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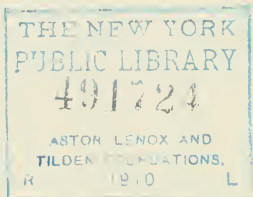
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Fraternalism and the Church

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7-7-1911
J. R.

By
A Devotee to Both

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DEDICATION.

To the Fathers and Pioneers of all ages, who have been our preceptors in the realm of erudition, whether traditional or inscribed; and to those men of the present, who while seeking after truth, endeavor to remain "free from bondage to other people's opinions," this volume is dedicated.

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AUTHOR'S PREFACE.

The writer of the following pages is seriously impressed with the idea that there is a natural relationship existing between the Church and the various charitable institutions of the day.

After looking in vain for a book dealing exclusively with this problem we concluded that the field was practically unoccupied and therefore have essayed its solution.

Four chapters are assigned to Fraternalism; one to the "relationship" between the two mighty forces that are molding our social mind in this age of gigantic enterprises; and three to a discussion of questions vitally affecting the Church, viz.:—Why the Cross? What is life's greatest lesson? What is the province of the Church?

We are indebted to so many people who have given us helpful suggestions; and have appropriated thoughts from so many sources that credit cannot be given to all. We present these borrowed thoughts, feeling that Emerson's assertion will, in a measure, exonerate us:

"Next to the originator of a good sentence, is the first quoter of it."

If this work will have a tendency in any manner to harmonize influences now antagonistic, the author will feel amply repaid for his efforts.

FRATERNALISM AND THE CHURCH.

CHAPTER I.

BEGINNINGS.

“Man is dear to man, the poorest poor
Long for some moments in their dreary life
When they can know and feel that they have been
Themselves the fathers and dealers out
Of some small blessings; have been kind to such
As needed kindness; for the single cause
That we have all of us **one human heart.**”

FRATERNALISM DEFINED.

Fraternalism is a response of the race to an in-born desire for closer affiliation with each other, which finds an opportunity for expression when assembled in lodge form.

Consciously or unconsciously, men desire to mingle with their fellows in order to discover the male estimate of perfect male attributes which is later mirrored in their lives before the world.

This is in keeping with the laws of Sociology as demonstrated at all social functions, where at opportune moments the sexes segregate for little tete-a-tetes and quiet chit chats.

ORIGIN OF THE LODGE.

It is a rare thing in this age of literature to find a man who cannot read and write, but at the beginning, all knowledge had to be imparted orally.

This system of transmission of knowledge is called **tradition**. As we contemplate the nations of that early day without a line of written lore, depending exclusively on tradition for enlightenment, it is easy to conjecture how necessary it was for those whose brains were the repository of the wisdom then extant to meet and compare items of interest.

Out of these informal gatherings for the purpose of exchanging and preserving ideas, has come the Lodge system.

Its weakest feature was instability; but it was a tiny beginning—a harbinger of law and order; of education and religion; of the libraries and universities of later ages.

It has been estimated that it required hundreds of years for the early mysteries to develop from the **Simple Lodge** to a complete system in a perfected state.

During this period Glyph writing was invented which, while exceedingly tedious, was a splendid factor in the preservation of knowledge.

ADEPTS.

Men in the initial stages of all movements—men who invent new devices by which mankind is relieved of much arduous toil in the production of the necessities of life—men who make useful discoveries through scientific research—men who delve in mother earth for the hidden treasures which she so cleverly conceals from view, all appreciate fervently the results of their achievements, foster them with paternal concern, and guard them with jealous care.

What is more natural for us to suspect, than that the men who knew the portent of the "Vision of Eden," or whatever their mythology taught as its substitute—men who appreciated the "altar" with its "sacred fire" and the spiritual significance of that fire—men who reveled in the message of the stars as they gleaned from the stars a knowledge of astrology and the science of astronomy and slowly but surely organized the arts and sciences in embryo—that, **they** would esteem the society of the very few who **could** appreciate this slender heritage of wisdom, and withhold it from the multitude that **didn't care**.

As individuals would acquire a splendid assortment of the ideas of the time they became known as **adepts** or the men **who knew**.

As the students and adepts met for the purpose

of mutual instruction, for the sake of order and harmony in their school, they felt the need of a leader which culminated in the creation of the office of "Master."

For the purpose of seclusion and in order to discover readily the approach of curious eavesdroppers, the meetings were held on a high eminence, in a low vale, a cave or a building erected especially with the object of privacy in view.

Lodges grew in number and the Masters traveled extensively, some in foreign countries, for the purpose of making a mutual exchange of items of interest as they endeavored to keep pace with the advance strides of their growing civilization.

To accentuate the difficulties that confronted these pioneers, a rigorous edict of fate claimed the adepts one by one, and the gravest of grave problems was: "To whom shall the knowledge of light and wisdom which we now possess, be intrusted?" "For time as it speeds on invisible wings, disenamels and withers earth's costliest things." The solution of this problem gave rise to the initiatory ceremonies.

CANDIDATES.

All who were ignorant of the learning of the adepts, were styled the uninitiated, the unlearned, or the neophytes.

Among the neophytes, there were always plenty of aspirants for recognition among the wiser heads, whose supreme motive in the selection of their successors was the preservation and perpetuation of knowledge. This is in striking contrast to the idea of Protection to the individual and his dependent loved ones exploited by the modern orders.

In the selections of candidates, two questions were paramount:

“Has the candidate a perfect physique?”

“Has he mental capacity?”

A splendid physique naturally suggested powers of endurance which were indispensable to the accomplishment of the arduous tasks imposed by conditions of that time.

