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CHRISTIAN CYNOSURE



VOL. LVI.

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Your external circumstances may change, toil may take the place of rest, sickness of health, trials may thicken within and without. Externally, you are the prey of such circumstances; but if your heart is stayed on God, no changes or chances can touch it, and all that may befall you will but draw you closer to Him. Whatever the present moment may bring, your knowledge that it is His will, and that your future heavenly life will be influenced by it, will make all not only tolerable, but welcome to you, while no vicissitudes can affect you greatly, knowing that He who holds you in His powerful hand, cannot change, but abideth forever. Sel.

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

—Acts 4:12

CHRISTIAN CYNOSURE

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

—John 18:20

A KIND WORD.

How little it costs, if we give it a thought,
To make happy some heart each day!
Just one kind word, or a tender smile,
As we go our daily way.

Perchance a look will suffice to clear
The cloud from a neighbor's face,
And the press of a hand in sympathy
A sorrowful tear efface.

It costs so little, I wonder why
We give it so little thought.
A smile, kind words, a glance, a touch,
What magic with them is wrought!
—Publisher Unknown.

Recently word was flashed over the wire that former president, Woodrow Wilson, had passed to the great beyond.

The late ex-president was president of Princeton University before entering into political life, and while there instituted many reforms.

Woodrow Wilson was highly esteemed by many people and generally loved by all. Many in a fitting way paid tribute to his memory. He will take his place with Washington and Lincoln in the hearts of American people.

Woodrow Wilson was not a member of any secret order. He was an elder in the Presbyterian church, and ever displayed a christian character. His example, in his attitude towards secret orders, is worthy of being followed by every christian and citizen.

Every engine that the world could use was brought against God's faithful ones (see Heb. 11), but they nailed their colors to the mast and died as they had lived—trusting Him.

ODD FELLOWS JUNIOR ORDER.

Formation of a junior branch of the Independent Order of Odd Fellows, as recommended by a special committee after a year's study, to enter the order, along the lines of the order's policies of universal brotherhood and unselfish service, was authorized by the sovereign grand lodge at its business session, Sept. 19th, in Cincinnati.

It is considered the most important legislation enacted at the session by Mrs. Nettie R. Cassick of Omaha, a Rebekah delegate.

Immediate steps will be taken to bring about the actual formation of the junior organization. Such an organization, an innovation in Odd Fellowship, is said by delegates to the convention to be a distinctly advanced step.

Women already are auxiliary members of the order through the Rebekah branch, and this action paves the way for the admission of boys 14 years old and up to the lodge admission age into the ranks of the order as an auxiliary lodge.

The recommendation of the special committee, including a bill authorizing such an organization and a code of laws and ritual governing its operation, was approved by the grand lodge representative by a vote of 162 to 48.—*The Kablegram*.

Heaven is not a new world of virtues. Love and truth are eternal. The man who tries to learn them here, amid the rush of mortal life, and realizes their power and beauty, will find them there as part of the very air of paradise.

A day in which thanks are not given to God is a day of lost advance.

FREEMASONRY VS. CHRISTIANITY.

REV. ALVA J. McCLAIN.

[A sermon preached by Rev. Mr. McClain, Pastor of the Brethren Church, Tenth and Dauphin streets, Philadelphia, Pennsylvania, April 3, 1921.]

(Continued from February Issue.)

III. Masonry Does Not Confess Jesus Christ as Lord and God. Therefore the God of Masonry Is Not the True God.

Masonry has a god—you can't have a religion without a god. And this god has a name. Over and over in this book you meet with the initials "G. A. O. T. U." This is the name of the god of Masonry. The initials stand for the name "Grand Architect of the Universe." This is the god that the Masons worship at their altar. This is the god to whom Masonic prayers are offered. Sometimes other names are applied to him, but, according to Mackey, "G. A. O. T. U." is the technical Masonic name for him.

Now I shall present the Christian view of God. Every intelligent Christian is acquainted with it, but let us refresh our minds. I shall present it in three statements:

(1). **There is only ONE true God.** The one true God exists in three Persons—Father, Son and Holy Spirit! But there are not three Gods. There is only ONE God, indivisible in substance and being.

(2). **This one true God became manifest in the flesh and is none other than Jesus Christ.**

"In the beginning was the Word, and the Word was with God, and the Word was God. * * * And the Word became flesh, and dwelt among us (and we beheld His glory, glory as the only begotten from the Father), full of grace and truth."—John 1:1 and 14.

"Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? He that hath seen Me hath seen the Father."—John 14:8-9.

"We know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life."—I John 5:20.

(3). **The one true God cannot be confessed, honored, acknowledged, worshipped, believed in, or prayed to, apart from Jesus Christ!**

"Whosoever denieth the Son, the same hath not the Father, he that confesseth the Son hath the Father also."—I John 2-23.

"All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent Him."—John 5:23.

This is the Christian doctrine of God. Let me sum it up briefly: There is one true God. This true God is revealed in the Person of Jesus Christ. Apart from Christ there is no true God. If a man confesses Jesus Christ, he is confessing the true God. If he worships Jesus Christ, he is worshipping the true God. If a man refuses to confess Jesus Christ as God, he is denying the true God. If he refuses to worship Jesus Christ, he is refusing to worship the true God.

Now we are ready for the question: **"Is the god of Masonry the true God, or is he a false God?"**

The answer depends absolutely upon Masonry's attitude to Jesus Christ! If Masonry asks its initiates to acknowledge and confess Jesus Christ as Lord and the true God, then Masonry's god is the true God! But if Masonry does not require its members to confess and acknowledge Jesus Christ as Lord and the true God, then the god of Masonry is **not** the true God! There is no escape from one of these two conclusions. Which conclusion is right is apparent to the merest novice.

Masonry has thousands of members who would never have entered it if they had to confess Jesus Christ as Lord and God to get in—the Jewish members, for instance. But let Masonry speak for itself (Page 641):

"There is nothing in it (Masonry) to offend the Jew!"

Do you know what this means—**"There is nothing in Masonry to offend the Jew!"** Let me tell you—Jesus Christ one day came to the Jews and said (John 10:30), **"I and the Father are ONE!"** The Jews promptly picked up stones to stone Him. Jesus answered them, "Many good works have I showed you from the Father. For

which of those works do ye stone Me?" The Jews answered him, "For a good work we stone thee not, but for **BLASPHEMY, because Thou, being a man, makest Thyself God!**"

The Jews condemned Jesus Christ to death and delivered Him to the Romans for crucifixion because He claimed to be their own God, the Mighty Jehovah! To this day the Jew regards Christianity as a blasphemous religion because we worship and confess Jesus Christ as Lord and God.

I tell you, if there is nothing in Masonry to offend the Jew, then Masonry does not confess Jesus Christ as Lord and God, nor ask its initiates to do so. And if Masonry does not confess Jesus Christ, then Masonry does not confess the true God. And if Masonry does not confess the true God, then Masonry confesses a false God! And if Masonry confesses a false God, let us be plain and call Masonry what it really is, by its own utterances, in the light of the Bible—**PAGANISM AND IDOLATRY!**

This is the exact teaching of the Bible. All worship and acknowledgment paid to any God apart from Jesus Christ is **IDOLATRY**. I John 5:20—"We know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. **This is the true God, and eternal life. My little children, guard yourselves from idols.**" I Cor. 6:9-10—"Be not deceived, neither fornicators, nor **IDOLATORS** * * * shall inherit the kingdom of God."

But someone may say: "It is true that Jesus Christ is not confessed in the first three degrees, but He is confessed as God in some of the higher degrees!"

Well, I will have to take your word for it. This Encyclopedia contains articles on almost every false god of the pagan world, but it contains not even the trace of an article on Jesus Christ, the Son of God. This is a significant and ominous omission.

But suppose it is true that Christ is recognized as God in some of the higher degrees, such as the Knights Templar. What of it? Does that clear the skirts of the organization? Let me ask you a question: "**Can you reach**

those higher degrees, can you become a Knight Templar without passing through the first three degrees?" No, you cannot! That settles the question! Will any intelligent, enlightened Christian affirm that it is permissible to become an idolator first in order that afterward he may be a Christian? Will he affirm that it is right to first bow the knee at the altar of a false god in order that afterward he may bow the knee to the true God? Will Jesus Christ accept a confession of His Deity from the mouth of a man whose lips are defiled with the confession of a false god? How foolish!

Suppose a Buddhist should come to me and say: "We have an organization we would like you to join. In order to take the first three degrees, you will have to acknowledge a god, but not your Christ. Afterward, we will fix up a place in the organization and invent some new degrees where you Christians can get together and confess your Christ!"

Suppose I should start an organization here in this church with secret work and several degrees. The first three degrees would eliminate the name of Jesus Christ and demand that every candidate confess a god named "G. A. O. T. U." We would accept Christians, Jews, Mohammedians, Buddhists. After they had passed the first three degrees, we would say, "Now, if you Christians want to get together and confess your Christ, go up in a room by yourselves. You Mohammedians do the same," etc. "But don't drag your peculiar views into these three degrees."

That's what Masonry does! What a pitiful sop to throw to our Blessed Lord Jesus Christ! As a Christian, I spurn it!

But all this discussion is altogether unnecessary. The Encyclopedia (Page 782) declares that "**The Germ and Nucleus of all Masonry is in the First Three Degrees.**" And only last week a thirty-second degree Mason, a friend of mine, said to me: "When a man has taken the first three degrees, he is as much a Mason as he can ever be! All the higher degrees are merely additions, superfluous."

Oh, the insult of it! To exclude Jesus Christ from the main building of Masonry, the foundation and basis of Masonry, and then to offer Him a place

in a side room along with Mohammed, Buddha and the rest of "the thieves and robbers." Masonry had better left Him out altogether than to offer Him this crowning insult! Even if some of His professed followers seem to be strangely blind, Masonry ought to have known that Jesus Christ would accept no place at all unless it be the place of PRE-EMINENCE. Col. 1:18 declares that "in all things" Christ must have "the pre-eminence." Masonry refuses Him the place of pre-eminence; therefore, Masonry is a Christless institution!

Masonry even goes so far as to mutilate the Word of God in order to exclude Jesus Christ. I have here another work by the author of the Encyclopedia. It is called "The Masonic Ritualist." Don't get excited—it is not "The Ritual." It doesn't contain any of the secrets. According to the author, it contains "all that may be lawfully taught in print of the degrees." It gives the prayers and Scriptures which are to be read in the opening and closing of the lodge. Every Scripture used is emptied of Jesus Christ, and there is a particularly glaring mutilation on Page 271. I shall give the quotation exactly as it appears in the Ritualist, followed by the author's explanatory note:

"CHARGE TO BE READ AT OPENING THE LODGE.

"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings."

"If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also as living stones, be ye built up a spiritual house, an holy priesthood, to offer sacrifices acceptable to God."

(The passages of Scripture here selected are peculiarly appropriate to this degree. * * * The passages are taken, with slight but necessary modifications, from the second chapter of the First Epistle of Peter. * * *).

