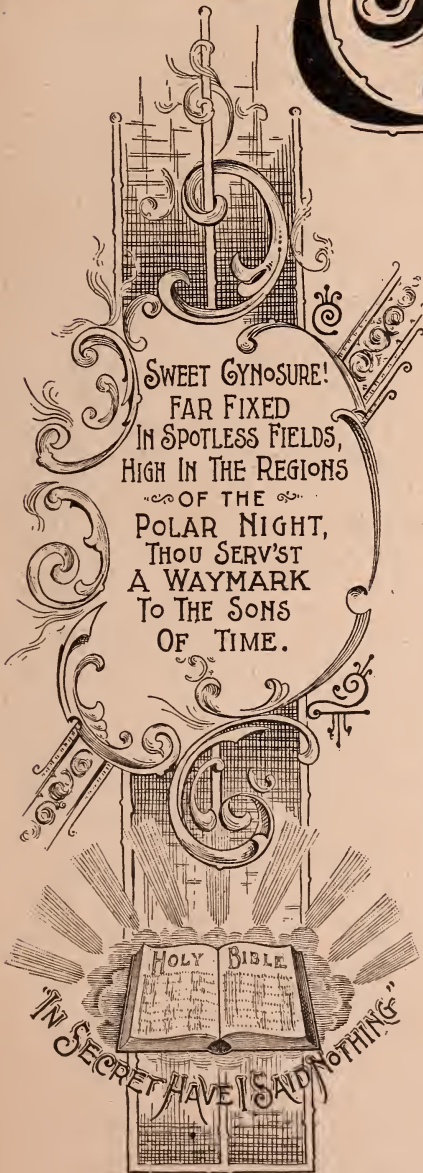


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# Christian Gynosure.

CHICAGO, JANUARY, 1898.



MARY C. BAKER.

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## NATIONAL CHRISTIAN ASSOCIATION.

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

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

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

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

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

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

President—Rev. Samuel H. Swartz, Aurora, Ill.

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

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

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# Christian Cynosure.

"Jesus answered him, — I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXX.

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## TERMS OF SUBSCRIPTION.

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Neglected prayer means neglected power. If one is not successful in his work it is because he neglects prayers.\*

Many preachers who have not the moral courage to publicly testify against a popular evil such as the lodge question, shield themselves by denouncing such preaching as hobby riding.

Mary C. Baker was the daughter of a Methodist minister, born in Illinois, converted at 13, taught school at 16, spent nearly five years in Wheaton College, married Rev. Dillon P. Baker at 21, spent sixteen years in active gospel work, and entered the Free Methodist office when her husband became editor in 1874. She remained as office editor until a few months ago, when she went to join her husband at Knoxville, Tenn. For several years she faithfully served as Recording Secretary of our N. C. A. Our readers will prize her picture because of her long, unflinching devotion to the cause.

Arrangements are about completed for Mr. E. Ronayne to visit Kansas and Nebraska in the near future. He intends (D. V.) to leave Chicago about the 5th of January, and is to visit Lyons, Sterling, Eskridge, Wilsow, Winchester and other points in Kansas; Wahoo, Superior and two or three other points in Nebraska, and possibly Clarinda, Iowa. Write him at 104 Milton avenue, Chicago, or to Rev. T. J. Allen, Sterling, Kansas.

The Gospel Messenger of Mount Morris speaks highly of the impression made by the anti-secret convention in that town. It says that "the addresses were both interesting and instructive, and showed that secret societies are at variance with the religion of the New Testament, and a decided injury to society, government and the family. We believe that they did the young people an immense amount of good and we are of the impression that they will be the means of keeping not a few from uniting with secret and oath-bound orders."

Dr. Wm. Wishart, of Ingram, Pa., writes: "I am well pleased with the change of The Cynosure to a monthly pamphlet. I am inclined to the opinion that it will increase the circulation and help the cause. Secretism at present is triumphant in our country. It holds most of the offices and runs the government. Truth on this subject is either neglected or despised. The outlook seems dark and discouraging. What are we to do? Look from earth to heaven. Cry mightily to that God who can make the wrath of man to praise him. Bear a faithful testimony to the truth, both in our Christian profession and practice, and leave the consequences with God."

### MASONRY.—A DISCUSSION.

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

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

8. I impeach Masonry because the wickedest members of the lodge are taught that they will go to the "Grand Lodge" above when they die. As this is so closely allied to my No. 7 it is not necessary to dwell upon it, and in the discussion of No. 7 I trenched upon this. When I wrote my "Impeachments" I had no thought of discussing them, otherwise I might have prevented some of them infringing upon others. Let my Christian brethren who are in the lodge know that they are causing wicked and unbelieving men to rest in a false hope of salvation. How can they reconcile this with the teachings of the Bible and the Christ?

9. I impeach Masonry, because Christians, Jews, Mohammedans, Deists and Infidels are all brought into the same fellowship. In the Scriptures we are taught to have no fellowship with the unfruitful works of darkness. In Masonry you are brought not only into fellowship with the works, but also with the agents of darkness. The Apostle Paul says that light can have no communion with darkness. Masonry brings them into one communion. He says believers have no part with Infidels. Masonry unites them in a common bond. Again, the apostle says Christ has no part with Belial. Masonry violates this principle by bringing the followers of Christ into a secret compact with the sons of Belial. Paul says righteousness has no relation with unrighteousness. In Masonry they are inseparably united. Paul says: "Come out from among them, and touch not the unclean thing, and I will receive you." Masonry virtually says: "Go in among them, and have part with the unclean, and at last clean and unclean will alike be received by the Lord." Surely Masonry is a mongrel institution. I will none of it.

10. Because it teaches only personal purity upon the part of Masons toward the wives and daughters of Masons, I impeach Masonry. Since I began this discussion I urged the above objection to an Episcopal clergyman, and he said, "That

is true. It is a very serious defect. Only the wives and daughters of Masons are exempted from the lust of Masonic brethren. Not a word is said enforcing chastity toward other women." This clergyman is a Mason of thirty-seven years' standing. He is an honorable man, and knows whereof he affirms. Thus, according to the Masonic obligation, a Mason would be guilty of a very grave offense if he should violate the wife or daughter of a fellow craftsman; but he is left unbridled toward any other women. This is a most damnable feature, and had I only this impeachment it is sufficient to forever condemn the institute of Masonry.

11. I impeach Masonry because it establishes lines of caste in society. The very spirit and genius of the Christianity of Christ is opposed to all lines of caste and distinction. It is intended to break down all middle walls of partition, and to level all barriers. As the apostle to the Gentiles would say, "There is neither Jew nor Greek; neither bond nor free; neither male nor female; but all shall be one in Christ Jesus." The great, loving heart of our Savior goes out in throbs of sympathy for high and low, for rich and poor, for learned and unlearned, for noble and ignoble, for all the poor and for all the fallen ones of earth. Masonry is a society club, and it would club to death the outcast and the unfortunate. It has special favors and smiles for them who belong to its guild. It furthers the interests of its caste financially, socially, and oftentimes, politically. It has much consideration for those within its own circle; but not much for those without. Its members are sworn to mutual protection and helpfulness.

The various secret orders have established as many lines of caste as there are societies. Some men in order to get favor and prestige with a larger portion of the community will belong to several secret orders at one time. This enables them to "stand in" with their members socially and financially. Those who belong to no orders are "not in it" at all. They are almost ostracised. They are left severely alone. The members of the orders have no time to visit any but their brothers in the lodge. Caste in heathen India is not much more marked and clearly defined than it is in Christian (?) America. It required the blood of the crucified One to blot out the line of caste



between Jew and Gentile; but the modern secret orders have re-established others almost as exclusive and effective.

12. I impeach Masonry because it belongs to the unfruitful works of darkness. I have already discussed this feature, somewhat, under another impeachment; but too much cannot be said upon this phase of the subject. Moses said, "Secret things belong unto God; but the revealed things belong unto us and to our children." "All things are open before the eyes of Him with whom we have to do," says a New Testament writer. Our lives should be mirrors into which the world can look and see us as we are. Every man's life should be an open book that the world may read and understand. Paul could say to his Corinthian brethren, "Ye are our epistle, known and read of all men."

Instead of such conditions existing in society, with the fullest and freest social intercourse, we have circles and circles and circles ad nauseum with their secret conclaves and dark councils. Their meetings are in the night time, behind closely screened windows, with vigilant sentinels guarding the places of ingress and egress. None but those within the charmed circles are supposed to know what transpires within their secret halls. Surely they belong to the works of darkness! And they are unfruitful. They cannot confer a single grace or virtue that the Christian religion and the church cannot bestow. Instead of this they obstruct the cause of true religion and impede the progress of the church. They are works of darkness because they are narrow, selfish, exclusive, and anti-Christian.

13. I impeach Masonry because thousands of its members substitute the lodge for the church. The truthfulness of this charge is very frequently admitted by Masons themselves. Many times they have said to me, "A man cannot be a good Mason or Odd Fellow without being a Christian." Now, the truth of the matter is that a man can go to the very highest degrees in the lodge and not be a Christian. A Jew or a Mohammedan can do that. There is nothing whatever in the lodge to make a man a Christian. It has plenty of religion, but no Christianity. Many Masons have said to me, "Masonry is a good enough religion for me." This saying among them is almost as common

legal tender! "But," I fancy some one will say, "no intelligent Mason will say that." Why not? How can they say otherwise if they accept the teachings of Webb and Drew's Monitors. They declare the all-sufficiency of Masonry for all the wants of the soul! Are they intelligent Masons? Eh? If the fountain of authority so teaches can we expect better of the stream? If the large fish are of that character why should we expect more of the "smaller fry?"

I am President of the Anti-secret Association of Missouri. Recently we had the State convention in the church house where I minister. When I went before the officers of my church, and asked for the house for that purpose, they unanimously voted for my proposition. Nearly all of them belong to the various orders. They said: "Let the convention come. Secret societies are draining the church." These are their very words. The substitution of lodges for the church is indeed draining the church of the time that of right belongs to it, and the Christian activity, and the money, and the influence. Men rake and scrape to pay their lodge dues, and have little left for the church. When they attend from one to three lodge meetings in the week they have no time for the mid-week prayer-meeting. When they visit the sick and needy in the lodge they have little for the church's unfortunates. They will travel across the continent to attend a lodge conclave; but at our missionary conventions they are only made conspicuous by their absence. They can contribute freely to lodge banquets, but dole out a miserable pittance to the church, if, indeed, they give anything at all. The fault is in the system; it makes men that way.