Sometimes physical prowess became a necessary factor in the preservation of life itself, when lawless elements endeavored by force to extort from the adept the secrets which to him were dearer than any other earthly possession, and which he had sworn to never reveal, even to save his life.

The propriety in the second requirement is as obvious as the first: aptitude and memory marked a man as having the qualities necessary to readily perceive and retain the learning of the school which was a great boon to the teacher.

Thus by a process of artificial selection those pioneers improved the conditions of their time as

Burbank and Edison are doing at the present, and measured by their opportunities, they did as beneficent a work as these modern philosophers.

SIGNS.

When a traveling adept wished to disclose his identity to his supposed friends, he made use of a sign which could easily be recognized and, at the same time, be so natural that the neophyte who might happen to be present, would not suspect its meaning.

From the standpoint of convenience, as well as necessity, signs for signaling at a distance, and tokens for use at night, had to be invented for the purpose of detecting the "imposter," and to enable an adept to call help when he was beset by ruffians and in dire distress.

It is amusing to listen to a lecture in which both signs and passwords are woven into the theme cleverly, yet none but the members of the order ever suspect their import.

THE FIRST DEGREE.

The writer once had the pleasure of visiting a lodge of Masons operating under an old French "Rite," in which there were traces in the First De-

gree of work that now properly belongs to higher degrees of the order, but of which, of course, the "Initiate" was in blissful ignorance.

It is easy to discern that the First Degree as originally instituted included much that was later developed in other degrees.

The modern proverb: "Necessity is the mother of invention," is certainly applicable to the simple devices contrived by this advance guard of students of men and nature.

The First Degree was so cleverly planned that it tested thoroughly the neophytes motive, courage, and power of endurance.

Should the tests disclose an ulterior motive either in the hope of personal gain, or for the purpose of seeking an asylum from the demands of Justice, (which sometimes prompted the neophyte to make venture), the initiation at once terminated until further investigation justified the order in giving the aspirant another opportunity, or he was admonished to reform and curtly dismissed.

I presume the human brain never displayed greater fertility or ingenuity than our progenitors exemplified in the clever stratagems they devised for testing the courage and endurance of a neophyte in his entrance into the lodges of the prehistoric ages.

Dark caverns, whose nooks and crannies were

lighted with small tapers shining thru eyes and mouths of monstrous hobgoblins, awaited the unsuspecting "novice," whose teeth would often chatter thru superstitious dread of these terrors which stopped the advance of many a fellow otherwise eligible.

It sometimes required years to pass the first degree; but when a candidate had completed his initiation stunts, he was felicitated upon his endurance and stoicism and received into fellowship, where, as the youngest, he took the lowest seat and began his ascent in the realm of traditional culture.

The accounts of these ceremonies that reach us through tradition as now recorded in our encyclopedias, are almost beyond belief, and yet we have only to go to our American Indian to learn that a boy was "no name," until he had, by some deed of daring, established his right to a standing among the braves of his tribe.

I recall a story from one of our school books that may help to elucidate this thought.

A small tribe of Mountain Indians made a trip annually to the great prairies where they hunted the bison and supplied themselves with robes and jerked meat for the ensuing winter.

In this tribe was a youth of eighteen summers, who had failed to distinguish himself in any way, and, therefore, was ostracized from all recognition

in any of the councils of his people, and who bore the opprobrious title—"no name."

Not an Indian maiden would smile upon him when he made advances. (There might be, in this example, a splendid lesson to some of our pale faced lassies whose powers of discernment are certainly limited). Not an Indian boy would swim or row or hunt with "No Name," if he could avoid it, so the poor fellow sullenly and stoically waited and watched for the hour of fate to open to him the door of opportunity.

This came, as it usually does, unexpectedly. On one occasion as the tribe was on the move, they camped in the evening in a beautiful valley that opened to the great plain where they anticipated that soon the real sport of the chase would be enjoyed; but as the denizens of the camp lay asleep, they were aroused from their slumbers by a rush of buffaloes that had wandered into the valley, and taking fright at the barking of dogs and other discordant sounds and strange sights of teepee and fire, they started for the open plain, driving the patient saddle and pack ponies ahead of them, leaving the Indians as badly stranded as a vessel high and dry on shore.

For about two week, the braves hunted for such small game as the locality afforded, but it seemed that in spite of everything they could do, starvation faced them as their inevitable doom.

A council was called by the medicine man, or Master of the Lodge, and all the men sat in silence while the omens of the day were read and discussed. The "Great Spirit" was doubtless displeased with them; the signs were not auspicious and they decided that suicide must be their lot.

On reaching their teepees, the men communicated this doleful news to the squaws who were too hungry and despondent to complain, so without a murmur the tribe retired to sleep, their last sleep that knows no waking.

"NO NAME'S" OPPORTUNITY.

"No Name," who was excluded from the council, overheard the conversation between his father and mother, and he was glad; for, was he not as good as any of them now? Had they not all failed? At this moment, fate was propitious; for No Name's dog crept to his side and gave evidence of the presence of game which furnished No Name with the inspiration and initiative necessary to action. Stealthily slipping out of camp with Bolack as his only companion, the youth followed the dog up the valley toward the divide in the direction whence the herd of buffaloes had previously come.

At probably two miles from camp, the youth saw in the early twilight, two buffaloes that had

evidently been separated from the herd and were now leisurely feeding in the trail of their enterprising companions.

It appears that the dog had discovered them at rest during the night and had returned for his master at the psychological moment; for No Name discovered them just as they finished feeding and started toward him on their way to the plain.