You will note that Dr. Mackey says, "some slight but necessary modifications" have been made in these Scriptures. What are these "modifications"? Let me read I Peter 2:5 from the Bible and you will see:

"Ye also, as living stones, are built

up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ."

Do you see it? The name of Christ is struck out by the profane hand of Masonry? And mark you, this is said to be a "Slight modification!" And still further, it is said to be a "necessary modification!" Certainly it is "necessary," because Masonry pretends to be able to approach God and offer service to Him without coming through Jesus Christ!!! There are in this "Masonic Ritualist" 28 prayers, and not one of them is offered in the name of Jesus Christ!

John 14:6—"No man cometh unto the Father but by Me."

Now, I am ready to classify Freemasonry in the light of its own utterances and the statements of the Word of God.

Masonry admits that it confesses a god, but does not confess Jesus Christ.

Let me read you one passage—I John 4:3—"Every spirit that confesseth not Jesus, is not of God. And this is the spirit of the antichrist, whereof ye have heard that it cometh, and now it is in the world already." These are not my words! These are the words of God. Do you dare, as a Christian, wear the emblem of such an organization?

IV. Before Accepting Any Christian as a Member, Masonry Demands That He Disobey Jesus Christ.

Obedience to the Lord Jesus Christ is the first and supreme duty of every Christian. Christ said in John 14:15, "If ye love Me, ye will keep my commandments." I John 2:3-4 declares, "Hereby we know that we know Him, if we keep His commandments. He that saith, I know Him and keepeth not His commandments, is a liar, and the truth is not in him."

Now let me read you something that was commanded by the Lord Jesus in the most solemn manner. Matt. 5:34-35—"Swear not at all, neither by heaven, for it is the throne of God, nor by the earth, for it is the footstool of His feet, nor by Jerusalem, for it is the city of the great King." Our Lord considered this thing so tremendously important that He caused it to be written a second time in

the Scripture (James 5:12). Nothing is more plain in the Bible. The Christian is commanded by the Lord to "swear not at all by any oath!" The Government of the United States recognizes this and makes provision for Christians who believe in following the precept of the Lord. No Christian is obliged to take a civil oath. He is permitted to make a simple affirmation.

Now suppose I come to the door of Masonry and knock for admittance. Almost the first thing demanded of me is disobedience to the Lord Jesus. Before I can enter I must swear "to conceal and never reveal" any of the secrets of Masonry—things I as yet know nothing about. It matters not that Christ has said, "Swear not at all." Masonry says, "You **must** swear." For the true Christian there is but one response, "It is better to obey God than man."

Practically every Mason admits frankly that the taking of oaths is necessary to become a member, but I have met one or two who denied it. They said, "It is not an oath. It is only an obligation." One wonders what to think when one Mason says, "It is an oath," and another says, "It is not an oath." Somebody is wrong! We shall let this Masonic Encyclopedia settle the matter. On Page 539 Dr. Mackey discusses the "obligation of Masonic secrecy." He says the opponents of Masonry have brought five charges **against** this "Masonic obligation of secrecy."

"(1) It is an oath.

(2) It is administered before the secrets are communicated.

(3) It is accompanied by certain superstitious ceremonies.

(4) It is attended by a penalty.

(5) It is considered, by Masons, as paramount to the obligations of the law of the land."

Mackey says further: "In replying to these statements, it is evident that the conscientious Mason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of the adversaries in relation to the mysteries of the Craft. "But," he says, "**It may be granted, for the sake of argument, that every one of the first four charges is true.**" The last charge, Mackey says,

is indignantly denied! But the first four are true!

Thus it is that Masonry with impunity asks men to disobey Jesus Christ, but at the same time it insists sternly that all its own mandates shall be obeyed immediately and implicitly. Page 541:

"The first duty of every Mason is to obey the mandate of the Master" (not Christ—the Master of the Lodge). * * * "This spirit of instant obedience and submission to authority constitutes the great safeguard of the institution. * * * The order must be at once obeyed. Its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical imperative, 'Obey orders, even if you break owners.'"

Jesus Christ is the Owner of the Christian, but the Christian must obey regardless of the effect upon the Owner!

(To be Continued.)

GOD'S POLICY OF LIFE INSURANCE

The Best Yet, Why?

1. It guarantees everlasting life.—John 3:16.
2. It saves from fire.—Matt. 25:34, 41.
3. It guarantees your every need.—Phil. 4:19.
4. It provides employment.—Mark 16:15.
5. It pays wages to the faithful.—Luke 19:17.
6. It excludes no one.—John 3:16.
7. It is free.—Rom. 6:23.

Will you sign up? No option guaranteed, not for a day. Free contribution.

Are you a faithful member?—*Gospel Herald*.

"But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway."

We don't want the faith that comes by seeing, but the seeing that comes by faith.—*John McNeill*.

Sorrows are mountains made of little black sand grains, but faith can remove mountains.—*Amos R. Wells*.

BIBLE THOUGHTS.**An Absolutely Safe Bank.**

BY L. A. TURNER.

Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.—Matt. 6:19, 20.

Our treasures are really ourselves, that is, they are what we set our hearts on. As Jesus says, "Where your treasure is, there will your heart be also." Therefore, where you lay up your treasure is tremendously important. Jesus mentions two places or treasure houses—banks we may call them—Earth and Heaven. He tells us not to lay them up on earth. But there is just where most people are putting them. Christ gives us two reasons why that is a mistake. First, because on earth moth and rust consume; second, thieves break through and steal.

Nobody can deny this and they are reasons enough. Surely earth is a poor place to lay up our treasures. It is true of any place on earth where we can deposit our money or other valuables. How many have found that out to their sorrow! How true it is of banks, vaults of stone or steel, houses, under carpets, in tin cans or under the ground! We see it proven every day; we read it in most every newspaper.

Now, Jesus does not forbid us one thing without bidding us do something else better. He does not take anything away from us without putting something else better in its place. He tells us of an absolutely safe bank where we may deposit our treasures. Where is it? In Heaven! Why is it safe? Because there is no moth and rust to corrupt, no thieves to break through and steal. If we lay up our treasures there we can get them when we need them; they will draw compound interest, and we will enjoy them forever and ever. What can we ask better than that?

Put your money, your talents, your service where they will not only be safe, but where they will do the most good, and tell most for God's glory. Use them all now for others; especially in God's service, to tell men of their Saviour, to

send the gospel to the heathen. Do not lay up your money here on earth and leave it for the lawyers to fight over, or to be a curse to those who do not know how to use it.

Heaven is the best bank; it is the only one that is absolutely safe. Try it.—*Nebraska Farmer.*

"WIFE THREATENS TO SUE THE GOAT."

The *Detroit News* of September 30, 1923, contains an article by George Ade on a lodge joiner from which we take a few items for the CYNOSURE.

A woman who had done nothing to Deserve it was the Wife of a Joiner. He was the K. G. of one Benevolent Order and the Worshipful High Guy of something else, and the Senior Warden of the Sons of Patoosh, and a lot more that she couldn't keep track of.

* * *

It was a happy Spot in the Calendar for him and a lot more when a Brother passed on. Committees had to be appointed and Resolutions adopted and every one got a Close Shave and everything was pleasurable and agitated.

The Members of the Order would assemble at the Hall and bedeck themselves and then march to the Residence of the Departed and then parade to the Church and sit in Reserved Seats and then ride in free Autos to the Cemetery and prolong the Agony by having the J. Q. M. read their own Burial Service.

* * *

He had Photos of himself in various kinds of fancy Harness and some of these had been enlarged and tinted and put into expensive Frames. While he was away from the House all day his wife had to remain at home and look at these Pictures.

* * *

Night after Night he was off to a Hall up a Dark Stairway to land some Unfortunate into the Blue Lodge or the Commandery or else over the Hot Sands.

* * *

He subscribed for the Magazines that were full of these sparkling Chapter Reports, and after that, if he had not spent all his money going to Conclaves and Grand Lodge Meetings, he paid Dues and Assessments and bought Uniforms.

He had one Suit in Particular, with Frogs and Cords and Gold Braid strung around over the Front of it, and then a Helmet with about a Bushel of Red Feathers. When he got into this Rig and strapped on his Jeweled Sword he would not have traded places with John Pershing.

His Wife often threatened to sue the Goat for Alienation of Affections, and she said that she could use on Groceries some of the Coin that he was devoting to Velvet Regalia and emblematic Watch-Charms, but he always tried to make it right with her by explaining that he had Insurance in most of these Whispering Organizations, so that she and the Children would come in for a Wad of Money.

The real Joiner loves to sit up on an elevated Throne, wearing a Bib and holding a dinky Gavel, and administer a blistering Oath to the Wanderer who seeks the Privilege of helping to pay the Rent.

* * *

You take a Man who is plugging along on a Salary and who has to answer the Phone and wrap up Tea all Day, and let him go out at Night and be a High and Mighty Gazookus, and it helps him to feel that he isn't such a Nine-Spot after all.

THE POWER OF STILLNESS.

By REV. A. B. SIMPSON.

"A still small voice." I Kings, 19:12.

"Be still, and know that I am God."

Ps. 46:10.

It was "a still small voice" or the "sound of a gentle stillness." Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than the one word, Selah (Pause)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest, and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can so touch our hearts as the power of stillness?

The sweetest blessing that Christ brings us is the Sabbath rest of the soul, of which the Sabbath creation was the type. There is, for the heart that will cease from itself, "the peace of God that passeth all understanding;" a quietness and

confidence, which is the source of all strength; a sweet peace, "which nothing can offend." There is, in the deepest center of the believer's soul, a chamber of peace where God dwells, and where, if we will only enter in and hush every other sound, we can hear His "still small voice."

A score of years ago a friend placed in my hands a little book, which became one of the turning points of my life. It was called "True Peace," and was an old mediæval message. It had but one thought, and it was this—that God was waiting in the depths of my being to talk to me if I would only get still enough to hear His voice.

I thought this would be a very easy matter and so I began to get still. But I had no sooner commenced than a pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own questions, some of them my own cares and some were my very prayers. Others were the suggestions of the tempter and the voices from the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought. In every direction I was pushed and pulled, and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them and to answer; but God said, "Be still, and know that I am God."

Then came the conflict of thoughts for the morrow, with its duties and cares. But God said, "Be still." And as I listened, and slowly learned to obey, and shut my ears to every sound, I found after a while that when the other voices ceased, or I ceased to hear and heed them, there was a still, small voice in the depths of my being that began to speak with an inexpressible tenderness, power and comfort. As I listened it became to me the voice of prayer, and the voice of wisdom, and the voice of duty, and I did not need to think so hard, but that "still, small voice" of the Holy Spirit in my heart was God's prayer in my secret soul; was God's answer to all my questions; was God's life and strength for soul and body, and became the substance of all knowledge, and all prayer, and all blessing; for it was

the living God Himself as my life and my all.

We cannot go through life strong and fresh on constant express trains, with ten minutes for lunch; but we must have quiet hours, secret places of the Most High, times of waiting upon the Lord, when we renew our strength, and learn to mount up on wings as eagles, and then come back to run and not be weary, and to walk and not faint.