A Mason said to me, "It may be telling tales out of school, Brother Ely, but I have often shuddered when I heard members of the church, in the lodge meeting, glorify Masonry and say it is a religion good enough." Still, I insist, the very system itself warrants them in making just such declarations. Christians should wash their hands of the foul thing. "Come out from among them, saith the Lord, and be ye separate, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty!" Precious invitation! Who will heed it?

I held a meeting in an Indiana town a

few months ago, and found the churches had no mid-week prayer-meeting. When I asked the reason for this, I was told that the lodges had monopolized every night in the week but the Lord's day! Since my work there the church has had a good prayer-meeting.

Simpson Ely.  
Kirksville, Mo.

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

Impeachment No. 8. We have already sufficiently refuted this absurd charge, that "Masonry sends its wickedest members to heaven when they die." Bro. Ely should have known better. We can only say, in his own language, "How can he reconcile" the utterance of so untrue a statement, "with the teachings of the Bible and the Christ?"

No. 9. Here again we have repetition, obscured indeed, by one of Bro. Ely's terms in masquerade, an important term, too, on the meaning of which his whole objection turns, but which, as usual, he does not define. What does he mean by "fellowship?" For his Ninth objection to Masonry is that "Christians, Jews, Mohammedans, Deists and Infidels are brought into the same fellowship." If I had space at my command, I would like to tear the mask from that term, and show how futile is his objection.

But really Bro. Ely seems to have no other idea of "fellowship," than a Christian, denominational brotherhood. This is his misfortune. He does not seem to understand that fraternities and societies of men may be organized on broader grounds than denominational faith, and yet be useful adjuncts in the cause of humanity, civilization, and even Christianity itself! No, indeed! the logic by which he attacks Masonry under this Ninth Impeachment, and leads him to declare that honest, truth-loving and truth-seeking men are "infidels," "unfruitful workers and agents of darkness," "sons of Belial," and of "unrighteousness," and altogether "unclean," such sophistry would make the world a Sahara, with his own little oasis to wither in the waste!

But Christ is broader than all sects. He is Truth, and as such is the Light of the world. That light cannot be shut in by any creed or ecclesiasticism. It shines out from the home, the school, the guild, and the institutes of men—from books

and laws—from platform and fireside; and he that will not recognize truth whenever and however dispensed, but will only acknowledge it as contained in his own creed, is the real infidel, who prefers darkness to light, unless that light shines from his own feeble lamp!

No. 10. I suppose Bro. Ely intended that the word "only" in his "impeachment" should come later in the sentence, which would make it at least intelligible. The statement made in this allegation is utterly untrue; and notwithstanding he quotes from a man professing to be a Mason of thirty-seven years' standing, I must pronounce it an audacious libel on the institution. That clergyman, if honest, is more ignorant of Masonry than my opponent himself. The lodge of which he is a member ought to take the report of his statement, and prefer charges against him, either for dense ignorance or for malicious defamation.

In charity, I hope that Bro. Ely wholly misunderstood his meaning. If he did not, then in charity again, I am willing to presume that the aforesaid clergyman is the most ignorant man that ever sat in the north of a lodge—ignorant even of the meaning of his own apron, of which he should at once be divested.

As Bro. Ely adduces no evidence beyond the statement of that "clergyman," I am satisfied with simply contradicting him. The indecency of the slander must be my apology for taking no further notice of it; and Bro. Ely's comments are equally as offensive.

No. 11. Under a former charge Bro. Ely attempted to show that Masonry is too broad; under this eleventh count, he seems to lose his bearing, and argues that it is too narrow! Instead of narrowing Christ to sectarian dimensions as he did when attacking Masonry as too broad, he now turns his glass and broadens Christ to something like his just proportions, when attacking Masonry as being "narrow, selfish and exclusive."

It must be kept in mind that many receive the benefits of Masonry, who, for good and sufficient reasons, are not admitted to formal membership. Its good work is not confined within the walls of the lodge-room, nor within the limits of its membership. To regard all persons who are excluded from membership, as excluded also from its benefits, is the mistake of ignorance.



We close the door of the lodge-room, but not of the great heart of the Institution against the idiots, the insane, the old man in his dotage, the minor, the totally blind, the deaf, the limbless, the little children and women! Now, Bro. Ely argues that because we do not receive them into our lodges, therefore they have no place in our hearts, no claim upon our sympathy, friendship or charity. Bro. Ely would not receive into his church an idiot, a madman, or a little orphan babe. Shall I argue, therefore, that his religion is "selfish, narrow and exclusive?" Christ's religion is broader than a church; so Masonry is broader than the lodge.

The first, middle and last lesson of charity that a Mason learns is "to do good to all men, especially to those of the household of faith;" he is taught that his charity must be active, sincere and universal. Now when Bro. Ely asserts that "Masonry would club to death the unfortunate," "it has but little consideration for any outside of the lodge," "they are almost ostracised," etc.—he shows plainly that he knows nothing of the subject. He sees proper to bring the same charge against all secret orders. I know nothing of any one of them save the Masonic Order. But judging them by their fruits and public documents, and by the character of the gentlemen who belong to them, I would cut off my right hand sooner than traduce any of them in the terms our brother has used against Masonry.

No 12. I must ask the readers who may find time to peruse these papers to observe the peculiar method of Bro. Ely's reasoning. He vigorously assails Masonry on the ground that it is a dark, secret society, and afterward declares that it has no secrets; that they are all so well known that they may be said to be public property.

Another example of his peculiar method is seen in his violent opposition to it on account of the breadth of its fellowship—the universality of its brotherhood—and then attacking it in his eleventh impeachment as not being broad enough, stigmatizing it, at least, as being narrow, selfish and exclusive!

But, while I would regret the fact, if true, as alleged, I might easily find an apology for it in the character of too many of our churches. Not every church

is a fair exponent of the religion of Jesus, either in its doctrine or behavior. Bigotry, to which vice Masonry has always been averse, prevails in many of them; sectarian bitterness pervades pulpit and pew. A vain-glorious formalism and a love of outward display, grieve away the spirit of Christ, and repel good and honest Masons from their hollow services. And—

"Alas! too, for the rarity of Christian charity  
Under the sun!"

Christ wanders in their streets hungry, and they give him no bread; in rags, and they clothe him not; sick or in prison, and they visit him not! They have renounced their kinship to the poor, and leave the orphan to weep, and the widow to moan in desolate homes. Their god is mammon, and their covetousness is idolatry. Now, there are many such churches in the land, and Bro. Ely knows it. And yet he censures good men for preferring their lodges to such churches! And, more unreasonably still, he impeaches those lodges because they are preferred to such synagogues.

No. 13. "I impeach Masonry," he says, "because thousands of its members substitute the lodge for the church." Well, if this be true, and those thousands are intelligent gentlemen, as I presume most of them are, our brother may reasonably suspect that there must be something very good in Masonry. No stronger testimony could be given in its favor. I can not see why their preferences should be urged as an objection to Masonry; it savors much of jealousy. But if these brethren do wrong, our opponent ought, in all reason, to direct his "impeachment" against them, and not against the order. The lodge cannot avoid being an attractive place for good men; it cannot divest itself of its fraternal character, and its wholesome, moral, and religious influences, even to please the "Anti-secret Society Association." It ought not to be blamed because good men love it so much. There is not a trace of good reasoning in impeaching it because it is attractive to good men.

It is such churches, and not the Christianity of Christ, that these "thousands of Masons" can neither love nor approve. If they prefer their lodges, it is because they love truth better than sham. No

intelligent Mason will ever substitute Masonry for Christianity, if he understands what Christianity is.

John Aug. Williams.  
Harrodsburg, Ky.

### MASONS MEET IN A CAVE.

REV. NEVIN WOODSIDE.

In the Pittsburg Chronicle of Nov. 15 is the following account of a grand lodge meeting in an Arizona cavern:

"The annual meeting of the Masonic Grand Lodge of Arizona is being held thirty feet below the level of the surrounding country, in one of the most beautiful caverns in this region. When the town of Bisbee was chosen as the scene of the annual convention of the Masonic order, it was with no thought of any such unique meeting place as that which was finally selected for the purpose. It was chosen for the sole and simple reason that it was centrally and conveniently located and the most accessible of all the many places in the State.

"When the delegates arrived in town they were astonished to find the place of meeting below the surface of the earth. Many were at first opposed to the idea of facing unknown dangers in the bowels of the earth, but their fears were quieted and when they were initiated into the beauties of the cavern they were more than satisfied with the idea.

"The Caverns of Bisbee, while noted for their unsurpassed beauty, are not much frequented by visitors. They are of local repute principally. Their fame, however, has spread with remarkable rapidity in the last twenty-four hours, and they promise now to receive widespread attention. The cavern in which the Masons are meeting is commodious, embracing one large room of probably a hundred and fifty feet in width by four hundred feet in depth. The floor is as smooth as a ball room and the walls clean-cut, but broken by a succession of natural pillars that are as perfectly symmetrical as though carved out of the rock by hand.

"The walls are a dead pure white that glitters and reflects the light with wondrous brilliancy, while occasionally the solid color is relieved by a streak of pale blue—a vein of some mineral composition. Near the center is a dais of natural

rock, on which is mounted a pedestal chiseled off the rock at one side. Excepting this one mechanical help, the cavern is as perfect a meeting hall as though designed by nature for that particular purpose. The light is supplied by a lot of long candles provided for the purpose, while camp-stools furnish the seats for the hundred odd delegates. The entrance is through a long winding tunnel that leads steadily upward to the surface after a drop of fifty feet through a shaft."

The Covenanters used to be called the mountain people because they climbed the mountain to worship God, and thus get as near to heaven as possible, but the Free Masons of Arizona were anxious to get as much of the earth above their heads as possible, lest any of the angels bending over the battlements of heaven might see them or find out their secrets. I am reminded of the time coming when men will cry to the mountains and rocks to hide them from the face of the Judge, but I little thought that I would live to read of the voluntary descent of intelligent men into the bowels of the earth to perform work which they wish to make us believe is an unspeakable blessing to the human family. Perhaps we may hear of a deeper cave in some other part of the world to which the Masonic pilgrims will betake themselves in a short time so as to keep the world in the dark.