Quivering with excitement, No Name secreted himself behind a huge rock where he and Bolack lay, as silent as the rock that gave them shelter, until the great bull was in good range—when No Name drew an arrow to the head and drove it into the buffalo's heart.

The buffalo dropped to his knees while his companion, a suspicious cow, stood trembling in apprehension of hidden danger, just long enough for No Name to repeat his exploit and another arrow found her heart as perfectly as the first had found her mate's.

No Name did not regale himself with meat as you or I would have done but returned to the camp, arriving shortly after sunrise, where the oppressive silence gave the temporary home of the hunters the semblance of a city of the dead. Birds in their sylvan retreats overhead sang gaily, but the Indians heeded it not.

Suddenly No Name walked into his father's teepee with the mein of a monarch.

Kicking his father into sensibility, he said in the laconic style of the aboriginee, "Come! Go See!" Satisfied that he was not being imposed upon, the father followed his son to the scene of triumph, for it was a great victory over adverse conditions.

The father in turn said "Come!" and those famishing men, true to their code of ethics, returned again to the camp for the seniors who must be present at the christening of the new brave before they might "rest and refresh themselves" at the banquet.

When the men all returned and had examined the marks-man-ship, they decided that the new brave should be called "Two Arrows." The father betrayed the secret pride that had yearned for utterance all these years as he said, "Whoop! boy's got a name now!" Two Arrows fainted from fatigue and hunger but was soon refreshed by a splendid repast of buffalo meat.

As the tribe, thus supplied, continued their journey, they recovered some of the ponies and their former prosperity.

Then Two Arrows sat in council and received the smiles of beautiful maidens and the companionship of those who had shunned him in former days.

The relentless demands of all lands, thus require fulfillment, and all aspirants for recognition have in

a measure at least to "make good," before completing the test of initiation whether it be among savages, in Lodge, in business or in religion.

SECOND DEGREE.

As the arts and sciences improved, the Second Degree became a necessary step in a natural process of evolution.

The tests, signs, tokens and symbols of this degree were designed for the purpose of measuring the mental capacity as thoroughly as the preceding degree did the physical prowess of the initiate.

He was given a task of studying the stars and reporting his discoveries during these lonely vigils.

He was required to do a stunt in memorizing that would shock the average pupil of today who enjoys such a surfeit of ideas that he suffers from intellectual ennui before reaching the academic course.

Motives and morals were considered.

If the Initiate could have suspected the continuous surveillance kept over him from the time he first applied for admission until he had passed the final test, it would have made his actions more circumspect than any other system of espionage imaginable.

As these novices in turn were taught to guard

the portals of the lodge, the wisdom of it all became apparent to them.

Thus the second degree met a condition and incidentally created a desire for more light.

THIRD DEGREE.

Raising a brother of the second degree to the exalted station of an Adept, was the most momentous event in the career of an early Lodge. This degree was sublime because it approached the nearest to spirituality, and was the rank on a level with the priesthood. While this degree differed in various countries in which it was found, the intent of each and all was to elevate the moral tone of every adept.

The lesson was illustrated by the death, burial and resurrection of some titular Deity, thru an allegorical play which impressed itself deeply upon the candidate's mind.

Religion and Fraternalism are so thoroughly intertwined in the third degree work of every ancient order I have ever studied that I can hardly disassociate them.

This degree was patronized by kings and personages of royal blood. so that church and state were also interwoven.

This degree, with its symbolism, is thought by some to have been a sort of prophecy of the coming and departure of Jesus.

Others see, in these degrees, a fitting response to the call of Deity thru Father, Son and Holy Spirit—an answer thru the training received in these degrees as men learned:—

1. To master the physical nature;
2. To cultivate the intellectual; and,
3. To enter the realm of the spiritual.

Be that as it may an ancient symbol, the double triangle, is interpreted as representing the trinity of trinities, humanity and divinity combined.

Of one thing we can rest assured, there was no post of honor in ancient times equal to that of an adept; hence the initiation meant much.

When a young man of today has completed his grammar school course, continues through High School, spends two years in an Academy and then rounds out his education in College or University—we begin to think of him as a finished product, and relatives and friends flock to the Commencement to see the young man awarded his honors.

No parent ever watched more ardently the advancement of his son through his school day career than these adepts are said to have evinced in zealously watching the younger men of the orders as they led them, step by step, through all the erudition of the day, and, after years of patient waiting, saw them raised to a common level with the most exalted men of their time.

Thus through the evolution of the Lodge system of the past, "knowledge increased and men ran to an fro" seeking new truths and higher ideals.

GLYPH.

The most recent picture writing discovered as a perfected system, was in Mexico and Peru, where modern students could study, assisted by the authors.

Comparison of primitive alphabets leads to this general conclusion: that picture writing or hieroglyphics is found in three stages.

1. A literal representation or depicting of visible objects, as a house or a man.
2. Figurative writing.

In this, the imagination has great play.

If the writer is painting for the future, he must depict the past, in condensing and abridging hints at action and events implied. Such writing is common among American Indians.

3. Symbolic writing.

Instead of invisible objects, abstract ideas are represented by visible objects as their symbols. A serpent in the Glyph was a symbol of time, (it wiggled along).

A tongue denoted "speaking;" a footprint, "traveling;" a man sitting on the ground, an "earth-

quake." This, we are told, is the origin of literature—strange yet true.

Each letter of every alphabet was at first a picture or symbol.

Notice our digits as they were originally made.

○ | Z ≧ 4 5 6 7 8 9

Each digit represented as many angles as it was intended to express, numerically. (Count the angles).

THE ALTAR.

In the scriptures, the first act of worship recorded, was the erection of a simple altar upon which to offer sacrifices and thanksgiving to Deity (**Cain and Abel**).