The best thing about this stillness is that it gives God a chance to work. "He that is entered into His rest hath ceased from his own works, even as God did from His." When we cease from our works, God works in us; when we cease from our thoughts, God's thoughts come into us; when we get still from our restless activity, "God worketh in us both to will and to do His good pleasure," and we have but to work it out.

Beloved! let us take His stillness; let us dwell in "the secret place of the Most High;" let us enter into God and His eternal rest; let us silence the other sounds, and then we can hear "the still, small voice."

Then there is another kind of stillness: the stillness that lets God work for us, and we hold our peace; the stillness that ceases from controversy, and self-vindication, and expedients of wisdom and forethought, and lets God provide and answer the unkind word, and the cruel blow, in His own unflinching, faithful love. How often we lose God's interposition by taking up our own cause and striking for our own defense.

There is no spectacle in all the Bible so sublime as the silent Saviour answering not a word to the men that were maligning Him, and whom He could have laid prostrate at His feet by one look of Divine power, or one word of fiery rebuke. But He let them do their worst and He stood in the power of stillness—God's holy, silent Lamb.

God give to us this silent power, this mighty self-surrender, this conquered spirit, which will make us "more than conquerors through Him that loved us." Let our voice and our life speak like "the still, small voice" of Horeb, and as the "sound of a gentle stillness." Then after the heat and strife of earth are over, men

will remember us as we remember the morning dew, the mellow light and sunshine, the evening breeze, the Lamb of Calvary, and the gentle, Holy, Heavenly Dove.—*A Tract.*

SIR WILLIAM JONES, 1646-1694.

The great Oriental scholar said, "I have regularly and attentively read the Holy Scriptures, and am of the opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence than could be collected from all other books."

JOHN MILTON, the Statesman and Poet, 1608-1674.

God has ordained His gospel to be the revelation of His power and wisdom in Christ Jesus. And this is one depth of His wisdom, that He could so plainly reveal so great a measure of it to the gross, distorted apprehension of decayed mankind. Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness.

VICTORIA, Queen of Britain.

A few years ago an African prince sent an embassy with costly presents to Victoria, who, wondering at the prosperity of the country, requested to be informed as to the secret of England's greatness and glory. Having procured a very costly copy of the Bible, she bade the ambassadors bear it home to their master, with this message from her lips: "Tell the prince that this is the secret of England's greatness."

JOHN LOCKE, 1632-1704.

That the Holy Scriptures are one of the greatest blessings which God bestows upon the sons of men is generally acknowledged by all who know anything of the value and worth of them. What direction can man expect, by which he may be fortified against all enemies of his good, either within or without him, that is not there given?

Your thoughts are the real *You*.

THE FINAL CONFLICT

or

The Devil's Masterpiece and His Overthrow

By William Leon Brown.

While walking through the wilderness of this world I alighted on a place which was beautiful beyond description, and in this place I laid me down to sleep, as I slept I dreamed a dream.

I dreamed, and behold, I saw as it were, a ship tossing to and fro in the sea. The man at the wheel had neither a compass or a chart and so the ship was driven at the mercy of the winds and waves. It seemed as though nearly all on board had ascended the masts until every mast was studded with men and these men were very talkative and exceedingly wise in their own conceit. I fancied myself in company with a number of companions to be standing upon the Rock of Ages. With these companions I had been having sweet fellowship. We had discoursed upon various subjects with great interest and profit. But presently I became greatly interested in listening to the variety of opinions entertained and so freely expressed by the men upon the ship.

While I was deeply perplexed about these things, behold, a man poorly clad and apparently in meditation, passed slowly around the place where I thought I was standing until he came between me and these men. At this moment I heard a voice demand him to halt, which he did, and when he looked to that side from which the voice came, he appeared to be well-nigh overcome on observing the fearful condition in which the men were by whom he had been addressed. He then in an earnest voice told them of their danger. How the angry billows were raging, how the tempestuous wind was reeling their frail bark which was beginning to sink; but his warning only caused the whole party to burst out in a great roar of laughter. They then all joined in deriding him. One called him a fool; another told him that his mind had been depressed from birth by old superstitious notions; a third called him a narrow-minded, superstitious owl of the twentieth century and told him that he was only

echoing the same hoots that fanatics had been shouting for two thousand years.

The modest man submitted to the vulgar epithets by which he had been addressed with childlike meekness. He made no answer to his revilers; but rejoiced and was exceedingly glad that he was counted worthy to suffer shame for the name of One Whom he loved so dearly.

I then harkened with deep interest to a great confusion of talk which originated with Atheist. He laughed at an idea entertained by the others as to the existence of God. He insisted that everything came into the world by chance and that it would go out of it in the same way. He stated that man's body is all there is to him, that thought has its origin in matter and that when our earthly tabernacle meets with an accident it is the end of us forever.

Then Deist contradicted Atheist by declaring that there is a God and that by Him the world had been made. To this Freethinker agreed and applauded Deist for his wise remarks. He also added that such a kind Creator would surely protect all of His children and take every one of them to dwell in a happy place which he called heaven. After thus acknowledging the existence of a Supreme Being, Freethinker turned his attention to the humble man whom he had so bitterly derided. The Holy Scriptures, said he, will do to amuse little children, but scholars and men who exercise free thought will ever regard them as the superstitious productions of the dark ages. A general conversation followed these remarks and many different opinions were expressed. Each one thought himself to be a scientist and imagined that all the rest should accept his vague ideas as demonstrated facts.

While this confusion was going on, I asked one of my companions, whose name was Interpreter, to tell me what these things meant. I also told him that I was

an earnest inquirer and that my greatest desire was to know the truth. He answered me very kindly by saying that he had known the whole party from infancy and that, if it was my desire he would give me a biographical sketch of each one of these men by whose jangling so many had been bewildered.

CHAPTER II.

I readily assented to Interpreter's proposal and thus he proceeded. The man nearest the ocean is most in bewilderment. He has spent his whole lifetime in trying to convince himself and others that there is no God. The Bible calls him a fool. Deist is much of the same type as his nearest companion. His greatest delight is to ridicule the Bible and everything that is holy. When he meets little children, or those who have childlike faith, he tells them lies and tries to trip them and laughs when they fall. He occupies the seat of the scornful. A sarcastic grin curls his lip when anything strictly holy is mentioned.

The woman whom you behold, reposing in the hammock, which is suspended between the two masts, has named herself Christian Scientist, but her teachings are neither Christian nor scientific. She pretends that she has received a revelation from God; but, what she calls her revelation and the Bible are at swords points from beginning to end. She says that there is no such thing as matter, that in reality people do not live and move and have their being. She also says that we cannot sin or suffer or die; yet, strange to say, after teaching that there is no sickness, or people to be sick, she accepts money (though she says that there really is no such thing) for restoring men to health whom she claims had never been sick. Yet, remarkable as it may seem, multitudes are being deceived by her teachings and led into strong delusions. (2d. Thes. 2:8-12.)

Free thinker has also named himself. Sometimes he calls himself Rationalist. He says that he does not and will not believe anything which cannot be solved by his superior intellectual abilities.

Liberalist is another man who has assumed his name; but those who know him best say that he is anything but liberal. He frequently speaks of his broad views and the narrowness of those who

differ from him. Could he see himself as he actually is and as others see him, his boasting would surely cease. His nearest companion is Universalist, who insists that God is so good that in His anxiety to save men He will forget to be just.

Latter-day-saint has also assumed his name, which in the greatest degree belies his character. As a devil transformed into an angel of light, he strikes a fiendish blow at everything that is sacred in the home and pure in society. He attempts to justify the most atrocious of crimes by telling us that in the early history of the world a few good men fell into the evil. He refused to go back to the Law (Gen. 2-24) or forward to the Gospel. (Matt. 19-5.)

Modernist is the youngest in this association of evil men. Until recently his delight was in the Law of the Lord, but since he became an apostate no one is more bitter against the truth than is he. He occupies the most inconsistent attitude of any of the men before you, because he obtains his support from the churches and institutions whose foundations were laid upon the *solid rock of truth*. Instead of stepping out of these churches and building up others in harmony with his erroneous views, he retains his pastorate and seeks to pull down the structure while yet ministering to it. Instead of defending his flock from the ravages of wild animals, as a good shepherd would do, he becomes a wolf himself and devours the sheep while yet in the fold.

Mr. Lodge is a remarkable organizer. He holds all of his meetings in a corner. He loves darkness rather than light, because his deeds are evil. But I will tell you more of his history at another time.

The others whom you behold, hanging to the masts and rigging and standing upon deck, are a multitude of skeptics and unbelievers. Even time would fail me to explain to you all about their foolish notions and silly theories.

Then I asked Interpreter if he could tell me anything about the man whose earnestness had made him the object of so much derision. To which he replied—his name is Christian. He was so named because of his resemblance to the Son of God. Ever since his birth into Christ's Kingdom it has been his constant strife to imitate his Redeemer in His actions,

in His thoughts and in telling unconverted men that except they repent they shall perish; that if they believe not they shall be damned; that the road to the Celestial City is sprinkled with blood; up hill and very narrow, so that it will admit of none but those who carry themselves in an erect manner, and, also, that the gates of the City are so low that those who enter thither must go upon their knees.

(To be continued)

A LETTER FOR THE YOUNG.

A Letter Written in Scotland in 1785 by a Father to a Son Entering King's College, Aberdeen.

My dear John:

As you are now in the first outset in life, it is incumbent on me as your parent to tender some advice that I trust you will attend to. It is your duty through life to do so, and by attending and carefully following them you will be enabled with God's assistance to pass life comfortably, whether your lot be either *affluence*, or a *competency*, or even *poverty*.

And *first*, "Fear God and keep His commandments." If you attend to this, whatever state you are in, you will have inward satisfaction and happiness that the world cannot deprive you of.

In order that you may be no stranger to the will of God, your Creator, your constant Preserver and Bountiful Benefactor, read daily some portion or other of the Holy Scriptures, where you will find your *duty* clearly laid down.

And *beware* that you keep the Sabbath day holy, and never absent yourself from Divine worship whatever others may do in this respect to the contrary—take you no example from them.

As a uniform observance of the rules of Piety, Religion and Virtue will render the *practice* of these duties pleasant, easy and agreeable, never depart from them if you wish to be *happy*, to please your Maker, and to attend to the advice of a loving parent.

Shun *vice* in *every* shape and every stage. If you give way in *one* instance to any vicious habit, passion or appetite, you will be in danger of falling a second time, and so on from bad to worse. Therefore, to guard against the *first* false

step is of the greatest consequence to every young man.

Avoid as the most dangerous evil bad company of every kind. If you *associate* with such, however much you may at first be on your guard, yet in time your *ruin* must be the issue; for vicious and corrupt example will unhinge the best resolutions, and render vice itself familiar, although to a virtuous mind *vice* is the most odious monster.

How many valuable youths that might have been an honor to their country and a credit and comfort to their parents, friends and relatives, have fallen sacrifices to *wine, women and gambling!* Beware particularly of these if you wish the blessing of God and the blessing of your parents to attend you.