The real Christian people have been obliged to hide in caves, but they never went to them through choice, but then they were destitute of the esthetic tastes and culture of those who delight in the sash, the compass and square and the royal arch. When our fathers went into dens and caves of the earth they carried with them the lamp of divine truth in their hands and the Blessed Sun of Righteousness in their hearts.

But the Arizonians have gone down into the bowels of the earth, carrying long candles in their hands and purposely to exclude the light from the Sun of Righteousness. When men begin to go downward there is no stopping place. "Facilis Descensus Averno."

Yours for the rights and prerogatives of our risen and reigning Redeemer.

Pittsburg, Pa.

Rev. J. C. K. Faris, of Beaver Falls, Pa., was a welcome visitor at our office recently.



## REV. J. B. GALLOWAY'S DEFENSE.

HIS ANSWER IN BRIEF TO CHARGES MADE AGAINST HIM BY THE ARCH CHAPTER OF DELTA TAU DELTA FRATERNITY.

Gentlemen Judges of the Arch Chapter of Delta Tau Delta Fraternity:

An unknown accuser, it seems, has brought against me the following charges, as per bill of complaint duly received by me:

"You are hereby officially notified that by unanimous vote of the Arch Chapter of Delta Tau Delta at its meeting at Chicago, Aug. 23-25, 1897, you were charged with treachery to Delta Tau Delta and to your fraternity obligation, the specifications being as follows:

"1. It is charged that you inveigh against college fraternities in general and Delta Tau Delta in particular, and confess openly your repentance for and shame at having in your foolish youth become a member of Delta Tau Delta and thereby sanctioned secret orders.

"2. It is furthermore charged, that you have endeavored, by means of letter and tract, to discourage and draw from their allegiance certain members of the Delta Tau Delta fraternity, notably the members of the University of Wisconsin, Madison, Wis."

I gladly enter upon my defense, believing as I do that great principles are involved in the case and that these are to be brought before men, a majority of whom are no doubt professing Christians, who will be able to discern spiritual things and so render just judgment. The essence of the accusation, as I understand it, is contained in the general charge, viz.: "That I have violated my obligation to the fraternity."

Now I wish to be perfectly open and candid in my answer to this accusation. I have no desire to plead innocence or assume the role of a martyr. I am free to admit that I have sinned; but my sin consisted in taking the obligation, not in violating it. About twenty-seven years ago I withdrew from the order and when I did so, I renounced my obligation and all allegiance to the society. I did so because I believed the obligation to be wrong in principle and pernicious in practice; and I am not alone in this conviction.

The college with which I was connected has long since banished all such societies from her halls. Moreover, I suppose that not less than 100,000 Free Masons in this country have done with their society oath just what I have done with the Delta obligation. We might say the same thing of other societies. But you say, with Masonry and other societies, that the obligation is eternally binding. This principle I must emphatically deny and brand as being unchristian.

If these societies were not secret such an obligation would never be thought of. It is extraordinary. No legitimate, divinely appointed government requires of its subjects such a pledge; else how could I have lawfully renounced my allegiance to Great Britain and become an American citizen. Is Delta government more important than the lawfully constituted State? Why this guilty pledge? But this wrong principle, like every other evil, shows itself to be pernicious in practice, in the following particulars:

1. God in speaking to Christians says: "One is your master even Christ." But it seems that I have, at least, two masters; for my accuser, under covert of this pledge, proposes to dictate to me as to who, where, what and how I shall teach. (See Specification No. 2). When my liberties are invaded shall I not resist?

2. By this principle I am denied the precious privilege of repentance, although "God now commandeth all men everywhere to repent." There is a maxim that is to the point here: "Wise men change, but fools never." I must, forsooth, preach repentance, but I must not practice the same. (See charge No. 1.)

3. Now, believing as I do, that I have done what is right in this matter, why should I be charged with sin, because I have taught my fellow men to do as I have done?—viz.: to avoid or abjure these ensnaring obligations, and stand forth in life on their own merits, and be free to practice the golden rule, always and everywhere, and thus prove themselves worthy of the confidence of their fellow men; for is it not true that he, who is under extraordinary obligations to one class or clan in society, is thereby unfitted to do justice toward all?

4. It is the duty of all Christians and loyal citizens in this country of ours to be faithful witnesses against the board

of unchristian, oath-bound secret societies, which are to-day a standing menace to the peace and purity of our municipalities—such as Molly Maguires, Mafia, Clan-na-Gael, Freemasonry, and such like. (See Eph. 5: 11. This is the Supreme Court decision on this point.) But how can we consistently do so, while we ourselves are members of the so-called minor orders? Let us be free from all, and just to all.

5. "Is this of your own free will and accord?" as the Master Mason would say. It will doubtless be claimed by you, my judges, that because I thus took the Delta pledge it is therefore right and perpetually binding. This principle I would also deny with emphasis. I know not what your individual experiences may have been, but I must say for myself, that most, if not all, of the sins I have ever committed have been committed voluntarily. In the present case this does not alter the nature of the pledge. If a pledge must be kept because it is voluntarily taken, then was Herod justified in beheading the Baptist? To advocate this principle in this enlightened nineteenth century is to "out-herod Herod!"

In conclusion, gentlemen, I would remind you of two things which you will doubtless admit: First, Delta law is not necessarily infallible; second, there is the higher law; and all mere human enactments must be agreeable to and founded upon it in order to stand in the final fiery test. May you and I, my friends, delivered from every refuge of lies, stand in the righteousness of God in that day. With malice toward none and charity for all, I submit this my answer, which, on account of brevity, is necessarily imperfect, hoping that you and I may be led by the spirit of truth to buy the truth and sell it not and to love as brethren so well that we shall endeavor to avoid the appearance of evil.

Your brother in Christ, who has declared, "In secret have I said nothing,"

J. B. Galloway.

Poynette, Wis.

Elder G. T. Dissette says: "We should demand that every institution, church, nunnery, monastery, lodge, assemblage or meeting be public and open like a city council or court of common law."

## SNAP SHOTS.

BY DR. A. B. MIRROR.

### COMMON SENSE.

No natural quality is more needed in dealing with the sophistries of a false system than common sense. It avails when Masons make excuses that are nothing less than silly. Fallacious even when most plausible, these excuses are invented to exculpate what, after all, cannot be justified, but common sense cuts the cunningly twisted knot. It detects the unfitness for decent lips of needless and indecent penalties. It perceives the unequal yoking of honorable men with villains.

It feels the difference between a prayer without formal use of Christ's name, and one marked by its formal disuse. It listens to no misrepresentation of the family as a secret order. It detects the essential rottenness of Freemasonry, and teaches men of common sense to let it alone.

### LODGE ASSOCIATES.

A Masonic minister advised another minister not to become a Mason because it would bring him into too intimate relations with ungodly men. Another minister said: "I was knocked down by a Boston brewer." He alluded to a ceremony of the third degree. Another minister known to one of these went through certain initiatory ceremonies, and, after sitting down, began to look about him to see where he was. On one side was a bartender, on the other a brewer. He began to suspect that he had dropped into the wrong pew. A man who was so situated as to see who went into the Masonic hall of a well-known city every lodge evening, said that he saw some of the "worst men in the city, terrible men." A minister and educator, himself formerly a Mason, confided to a friend that his father-in-law, after advancing many degrees, left the order to save himself from a drunkard's grave. Yet the organizers of Sunday excursions, Masonic balls and triennial conclaves are, like Brutus, "honorable men, all honorable men."

### TWADDLE.

From the first solicitation of a candidate, or the first representation of the system, to the uninitiated, on through the



ritual, philosophy, history and religion, Masonry is one stream of twaddle. Its empty claims, its false ritual, its lying pretensions and doctrines are twaddle, constant twaddle. "Hollow as a gambler's oath," it has unlimited inflation. No age is too remote, no hero too dignified, no virtue too exalted, or truth too lofty, expanded or noble, to be included in its preposterous claims. It blenches at nothing in earth or heaven, and, like an idiot in a palace, wanders about driveling unceasing twaddle.

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THE FATAL POINT.

It is only a dead fly that spoils the odor of the apothecary's ointment, one drop of poison that makes the cup deadly. The week is not peaceful that contains one day of battle, nor virtuous if there be in it one night of drunken debauch. No field is safe that harbors one rattlesnake. A single wolf will make a forest dangerous.

Like either of these fatal contents is the wicked and shameful "third point of fellowship" in Freemasonry. If all the rest were excusable or even virtuous, for the sake of this the lodge would be avoided.

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MASONIC CHASTITY.

BY REV. O. H. PERRY.

It is an old saying, "Give the devil his due," meaning, I suppose, all the condemnation he has earned and all the praise he deserves. Among so much that is condemned, I select one beautiful flower of Masonry, its fidelity to its women, "wives, mothers, widows, sisters and daughters." "Ladies, you are connected with the Masonry by ties far more intimate and tender than you are aware of or than I can inform you of." This most touching and beautiful sentence from the ritual of the Eastern Star, or Female Masonry, is followed with several reasons why these ladies should be devoted friends of Masonry. Knowing how inquisitive you are, I write to inform you of the "tender and intimate tie" that you could not be informed of. And although this information is denied you by them by the rule of "thousands of years," yet it must out sooner or later.

You have been informed, dear sister

Masons, that you are denied admission to a male lodge "because it would be of no advantage to you; but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure." This is one reason why women should love Masonry. And now for the reason of the Eastern Star Masonry. The candidate for the Master Mason, or third degree, swears not to have "illicit carnal intercourse with the wife, widow, mother, sister or daughter of a Master Mason, knowing them to be such." Rev. Robert Morris and others, experiencing or anticipating the danger arising from the ignorance included in the single quotation, in 1868, prepared the Eastern Star degree, that these women might have a greater protection, through signs and passwords known by them and Master Masons. With this noble provision, a daughter about to be seduced by a Master Mason has but to "raise her veil three times in quick succession, the third time throws the veil over the top of her head, and, holding on to the corners, look up." The Mason, seeing this sign, immediately desists from his attempt, takes a card, writes his name on one side of it, and on the other writes, "Alas, my daughter."