In the traditional account of the flood, we are told that the first act of reverence performed by Noah and his family after the Ark landed, and they were once more on terra firma, was the erection of an altar upon which they offered a sacrifice of thanksgiving for their deliverance from the deluge.

In the twilight of early history while the race was in its infancy, men were taught from some

source to offer sacrifice to God as an act of reverence and appreciation for blessings received.

In the presentation of this phase of our theme, it is not our purpose to discuss the source of inspiration from which all revelation has been derived—whether the scriptures have come to us direct from the hand of angels or thru allegorical pictures.

Neither can we examine the merits or demerits of the claim made by some, that there is in the human being, latent elements of power which have spontaneously risen above all opposing forces, and discovered conditions in environment, which have given rise to the hopes that “spring eternal in the human breast;” the “rainbow of hope which ever spans the Niagara of our earthly experience in its maddest, wildest plungings,” leading us to higher ideality and nobler deeds.

It is our province to present facts as we find them, leaving to the two Schools of Theology, (the Higher Critics and Literalists), the work of abstract reasoning as to the whys and wherefores.

“No longer forward or behind I look in hope of fear.

But grateful take the good I find.

The best of now and here.”

The Jews used an altar in their worship. The Egyptians used altars in their worship, as we learn from a study of the Temple of Isis in the Last Days of Pompeii, and in the record of Egyptian annals.

The Parsee forever keeps a fire burning in his Temple, and this tiny spark of fire is supposed by the Parsees, to be connected in some way with the heat of the sun as their manifestation of Deity.

Gen. Lew Wallace in his book the "Fair God," describes the Mexican God Quetzal, and informs us that the fires of the Mexican Temples were never permitted to die.

"The groves were God's first temples.

Ere man learned to hew the shaft and lay the architrave."

In every description of primitive worship which I have ever read, the members of the Order, Lodge or Temple sat either in a circle or a hollow square with a burning altar, or, at least, a fire constantly burning in the center.

I used to play with Indian boys in my youth, and it was my privilege, on several occasions, to see the Indians sit in council around their "fire," and I wondered then why they were so serious and dignified.

Now I assume, from the best information that I can obtain, that the "fire," in some mysterious manner, symbolized the presence of the "Good Spirit" in their midst.

With this example in the crude state so near at hand, it is easy to find a natural relationship between the lodge fire of the savage, the altar fire

of the temple, and the **book of truth**, as the "great light" of the world today, which receives greater reverence and respect than the simple element did in the beginning.

No Lodge today, so far as I know, can be opened for business or ceremony without a copy of the Bible displayed upon the altar, and every ethical lesson inculcated in the ritual work of nearly, if not quite all modern orders, is taken, in part, at least, from scriptural narrative or doctrine.

It is also refreshing to know that amidst the magnificent multitude of Fraternal men in America today, none have the temerity to say "my truth" but the number is legion who can say with just pride "our inventions." We, therefore, tactically acknowledge the "truth" to be of Divine origin.

IDOLATRY.

All men are by nature religious. Religion is the "outward form by which men recognize a God or Gods to whom obedience and honor are due."

The altar with its fire, is listed in the compendium of human inventions. Fire on the altar then typifies the Divine fire of "revealed" truth by means of which we have discovered the hidden mysteries, and through a knowledge of which we have invented the splendid habiliments and accouterments of civilization.

The superstitious negro who kills a chicken and examines the liver for certain marks upon its surface, or perchance its color; or who burns a few round sticks allowing the fire to die unreplenished, often does so in order to learn from certain signs and creases in the charred wood the issues of his near future.

This negro in spite of his "hants," "spooks" and "goblins," is religious as far as he knows how to be. His conception and hopes are not to be compared to a Christian's faith, but it is a beginning.

The following reply to an Englishman from an African, above the average in intelligence, will give us a fair idea of the status of our ancestors' faith in the beginning of religious activities.

"What is life? Tell me, Oh! white men, who are wise, who know the secrets of the world and the world of Stars, and the world that lies above and around the stars; who flash their words from afar without a voice; tell me, white men, the secrets of our life—whither it goes and whence it comes"

Ye cannot answer; ye know not. Listen! I will answer. Out of the dark we came, into the dark we go. Like a storm driven bird at night, we fly out of the no-where; for a moment our wings are seen in the light of the fire, and lo! we are gone again into the no-where. Life is nothing. Life is all and is black in the morning; it is as the white breath!

of oxen in winter; it is as the little shadow that runs across the grass and loses itself at sunset. I have spoken." Men and women who had no basis for faith stronger than this, had to be led step by step on their upward way.

The priests and wise men living in the midst of such dense ignorance, did not try to reach the masses by going out to them, but by the Lodge system reached the **few** who were ready and willing to be taught. This practice was indicated in an Eastern proverb: "When the pupil is ready then the **Master** appears." Josephus says of Jesus that "He was a teacher of such as loved the truth." While the common people heard Him gladly, His teaching stimulated a desire to **know more**.

There are men today who have doubtless wondered why Masons **do not solicit** their friends to **join** the Masonic order.

This splendid exhibition of restraint is an ancient land mark which the order of the present has found expedient to continue. Faithful to her traditions this order never seeks candidates but awaits their knock at her door.

"The priests seeing that it was impossible for the neophyte to perceive the truths of science and religion, except when illustrated by symbols, used symbols adapted to that purpose. Consequently, two forms of ethics and religion began to prevail,

one for the initiates in the higher mysteries, and the other for the mass, who could perceive nothing beyond the symbol or image with which they were instructed. Therefore they naturally came to **worship** the **image**, hence became **Pagans** with all that the term signifies.