I do not suspect you now, my dear boy, of anything vicious or bad. I write you this to put you on your guard against the many evils that are in the world. And I earnestly pray to God that He may, with the powerful influences of His Holy Spirit and Divine Grace, strengthen and enable you to resist every temptation to sin.

This ought to be your own daily prayer to your blessed Creator and Saviour. Unless you forsake Him, He will *never* forsake you. But if you forsake Him at any period of your life and neglect or disregard the fatherly admonitions that I now give you, *ruin* must be your fate, and your blood will be on your own head.

I will next mention a few general rules that you ought to attend to in your *general conduct* (for what I have said already with respect to your duty to God, the doing so will never hinder you from prosecuting any honest calling or profession in a lawful manner).

First. Connect yourself with creditable and good company.

Second. Attend to your education so as to be master of every branch of learning to which you have access. But let not this be done with *too* close an application, so as to hurt or injure your health. Take plenty of moderate, innocent exercise to strengthen and form your constitution.

Third. Discharge faithfully any trust that is at any time committed to your charge.

Fourth. Be kind and affectionate to your sisters and other near relatives.

Fifth. Be grateful and thankful to all your benefactors.

Sixth. Be civil, discreet and obliging to every one, and benevolent and generous to the poor and needy, according to your ability.

Seventh. Speak ill of nobody, and if you hear any one run down, or evil spoken of, if you can with truth say anything good of them, *do it*. If not, be silent when you hear slander and detraction going on.

Eighth. Take as few secrets as possible; but if you are master of a secret do not divulge it.

Ninth. Avoid pride or arrogancy of any kind, as well as meanness. Pride will make one hated, and meanness will make one despised.

Tenth. Avoid giving offense to any one, and equally avoid being easy to *take* offense; a too great readiness to take offense arises from pride.

Eleventh. Let neither your behavior be pert nor forward, nor shy and backward. Let ease and discretion regulate your behavior.

Twelfth. Be fair and just in all your dealings. At the same time take care not to be imposed on.

Thirteenth. Take heed at all times to live within your income. By so doing you will be always independent, but if you go beyond your income you will render yourself immediately *dependent*.

This is, I think, the first letter that I ever wrote you, my dear John. I trust you will attend to the contents of it, and while you live that you will keep it by you as a specimen of my affection for you.

You know not how long you may have a parent to advise and counsel you. Put a value on it while you have it, and read this over when you have a leisure hour that you wish to spend seriously.

I am, my dear John,

Your most affectionate father,
A TRACT.

Surely it ought not to be difficult for a child to believe its father. If we truly realize God's fatherhood and care, we shall believe and trust Him implicitly.

FREEMASONRY SYMBOLIZED BY A WOMAN.

Geo. F. Woodard.

More than 70 years ago, a woman entered this city (then only a village), a stranger to most people but not to all. A few men knowing her, brought her here. She was fairly well-dressed, affable, intensely religious and well behaved when in public view. She at once set to work to gain followers and soon organized.

Wanting money, power and numbers, she seeks the best and most influential young men. To secure these she invades Christian homes and Christian churches—the places where the best can always be found. She excludes all women, children, old men in dotage, young men in nonage, lame, halt, blind, deformed and helpless, and accepts only free born men of mature age, sound, healthy, fit for military service, and able to pay extravagantly for her ceremonies. She advertises extensively by costly, showy parades and high sounding titles, gaudy dress and extravagant entertainments, all appealing to man's vanity.

Her Mission is two fold: First, secular, what her contrivers intended—to secure absolute control of this world and place all outsiders at her mercy. Second, religious, what Satan, her father, who inspired her contrivers intended—to debauch and ruin Christian churches, kill their spirituality, and make them like eggs sucked by vermin—nothing but hollow forms—too dead to bury, lodge recruiting stations, to divorce this world from Christ and extinguish our last hope. Her success is marvelous.

As she multiplies, all forms of crime multiply: murder, theft, adultery, Lord's day desecration, divorce, absolute contempt for God's laws, for every command in the Decalogue. She probably empties and ruins more churches than any other agency.

For unblushing effrontery, she has a rival in the Balylonish Harlot (Rev. 17). But for cool, calculating, audacious, diabolical, politico-ecclesiastical chicanery, I find no rival worthy the name in current history; although she has many co-workers.

That she has me "spotted" is as certain as my existence. What she intends to do

with me, beyond sealing my lips and hindering my teachings, I do not know; nor do I care an iota. My life is hid with Christ in God. I am immortal until my work is done. Beyond that time, I care not to tarry one minute.

I placed several valuable books, including "Free-masonry Illustrated" and "Modern Secret Societies" in our Public Library to enlighten people about her. They all quickly and mysteriously disappeared, decently and in Masonic order. The explanation seems to me easy—*she* did not want them there and they had to go. For her safety, the public *must* remain ignorant.

Her claims are modest. I do not think she claims the right to coerce and assassinate non-members; to steal books from our public library; to suppress my teachings in church; to control nearly every church that admits her members, select and coerce more than three-fourths of their preachers, officers and teachers; to intimidate three-fourths of her prominent opponents; to over-ride laws passed to suppress her in Vermont and elsewhere; to select ninety per cent of our public officers, from president down to city policeman. I charge all these against her.

I, the writer, may yet be kidnapped and murdered by this red-handed assassin. But I fear most for our good brother, Jos. Miller, ex-policeman, and a renouncing Mason.

Her demands are also modest; simply *treason to Christ*.

How She Advertises. On certain memorial days, once or twice a year, her members attend some Christian church en masse, appearing as sanctimonious as heavenly angels, but always to hear a preacher of her own choice, who with possibly rare exceptions, will distort the Bible to show how good they are, how little they need Christ, to put them to sleep in their sins and seal them for Satan, to blind and deceive the public, to entrap ambitious young men—a preacher skilled in deception.

Except on memorial days, funeral occasions and other advertising days, and excepting a few church leaders and watch-cats her people are very conspicuous by their absence from church, and by their presence on Sunday excursions,

dress parades, and at theaters and other places of amusement.

Hearst's Sunday Literary Cesspool or one of its imitators is more attractive to them than church. They want entertainment, not gospel. To supply this demand, movies, theaters and entertainments are substituted for the gospel. Without thus coaxing, her men stay away.

A careful survey of this city shows much larger attendance in churches whose rules exclude her members from their communion. Wanting choicest *stool-pigeons* and *decoy ducks* she accepts clergymen free, making an exception of them. To use them most advantageously, to entice and hold Christians, she often makes them chaplains, but carefully instructs them not to pray in Jesus name. Their prayers are ritualistic, not reverential; formal, not fervent, not full of faith, an insult to God.

For enticing *bait*, she places "A Book of the Law" on her altar, with the square and compass and calls them "Furniture." This is diabolical, but it serves its purpose well: it catches and holds suckers. In Bible lands she uses the Bible; in heathen lands, the Koran or other heathen book supplants the Bible; while the square and compass always remain.

Posing as the handmaid of the Christian church, broadly speaking, she enters every church whose doors are open to her members, secures a few leaders, and, with marvelous sagacity, places them at the front and in control. Three such members will control the policy of almost any church enough to silence any opponent, stop all criticism, select all important officers, teachers, leaders and delegates. All this she does so gracefully that very few know how, why or by whom it is done.

Her Teachings: Although the vast majority of her members in Christian lands are drawn from Christian homes and Christian communities and have been clearly taught salvation by, and only by, faith in Jesus the Christ; yet this woman, from the start, teaches them salvation by the "Common Gavel," and other gods of wood and stone. She teaches complete salvation without Christ; regeneration, not by the Holy Spirit, but by works; enlightenment, not by Christ's teachings,

but by her ceremonies; and they—preachers included—swallow it as a sweet morsel, as a babe swallows soothing syrup—without question. (See Mackey's *Masonic Ritualist*, p. 39 and elsewhere.)

She virtually repeals the whole Decalogue by substituting her own licentious laws—partial honesty, partial chastity, etc.

Later (in the 3rd degree) she teaches resurrection from the grave and immortality of the soul, not by Jesus Christ, but by a mortal, sinful, and often blasphemous man, mockingly impersonating Jesus Christ, in a mock murder, burial and resurrection of the candidate representing Hiram Abif—her false Christ. This sham is a real cold-blooded mockery, travesty caricature, burlesque on the death and resurrection of Christ. It is Satan, often assisted by professedly Christian ministers, seeking to extinguish the last and only hope of our lost, perishing race; Satan poking fun at the death, burial, and resurrection of Jesus Christ; Christians crucifying to themselves the son of God afresh, putting Him and His religion to an open shame, making them the laughing stock of the infidel world, causing infidels to sneer and dupes to wonder—divorcing the world from Christ. Thus they lead our best young men to perdition ten-fold faster than all Jehu's chariots could carry them there and bring eternal condemnation on themselves. This is the climax of insult, mockery and counterfeit.

Her own historians tell the story. She was born of purely pagan ancestry June 24, 1717, A. D., in a London, Eng., grog-shop. She was intensely religious, strictly unitarian from birth.

Possessing despotism, solemn rites, mysteries, pompous parades and high-sounding titles without limit, taxing her devotees unmercifully for shams, she grew and accumulated funds with marvelous rapidity, probably without parallel in human history. Her dupes pay \$50 here for what I pay \$1 in Chicago. (National Christian Association, 850 West Madison Street.)

Hiding her dark religion behind an apron and under the tools of a handicraft, she crossed the English channel into France and soon entered many other countries, including (1733) the United

States. Her religion spread like wildfire before an autumn wind, like an invisible pestilence before the days of quarantine.

Her diabolical use of the Bible as "Furniture," reading only passages which do not mention Jesus the Christ in the Blue Degree and cutting His name out or 1st Peter 2:5 in the 4th degree and 2nd Thess. 3:6, 12 in the 7th degree shows intense Christ hatred. See Mackey's *Masonic Ritualist*, pp. 271, 348 and 349. I carry the pocket edition and quote from it.

Knowing that "*Secrecy* has a mystic, binding, almost supernatural force and unites men more closely together than all other means combined," she swears her devotees at every point never to tell the full truth about her to an outsider, binding them under most horrible, barbarous, savage, blood-curdling, inquisitorial, death penalty oaths. President John Q. Adams said, "A common cannibal ought to be ashamed of such an oath."

Falsely professing close relation to the sun-clothed, star-crowned woman, the Bride of Christ, the true Christian Church (Rev. 12), she teaches the exact opposite. She is certainly closely related to, perhaps I might say the daughter or twin sister of the Babylonish Harlot, the apostate, counterfeit church, the Mother of Abominations, the Scarlet-clad Woman of Rev. 17. Yes, she is certainly made in the "Image of the Beast," Rev. 13: 14, 15.

Current events clearly point to an *early union* in this Woman with the Scarlet-clad Woman, the *Babylonish Harlot*, to annihilate Christianity from this earth, the Elks Lodge being the connecting link. Kalamazoo, Mich.

A Christian walks in the light. He is not ashamed of what he does. He is not afraid to come into the daylight with his deeds and his secrets. He proclaims the secrets of his religion openly to the world. He seeks the light because he "doeth truth," as the Son of God says: "For every man that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God."