A sister of a Master Mason has but to kneel, clasp her hands and, lifting them up, look up imploringly. The Master Mason, about picking her pocket, refrains, takes his card and writes his name, and on the opposite side, "Believest thou this?" and she is safe. The Master Mason's wife, about starving, is to raise her right hand, place on right breast, then, turning palm outward, raises to height of head and throws it forward. The Master Mason seeing this, writes on a card his name and on the opposite side, "What wilt thou?" You can thus see, ladies, how Masonry makes Masons "happier, for it makes them acquainted with and puts them in social connection with the purest and best men in every section of the country." The restriction placed upon them, requiring that all carnal intercourse be denied them on all Master Masons' wives, etc., must be admitted as a very wise one. However much we might regret that this should be permitted on any woman outside of the restricted class, we

cannot but see and rejoice that wives, etc., of a Master Mason are safe when able to make these signs, so wisely provided.

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### THE ELKS.

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Some of the modern secret societies have gone to the animal kingdom for their names. So far as we know none have adopted the skunk's name. Its proclivities for secrecy would seem to make its name fitting. We would suggest it for the next organized.

The Kalamazoo News recently devoted several columns to a report of the Elks' meeting in that city. Senator Burrows and Congressman A. M. Todd were among those initiated. They evidently fared better than Hon. Edward W. Curry, of Leon, Iowa, who lost his life through being initiated into an Iowa lodge of this order Nov. 18, 1896, at Des Moines. That the reporter was infatuated is evident from his frequent applause. He says: "The clergy have commended it and are invariably found taking part." Again: "The religious atmosphere of the scene is such as to convince that the order of Elks stands on a foundation of Christianity." A little further on he reports that the hands of the clock were turned back to the hour of eleven while a toast was drunk, an enthusiastic chorus sang "There'll Be a Hot Time in the Old Town To-night" and all joined in "Auld Lang Syne." Evidently the reporter's idea of what constitutes Christianity is no better defined than the so-called clergy who sanction such abominations. Cynosure readers will be interested in the following report of Senator Burrow's address:

"The next speaker was Senator Burrows, and as his name was announced by the toastmaster the applause shook the building. The toastmaster introduced him as one of the foremost men and statesmen of the United States. As Mr. Burrows arose some enthusiastic admirer exclaimed, 'The next President of the United States!' The Senator bowed and smiled his acknowledgment. He said, sincerely, that this was the proudest moment of his life. He never before was so proud of Kalamazoo and its citizenship as he was to-night. He had journeyed all the way from Washington to become a member of the order of Elks. He consid-

ered it an exceedingly high honor to be an Elk and a member of Kalamazoo lodge. President McKinley has made application, he said, to become an Elk, and Mr. Burrows said that on his return to Washington he would at once visit Mr. McKinley and notify him that if he did not consummate his application he would contest his nomination for the Presidency in 1900. He said that upon his arrival in this city he had been advised that it would be unwise for him to connect himself with the order of Elks, but he could now tell those people that if they would live up to the principles as exemplified by the Elks they could not but be better. He would forego public duties any time to attend a meeting of the lodge of Elks.

"If every man would live up to the principles of this order he would be a splendid citizen, husband, father and neighbor. Every teaching of the order is along the line of the Christian religion, and I feel sorry for the gentlemen who are on the outside.' He then fired a hot but friendly shot at Congressman Todd, who was sitting opposite. He said that Mr. Todd in a speech in Congress had accused him of saying that he did not believe in the election of United States Senators by the people, but now that he and Mr. Todd had become brothers he would expect Brother Todd to make a hasty correction of that statement after the opening of Congress."

These are the man, O good people of Michigan, whom you send to make laws for you. Such rulers are truly a calamity to any nation.

W. B. Stoddard.

Washington, D. C.

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### "YE CANNOT SERVE TWO MASTERS."

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HENRY M. HUGUNIN.

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The Cynosure has plainly shown, time and again, from observation and experience, that secret, oath-bound societies promote organized selfishness, organized criminality, and an organized religion, not in harmony with true Christianity. They may differ from each other in these respects, but it is principally in degree. The selfish principle may not be as prominent in some of the minor secret organizations; some may omit the murderous penalties for breaking their obligations, and some may make a fair show of mor-



ality, benevolence, temperance, etc., and even wear a cloak of religion. Yet what these societies propose to do in part, the gospel of Christ offers to do more perfectly, with greater universality, without money and without price, and without respect of persons.

The poor and decrepit, whatever their infirmities and past sinfulness, may enter into the love of Christ as readily as those who enjoy physical, mental and moral perfection. The secret societies require their members, when initiated, to be sound in mind and body, and self-supporting, and then place them under obligations as binding as those required by the Christian churches; so that if a man who has already vowed to follow the will of the Lord in all things unites with the lodge, he finds himself in a dangerous dilemma, for his oath requires him to obey the mandates of the order, whatever they may be. Thus he has bound himself to serve two masters, however their commands may antagonize each other. Certainly no true Christian can enjoy such entangling and contradictory alliances.

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#### WHITMAN MEMORIAL AT WALLA WALLA.

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BY REV. A. J. BAILEY.

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Nov. 29, 1897, was the fiftieth anniversary of the massacre of Dr. and Mrs. Whitman, and twelve others, at the mission station of the A. B. C. F. M. at Waiilatpu, Washington. Preparations were made for fitting memorial services at the grave, where a monument was to have been unveiled. But by some delay in transportation the monument, which was shipped from St. Paul, did not reach its destination in time for the unveiling. But the foundation is laid, and the granite shaft will soon stand in its place. The graves are at the foot of a hill, about forty rods from the old mission house, where the massacre occurred. The remains of the victims will be placed in a tomb of masonry, and the grave covered with a marble slab.

The monument will stand on an eminence just above the grave, overlooking the city of Walla Walla, where Whitman College is located, and the magnificent valley, in which lies the old mission farm,

and where the mission buildings once stood.

History is now acknowledging the fact that Marcus Whitman, after a winter's ride from his mission station to Washington, D. C., in an interview with Daniel Webster, Secretary of State, and President Tyler, saved Oregon Territory, now the States of Oregon, Washington and Idaho, from falling into the hands of England, and so into the power of the Hudson Bay Company, and their allies of the Catholic church. It was this effort to save the great Northwest to the United States which provoked the opposition which led to the massacre by the Indians. Dr. Whitman was a missionary and a patriot, and he was faithfully and lovingly doing his duty and helping the Indians when they were aroused to this fiendish deed.

A few years later, when the Indian uprising had been quited, and it was safe to do so, Rev. Cushing Eells returned to the old mission station to consider what next should be done. On that sacred spot, and kneeling on the graves of his martyred comrades, the power of God came upon him, and he resolved to rear as a fitting monument an institution of learning which should do a permanent work for Christ in the region where the missionaries had begun their work.

The story of the past fifty years is a sacred romance. It shows the hand of God in present history. Where God plants a garrison of His kingdom, there it will stand, and the gates of hell shall not prevail against it. The crafty cruelty of savages, and the cunning, secret intrigues of trained conspiracy under the flag of civilization, are alike powerless to thwart the plan of God. And God's times are long. For a quarter of a century the events of a glorious history hung on the "undaunted and undying faith of Father Eells." He was a man of limited ability in many directions, but of an unlimited prophetic vision. He could see far enough to follow the path of God. He needed to see no more.

The light which first came to him revealed but one step of duty. It was no clearer than the light which shone on the first convention in Aurora, which planned for the Pittsburg convention, and the headquarters in Chicago, from which for so many years has been shining The

Cynosure of a great movement. It is not the brightness of the light, but the source of it, and the purpose of it, which men should consider when planning a work to which the shining of some star seems to call them. Only Abraham heard the call which made him the father of the faithful. We are not told that any but the wise men of the East saw the Star which guided to the Manger of Bethlehem. And it may be that the world will not hear the voice which calls a servant of God to some special service in the kingdom, or see the light which reveals to that servant the path of his duty. Enough if God calls, and God reveals the way—and he who is not disobedient to such a vision, if it is indeed heavenly, can never fail. God knows whom to call and how to lead. And may we know how to hear and how to follow.

Seattle, Wash.

#### A VOICE FROM CANADA.

Rev. A. Sims, of Kingston, Canada, writes that the East Ontario conference of the Free Methodist Church in its report on reforms thus refers to secret societies:

"Never did Satan manifest more infernal skill in devising traps for the souls of men than when he invented the secret lodge. So successful has this class of snares proved to be that hell seems busy manufacturing new supplies, and every little while we are startled by the addition of another institution to the already fearfully long list of secret societies. So binding are the oaths and obligations of the secret lodge, so great are the financial questions involved, that when men have once been brought under such clutches it seems almost impossible to rescue them. Thousands, no doubt, who become more or less convicted among us when they find that the lodge stands in the way of their becoming Christians, back down from their position and walk no more with us. Facts of experience prove that with every succeeding year this giant evil is becoming more and more formidable. But shall we therefore turn down from the uncompromising attitude we have taken and surrender to the foe? God forbid. At every seasonable opportunity and in every possible manner let us hold fast to our prin-

ciples and carry on a determined war against all the works of darkness."

Bro. Sims also sends us the following "Old Landmark," from a book entitled "History of Early Methodism in Canada." It is a resolution passed by the Methodist conference in 1824:

Resolved, That this body consider it contrary to the spirit of the gospel and the feelings of its members for any Methodist to become a member of or frequent any Masonic lodge, and in order to prevent the evil arising from this source we resolve,

Secondly, that if any traveling minister is known to join or frequent such lodges, he shall be dealt with as in other cases of improper conduct.

If this resolution were carried out today a large army of Methodist ministers would come under the ban. "How are the mighty fallen!"

#### FROM SCOTLAND.

The Dumfries and Galloway (Scotland) Courier and Herald of Nov. 27 contains the following:

To the Editor of Dumfries Courier and Herald:

Sir—In view of the recent demonstration in Dumfries by the local and provincial representatives of Freemasonry, and that on the holy Sabbath, I request your insertion of the accompanying opinions of some distinguished bodies and individuals who have studied in the United States and elsewhere the nature and operations of the association. Yours, etc.,

James Kerr,

19 Queen Square, Glasgow.

25th Nov., 1897.