The knowledge of the symbolic language in which the priesthood concealed the real truths, was carefully kept within the sacred circle of those who had been advanced to the highest grade of the mysteries, but the public rites and ceremonies were open to all the people." (Redding).

The following is a picture of ancient temple worship in contrast with a lecture by an old priest to a young disciple.

An Ancient Idol.

"At the altar now stood the sacrificial flames. The countenance of the priest (Arbaces) seemed to lose all its rigid calm while an aurospisces inspected the entrails, and to be intent in pious anxiety—to rejoice and brighten as the signs were declared favorable, and the fire began brightly and clearly to consume the sacred portion of the victim amid odors of myrrh and frankincense.

It was then that a dead silence fell over the whispering crowd, and the priests gathered around the cellis, another priest, naked, save by a cincture

around the middle, rushed forward, and dancing with wild gestures, implored answer from the goddess.

He ceased at last, in exhaustion, and a low murmuring noise was heard in the body of the statute (idol); thrice the head moved, and the lips parted, and then a hollow voice uttered these words: "There are waves like charges that meet and glow, There are graves ready wrought in the rocks below, On the brow of the future the dangers lower, But blest are your barks in the fearful hour."

The voice ceased—the crowd breathed more freely—the merchants looked at each other. "Nothing can be more plain, murmured Diomed: there is to be a storm at sea, as there very often is in the beginning of autumn, but our vessels are to be saved. 'Oh beneficent Isis.'

'Lauded eternally be the goddess' said the merchants: 'What can be less equivocal than her prediction?'

Raising one hand in sign of silence to the people, the chief priest poured out his libation on the altar, and after a short concluding prayer, the ceremony was over and the congregation dismissed."

Last days of Pompett P. 38.

PRIEST TO THE NOVITIATE.

"'What I promised to thee, that will I give my friend, my pupil: these have been but trials to thy

virtue—it comes forth the brighter for thy novitiate,—think no more of these dull cheats—assort no more with those menials of the goddess, the atrienses of her hall—you are worthy to enter into the penetralia. I henceforth will be your priest, your guide, and you, who now curse my friendship, shall live to bless it.”

The young man lifted up his head and gazed with a vacant and wondering stare upon the Egyptian.

“Listen to me,” continued Arbaces; in an earnest and solemn voice, casting first his searching eyes around to see that they were still alone. “From Egypt came all the knowledge of the world; from Egypt came those early and mysterious tribes which (long before the hordes of Romulus swept over the plains of Italy, and in the eternal cycle of events drove back civilization into barbarism and darkness), possessed all the arts of wisdom and the graces of intellectual life.

From Egypt came the rites and the grandeur of that solemn Caere, whose inhabitants taught their iron vanquishers of Rome all that they yet know of the elevated in religion and the sublime in worship

And how deemest thou, young man, that the dread Egypt, the mother of countless nations, achieved her greatness, and soared to her cloud—

capped eminence of wisdom?—it was the result of a profound and holy policy.

Your modern nations owe their greatness to Egypt—Egypt her greatness to priests. Rapt in themselves, counting a sway over the nobler part of man, his soul and his belief, those ancient ministers of God were inspired with the grandest thought that ever exalted mortals.

From the revolutions of the stars, from the seasons of the earth, from the round and unvarying circle of human destinies, they devised an august allegory; they made it gross and palpable to the vulgar by the signs of gods and goddesses, and that, which in reality was government, they named Religion.

Isis is a fable—start not:—that for which Isis is a type is a reality, an immortal being; Isis is nothing. Nature, which she represents, is the mother of all things; dark, ancient, inscrutable, save to the gifted few.

‘None among mortals hath ever lifted up my veil,’ so saith the Isis that you adore; but to the wise that veil hath been removed, and we have stood face to face with the solemn loveliness of nature.

The priests then were the benefactors, the civilizers of mankind; true they were also **cheats**; imposters if you will. But think you, young man, that

if they had not deceived their kind, they could have served them?

The ignorant and servile vulgar must be blinded to attain to their proper good; they would not believe a maxim—**they revere an oracle.**

The Emperor of Rome sways the vast and various tribes of earth, and harmonizes the conflicting and disunited elements; thence come peace, order, law, the blessings of life.

Think you it is the man, the emperor, that thus sways?—no, it is the pomp, the awe, the majesty that surround him—**these** are his impostures, his delusion; our oracles and our divinations, our rites and our ceremonies, are the means of our sovereignty and the engines of our power. They are the same means to the same end, the welfare and harmony of mankind. You listen to me rapt and intent—the light begins to dawn upon you.”

Apæcides remained silent, but the changes rapidly passing over his speaking countenance, betrayed the effect produced upon him by the words of the Egyptian—words made tenfold more eloquent by the voice, the aspect, the manner of the man.

“While, then.” resumed Arbaces, “our fathers of the Nile thus achieved the first elements by whose life chaos is destroyed, namely, the obedience and reverence of the **multitude for the few**, they drew from their majestic and starred meditations that

wisdom which was no delusion; they invented the codes and regularities of law — the arts and glories of existence. They ask belief; they returned the gift by civilization. Were not their very cheats a virtue! Trust me, whosoever in yon far heavens of a different and more beneficent nature look down upon our world, smiles approvingly on the wisdom which has worked such ends.'

Last Days of Pompeii, P. 52.

As I ponder o'er this splendid apologetic for the duplicity of the priesthood in the past, I am reminded of Paul's statement: "The times of this ignorance God winked at;" and instead of thinking of the impostures and the seemingly wasted energy, I take pleasure in thinking of the manifest destiny actuating all.