SEPARATION IN COMPANY: SPECIAL REFERENCE TO LODGES.

C. F. YODER.

Separation from the world involves important questions concerning associations, which, if the principle is to be maintained as a means of grace, must be answered by the Gospel. The following discussion is one of Gospel principles rather than of organizations or persons. The question of lodge membership is dealt with specially because it involves all the others connected with Christian companionship, being itself perhaps the most important. Some members of secret orders and other associations of the world say that there is nothing evil in them, but others come out from them and declare that they are evil. The testimony of ministers and other Christian workers in the lodges is not fully reliable, because initiation ceremonies are sometimes altered to suit the consciences of those entering. Such persons (who enter by altered initiations) become either blind guides of others or else share in the deception which brings others in by the regular way because of their example. It is not enough either to depend upon the published apologies or explanations of the orders, because these must only deal with the open work and teaching, while it is the secret oaths and secret favoritism that is most opposed.

If Christians know the Gospel principles which apply, they will know for themselves how far to go in their relations with lodges. The Gospel is not a law book with specific directions to fit all cases. Rather it inspires a type of life which instinctively shuns all forms of evil. Christ in the heart is the Christian criterion of conduct. He binds no human being to the conscience of another. When the candidate at the door of the lodge agrees to trust the word of another that his obligation to secrecy will not involve any wrong, he binds himself by the conscience of another even more fatally than the Romanist who goes to confession and allows the priest to be conscience for him, to the destruction of his own moral independence. Christ seeks rather to develop the moral sense in men by giving us the ideal and then the responsibility of seeking it. He recognized the fact that His followers must be more or

less in contact with the wicked world, yet declared that they should be "not of the world." He prayed, "not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one" (John 17:15). All His precepts are in line with this principle:

(1) He allowed certain political and business dealings with the world when He said, "Render therefore unto Caesar the things that are Caesar's" (Matt. 22:21).

(2) In His social contact with the world Jesus dined with publicans and sinners as well as Scribes and Pharisees, but always to save them—never to be partakers of their sins.

(3) In the matter of charity Jesus taught His disciples to do good even to their enemies. This brings touch to the needy who are of the ungodly world. He therefore puts a certain responsibility upon the individual conscience in deciding duty in specific cases.

But liberty of conscience does not mean license to set aside plain principles of right and wrong which Jesus has taught. Where He says stop we must stop and where He says go we must go. His words are of final authority because they are truth. "The words that I speak the same shall judge you at the last day." What then does Jesus Christ say to us concerning participation in secret or oath-bound or worldly organizations?

I.—Principles by Which to Judge Worldly Organizations.

1. *Christians must avoid all sinful union with the world.*

I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one (John 17:15).

Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light (1 Pet. 2:9).

This is one of the most repeated principles of the Gospel, and it is violated in worldly associations in various ways. Let us look at its application more in detail.

(1) Christians should not seek the fellowship of non-Christians for the sake of social pleasures.

Know ye not that the friendship of

the world is enmity with God? Whosoever therefore would be a friend with the world maketh himself an enemy of God (Jas. 4:4). The time past may suffice to have wrought the desire of the Gentiles, and to have walked in lasciviousness, lusts, wine-bibbings, revelings, carousings, and abominable idolatries: wherein they think it strange that ye run not with them into the same excess of riot, speaking evil of you: who shall give an account to him who is ready to judge both the living and the dead (1 Ret. 4:3-5). Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty (2 Cor. 6:14-18).

When Christian members of the oath-bound secret societies go to dances and card parties, the "big-eats" and other worldly pleasures of their lodges to mingle with the unconverted just for the sake of their company, they certainly fly in the face of these Scriptures and must stand their judgment.

(2) But again, Christians must not become subject to the control of non-Christians in moral matters. "One is your teacher, even Christ" (Matt. 23:8). In lodges the non-Christians may be in the majority and vote for a dance or some other worldly pleasure, over the heads of Christians, who still, by virtue of their being voluntary members of the lodge, must bear the blame of sharing in these sins. If the church as a church should get up a dance every member in it would share the blame and disgrace of it before the world, and where lodges do such things the members all share the responsibility, because membership is voluntary and any one not ap-

proving the conduct of the lodge may remain out of it.

(3) Christians must not share in the propagation of a moral standard incompatible with Christ. He says: "I am the way, the truth and the life" (John 14:6). So far as we know, none of the oath-bound secret societies preach Christ as the only way of life eternal, while some of them use burial rituals which imply salvation without Christ. Do not Christian members of such lodges lend their assent to such heresy?

(4) Christians must not take obligations which are in violation of loyalty to Christ. "No man can serve two masters" (Matt. 6:24). If Christ is our Master we dare not pledge supreme allegiance to any other. "He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence" (Col. 1:18). The oath is a bond which binds, not to Christ, but to another, and the honorary titles, "Master" or "Grand Master," etc., imply allegiance to these others.

(5) Christians must not be party to any organization that overrides the family and the church. Do not the lodges hide their secrets from them and erect a barrier between them? Do they not take time and money which should go to them? Say not that membership is necessary for the sake of insurance, for there are accident and life insurance companies which do not ask their patrons to spend an evening a week in a guarded lodge room. If the church is to be in spotless raiment as she waits for her Lord (Eph. 5:25-32), she must not accept another as her master in anything. Toward all such proposals she must turn with the words, "Get thee behind me, Satan, for thou savorest not of the things that be of God, but of the things that be of men" (Matt. 16:23).

2. *Christians must be opposed to oath-bound secret societies because of their oaths.*

(1) Their oaths are an insult to Christian honor. When a Christian says "Yea, yea," or "Nay, nay," that should be the end of it, but the oath-bound order says, "Your word is unreliable. Your honor is insufficient. You cannot satisfy us without taking an oath."

(2) The oath is an appeal to superstition. It conjures with the sacred names in the oath to cause fear; but he who does not fear to break his simple word has no true reverence for God, and only blasphemes when he makes the honor of God depend upon his own weak vow.

(3) The oath is a direct violation of the explicit and emphatic command of Christ. No appeal to the law can break His words, for He is superior to the law and the prophets, and we are to "hear him" (Luke 9:35). What can be plainer than His words,

Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; . . . But let your speech be, Yea, yea; nay nay: and whatsoever is more than these is of the evil one (Matt. 5:33-38).

If oaths are of the evil one, Christians must oppose them, for Jesus' word is final.

(4) The oaths of secret societies are to be opposed because some of them at least, have penalties attached which no Christian could help in enforcing. Some of them involve murder in horrible forms. Published exposures of Blue Lodge Masonry, admitted by some Masons to be substantially true, give as the penalties of the first three degrees for violations of the oaths,

To have the throat cut from ear to ear, the tongue torn out, the heart and vitals taken out and buried by the sands of the sea, the body cut in two, the bowels burned in the middle and scattered to the four winds of heaven.

Higher degrees are said to have even worse oaths, and whether they be taken literally and seriously or not, familiarity with them in frequent initiations cannot help but prepare the heart for murder. Such oaths assume to threaten for disloyalty to the lodge, penalties reserved by the State for only the capital crimes of treason and murder and thus imply that the lodge is more important than the State.

(5) They obligate the member to keep some things of which he is still in ignorance, and as to which he is therefore guilty (Lev. 5:4, 5). What if some lodge friend or officer assures the candidate

that there will be nothing to interfere with "those high and holy duties which he owes to his family, the State or to God," what right has any man to make himself slave to the conscience of another? And who knows what he is pledging to keep secret when he says, "I promise to conceal and never to reveal any of those secret arts which have already been revealed, are now about to be revealed or which shall hereafter be revealed?" According to President Blanchard of Wheaton College, there is a case on record at Hartford, Connecticut, of a Mr. Jackson, who was compelled by the State to witness against a fellow Mason who had admitted to him as a brother Mason that he had committed arson, and because he did not perjure himself to the State to keep his wicked oath to the lodge and protect the criminal lodge member, the supreme lodge of the State expelled him from membership. That is what it was to promise to keep secret things yet unknown. Even if everything in the society were good, then the vow to keep what is good a secret is itself wrong, for it is the duty of all to pass along every good thing as much as possible.

3. *Christians must also be opposed to oath-bound secret societies because of their secrecy.*

It will not do to say that the secrecy is only such as business men must have to prevent being imposed upon, for a system of membership cards kept up to date would be far more effective and would render oaths and secret meetings wholly unnecessary. Witness the example of the Y. M. C. A.

(1) Secrecy is contrary to Christ who said, "Men do not light a lamp and put it under a bushel. * * * Let your light so shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:15, 16).

(2) Secrecy is wrong in principle. If a doctor discovers a remedy for a disease he is in honor bound to give his discovery to the world. If a scientist discovers a new truth he hastens to make it known. If secret societies have good principles they should teach them to the world, even as the church proclaims the Gospel to all nations (1 Cor. 9:16).

(3) Secrecy is harmful in practice. It

causes husbands to have a shrine in the heart which not even the wives may enter. It places these secrets of the lodges above the family and the church and makes closer confidants of non-Christians in the lodges than of one's own pastor or family. This alienates both from the family and from the church (Col. 1:18).

(4) Secrecy puts one in a bad light before the world. It causes suspicion of evil, for why should good be kept secret? Paul speaks of evil companies in his day, saying, "The things done of them in secret it is a shame even to speak of" (Eph. 5:11, 12). It is repeatedly charged by those who have renounced the orders that they assist their members to political office and to escape the consequences of crimes when committed. At this time there is an Ohio banker who was sentenced to the penitentiary, but instead of working inside he has an easy clerical position near by. A public official who has seen him repeatedly, said to us "He has never seen the inside of the penitentiary, and never will, and no other Mason ever will." Such charges are denied by lodge members, but they are so numerous and so direct that they put the odium of suspicion upon all who join in secret work. That many lodge members are opposed to such practices may be admitted, but the very foundation principle of such organizations encourages such work. Only a few years ago (according to President Blanchard) a man named Keith at Belvidere, Illinois, committed seduction and murder. Judge Whitney of that place sought to bring him to justice, but the murderer was a Mason and an Odd Fellow, and the sheriff being a fellow lodge member "could not find him." A deputy was appointed who did, but fellow lodge members caused the jury to disagree in each trial and the villain went free. More than that, Judge Whitney was expelled by the grand lodge of the State for disloyalty to the order and unmasonic conduct in seeking to prosecute a fellow member. Readers may judge for themselves if this is an exceptional case or whether it is the natural fruit of a vicious favoritism fostered by the lodge principle.