Congregational Convention in Chicago.—"Resolved, That we desire the directors of the Western Education Society to decline aiding into the ministry any young man who is connected with any secret, oath-bound society."

United Presbyterian Church of the States.—"All associations which impose upon their members an oath of secrecy are inconsistent with the genius and spirit of Christianity."

Wesleyan Methodist Church of the States.—"We will on no account tolerate our ministers or members in joining or holding fellowship with secret societies such as Freemasonry or Oddfellowship."



The Late Dr. Fisch, of Paris.—“The Church in America must stand as one man against Masonry or be destroyed.”

Joseph Cook, Boston.—“Let those who are out of oath-bound societies stay out. I exhort you to stay out in the name of personal independence; stay out in the name of patriotism; stay out in the name of Christianity. And to you who are inside oath-bound organizations I say—Come out as patriots; come out as Christians; come out as unmanacled men.”

(Never having been identified with an “oath-bound” society of any sort, we must leave our correspondent to the tender mercies of the local representatives of the other side. No harm can come from permitting even prejudice to say its say.—Editor C. & H.)

The following we find in the Standard of the same date and published in the same city:

19 Queen's Square,  
Glasgow, 25th Nov., 1897.

To the Editor of the Dumfries and Gal-  
loway Standard:

Sir—In view of the recent demonstration in Dumfries on the Lord's Day by the local and provincial representatives of Freemasonry, I request your insertion of the following resolutions and opinions of those who have studied the nature and operations of the association in the United States. I may in another letter ask you to publish some extracts from the authoritative manuals of the order in my possession, including some from the ritual of the Nobles of the Mystic Shrine.  
Yours, etc.,

James Kerr.

(Copy Resolutions and Opinions.)

Rev. Dr. Pentecost.—“Thousands of Christian men have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their hearts away from God and His service than any other enemy of the Church of Christ.”

D. L. Moody.—“I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better.”

American Missionary Association.—

“Resolved, That we renew our advice with special reference to the secret college fraternities, and hope that all our institutions of learning will carefully exclude these brotherhoods as hostile to the best interests of learning and religion.”

General Association of Congregational Churches.—“Certain widespread organizations—such as Freemasonry—which exact initiatory oaths of blind compliance and concealment, and, while claiming a religious character, they, in their rituals, deliberately withhold all recognition of Christ as their only Savior and of Christianity as their only true religion.”

President J. Quincy Adams.—“No butcher would mutilate the carcass of a bullock or a swine as the Masonic candidate swears consent to the mutilation of his own for the breach of an absurd and senseless secret. It is an oath of which a common cannibal would be ashamed.”

A correspondent signing himself “Another of the Clowns,” writes the following to a paper published at Dumfries, Scotland: “This little story is almost too good to go unrecorded: A little boy of five years was sent along with his nurse to see the Masonic church parade last Sabbath. On returning home mamma inquired, ‘Well, Jimmie, did you see the procession?’ The young hopeful replied, ‘Yes, mamma, and do you know papa was one of the clowns!’”

A special from Milwaukee, dated Dec. 15, says: “The discovery has been made that secret societies have flourished in the high schools of this city for a year or more. The matter was brought to light by a recent initiation ceremony in which a boy was very badly used. Richard Schorse was the victim, and he is now laid up with bruises all over his body. The officers of the society and the boys who ‘initiated’ Schorse are sons of wealthy residents of the East Side. The school commissioners will at once take the matter up, and at the next meeting of the school board the societies will be forbidden.”

Frank McClure, of Springfield, Ohio, brought suit Dec. 27 against the officers of the Champion Binder Odd Fellows Lodge, No. 3027, to recover \$5,000 for injuries sustained while being initiated into the lodge.

**OATHS ARE WRONG.**

PROF. SIMPSON ELY.

I believe all oaths are wrong, whether profane, judicial, or extra-judicial. Following are the reasons for the faith that is within me:

1. They belong to the hand-writing of ordinances which was nailed to the cross. Col. 2: 14.

2. Jesus says our statements must be simply affirmations or negations. Matt. 5: 37.

3. Jesus says anything more than an affirmation or negation comes of evil. Ibid.

4. Jesus condemns all oaths of confirmation. Matt. 5: 34-36.

5. That the Law of Moses sanctioned oaths, does not make them legitimate now. We may as well defend retaliation, divorce, animal sacrifice, and circumcision, and practice them, because recognized by the Law of Moses. We are to hear Jesus and obey Him.

6. An oath of confirmation cannot add any weight to our statements. If a man cannot be believed "upon honor," no form of oath can make his word more worthy of credence.

7. An oath involves an unauthorized use of the name of God. I would not dare to put another's name to my note; why then should I put the name of God to my statement?

8. There is no law in this country to compel a man to take an oath. If there were such a law I would violate it; for I believe it would contravene the law of Christ; and where these conflict, Christ is my King. Under no circumstances will I be sworn. "Swear not at all."

Kirkville, Mo., Dec. 16, 1897.

If any church more than another should brace up and welcome every effort to extirpate the works of darkness and strengthen the cause of anti-secrecy, it is the radical United Brethren Church. Because we more than others have experienced the blighting curse of secret societies in turning once trusted ministers into liars and tricksters. Secretism is not compatible with either true religion or good citizenship. A good Mason must necessarily be a very bad man.—J. C. Young.

**MASONIC LOGIC UNDERMINED.**

How often Masons tell us that those who reveal it after swearing never to do so are perjured villains, never to be believed. At the same time they boast that George Washington was a Mason and thus try to bolster up their heathen institution with the reputation of such a great and good man. But in applying their own logic to Washington, we find that after taking a solemn, legitimate oath of loyalty to his King George, he deliberately violated that oath in espousing the cause of the American colonies. If a man's reputation for veracity is destroyed by violating the sinful, illegal, barbarous oaths of Freemasonry, much more must Washington's reputation for truthfulness be destroyed by violating an oath in the name of his God, which was legally sworn and administered. And is it not time Masons ceased to quote him as a Free Mason?

John Helfrich.

Larwill, Ind.

**IMPORTANT TESTIMONIES.**

The following testimonies gleaned from letters sent to Rev. W. B. Stoddard, while arranging for the Philadelphia Anti-secret convention Nov. 22-23, will be profitable reading. The Cynosure has always valued such testimonies as showing the real sympathy of friends in the work.

J. A. Ressler, Scottsdale, Pa., writes: "My sympathies are with you, and all that my little influence can do shall be used to help the cause you so earnestly advocate."

Dr. M. J. Blackenstoe, Emaus, Pa.: I hope the convention will prove a most successful one in all that is intended to be accomplished by it. I am sorry I cannot attend.

Pres. C. A. Blanchard, Wheaton, Ill.: I am very glad that the prospect for the convention is so good. I am sorry not to be with you myself. I am sure that the Master will not deny you His presence.

Rev. H. B. Brumbaugh, Huntingdon, Pa.: I wish you a successful meeting, and that through the help of the Master a mighty influence may go out against the growing evil of secretism that is everywhere sapping the life out of the churches.

Irvine Caldwell, West Middlesex, Pa.:



The lodge curse goes on here as usual, the churches bowing and cringing to the evil. If every evangelical church would stand out against the system it would be stamped out in a very short time, but they have not the backbone.

Stewart A. Casey, New York City: I am very thankful that I am situated near the throne of Grace, and I can plead, as I hereby do, for God's richest blessing upon your convention, both upon speakers and hearers. Please accept the inclosed amount as a gift from God to be used in God's work, which I consider yours truly to be.

Ella Keidy, Wallaceton, Pa.: I believe that secret societies are evil, and only evil, from the least of them to the greatest, and that they stand next to the saloon in making unhappy homes. They rob the church of Christ, and fill hell with deceived, lost souls by substituting a false religion which professes to land men in the "Grand Lodge above," without the attonement of Christ.

J. S. Yaukey, Fayetteville, Pa.: I hope that you may have a grand convention and that the rays of light shining out from this center may penetrate to every border line of the State and reveal the hidden things of these dark dens of Satan. And that every true and honest man may hear, then see, then forsake such unholly Satanic fellowship.

Dr. M. D. Gray, Cambridge Springs, Pa.: The eyes of those who belong to secret societies must be holden, or surely they would see that those professing love for the Master would not belong to, or countenance any society where his name must not be mentioned, not even in prayer, so that they may fellowship with his bitter enemies, the Jews. I pray that the influence of your convention may be felt around the world. You have every reason to feel encouraged, for as soon as the masses become educated so as to see the terrible soul-destroying power of the secret lodge, it will become unpopular and die.

Rev. A. B. Dickie, Harrisville, Pa.: The longer I live the more I see the diabolical workings of the secret lodge system in its influence upon the family, church and State. I believe if the system was dead and buried the great problem of capital and labor would be settled. Legislation would be for the people, justice

would come from our courts, lynchings would cease, the churches would have one Master even Christ, and prohibition would take a mighty stride onward.

Rev. J. S. T. Milligan, Allegheny, Pa.: Nothing in these perilous times is more alarming than the prevalence and power of secret orders. Church and State are under their baneful influence. The time of the great adversary, we believe, is short, but his power through these agencies of darkness seems almost absolute. It is surely proper that the children of the light and of the day should speak often one to another, mingle their prayers and stimulate each other to effort for the salvation of men and families, of churches and commonwealths from these powers of darkness and agencies of the evil one. Wishing you the presence of him who is the light of the world, and in whom there is no darkness at all, with the power of his grace for work and warfare, I remain yours in devotion to this cause.

Edward J. Chalfant, York, Pa.: After about thirty years of hard work in the anti-secret reformation, it is certainly very encouraging to see so many Pennsylvania voters casting their ballots for the prohibition candidates. It is now well established that the lodge power and the liquor power are Siamese twins, and the devil is the Most Illustrious Grand Master of all the sons and daughters of the secret empires of this world. The virtuous man and woman can always speak and act openly; but the vicious and the criminal need secrecy and darkness because their deeds are evil.