"They never fail who die

In a great cause: The block may soak their
gore,

Their heads may sodden in the sun; their limbs

Be strung to city gates and castle walls,

But still their spirit walks abroad.

Though years elapse, and others share as dark a
doom

They but augment the deep and sweeping
thoughts

Which o'erpower all others and conduct

The world at last to freedom." —Byron.

PAUL'S ADDRESS ON IDOLATRY.

“Men of Athens, on every hand, I see signs of your being very devout. For as I was going about, looking at your sacred shrine, I came upon an altar with this inscription — ‘**To An Unknown God.**’

What, therefore, you worship in ignorance that I am now proclaiming to you. The God who made the world and all things that are in it — He, Lord, as He is, of Heaven and Earth, does not dwell in temples made by hand, nor yet do human hands minister to His wants, as though He needed anything, since He, Himself, gives to all, life and breath and all things.

He made all races of men from one stock, and caused them to settle on all parts of the earth's surface—fixing a time for their rise and fall, and the limits of their settlements — that they might **search for** God, if by any means they might feel their way to Him and find Him. And yet, He is not really far from any one of us; for in Him we live and move and are. To use the words of some of your own poets — ‘His offspring, too, are we.’

Therefore, as the offspring of God, we must not think that the Deity has any resemblance to anything made of gold or silver or stone — a work of human art and imagination.

True, God looked with indulgence on the days of men's ignorance, but now He is announcing to

everyone, everywhere, the need for repentance, because He has fixed a day on which He intends to judge the world with justice, by a man whom He has appointed — and of this He has given all men a pledge by raising this man from the dead.”

Acts 17:23-31 (New Ver.)

Jesus came in the “niche of time,” when the world was ready for Him, and, if the “other sheep of this (Jewish) fold” did not mean the multitudes of hungry, famishing people who were “reaching out for Him if happily they could find Him,” I fail to see who **Jesus meant by the expression.**

Of one thing we can rest assured, Jesus came to “fulfill” not “destroy.” Since the world was helpless and hopeless without revealed truth, He (the stone which the builders rejected), satisfied this longing when He bridged the future with an “arch,” connecting the here and the hereafter through the intensified hope of the resurrection of the dead, the answer to the question of all previous ages: “If a man die, shall he live again?” Through this archway, men of all lands have been enabled to look beyond the gates of the hereafter and conquer their fears of death which is the first step in self mastery. Over this highway of faith, they hope to pass to the regions of immortal bliss.

All believers have found, through this vision, an incentive to equip for their inheritance which

every form of worship endeavored to teach, but which Jesus taught, more perfectly."

MEDICINE (AESCULAPIUS.)

Aesculapius was either a personage or a Deity created through fiction.

Homer mentions him in his writing — and reference is made here because we have a living testimonial of such a man among the physicians of today, who practice some of the arts taught by this discoverer of many of nature's remedies.

He is recognized as founder of the order of Asclepiades — a medical priestly caste, who preserved as mysteries, the doctrines of medicine.

A supposed descendant of Aesculapius by the name of Hippocratis, improved the system of medicine, emphasizing at the same time the merit due the discoveries of the originator of the system, but demonstrating splendid genius in the terse diction of the oath which bears his name, the **Hippocratis Jusjurandum**, or "Hippocratic Oath," preserved by the medical fraternity of today as a unique memento of their origin.

HIPPOCRATIC OATH.

"I swear by Appolo, the physician and Aesculapius, and Health and All weal and all the Gods

and Goddesses, that according to my ability and judgment, I will keep this oath and this stipulation: to reckon him who taught me this art equally dear as my parents — to share my substance with him, and to relieve his necessities if required: to look upon his offspring in the same footing as my own brothers, and to teach them this art, should they wish to learn it, without fee or stipulation; and that by precept, lecture and every other mode of instruction, I will impart a knowledge of the art to my own sons, and those of my teachers, and to disciples bound by a stipulation and oath, according to the law of medicine, and to none others.

I will follow that system of regimen, which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from what is deleterious and mischievous.

I will give no deadly medicine to anyone, if asked, nor suggest any such counsel; and in like manner, I will not give to a woman a pessary to produce abortion.

With purity and holiness, I will pass my life and practice my art. I will not cut persons laboring under the stone, but will leave this to be done by men who are practitioners of this work.

In whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption; and

further from the seduction of females or males, of freemen and slaves.

Whatever in connection with my professional practice, or not in connection with it, I see or hear in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret.

While I continue to keep this oath unviolated, may it be granted me to enjoy life and the practice of the art, respected by all men in all times. But should I trespass and violate this oath, may the reverse be my lot."

For the age and time in which this oath was written, it is a marvel. The spirit of temperance inculcated; the ethics expressed and the lofty sentiments it breathes, are still worthy of respect.

Since this is a fair sample of the test oaths administered by ancient Fraternalists, it is given in full, in order that some of the rash detractors of "secret orders" may have something tangible to attack.

CHAPTER II.

STEPPING STONES.

Speculative and Operative Orders.

By **speculative** orders we mean those whose members were given to the contemplation of abstract and abstruse problems; to the arts and sciences; to religion; to medicine or to government.

Operative fraternalism is an adaptation of the system and methods governing the speculative orders, applied to the industrial problems of the race. The splendid results achieved; the prodigious tasks accomplished in the past, is attested in the monuments, buildings and ruins that remain as living testimonials of the efficiency and merit of the plan, and its execution.

In some of these buildings great stones were placed in position by primitive methods, which our modern engineers admit would baffle the experts of this advanced age.

Footprints.

