affiliations, defending the lodge system, and speaking oftentimes publicly in its favor, gives me, and I hope will ever give me, great charity for those who are still where I was for so many years; as Mr. Moody said to me: "When you asked us to pray for you I knew what the result would be," so I am convinced that the same result will follow in every case where a man or a woman asks for Divine leading with a perfect self-surrender to be taught by Him. I am now conscious that never before (though I thought I had often done so) did I ask for guidance with a perfect willingness to be led where Christ Jesus saw fit to lead me.

As one who has time and time again defended, in public and in private, the lodge system, believing it to be harmless, not only harmless but beneficial and commendable, I would appeal to the hundreds of thousands of Christian men and women who are to-day in bondage to what clearer light would reveal to be darkness, to "Come out, to be separate, to touch not the unclean thing" fellowship with ungodliness; a degree of ungodliness which cannot be seen until the heart fully surrenders to the teaching of the Holy Spirit. Not from the standpoint of what I was, but from that of what I



now am, by the grace of God through Christ Jesus, I would appeal to all Christians that they would make this a matter of earnest prayer, with determination to

follow where He leads.

Ernest Wellesley-Wesley,  
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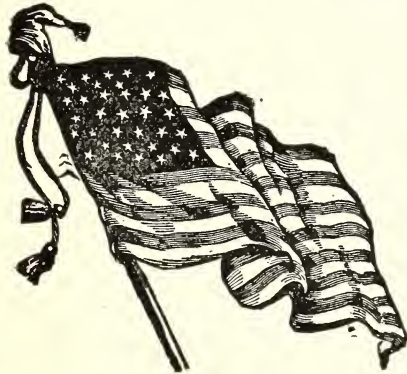
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The successful competitors were I. J. Lansing, D. D.; Benjamin F. Trueblood, LL. D., and Rev. D. W. Sleeth.

Rev. F. W. Farr, the widely known superintendent of Rev. A. B. Simpson's work, the Christian Alliance, was asked to open the discussion on the "Prize Essays," at the Philadelphia Convention (November, 1897), and he then discussed at length some of the salient points in each essay:

In the essay of Dr. Lansing, the independent power of the lodge as a menace to the State was particularly dwelt upon.

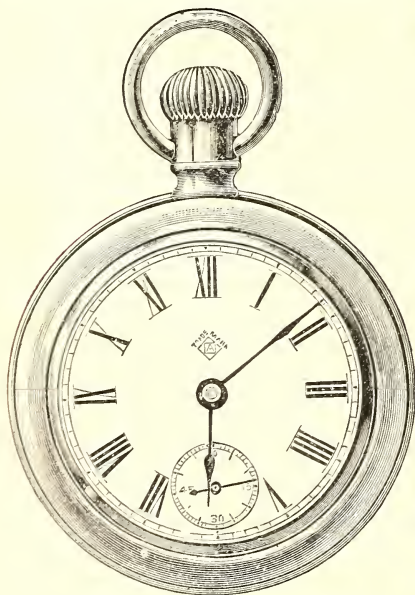
In the essay of Dr. Trueblood, the paralysis of moral vision resulting from lodge associations was clearly set forth. And in the essay of Dr. Sleeth, the distinctions between secrecy and privacy were explained.

The unanimous verdict of those participating in the discussion was that the Prize Essays were worthy of wide circulation and careful perusal. It is an attractive as well as a valuable volume of 137 pages, 5x7½ inches, cloth, sent post-paid for 50 cents.

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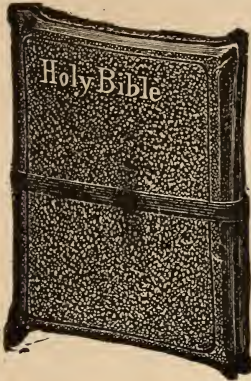
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CHAPTER 1.

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

**T**HE book of the <sup>a</sup> generation of Jē'sus Christ, <sup>b</sup> the son of Dā'vid, <sup>c</sup> the son of Ā'brā-hām.

<sup>2</sup> <sup>a</sup> Ā'brā-hām begat Ī'saac; and <sup>e</sup> Ī'saac begat Jā'qob; and <sup>f</sup> Jā'qob begat Jū'das and his brethren;

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

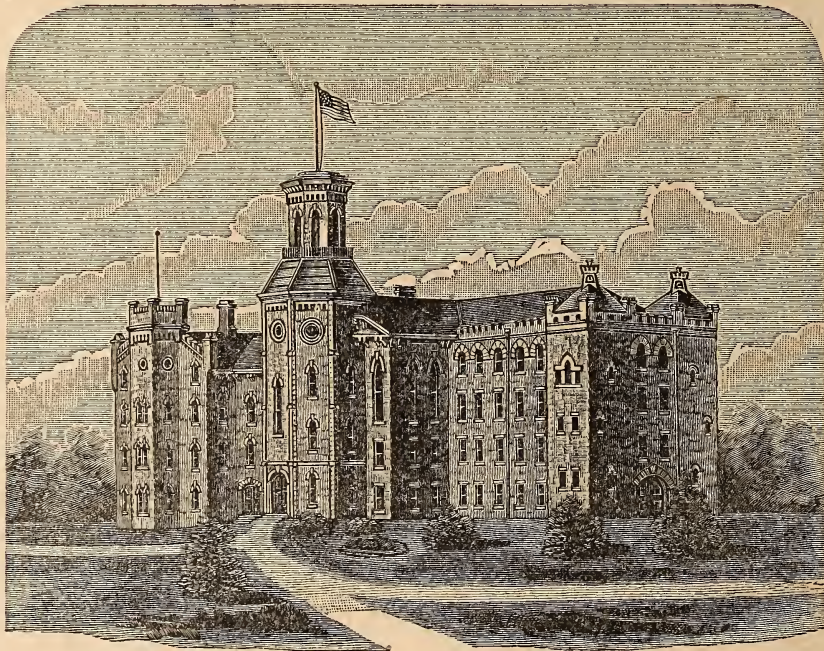
<sup>4</sup> And Ā'ram begat Ā-mīn'a-dab; and Ā-mīn'a-dab begat Nā-ās'son; and Nā-ās'son begat Sāl'mōn;

<sup>5</sup> And Sāl'mōn begat Bō'oz e<sup>2</sup> Rā'

<sup>a</sup> Luke 3. 23. <sup>b</sup> Ps. 132. 11. <sup>c</sup> Is. 11. 1. <sup>d</sup> Jer. 23. 5. <sup>e</sup> ch. 22. 42. <sup>f</sup> John 7. 42. <sup>g</sup> Acts 2. 30; 13. 23. <sup>h</sup> Rom. 1. 3. <sup>i</sup> c Gen. 12. 3; 22. 18. <sup>j</sup> Gal. 3. 16. <sup>k</sup> d Gen. 21. 2, 3. <sup>l</sup> e Gen. 25. 26. <sup>m</sup> f Gen. 29. 35. <sup>n</sup> g Gen. 33. 27. <sup>o</sup> h Ruth 4. 18. <sup>p</sup> i 1 Chr. 2. 5, 9. <sup>q</sup> j 1 Sam. 16. 1; 17. 12. <sup>r</sup> k 2 Sam. 12. 24. <sup>s</sup> l 1 Chr. 3. 10. <sup>t</sup> m 2 Kin. 20. 21. <sup>u</sup> hus Jē's 17 hān tion ryit teei cari Chr 18 was thei beft fou 19 a ju her to ;

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