(5) Secrecy as well as the oath helps to estrange the lodge member from his family and from the church. It divides

his interest, his support and his affections. It hides his doings from those who have a right to his fullest confidence. It violates his sacred relations to his family and to Christ. The Christian must be as the Lord who could say, "In secret I spake nothing" (John 18:20), and must therefore oppose union with all organizations which violate this principle. When Jesus cast the demons out of the man with the legion He said to him, "Go home to thy house." He had been dwelling among the tombs and in the mountains. If the Master were to walk in the midst of men today and should see the sad-hearted wives and mothers at home while their husbands spend night after night at the lodges, and the children roam the streets, is there any doubt but that He would say to these men, "Go home to thy house! You have taken upon you sacred vows in marriage, which now you break. Your wife whom you pledged to love, you now desert in the evenings for the lodge. Your children you mislead by your example. She whom God hath ordained should be 'as one flesh' with her husband, you separate for the sake of your oath of secrecy. The church which is the bride of Christ you treat as a thing inferior. Go home to thy house. The home and not the lodge is the place for Christian men." Men who go to lodges because they have no homes should establish homes of their own instead. No decent man need be forever without one. They who shirk the responsibilities of a home are largely responsible for the existence of the brothel. God established the home: let not man establish substitutes for it.

(To be Continued.)

News from Workers

Strike from mankind the principle of faith and men would have no more history than a flock of sheep.

When a man takes a promise of God into his life he finds it continually developing unsuspected resources. It helps and comforts him at points where he never thought it could be of use to him.—M. R. Vincent.

EASTERN SECRETARY'S REPORT.

Davidsville, Pa., Feb. 13, 1924.

Dear CYNOSURE:

The Christian who realizes his privilege in these times should be enthusiastic, but atmospheric conditions are apt to affect. In this section the snow has been falling for some days; doubtless this will help the farmers but hinder somewhat in the holding of meetings. All things considered, our meetings have been well attended. Following my report of last month a cheering meeting was held at Messiah's Home, Harrisburg, Pa. Going to Mechanicsburg, Pa., the next day, I was made welcome and given an opportunity to speak at the cottage prayer meeting held by the Brethren in Christ. The attendance was larger than usual, indicating increasing interest. Going on to Chambersburg and Green Castle, Pa., I found friends who were helpful. At a country church known as "Getner's" I found a revival meeting in progress. The anti-secrecy sermon which your representative was permitted to bring seemed to fit in nicely with the program. This is a church of our Radical United Brethren friends. On the following Sabbath I found a welcome for my message at two country churches of the Brethren. The one near Mangensville, Md., is known as the Broadfording Church; the other near Hagerstown, Md., being called the Long Meadow Church. Since coming to this section I find the country churches frequently take their names from families in their neighborhood. I have spoken in the Stahl, Kaufman and Blough churches. They are all large, well-built edifices adapted to accommodate the needs of the thrifty people who maintain them. I was especially glad to be present at the closing time of the Johnstown Bible School which was held for six weeks in the Stahl Church. This was the third term for this school. It was pronounced a success, spiritually, financially and in attendance. My message appeared opportune. Many desired such information as our association could give. Our CYNOSURE subscription list for this section is doubled and there is great reason for thanksgiving for the speaking opportunities afforded. I am remaining longer than planned to address those expected to gather at the "Maple Springs" Church this evening.

This appointment is conditioned on favorable weather. At this writing it is expected.

The first of this month I found opportunity for service in connection with the Mennonite missions at Altoona, Pa. Our friends there were cordial and helpful as always. Several meetings nearby were requested at our first convenience. I reached Johnstown, Pa., February 6th and was given the larger portion of the time at the Roxbury Church of the Brethren service that evening.

According to a local paper, the Moose of that city are especially active. There was to be much costume dancing and many "fine stunts" with the initiation of fifty-three new members, it was announced. The tide of worldliness sweeps on with much power, iniquity abounds, and the love of many waxes cold, as is to be expected in our times. God reigns and helps those who trust in Him. I met some gentlemen on the train who were bringing carloads of oranges from Florida to the northern markets. They reported a very large production of the citrus fruit this season. Thousands of bushels would go to waste, they said.

I recall my visit to the Southland a year ago this month with much pleasure. Trust those who subscribed then for the CYNOSURE will send in their renewals and thus help on the good work so much needed. I have found those helpful in our work as usual "too numerous to mention" by name. God bless them all.

W. B. STODDARD.

A WISE INVESTMENT.

BY B. M. BROWN, FINANCIAL AGENT.

The financial loss to the Church because of Christian funds going to the support of non-Christian secret societies is not the greatest loss but it is very great nevertheless.

One recently converted Mason told me the other day that he and his wife estimated that their Masonic and Eastern Star expenses had been running over \$200 a year.

After conversion they withdrew from the lodges and turned this fund into the support of foreign missions.

The loss of a Christian's time, energy and opportunity because of lodge obliga-

tions is of course far more serious than the direct money loss.

But worst of all is the awful moral and spiritual loss to individuals and to families through this unequal yoking together with unbelievers.

The educational work of the NATIONAL CHRISTIAN ASSOCIATION has kept thousands of Christians from this sinful waste and has been of immense value to the Church.

But this educational work becomes more and more difficult and expensive.

In many denominations the secret society men practically dictate today who shall be pastor and what he shall preach—so far as this question is involved. Most newspapers and denominational weeklies exclude all anti-secrecy material.

Thus we are practically limited to tract distribution, correspondence and personal visitation in our educational work among pastors and members of churches that admit lodge members.

This work must be done. The rapid growth of secret societies that now boast a membership of 18,000,000 in the United States and Canada is a serious menace to all true Christian church, for whatever wrecks one weakens all.

As one pastor of a Christian Reformed church in Chicago puts it, "Though we are surrounded by anti-secrecy dikes (antilodge church testimonies), the perilous tides are rising and we must raise our dikes higher or we soon will be flooded as are already so many of our sister churches."

Considering the constant and well-paid secret society propaganda and the absence of intelligent warning to the young in most of the churches of America, it is little wonder that such multitudes are being enticed into the lodges with their wonderful promises of every imaginable form of assistance that men can give to men.

Nothing short of an aggressive educational campaign by pamphlet and correspondence and personal work among the Christian leaders and teachers of America can stem the tide. The National Christian Association is thoroughly equipped to carry on such a campaign if friends of the Cause will furnish the money.

It will cost much but will pay the

church a thousandfold. Even though we may feel that our own church fellowship is safely guarded from lodge contamination, we certainly owe it to the young people of the church not thus guarded to do what we can to save them from this secret foe. Has the Lord entrusted you with funds for such a purpose? May I visit you for consultation?

Why not make the National Christian Association your agent to rally thousands of new recruits to the army of church defense against the secret hosts of darkness?

Send your gift—large or small—to Wm. I. Phillips, Treasurer, and if your heart is with us, though you have no money to give, send a letter assuring us of your prayerful sympathy.

LIFE ANNUITY BONDS.

If you are living on your income and will in all likelihood never need to spend the principal, why not make a perfectly safe investment at a fair rate of interest by taking a Life Annuity Bond? You will receive the interest as long as you live and the National Christian Association will have the use of the money at once.

Write to Secretary Wm. I. Phillips, 850 W. Madison Street, Chicago, Ill. He will explain the plan to you.

My Experience.

Greenville, Ohio, April 1, 1923.

To Whom It May Concern:

For about twenty years I have had in the hands of the National Christian Association some of my funds upon which I receive an annuity. Ten years ago I placed an additional sum in their hands, upon which I have also been receiving an annuity. All of my experience with this Association along this line, has been satisfactory to me.

Yours very truly,
I. J. ROSENBERGER.

Form of Request.

I give, devise and bequeath unto the National Christian Association, a corporation created and existing under and by virtues of the laws of the State of Illinois, and having its principal office at 850 West Madison street, Chicago, Ill. Dollars, (or if lands, describe the same) to be applied to the uses and purposes of said Association, and under its direction.

"LIZZIE WOODS' LETTER."

Omaha, Neb., Jan. 7, 1924.

Dear CYNOSURE:

This leaves me at home, still on the firing line. I left Memphis Dec. 15th and stopped at Brinkley, Ark. The weather was very unfavorable for meetings; however, I met the people two nights and when I told them of the sin and wickedness of secret societies, a sister said, "Yes, a Mason killed a young man in that little store on the corner, next to this church. He killed him because he owed him six dollars and did not have the money to pay the debt. He asked the Mason to wait until he could find work to earn the money to pay him, but he became angry and drew his gun and killed him on the spot. He jumped over the dead body and got away from justice." I asked how he got away so quickly and whether Brinkley had no officers of the law. She said, "Yes, but that man was a Mason and an Odd-Fellow and they spirited him away." She said his wife sold goods right over the dead man's body until the undertaker came and took him away, and after they carried him out she sold right on as though nothing had happened and she is still running her business. She said Masons protect their people just like the K. K.'s do. I said, "Now, you can see this was done right here before your eyes, and no one could get any clue to the slayer, sent off after killing his brother man. Cold blooded murderer!"

I had lots of trouble trying to get the people in Brinkley to see the sin of the secret empire. Years ago my life was threatened more than once by members of that church because I took a stand for righteousness. How they worked at that time to have my life taken! But some of them came out of their lodges. Now they know these secret orders hinder the cause of righteousness because they are in darkness. I said to them, Ps. 119:126: "It is time for thee, Lord, to work, for they have made void thy law." The people stumble in darkness because they do not know the Word of the Lord. Ps. 119:130: "The entrance of thy words giveth light; it giveth understanding unto the simple." If God can get men—I mean men who are filled with the Holy Ghost who are not afraid to preach the whole

truth—a great work can be done. So many preachers of today are afraid to condemn all sin. Mark 16:17 says, "In my name shall they cast out devils," but sinful organizations are casting the devil into people. They tell them they cannot keep from sin. If that is not a sermon by the devil, I don't know what to call it.

God says, Isa. 44:25: "I am the Lord . . . that frustrateth the tokens of the liars and maketh diviners mad; that turneth wise men backward and maketh their knowledge foolish."

Some of the wise men of this world say that all men were once animals, and say that God is a one-cell animal. Jesus said in John 4:24: "God is a Spirit and they that worship Him must worship Him in Spirit and in truth." Jesus Christ then must know who God is, and God said, Gen. 1:26: "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Now it certainly does look bad to see wise, educated men call themselves Elks and Owls, and animals like dogs, etc., and even teaching that kind of thing in schools and colleges. If the rulers of this land don't rise up against such teaching and leadership the people of this Christian land will become a set of drunkards, liars, murderers and whoremongers and will have a little hell here on earth. God bless the N. C. A. They have been fighting the doctrines of the devil since 1826. Why don't some honest ministers who are not afraid to die rise up against this awful sin that is creeping into our government and has already crept into the churches. Everybody that lives in sin and belongs to the lodge might just as well check their baggage for hell. If we sin we are going to hell. But let us trust Jesus. He said, Rev. 1:18, "I am He that liveth and was dead; and behold I am alive forevermore. Amen! And have the keys of hell and of death." So I am not afraid of hell and of death, because my Saviour has the keys. Rev. 3:7 tells us, "He openeth and no man shutteth; and shutteth, and no man openeth." So I know He can keep me out of hell. Other negroes may trust other agencies if they want to, but here

is one who puts her trust in God. God bless the officers of the N. C. A. and readers of the CYNOSURE. Pray for me that I may get my strength back. Find \$2 enclosed for the work.

LIZZIE ROBERSON.