As we follow the stream from its source to the present time, we find certain well defined "foot-

prints" as conditions have from time to time required combinations of men in order to accomplish tasks and furnish solutions to problems of great magnitude. Their achievements are to us "stepping stones" by which we trace this history from prophecy to fulfillment.

The speculative orders which claim our attention are the Sacred Mysteries of the Nile, the Eleusinians, the Magi, Pythagoreans, the Essenes and the Templars. The operative orders are the Builders of all ages. Prominent among them are the "workmen" at the building of Solomon's Temple, and the Colleges of Builders of Greece and Rome. Both features are mingled in the work of the Guilds.

Mysteries 3000 to 4000 B. C.

The Priest of Isis, quoted in the previous chapter, ascribes the origin of religion to Egypt. Lew Wallace, in his book, Ben Hur, seconds the notion in an echo as follows: "History began with us" (Egypt). Under the name of the Mysteries, the ancient Egyptians, by means of a lodge system, appear to have originated the **First Principles**, of Law, Order and Religion. The first chapter of this book is based upon hints from the history of those people.

Eleusis 1800 B. C.

The Eleusinian Mysteries, "the sacred rites with which the annual festival of Ceres was cele-

brated at Eleusis, in Greece," were unquestionably borrowed from the Egyptian, but were tinged with the gay mannerisms of Greek life. "Many traditions were afloat in ancient times as to the origin of this festival. Of these the most generally accepted was to the effect that Ceres, wandering over the earth in quest of her daughter Prosperine, arrived at Eleusis, where she took rest on the Sorrowful Stone beside the well Callichorus.

In return for small acts of kindness, and to commemorate her visit, she taught Triptolemus the use of corn, on the Rharian plain near the city, and instituted the mystic rites peculiarly known as hers.

The outward method of the celebration of these mysteries is known with considerable accuracy of detail. Their esoteric significance is variously interpreted. The ancients themselves generally believed that the doctrines revealed to the initiated, gave them better hopes than other men enjoyed, both as to the present life and as to a future state of existence. Modern speculation has run wild in an attempt to satisfactorily explain these mysteries.

As reasonable a solution as any other seems to be that of Bishop Thirwell, who finds in them the "remains of a worship which precedes the rise of the Hellenic Mythology and its attendant rites grounded on a view of nature less fanciful, more

earnest, and better fitted to awaken both philosophical thought and religious feeling. The festival itself consisted of two parts, the greater and lesser mysteries" (Chambers Ency.)

The Magi 3000 to 4000 B. C.

If not contemporary with the Mysteries of Egypt, certainly at very nearly the same period, there arose in Persia and India a school of Adepts, who initiated in very much the same manner as the Egyptians.

The first degree constituted the order of Disciples; the second degree, the order of Masters; and the third degree, the order of Complete Masters.

The food of the lower class consisted of flour and vegetables; they had to lead the life of an ascetic; they dressed in white, slept on the ground and went through initiation ceremonies that were awful. Purification of several months' duration had to precede initiation.

A long probation of discipleship led to the degree of Master, and a longer probation finally led to the sublime degree of Complete Master. It is claimed by some writers among the Adepts of India that they have in Northern India, Nepal, Bhotan and Thibet, monasteries that have a continuous history of over three thousand years under Magian rule.

They also claim to be proficient in mental telepathy, irrespective of the distance their adepts may be apart.

Pythagoras 500 B. C.

The name and acts of this celebrated philosopher are known to all lovers of music and geometry, to which he was a contributor.

Imbued in early life with a desire for more knowledge than the Greek Island of Samos afforded, Pythagoras traveled extensively in foreign countries — Egypt and the East — where he visited and studied in the greatest schools of learning. On his return, he was hailed as one of the greatest scholars of his age.

Pythagoras organized a social community of aristocratic people, which operated upon a lodge system. He introduced an innovation by inviting ladies to his lectures.

He used music in the treatment of disease. His forty-seventh problem of Euclid is a splendid encomium of the man and his genius. This was his **Eureka**.

The ethical teaching of the Pythagorean school was elevating and spiritual; virtue was harmony of the soul; restraint was the road to virtue; sincerity and purity were the natural result of this practice of virtue.

The system which this grand old man inaugu-

rated lasted for several centuries, but finally lost its identity through merging with later orders, probably about A. D. 200. But the name of Pythagoras is a fixture in literature. His is "one of the immortal names that were not born to die."

"Once the men were so great and so few they
appear,
Through a distant Olympian atmosphere
Like vast Carytids upholding the age;
Now the men are so many and small disengage
One man from the million to mark him, next
moment
The crowd sweeps him hurriedly out of your
comment.
And since we seek vainly (to praise in our
songs)
'Mid our fellows, the size which to heroes be-
long,
We take the whole age for a hero in want
Of a better; and still in its favor descant
On the strength and beauty, which failing to
find
In any one man, we ascribe to mankind."

Essenes 200 B. C.

In striking contrast to the aristocratic Pythagoreans, the Essenes were a secret society of humble

outcast Jews. They assembled before sunrise and prayed before the sun.

The order practiced healing and charity generally. Every candidate passed through a three year novitiate. During the first year he turned his property over to a common treasurer. He then received a copy of the ordinances and a white robe. After two years of probation he was permitted to enter the second degree. During this period he came into close relation of fellowship, but could not hold office. At the end of this novitiate he was admitted to the rank of the third degree. While being initiated he obligated himself to a life of celibacy and charity, pledging scrupulous secrecy regarding the esoteric teachings of the order.