Rev. J. R. Latimer, Rose Point, Pa.: I consider secret societies a menace to good laws and order. They stand condemned:

1. Because of their secret methods which contravene the example of Him whose name is above every name.
2. Because they enter the home and tend to separate husband and wife and so tend to teach the violation of the marriage covenant.
3. Because they delude men, teaching them that they can be regenerated and saved without the Holy Spirit and Jesus Christ, the alone Savior.
4. Because in relation to the State they are anarchistic in their influence and tendencies.

Prof. J. M. Coleman, Geneva College.

Pa.: It is not necessary that I should write to assure you of my hearty sympathy and co-operation in the crusade against secret orders. The Covenanter church, to which I belong, stands foursquare on that issue and no one who sincerely confesses her standards holds an ambiguous position on secretism. Those who opposed the A. P. A. movement on the ground that a secret organization is a dangerous weapon in political strife can not logically stop short of condemnation of other orders which work havoc in our social and civic life. All are espoused of the same parent. The Jehu of a nobler manhood must treat all such unrighteous systems as the family of Ahab and destroy them as they have done their victims. "Zeal for the Lord" and humanity demands no less. Let me suggest that the word "reform" does not apply to such a work. Reforms are the work of men and this, if it gains the end, will be the work of God. God does not "reform," but by his spirit "transforms." That is the word and the idea which will win the world. Yours for Christ and transformation.

Rev. W. J. Robinson, D. D., Allegheny, Pa.: The more I see of the character and workings of secret, oath-bound associations in society, the more firm becomes the conviction that they are wrong in principle, anti-Christian in character, hurtful in their influence upon their members, and a standing peril to the best interests of the individual, the home, the church and the State. The Scriptures inform us that brotherhood is a Divine conception, that it is given a fundamental place in the constitution of human society, and that it has an important function in the accomplishment of the high ends of society. And for this reason, God himself determines the boundaries, the extent and limitations of the brotherhood. He has never delegated to men the right to determine these. He has settled the matter himself. Men cannot create, but must accept the divinely created brotherhood. It is founded not upon affinities, selections, but upon divinely created ties. And God has not left men to choose, and determine by their own selection whom they will own and regard as their brethren. They are under obligation to receive and accept as brethren, whom God has determined as such. The family, the church, the State, and the race, are con-

stituted by the author of our being, in the relations of brotherhood. All others, humanly constituted, are bold, defiant usurpations of divine prerogatives, which, in the very nature of the case, work only evil. May God make your convention a means of opening the eyes of Christian men, to the true nature of this great evil in society.

Rev. Samuel Collins, D. D., Allegheny, Pa.: The near approach of your annual meeting revives in me the life-long hatred of all organized secret "works of darkness." It inspires the wish, though it does not give the bodily strength, or other means, to be present. Hand in hand, and by equal step ("pari passe") with the saloon, Sabbath desecration, political corruption and public and private immortality, the secret society keeps on its boasting way. It claims kinship to true religion, but is plainly the lineal descendant of Oriental heathenism. It largely holds church and State in its relentless grasp, tramples them under its feet, drags them at its chariot wheels, and compels them as slaves to do its bidding. Shall or can these great evils be restrained and corrected by a growing public and private exposure and protest? Or will they go on, each strengthening the other in one dire conspiracy of wrong and corruption, till the end? Will these clouds be dissolved by the rising sun of gospel light? Or will they gather in one great storm center, to be broken and dispersed by the breath of the Lord "at his coming?" Meantime, let it be ours to preach and practice the gospel of light and liberty on this and every other evil "for a testimony." "They overcame him by the blood of the Lamb and by the word of their testimony; and they loved not their lives unto the death." "Here is the faith and the patience of the saints." Amen, and of all true reformers. May your meeting be large and harmonious, full of the spirit and abundantly fruitful of good.

Mrs. S. W. Dexter, of Dexter, Mich., writes: After the trial of the murderers of Morgan, over two hundred of the best men of the State of New York seceded from the Masons. Among them, the Honorable Cadwallader D. Colden, the highest Free Mason in the United States and the "Grand Master" of the New York lodge. The whole State was greatly interested. Mr. S. W. Dexter, of Dexter,



Mich., went to New York to visit the Honorable Cadwallader D. Colden, and was told by him that Morgan was murdered according to the tenets of Freemasonry, and that one of the men who helped to throw him overboard, threw himself upon the lodge of New York and by them was sent abroad under an assumed name.

## REFORM NEWS.

### THE NORTHERN ILLINOIS CONVENTION.

Twenty-five years ago I visited Mt. Morris as colporteur for the National Christian Association, and for the first time since then I visited it again while preparing for this convention.

The place is beautiful for situation and is in the midst of a prosperous farming community. Mount Morris College, with three large substantial buildings, and its two hundred students, make the Mount an ideal place for a convention. President Royer was very hearty in his commendation of the work of the association and advised every family to support it, and to subscribe for the Christian Cynosure.

The absence of Rev. I. B. Trout was very much regretted, but it was understood that he was detained by revival services in his church. The Brethren have borne testimony against the lodge from time to time, but it did not reach and effect the whole town as generally as this convention seemed to do.

It was not only an instructive, but a spiritual meeting as well, and there were many expressions of thankfulness on the part of those attending for the light received, and the Spirit's evident presence. Brother Davis and his neighbor drove through mud and storm some twenty-two miles in order to be present. There were not so many from other places as there would have been except for the storm. A letter of greeting was received from Brother Orin Sholes, now in his 90th year, and one of the active participants in the anti-Masonic struggle in New York State at the time of Morgan's murder. The severe snow storm in which the convention began was said to have kept quite a delegation from Leaf River from at-

tending. Perhaps it was providential that they could not come, since the hall only seated 300 and on the last evening some fifty could not find seats, yet remained and listened for about two hours.

The addresses by Brethren Swartz, Blanchard and Ronayne were not only of much profit and interest, but the question-box, at two different sessions, greatly added to the value and interest of the meetings.

The secret empire was making serious inroads upon Mt. Morris—the M. E. pastor had recently joined himself to "Baal," and young men were being drawn into the Woodmen—and the convention came just in time to rescue a number of young men who were about to join, and one theological student, who was providentially present, was led to confess his sins before God and to renounce his lodge membership. His remark was: "God sent me here." One lady said that she could remember her father taking her upon his knee and advising her never to marry a member of a secret society, and she had always been opposed to them, but now for the first time she saw clearly the reasons for her position, and was very glad that she had been permitted to hear the discussions. Quite a number of the students seemed very much interested, and one young man was very earnest in his request that a similar convention be held at his home in Nebraska. Many people expressed themselves as having been greatly benefitted, and they were very earnestly exhorted by President Blanchard not to hold the truth in unrighteousness, but to give out their testimony to others at every appropriate time and place.

Quite a large number of books and pamphlets were purchased, and some twenty-five subscriptions to the Cynosure were taken. And the expenses, amounting to some \$40, were met, and something left over for carrying forward the work.

Visitors were very hospitably received and entertained by the people of Mount Morris, and I hope that another such a convention may be held there in the not distant future.

Wm. I. Phillips.

We are sorry that Rev. W. J. Smiley, of Sparta, Ill., a good friend of our cause, is having a siege of typhoid fever.

## FROM REV. WM. FENTON.

St. Paul, Minn., Dec. 24, 1897.  
Editor Cynosure:

Last Sabbath morning I heard a Baptist minister in this city preach Hiram. He spoke of "Wisdom, Strength and Beauty." He said if some of you saw a man falling and "in distress" you would "give him a push," or you would "knock him down," or "kill him," and then he went on exultingly to speak of "raising" him. A number of Masons belong to that church. One of them sat nearly abreast of me on the other side of the aisle. He looked knowingly at me, took his handkerchief in one hand and holding both hands above his head he was in an ecstasy of delight and laughed outright, as if he would cheer the minister.

I had some of Brother C. C. Foote's tracts in my pocket, and at the close of the meeting gave them away at the door. While doing so, a prominent member of the church, who is a thirty-three-degree Mason, threatened to arrest me. A policeman was present, who told him to have me arrested on Monday morning. I told the Mason that I did not care for either him or his god. And that Jesus Christ has all authority. And I continued giving away tracts. Day before yesterday I visited a Methodist pastor, and asked him to let me speak in his church. He said that he did not believe in "tirades" against Masonry. But how did he know that I would deliver a "tirade?" The fact is, he is a Mason and belongs to other secret orders, and he himself is a tirade against Christianity, secretly if not openly. Proslavery pastors did not believe in speaking against slavery for the reason that Methodist pastors do not believe in speaking against the mystery of secrecy.

The President of the St. Paul Park College cheerfully gave me permission to speak to the students, and they manifested much interest in the subject of lodge demonology, as it is related to the Bible. There is one Baptist church in this city, of which its pastor says that every man belonging to it is a member of a lodge, and that they tell him that the lodge is better than the church. One of them, who is a Modern Woodman and an active working member of the church, told me that his "lodge is a d—d sight

better than the church!" Has not that church, in Scripture language, "gone a whoring after false gods?" May we not call it a Spiritual brothel? Upon one occasion when the truth was spoken in that church about the lodge a woman who belongs to the church fell into a fit or a swoon. Is not that an evidence of demon possession? What else can be expected but that demons will possess a church that utterly disregards the word of God about lodge demonology? Christ's ministers always did, and always will, need power and authority against all demons. See Luke 9: 1.

William Fenton.

74 South Robert street, St. Paul, Minn.

## FROM A SECEDING MASON.

Larwill, Ind., Dec. 23, 1897.

Dear Cynosure Readers—After hearing Bro. M. A. Gault lecture and preach a number of times in our town, I am impressed that it is my duty to publish to the world my renunciation of Freemasonry. His lectures were well attended at nearly every point. He had full houses and strongly impressed his audiences by his apt illustrations, convincing arguments and striking facts.

His lecture on "Secret Societies in Politics" was a revelation to all. He showed by undoubted facts of history that in the persecution of the Puritans of England, and the covenanters of Scotland, and in the French revolution, as well as in our own revolutionary war, and the late rebellion, Freemasonry was the secret despotic power behind the throne, constantly plotted to undermine liberty, both civil and religious. I wish the friends of light and liberty everywhere could open doors for him to lecture on this subject, as it will arouse the people more than anything I have heard in regard to the dangerous influence of Masonry in politics.