SOUTHERN AGENT'S REPORT.

New Orleans, La., Feb. 8, 1924.

Dear old CYNOSURE:

It has been quite awhile since I've been able to keep up regular correspondence but my interest and enthusiasm is the same. My health has not been very good the past year. Although I was confined to bed only two or three days at a time, yet I have not been able to think and write much. I am somewhat improved, thank God, and am anxious to let the CYNOSURE family hear from me again. Thanks to my Lord and Master. My wife and children have been indisposed but are up and about. I have not done much preaching and lecturing, but have done some personal work. I am growing nervous and feeble but I am anchored in God's promises. Despite the deplorable condition throughout the land and the plain evidences of the evil works of oath-bound Secret Societies, Lodges are rapidly increasing and springing up like mushrooms. On every hand there is wailing about hard times but the lodges and bootleggers are flourishing like green bay trees, while the churches are suffering great spiritual declension and financial stagnation. I am struggling hard and suffering indescribable opposition from the workers of iniquity, but my God has held me up thus far. The temptations are great to stifle the truth, but Jesus says, "My grace is sufficient for thee." A prominent minister said to me, "Dr. Davidson, you are too great and valuable a man to your race and the church to be isolated in a little church not able to pay you \$25 a month. A man of your qualifications and experience ought to be pastor of one of your largest and best Baptist churches, but as long as you are so very outspoken and bold against secret orders you will be made to feel their influence and suffer. Why don't you cease your opposition to the lodges and be silent and let that anti-lodge magazine in

Chicago alone, and you will soon rise into prominence." I assured him that God called me out of the lodge more than forty years ago, and if my God can get more glory out of my suffering for His pure truth, I am willing to suffer to the end for His name's sake. This has been a hard and trying winter in New Orleans. Business depression, small wages, the loss of commerce to the port as a result of heedless and needless strikes in the early fall, the unprecedented price of fuel, and the high cost of all necessities adds much to the discomfort of the poor, and especially the poor negroes, who are generally forgotten in the distribution of charities here. Brethren and sisters, I am greatly in need of your sincere prayers. May God help the N. C. A. to blossom and bud and the CHRISTIAN CYNOSURE to shine in the dark places of the land and send forth her rays of sunshine and uncover the unfruitful works of darkness. I am yours in brotherly love,

FRANCIS J. DAVIDSON.

AN INTERESTING CONFERENCE.

A very interesting conference was held at the Moody Bible Institute, Chicago, February 4th to 8th. It was unusual in many respects. The speakers seemed especially imbued with power, for their subjects and the hearers likewise. Friday was Missionary day. Returned missionaries told of their experience of the wonderful grace of God in the hearts of the people with whom they had been working.

A returned missionary from China was telling how secret societies had gotten hold of the Chinese and new societies were being formed daily. These places are breeding places for sin. Here new methods or devices are planned to plunder the people.

It makes it hard for the missionaries to accomplish very much. It is not only in China, but it is hard to accomplish very much in America or any other country where the lodge has centered her work. May God help us to cry aloud and spare not and give warning all along the line.

"No man can serve two masters. . . . Ye cannot serve God and mammon."

Rev. A. F. Polk of Cedar Falls, Iowa, wrote: "I have now received two copies of the magazine called CHRISTIAN CYNOSURE; evidently someone thought they were doing me a favor in paying my subscription for six months or you thought so in sending it to me gratis. How it is I am receiving it, I do not know, but I do know this, I want the subscription cut and the magazine stopped at once. I do not want to receive another copy." The CYNOSURE was sent at the instance of friends in Iowa. That his subscription has been discontinued goes without saying.

T. K. Bufkin of Pasadena, California, writes: "I have taken the CYNOSURE for over fifty years. I pray that God may still bless it in its work of condemning one of the worst foes of the Christian Church."

Rev. K. M. Chworowsky, pastor of St. Peter's Evangelical Church, Elmhurst, Illinois, writes: "Some weeks ago I received a copy of your publication and after reading it sent you fifteen cents and requested that no further copies be sent me. Today I received the December issue. May I not politely and insistently ask you again to send no further copies of the CYNOSURE to my address. . . . I am returning the second and am politely requesting you to leave me in peace with your propaganda which is as stupid as it is futile and unethical."

WESTERN FINANCIAL SECRETARY.

Wheaton, Ill., Feb. 16, 1924.

Dear CYNOSURE:

The Bible classes for clerks in the department stores of Lincoln, Neb., started well and are continued under the able leadership of Rev. L. A. Turner of the Lincoln Bible Institute.

A most encouraging feature of my stay in Lincoln was the day a Presbyterian pastor and I led three men to definitely surrender their lives to Christ as they knelt in prayer in home and office.

The pastor had me preach for him the following Sunday morning, urging upon his men the possibilities and privileges of soul winning by personal work. There are seven hundred and fifty members in this church and I gave out gospel tracts,

including some of the N. C. A. tracts. This seemed to greatly offend the lodge men. But the pastor plans to go on with his personal work soul-winning campaign.

At the Lincoln preachers' meeting I was asked to speak on "soul winning," and afterward gave a package of N. C. A. tracts to each of the twenty preachers present.

My lecture on "Church and Lodge" was well received at the Free Methodist church, the gospel Tabernacle, and the People's City Mission in Lincoln.

We started a revival campaign in the United Brethren church of Lincoln, which I left in the hands of Rev. J. W. Rollings, pastor, and Rev. L. A. Turner, evangelist. A good interest was manifest. When I preached on "Jesus Christ, the Only Savior of Sinners," I warned against Lodge Religion as one of the most popular of false religions of today, and gave out tracts. Some seemed angry, but some seemed very grateful for my testimony.

At Omaha I had my first visit with Sister Lizzie Woods Roberson, which was a blessed experience.

At Humboldt, Mr. John Holman again proved his deep interest in the work of Christ, and his loving kindness toward even the least of His servants. But it proved impossible to find a welcome for N. C. A. truths in any one of the five churches visited. Even the moving picture theater and the dance hall were refused for gospel preaching by your representative. The newspaper, however, very kindly printed a page of select passages from the Bible; and a friend paid the cost of sending an N. C. A. tract to every telephone subscriber in the town. Kindly remember in special prayer all those who are receiving these messages of invitation and of warning—many perhaps for the first time—that the Holy Spirit may not only enlighten their minds, but also incline their hearts to believe and obey the truth.

At Knoxville, Ill., I found a very kind friend in Rev. C. P. Blekking, pastor of the First Presbyterian church.

At Wheaton College church, pastor and people manifested their usual loyal and kindly interest in the work, and gave me a cordial welcome home.

A goodly number of Lutheran pastors of Chicago expressed interest in a tangible way by subscribing for the CYNOSURE.

The Christian Reformed pastors and people of Classis, Ill., are helping me most generously both in opportunities to address the churches, and in gifts to the extension fund.

My stay at Highlands, Ind., was very pleasant indeed, where Rev. G. D. De Jong permitted me to address his large and appreciative audience last Sunday evening.

But my heart is ever going out to the multitudes who have no intelligent warning concerning this awful danger of unequal yoking with unbelievers; and I pray God to speedily grant funds that the N. C. A. may more effectively reach the whole church with this vital and timely message.

The Secret Societies already boast eighteen million members in the U. S. and Canada, and are growing at an astonishing rate. What we do should be done quickly.

B. M. BROWN.

FORMER KLAN KLUDD QUILTS SECRET ORDERS.

Atlanta, Ga., January 22.—Dr. Caleb A. Ridley, former imperial kludd of the Ku Klux Klan, and former pastor of an Atlanta Baptist Church, announced yesterday that he had "cut loose financially and otherwise from every secular organization and fraternal order with which he heretofore had been connected."

He said tampering with things outside his church work has caused him to "lose fellowship with God and the brethren," and he wished to "set himself to the high task of both living and preaching the gospel."—*The Evening Star*, Jan. 22, 1924.

Trust in Christ (see John 14:1) is the secret of a quiet heart. It is no use saying to men, "Let not your heart be troubled" unless you finish the verse.

It is impossible to be a hero in anything unless one is first a hero in faith.

"Who is on the Lord's side?"

LIBERAL UNITED BRETHREN AND THE KLAN.

Be it far from us to revive or seek to perpetuate a quarrel with our Liberal United Brethren. The strife of the division is over and many of our people know nothing of those terrible days of trial and persecution. A glance at the history of the church as viewed by Liberal authors does not make pleasant reading to those who went through the division and have continued to stand upon the faith and practice of the founders of the church.

But the history of the Liberal church respecting its attitude to the lodge is not an enviable one. Among the denominations the Liberal United Brethren church is the one church which bears the name of planning deliberately and thoughtfully for years to gain the support of the lodge. Many denominations put no bar against lodge members. With them the matter of lodge affiliation has not been considered—nor the question raised at all in relation to church connection. It is a negative question with many churches. But not so with the Liberal United Brethren. The whole scheme causing the division was promoted in order to receive members of the orders. It was a complete reversal of policy—a backing down from the stand against the orders assumed at the beginning, and the policy under which the church attained growth and development above that of many denominations.

We have noted with regret this change of front. And recently we have also noted the predicament the Liberal church is getting into regarding the lodge—especially the Ku Klux Klan. It is notorious that many of their preachers and members belong to the Klan. Their preachers have been prominent in promoting the Klan as lecturers and organizers. Not long ago a brother in Colorado protested against the Klan in the columns of the *Telescope*—the official organ of the Liberal church, saying that the Klan is fundamentally bad. The editor, commenting on the brother's article, said that many as good United Brethren as he knew were not members of the Klan, but that on the other hand as good members as the Church afforded were members and believed that every Christian should also be a member of the Klan. So, the editor of

the *Telescope* would state no personal opinion respecting the order—as to whether or not it is good or bad. To say the least, this is not like the attitude of our fathers upon moral questions. We are of the opinion that fifty years ago or less the *Telescope* would have been sounding its view in clarion tones.

But as a further indication of the attitude of ministers of the Liberal United Brethren church toward the Klan, we call attention to the following report of the funeral of a minister of that church taken from the *Evening Independent*, published at Massillon, Ohio, of the date of January 8, 1924:

“The funeral of the Rev. Lyman B. Dear, pastor of the United Brethren Church at Justus, who died last Friday, was held Monday afternoon at 1:30 o'clock at his residence and at 2 o'clock at the Justus United Brethren Church. The funeral was the largest ever held at Justus. Among the friends who attended were 32 ministers of the Northeast Ohio conference of the United Brethren Church. The service was conducted by the Rev. J. F. Kendall, of Wadsworth, conference superintendent. Addresses were made by the Reverends Guy Hartman, of Canton; Milo Hartman, of Alliance; Max Rafield, of Newcomerstown; J. E. Comer, of Ashland; John Pringle, of Massillon; James Jones, of Sugar Creek; J. W. Williamson, of Akron, and J. D. Wyandt, of Justus. The scripture was read by the Rev. A. E. Fair, of Sterling. Services at the church and at Union Cemetery, Navarre, where interment was made, were also conducted by 25 members of the Ku Klux Klan, wearing the white robes of their organization. The pallbearers were the Revs. Guy and Milo Hartman, Max Rafield, J. E. Comer, A. E. Fair and John Pringle.

Observe that the District Superintendent officiated at the funeral, that nine ministers took part in the service and 33 members of the Northeast Ohio conference were present. Also that 25 members of the Klan, not only “wearing the white robes of their organization,” but doubtless hooded and disguised, conducted the burial service. This goes to show that the deceased was a member of the Klan.

The large attendance of ministers of his conference would indicate that the Klan has the approval, at least of Liberal United Brethren of northeastern Ohio. Of course we are not surprised when we remember that preachers of that territory long enough before the division had a habit of taking a demit from the lodge to which they belonged just before annual conference and returning it to the lodge after conference.

The purpose was to deceive the bishop should he ask if any member of the conference was a member of a secret society.

But we wonder if our Liberal brethren at large approve the Ku Klux Klan? We do not like to believe it. At their general conference in Indianapolis in 1921, one of their bishops said to us, “The two branches of the United Brethren Church ought to get together. I am as much opposed to secret societies as are you.” It is certain then that this bishop would not favor the Ku Klux Klan. We have as heartily wished as the bishop that there could be a righteous basis of union with our Liberal brethren. Many reasons for this wish could be given. But if the Liberal church has swallowed all such orders as the selfish, un-American Klan, they may as well know that we feel that the words of one of their men have become true, when he said, “It would be desirable for the two branches of United Brethren to get together if we have not gone too far away to return.”

This church may dwindle and finally die, but she will never take down her banner of openness and liberty unfettered nor cease opposition to all of the unfruitful works of darkness.—*The Christian Conservator*, January 16, 1924.

“Teach me, my God and King,
In all things Thee to see;
And what I do in anything
To do it as to Thee.”

It is a belief in the Bible, the fruits of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest.

CARLYLE ON DARWIN.

Thomas Carlyle was a great man. He was a leading essayist and historian, whose many works are still used and loved by all thinkers. He was born in 1795 and died in 1881. Not long before his death Carlyle, who knew Darwin well, wrote the following:

"I have known three generations of the Darwins—grandfather, father and son—atheists all. The brother of the famous naturalist, a quiet man who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend 'omni ex conchis' (everything from a clam shell)! I saw the naturalist not many months ago; told him that I read his 'Origin of Species' and other books; that he had by no means satisfied me that we were descended from monkeys, but had gone far to persuade me that he and his so-called scientific brethren had brought the present generation very near to monkeys.

"A good sort of man is this Darwin, and well meaning but with very little intellect. It is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to—all things from frog spawn—the *Gospel of Dirt*, that is the order of the day. The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and the deeper its meaning becomes: 'What is the chief end of man? To glorify God and to enjoy him forever.' *No Gospel of Dirt*, teaching that men have descended from frogs through monkeys, can ever set that aside."—*Our Hope*.

I have been educated as a Protestant of the Church of England, by a dissenter, who was an honor to his sect, though that sect was considered one of the purest. Under his eye, I have read the Bible morning, noon, and night, and have ever since been the happier and better man for such reading.

GOOD TESTIMONY FROM AUSTRALIA.

The Ev. Lutheran Synod, Australia, consisted of some 18,317 souls on March 7, 1923, when they met in convention.

The following resolution regarding the lodge was adopted:

"As secret societies have anti-Christian religion in their ritual and practices, every member of such a society, by word, deed and tacit consent, becomes and is a partaker of such false and anti-Christian religion and thus denies Christ.

"Therefore the Evangelical Lutheran Synod in Australia, assembled at Tweedvale, South Australia, from March 2 to 7, 1923, reaffirms and declares that it is the sacred duty of every pastor and congregation not only privately and publicly to testify against such secret societies, but also to give effect to such testimony by earnest and conscientious practice in all congregations, so that under no circumstances members of secret societies be admitted into membership; and when one is a member of a secret society or joins one, Christian discipline shall be immediately exercised, and if this be without avail, the offender shall eventually be excluded."

"*Resolution*.—It was resolved that on the basis of the above declaration, Synod renew and reaffirm its attitude toward anti-Christian secret societies. Carried unanimously.

A letter from Rev. I. J. Gibson of Canton, Ohio, writes: "We are returning your 'Secret Society Slides' today, January 14th. They were very satisfactory."

Herbert L. Slattengren writes: "Beloved Brethren in Christ: Someone has been sending me the CYNOSURE for a few months and I am so pleased with it that I desire to have it as a monthly guest. It gladdens my heart to see that so many of our pastors dare openly to declare the whole truth of God's Word. What gladdens me most is that you fight the sin of organized secretism with the Word of God. May God grant you strength to continue."

Rev. F. J. Schumm, of Pittsburgh, Pennsylvania, writes in renewing his sub-

scription for a year to the CHRISTIAN CYNOSURE: "With my best wishes for the continuance of this splendid periodical and with kindest regards."

We are advised that the Masonic and Eastern Star lodges hold their meetings in the basement of the Congregational Church of McLaughlin, South Dakota. The pastor is said to be a leading Mason. Those who know the motives actuating our Modern Prophets of Baal will not be surprised at the use made of the house dedicated to the Lord Jesus Christ.

SECRET ORDERS AT WORK IN WASHINGTON!

The following article was sent by Evangelist B. S. Taylor, editor of The Life Line. It appeared some years ago but furnishes food for thought.—Ed.

We have just received a copy of a bill just introduced into the Congress. We suggest that every reader of this cut out this article and mail it to your member of Congress with a letter of vigorous and fiery protest. This generation needs another Morgan to detect and expose the secret plots and intrigues of the many "orders, lodges, guilds, unions," that are sucking all religion, as parasites, out of the church, and all patriotism out of the state. We are glad there is not the ghost of a show for this bill to pass. It proves that Tennessee has cut its crop of wicked sowings when a man can be found to introduce and father such an arrogant piece of legislation into the National Legislature. Shortly after this President Taft was initiated into the Free Masons—*after* he was elected? Good politics and good policy prevented his joining the mahabone gang *before* election! It seems as if some Tennessee dirt-eaters with all the horrors of a four years' war crushing the vitals out of their state, could learn nothing from the pages of history! What grinning ogre of the dark ages of the K.K.K., what fossil of the paleozoic age of trilobates, hatched out in the dark and damnable plottings for treason by the Knights of the Golden Circle, is that Gaines from Tennessee, that foisted that bill in Congress? Some small boy run and tell him that the Almighty God has

thundered it from the highest heavens that "every secret thing shall be brought to light!" Does he not know that there is a patriotic organization, armed and equipped, to dig up and bring to light and publish the liturgy, ritual and all other skulduggery of these secret workers of iniquity? Tell him they have done it, are doing it and will do it as Patriots and Christians, for the salvation of our nation and people! Tell him the American people have nothing but fear, shame, detestation for all such plots, plans, schemes to enslave the great mass of our free people to the wily "art or arts, part or parts" of selfish aggrandizement involved and implied in these deeds and works of darkness! Will the next step be a law forbidding seceders and pastors warning people against joining secret societies? Last year Tennessee passed a law authorizing the seizure and confiscation of an exposure of a secret society if found in the possession of a non-member. That state will be a good one for Christian men and money to pass by in seeking fields to invest. The proper thing is to send a band of missionaries to teach them true christianity. "Men love darkness rather than light because their deeds are evil." But he that "doeth truth cometh to the light that his deeds may be manifest, that they are wrought in God." Amen.

At the Grand Lodge of Washington, 1919, Grand Master A. E. Emerson said, "only a strong, clean body is fit to be the temple of a clean soul." (Proceedings Grand Lodge Iowa, 1920, page 230.)

What do you mean by a "clean soul?" Mr. Emerson, a soul washed clean in the blood of Jesus Christ, or a self-righteous Masonic soul?

Fortunately the corn crop is good, and there will be an abundant supply of corn fodder if it is taken care of and saved for feed in the best condition.

"Prayer and practice should be inseparable. God does not force His gifts on any one; they are to be asked and cultivated. He sows the seed; we till the ground."

"I am continuously in receipt of communications which you have addressed to prominent Masons throughout the country and I would suggest as a matter of common courtesy that if you are looking for information you would be able to find it in Fargo without bothering men generally over the country. I, therefore, respectfully request that you discontinue your voluminous correspondence with the various Masons of the country and come to this office and to our Grand Lodge Library for your information." (Walter L. Stockwell, Secretary Grand Lodge North Dakota, in a letter dated March 9, 1921.)

Well, Mr. Stockwell, it is just like this: As far as "bothering men generally over the country," I beg to state that most of them have not written to you, but directly to me, proof of which you will find throughout the 1921 volume of the *CHRISTIAN CYNOSURE*. While I admit that, had there been no interference, I might have had more replies, I, nevertheless, in my correspondence with "the various Masons of the country" have received unexpected attention, and much information has thus reached me that I neither asked for nor ever hoped to obtain. The correspondence was, certainly, "voluminous," as many as 110 pieces of Masonic mail reaching me in one day.

In view of Masonic "democracy"—given this country by the Masons and paid for by Masonic blood (every great man in our Land to the extent of B. M. Holt having been a Mason and supporter of the teachings of Masonry, including free speech and free thought, civil and religious liberties, etc.—I therefore respectfully ask you to please confine your "requests" to those over whom your Masonic democracies extend.

Dozens of leading Masons have directed me to you, stating that you are one of the "big guns" in American Masonry, a Member of the Executive Commission of the Masonic Service Association of the U. S., a real Masonic scholar. And I doubt not, had I been able to come to your office and Library, any information thus received would be authentic and reliable. But you know that in gathering information to be used against your Lodge, the statements of 200 men would have much more weight than the statements of one

man. This you are no doubt aware of, and hence your sincere desire to have me obtain all my information from yourself.

If righteousness is to be worth anything it must be thorough. It must go to the root of the matter, to foundation truth about things. It must not just complain about evil; it must use the surgeon's knife. America needs her righteous citizens in politics to stay.

An angry spirit, like a volcano in the heart, must and will break out in ill temper. No outward control can cure. The heart must be purified.

Whatever a man sacrifices for righteousness always appears in his life again, only in a higher form. The fairest pleasure ever renounced for Christ's sake cannot compare with the beauty and the glory that will flower sooner or later from the sacrifice.

The seed, down in the cold damp earth, says, "I can grow; I can find the sun," and it starts bravely upward. Faith, speaking in the soul, says the same thing: "I can grow; I can find God, the Sun of the universe."

Young people who are lonely can always turn for understanding to Christ, who suffered continually from loneliness and opposition. His disciples seldom understood Him; his enemies persecuted and defamed Him. Yet he continued to love and help, no matter how much ingratitude he met.

Very few Christians welcome Christ fully into their lives. If they did, their characters and careers would enlarge past measure. As it is, they remain only half-developed—mere caricatures of what they are meant to be in Christ's kingdom. They are "hewers of wood and drawers of water" instead of sages and saints.

Strive to live well; tread in the upright ways,
And rather count thy actions than thy days.

—Thomas Randolph.