About ten years ago, through the solicitation of many Masonic friends, and the hope of obtaining cheap life insurance, I was induced to take the first two degrees in Freemasonry. I was so impressed with the sacrilegious mockery of the first degree that I resolved to go no further. But they assured me it was so much better further on that I consented to take the second degree. Instead of finding it better I found it more and more degrading.



In going up the stairs to the preparation room, the Holy Spirit seemed to restrain me so that it cost me a hard struggle to go through the degree, and I then and there resolved to go no further.

My wife protested against me joining the lodge from the start. About that time a friend of ours gave her Ronayne's Hand Book of Freemasonry. Shortly afterward she met me at the gate as I was returning from town and plied me with the following questions:

"Samuel, how did that slipper on your right foot, with the heel slip-shod, fit you in the lodge room the other night?"

"How did you feel in those drawers, with the left leg rolled up above the knee?"

"Did it not frighten you to have the sharp point of that compass pressed against your naked left breast?"

"How did you enjoy marching around the lodge-room in your undershirt and drawers and that cable-tow around your neck?"

"How did you feel kneeling at that altar blindfolded and your right hand resting upon the Bible, square and compass, and then repeating that horrible oath?"

My first impression was that some fellow Mason had told her all about it, for it had not once occurred to me that Freemasonry had ever been published to the world. Imagine my astonishment and chagrin when she put the book into my hands and I found the first two degrees as published by Mr. Ronayne were exactly as I had taken them in the lodge. I had been deceived with the idea that I was getting secrets that the outside world knew nothing about. Now I was convinced that I was swindled and deceived by having these so-called secrets palmed off upon me, which were common property and which anyone could buy for fifty cents.

As I read on in Ronayne's Hand Book I could see clearly just what I would have to pass through in taking the third degree, and I resolved that no blow on my head with the setting maul of Jubelum would ever send me reeling into a blanket to play a possum death game. I am now walking in the blessed light of the Spirit of God, and often wonder how rational, intelligent men can go through with such degrading, Christ-dishonoring cere-

monies. I cannot think it possible that a man can be a true Christian and a loyal lodge member. Samuel J. Ward.

FROM REV. W. B. STODDARD.

Washington, D. C., Dec. 27, 1897.

Dear Cynosure: As reformers always are looking to the future, we may well plan our work for the months to come. What have been the mistakes of the past? How may we enlarge our sphere of usefulness? Special providences must always be looked for, but the best results are usually obtained from skillfully arranged and well executed plans. Believing that all anti-secrecy work should be carried forward by the church of Christ, I have been slow to advocate or encourage local organizations of anti-secrecy workers, seeking only to help those churches making me welcome in their maintenance of the right. It seems as if more local organization is now needed. In such great centers as New York, Philadelphia and Chicago there must be something more done than sending a secretary occasionally to visit the comparatively few churches open to us, if the mass of professed Christians are to know the important truths we bring.

God is evidently stirring the hearts of the people in some of these centers to organize, that more systematic and aggressive work may be done. Philadelphia, long noted for its brotherly love, starts in the New Year with a strong, local organization. Thoroughly interested men and women are at the head and on the committees. We may anticipate for them a fruitful future. Brother W. J. Coleman, with others in Allegheny, Pa., believe a local organization would promote the cause in that city. He kindly and very generously offers the free use of his church for a day's convention, to be held with this in view.

The time suggested for this gathering is the later part of February. Will not all the friends in the western part of the State seek to aid this convention by planning to be present, and bringing your neighbors. Able speakers will be present and a splendid program arranged, no doubt. Let those expecting to attend or desiring information address Rev. W. J. Coleman, 84 Boyle street, Allegheny, Pa.

Brother P. B. Williams remained in the

East for a time and did some very effective work at and near Johnstown, Pa. He will no doubt report the same. Friends were pleased and the cause strengthened in his work. It was privilege to be with him for a time. We are always sure of a welcome at New Alexandria, Pa. Meetings which we held in the Presbyterian and Covenanter Churches were largely attended. We might write of disappointments and obstacles encountered which come more at some times than others. We rejoice that God has given life, health and strength, and we look to the future with expectation. We are now at home preparing new work.

W. B. Stoddard.

#### MEETINGS AT LARWILL, IND.

Larwill, Ind., Dec. 22, 1897.

Dear Cynosure Readers: Your editor addressed a number of meetings here beginning Dec. 15, and the way he handles his subject and wields the sword of the spirit proves him to be a power for the pulling down of the strongholds of darkness. About an hour before his first meeting in the Free Methodist Church some of the officers, on the plea that a lecture should not be given in a church, threatened to close the doors, but wiser and more fearless council prevailed, and a large audience listened to the truth.

At Bro. Shuh's schoolhouse the next evening there was a large attendance, and the testimony was well received. President C. A. Blanchard lectured here many years ago on his way to the Pittsburg convention. The meeting in another schoolhouse the next evening capped the climax by the vindication of the truth. Bro. Gault in his lecture gave strong testimony against the lodge, when an adhering Mason spoke out and denied it. Then a seceding Mason present, who commands the highest respect in the community, immediately spoke out in a clear, ringing voice, saying, "The speaker is correct, for I have been there, and that is the way I was made a Mason." It is needless to say that the Mason had no more to say.

Bro. Gault's sermon in the Free Methodist Church Sabbath morning was attended with the quickening and convincing power of the Holy Ghost. He also addressed a large audience in the Radical

U. B. Church Monday evening. The Wesleyan Methodist Church in Larwill, and the Dunkards' Church near Pierceton, were afraid to open their doors for our meetings. They seemed to forget Christ's words, "He that is not with me is against me." There is no neutral ground on this question. I have faith to believe that these meetings will tell both for time and eternity, and will be held in remembrance in the day of judgment.

John Helfrich.

#### EDITORIAL FIELD NOTES.

Our meeting with the Chicago Presbytery of the United Presbyterian Church at Wheatland, Ill., afforded an excellent opportunity of presenting our cause. There was a good attendance of ministers, and the Young People's Christian Endeavor convention met in connection with the Presbytery, which brought a large delegation of young people from the different congregations in Chicago and vicinity. By their previous invitation, we addressed them the first evening, and received the kindest welcome. Wheatland is a country congregation of the most intelligent reform people. We were all entertained for dinner in a mammoth tent, and the pleasant, inspiring meetings will be long remembered.

Our week's meetings at Larwill, Ind., and vicinity were full of interest. John Helfrich, one of the most devoted and persevering friends of the cause we have met for some time, arranged the meetings. Larwill is strongly dominated by secret lodges. Rev. J. P. Stoddard and Elder D. P. Rathbun had held a series of meetings in a hall here, and the lodges still hold in lively remembrance the shaking up they received. The Wesleyans and Free Methodists have built churches since, and in anything they attempt the combined opposition of the lodges is thrown against them. When either of their ministers say anything against the lodges they exert some special effort to counteract it. Nearly all the young men in town have been roped into the lodges, and these opposing churches, with the exception of two or three of their members, seem to have given up the fight. The Wesleyan Church had refused to open its doors for us, and the promise of



the Free Methodist Church was countermanded an hour before the time our first meeting was to begin. But Bro. Helfrich and Bro. Ward and some of the more courageous of its members insisted that it must be opened. We found the church well filled, and the Lord so ordered things that all were satisfied, and the following Sabbath morning I preached here again.

I spent two nights at the home of J. W. Shuh, near Larwill, and addressed a good meeting in his school. He is following in the footsteps of his father, who went to his eternal rest last summer after being so long the standard bearer of the anti-secret cause in this community. It was at his home that President C. A. Blanchard was entertained while lecturing here and at Columbia City many years ago. I also found a comfortable home with Brother and Sister S. J. Ward, and lectured in their schoolhouse. Less than a year ago their hearts were almost broken when a very promising daughter, Edna May, died and went to heaven. May it be a tie to bind them to the "Home over there." The meeting in the Radical U. B. Church seven miles north of Larwill was one of the best of the series. Some of the brethren here desire a convention some time. The friends I found specially interested, and at whose homes I received kind entertainment, are those of Samuel Gray, Wilson Gray, W. W. Jones and Wm. L. B. Bower. Dr. S. L. Cook once lectured here on Masonry, and going home narrowly escaped a serious accident, for some lodge emissaries had sawed his buggy shafts almost in two. We do not believe any State is so much under lodge domination as poor old Indiana, but, thank God, there are some who are not going to surrender without a struggle.

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#### PERSONAL MENTION.

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The Free Methodist says: "Mary C. Baker is naturally kind and unselfish. She has a faculty of looking into sad and discouraged faces and by a kind word or in some substantial way she helps to "shine away" their sorrow.

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Rev. R. W. Chestnut, our worthy laborer in the anti-secret cause, and editor of the R. P. Advocate, at Marissa, Ill., was married Dec. 22, to Miss Dora

B. Rodgers, of Marissa. The Cynosure extends hearty congratulations.

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While in Larwill, Ind., recently a case came under our observation, illustrating the hold the lodge has upon some homes. The wife of a physician had grown tired of the Eastern Star and twice ordered her name off, and vowed she would not go to the lodge again. But her husband, who prides in her lodge membership, paid her dues of \$2, when she declared that she could not do her washing that week for want of money to buy soap and starch.

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Rev. W. T. Ellis, Evangelist, who formerly worked in this city, now has charge of the Kirkland Mission, 111 South Halsted street, in the whirlpool of infamous dens, bawdy houses, saloons and theaters, where she whose steps take hold on hell plies her traffic on every hand. Bro. Ellis, who so long edited the "Fire and Hammer," on the Pacific Slope, is a radical Wesleyan Methodist, and a most reliable Christian worker. We ask for him the prayers and co-operation of our readers in this city.

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The "Modern Woodman" for last July has this item from the report of the Grand Lodge, held in Dubuque, Iowa, in June: "Committee on Rituals, by Chairman L. P. Allen, recommended that in view of present piratical publications, the ritual should be revised. That the nerve-trying tests be omitted. That the trial scene be omitted owing to frequent abuse." And still there are Woodmen who believe it a solemn duty to deny the authenticity of this "piratical publication."

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When Charles Fleischman, the millionaire Free Mason, of Cincinnati, died recently, a brother Mason at the Scottish Rite Cathedral, in a funeral address, said: "He entered calmly into eternal rest, and the sun of the better world greeted his eyes. His kindness of heart led him to make no public professions of his belief, that he might not wound the feelings of others, but he did believe in an All-wise Creator." This is an illustration of how the lodge sets aside the atonement and counts the blood of the Covenant an unholy thing.

Rev. Thomas M. Chalmers, Superintendent of the Jewish Mission, 588 South Halsted street, has strong convictions that the Lord has called him to work for the conversion of the Jews of this city. He was recently joined by his wife, who is in much restored health, after her long confinement by sickness at her old home in Ohio. All who wish to co-operate in Jewish mission work should write to, or visit, Bro. Chalmers.

Mary C. Baker, for twenty-three years one of the mainstays in the office of the Free Methodist, gives this experience in financial straits: "I remember a time when a note of \$140 had to be paid on Monday, and I could not tell where \$100 of the money was to be found. On Saturday night I went home and thought, 'Must I think of that note all day to-morrow?' Almost immediately the thought came in nearly the words of Jesus, 'The Lord knoweth that ye have need of these things.' My heart accepted this, and through that blessed Sabbath day I worshiped God in 'Spirit and in truth,' giving no thought to office cares. Sabbath night, when the last service was closed, and I sat by the fire at home, the thought came, 'To-morrow that note comes due.' Immediately the promise came to mind, 'The Lord knoweth,' etc. I slept sweetly and on reaching the office Monday morning found a letter containing a draft for \$100 which belonged to the business, and it supplied all our needs."

#### BOOK NOTICES.

"Pentecostal Sanctification" is one of Evangelist S. A. Keen's best books, of 100 pages. Price, 35 cents. Address the Revivalist office, Cincinnati, Ohio.

Those disquieted by modern doubts will be fortified by reading "The Protestant Faith," by Dwight H. Olmstead, a book just published by the Knickerbocker Press, New York.

We value the Christian Conservator as one of the best exchanges on our list. It is now published at Huntington, Ind., and edited by that able champion of anti-secrecy, Rev. Wm. Dillon, D. D.

The R. P. Witness, an ably edited

monthly, by Rev. R. Dunlop, at Paisley, Scotland, copied in its October issue from The Cynosure the excellent article on "Masonic Oaths," by Dr. Wm. Wisheart.

"Truth and poetry," a neat volume in cloth, 115 pages, containing fifty-one poems on a variety of interesting themes. It is by R. P. Broeup, and is published by the International Book Co., Chicago. Price, 40 cents.

"Lectures on Social Progress," is Wilbur F. Craft's latest book of 160 pages, being his Princeton Seminary lectures, illustrated with numerous cuts. Cloth, 50 cents; paper, 25 cents. Send to the author, 210 Delaware avenue, Washington, D. C.

"The Gibeonites," a Scriptural allegory, in which graces, sins and infirmities are compared with Israelites to be cultivated, Canaanites to be destroyed and Gibeonites to be repressed. It is terse, clear, pungent and readable. The author, Rev. B. S. Taylor, Des Moines, Iowa, is an evangelist of much experience. Price, in cloth, 30 cents.

We have just read with deep interest Dr. D. MacDill's new book, "Pre-Millennialism Discussed," and consider it a valuable addition to post-millennial literature. Dr. MacDill is the polemic writer of the U. P. Church, and this book is one of his best. It should be in the hands of all who are investigating this important subject. Send to the author at Xenia, Ohio. Price, in paper, 25 cents; in cloth, 40 cents.

"Looking Back from the Sunset Land," is the title of a new book of nearly 600 pages soon to be published, and written by Rev. N. R. Johnston, of Oakland, Cal. It will be somewhat in the form of an autobiography, but will give a philosophical history of the times in which the author lived, and of the reforms in which he was most interested. With many of the most prominent abolitionists the author was associated in the anti-slavery agitation. The book in cloth will be sold at the low price of \$1.25. Address Rev. N. R. Johnston, 1024 East 30th street, Oakland, Cal.



**A** BLUE pencil mark alongside this paragraph means that your subscription to the Cynosure is expired. Some are a year or more in arrears. But no matter how much is due, all who send us \$1.00 will be credited for one year. Let us hear from all promptly.

## A WONDERFUL CHURN.

I have been in the dairy business all my life and have many times churned for an hour before butter would appear, so when I heard of a churn that would churn in a minute I concluded to try it. Every day for a week I used it, and not only could I churn in a minute, but I got more and better butter than with a common churn. This is very important information to butter makers. The churn works easily and will churn an ordinary churning in less than sixty seconds. I have sold two dozen of these churns in the past month. Every buttermaker that has seen me churn in less than a minute bought one. You can obtain all desired information regarding the churn by addressing Mound City Churn Co., St. Louis, Mo., and they will give you prompt and courteous attention.

A DAIRYMAN.

HOPKINTON, IOWA, Dec. 6, 1892.

W. I. PHILLIPS, Secretary.

I write to acknowledge the receipt of the Bible, which came to hand duly and in good order.

It is a very fine book and I am highly pleased with it. Many thanks for it.

I will try and secure a few more subscriptions for the Cynosure.

Very respectfully,

MARY E. GUTHRIE.

The above mentioned Bible is advertised on the third page of the cover of the Cynosure, and during January and February of 1898 I will send a copy of this Self-Pronouncing S. S. Teacher's Bible to each person sending five new yearly subscriptions for the Cynosure and \$5.00. The Bible and five yearly subscriptions for only five dollars.

W. I. PHILLIPS,  
Sec'y and Treas.

## The Christian Cynosure.

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

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WITH

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A new edition, greatly enlarged, has been issued, embracing chapters on the Language of Numbers, Secret Empires, and Good Men, containing more Experiences and affording a deeper insight into the Hidden Language and Workings of Secret Clans, and of the counterfeit pretences of good men, than ever before published. The Key is an exposition, explanation and verification of modern Baalism with which all should be thoroughly acquainted. Postpaid 15 cents each.

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

# SCRIBNER'S MAGAZINE FOR 1898.

## A GREAT PROGRAMME.

**The Story of the Revolution** by Senator Henry Cabot Lodge, to run throughout the year. (For the first time all the modern art forces and resources will be brought to bear upon the Revolution. Howard Pyle and a corps of artists are making over 100 paintings and drawings expressly for this great work.)

**Captain A. T. Mahan's** "The American Navy in the Revolution," to be illustrated by Carlton T. Chapman, the marine artist; Harry Fenn, and others.

**Thomas Nelson Page's First Long Novel**, "Red Rock—A Chronicle of Reconstruction." Mr. Page has devoted four years to the story, and he considers it his best work. (Illustrated by B. West Clineinst.)

**Rudyard Kipling, Richard Harding Davis, Joel Chandler Harris, George W. Cable,** and others, are under engagement to contribute stories during 1898.

**Robert Grant's "Search-Light Letters"**—replies to various letters that came in consequence of his "Reflections of a Married Man" and "The Opinions of a Philosopher."

**"The Workers"** in a new field—Walter A. Wyckoff, the college man who became a laborer, will tell about his experience with sweat-shop laborers and anarchists in Chicago. (Illustrated from life by W. R. Leigh.)

**The Theatre, The Mine,** etc., will be treated in "The Conduct of Great Businesses" series (as were "The Wheat Farm," "The Newspaper," etc., in '97), with numerous illustrations.

**Life at Girls' Colleges**—like the article on "Undergraduate Life at Harvard, Princeton and Yale," and as richly illustrated.

**Political Reminiscences** by Senator Hoar, who has been in public life for forty-five years.

**C. D. Gibson** will contribute two serial sets of drawings during '98, "A New York Day," and "The Seven Ages of American Women."

*The full prospectus for '98 in small book form (24 pages), printed in two colors, with numerous illustrations, (cover and decorations by Maxfield Parrish), will be sent upon application, postage paid.*

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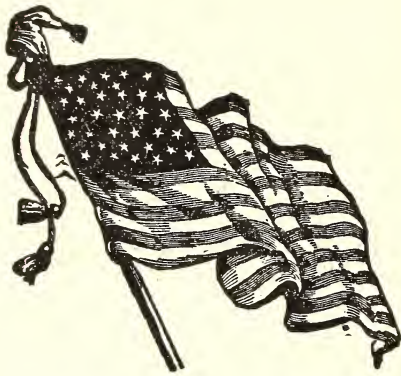
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Among those who strongly recommend her book and commend her life are: The Chicago Tribune, The Baptist Standard, The Chicago Inter-Ocean, Rev. C. C. Foote of Detroit, Mich., John G. Whittier, Rev. Geo. W. Clark, ex-Governor Chas. M. Crowell, T. C. Beaman, ex-Congressman; Rev. J. F. Conover, D. D., and others.

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The book will be sent FREE to anyone renewing his own subscription and sending two new subscriptions to the Cynosure, and \$3.00.

*Charles P. Sumner, father of the Senator, and a renouncing Mason:*—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

*Philo Carpenter:*—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

*Gen. Henry Sewall, a companion of Washington:*—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and im-  
mortalious.

*JOSEPH RITNER, Governor of Pennsylvania, 1837:* "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

*JAMES G. BIRNEY, Candidate of the Liberty Party for President,* was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney.*

*LEWIS TAPPAN, private journal, 1814:* "Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter, Jan. 21, 1829:* "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

*THURLOW WEED:* "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

*A. M. SULLIVAN, Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

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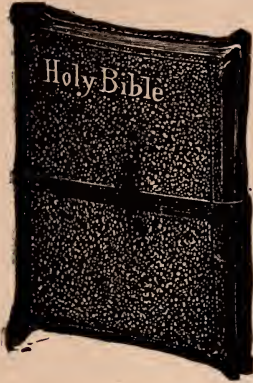
"The altar is to stand in the center of the hall, covered with drapery, as follows: The top black, the sides red, six inches deep, and four inches of white added to the red, or four inches of white fringe may be used. On this will be placed the Bible and Circle, upon which the obligation is taken."—*Page 7.*

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

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

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

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

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

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