It is claimed that John the Baptist and Jesus were members of this order. The claim is based on several facts. John was many years in the desert, where the Essenes were strong in numbers. John's teaching was in harmony with the doctrines of the Essenes, as they are supposed to have taught and practiced them.

Jesus lived many years in close proximity to Essene lodges and at least had opportunity to know of them. On several occasions He criticized the Scribes and Pharisees passionately, but He never was heard to utter a word derogatory to the Essenes.

This is negative evidence but traditions of the locality support the claim in such manner as to give it recognition if not approbation. The order is supposed to have merged into the Gnostics in the second or third century.

OPERATIVE ORDERS.

Temple of Solomon, 1000 B. C.

King Solomon of the Jews, who lived about 1000 B. C., is reputed to have been the wisest man of his time.

He inherited from David, his father, a splendid physique and a comely countenance; a realm of respectable magnitude; a people flushed with a series of victorious wars and a treasury filled to the overflowing with gold collected for the purpose of building a temple that should eclipse any in the known world, in architectural beauty and grandeur.

The commerce of the nation was in prime condition. "Now the weight of gold that came to Solomon in one year was six hundred three score and six talents of gold. Besides that he had of the merchantmen, and of the traffic of the spice-merchants and of all the kings of Arabia and of the governors of the country." (1 Ki. 10:14-15).

"Moreover, the king made a great throne of ivory and overlaid it with the best of gold. The

throne had six steps and the top of the throne was round behind; and there were stays on either side on the place of the seat and two lions stood beside the stays. Twelve lions stood there on the one side and on the other beside the other upon the six steps; there was not the like made in any kingdom.

“And all of King Solomon’s drinking vessels were of gold, and all the vessels of the house of the Forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of King Solomon. For the king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish bringing gold and silver, ivory and apes and peacocks.

“So King Solomon exceeded all the kings of the earth for riches and for wisdom. All the earth sought Solomon to hear his wisdom which God had put in his heart. They brought every man his present, vessels of silver, vessels of gold, garments, armors, spices, horses and mules a rate year by year.

“Solomon gathered horsemen and chariots. The king made silver to be in Jerusalem as stones and cedars made he to be as the sycamore trees that are in the vale for abundance.” 1. Ki. 10:18-27.

Thus prepared, Solomon erected a Temple with a Chel or sacred enclosure patterned after the tabernacle used in the wilderness. Outside this Tem-

ple proper he built a court for the Gentiles, the total covering an area about 1000 feet square.

“This temple was supported by fourteen hundred fifty-three columns and two thousand nine hundred six pilasters, all hewn from the finest Parian marble.”

The Workmen.

“There were employed in the erection of this temple, one hundred fifty-three thousand three hundred workmen, viz: three Grand Masters, three thousand three hundred Masters or Overseers of the work, eighty thousand Fellow Crafts or Hewers in the mountains and seventy thousand Entered Apprentices or Bearers of Burdens.”

All new recruits were Apprentices. As they became proficient they were advanced in the craft. The time was so divided that all workmen received instructions in science and religion, so that they were the most intelligent laborers of their time.

So thorough was the training and so rigid the inspection, that at the expiration of seven and one-half years of unremitting toil, the materials which had been collected from all parts of the known world were assembled in this beautiful and imposing edifice, “without the sound of an axe or a hammer” in its construction. When completed it became the wonder of the age.

The Queen of Sheba voiced the sentiment of the host of admiring visitors when she said: "The half has not been told."

Colleges of Builders.

"As the profoundest philosophy of ancient Greece and Rome lighted the taper at Israel's Altar, so the sweetest strains of the pagan muse were swept from the harps attuned on Zion's Hill" (Bishop Thompson).

Ideas travel. Subsequent to the erection of Solomon's Temple, artisans who were especially well versed in woodcraft or masonry traveled to Greece and Rome, where they mingled with other cunning artificers from Egypt very much as men now flock to cities known to be in need of help. After Baltimore's destructive fire, a few years ago, workmen in large numbers flocked there to meet the demand for rebuilding. Thousands of men rushed to San Francisco after the earthquake and fire occurred there.

So in the centuries following the building of Solomon's Temple, a wave of public improvement swept over the entire world. The builders organized themselves into colleges or fraternities for their own mutual protection and effectiveness.

As a result of this they were granted certain

privileges and immunities from service in the time of war, except in serious crises, so that the orders enjoyed some distinction. When conquering armies occupied new territory the "Builders" often followed, very much as the civil commission followed the Jap army in Asia to reconstruct and utilize all latent resources. It is probable that this system gave rise to the "Guilds" of later centuries.

Knights Templar, the Light of the Dark Ages.

When Peter the Hermit sounded his call to arms, in the cities of Europe for the purpose of rescuing the empty tomb of Jesus of Nazareth from the Saracens, he met with a singular response—even women and children entered the ranks of the first crusaders. During a period of two hundred years Europe poured a mighty host of men into Palestine. The primary object was to compel the Moslem to respect the pilgrimage of Christians to the holy shrines (?) at the city of Jerusalem. Whether coincidence or act of providence, never in the history of the world has there been a more fortunate failure than that of the crusades. The ambition to punish the Saracens became a passion to retake the empty tomb in the Holy Land.

Our position has been deliberately taken—we are glad the crusades failed. This is with due reverence; but had the crusaders succeeded, Jerusalem

no doubt, would have become another Mecca, or a shrine of adoration for the Christian world, and useless pilgrimages would have caused the world untold hardships and expense, oblivious of the words of Jesus:

“The hour cometh when ye shall neither in this mountain nor yet in Jerusalem worship the Father.” “But the hour cometh and now is when the true worshiper shall worship the Father in spirit and in truth.”

The crusades ended miserably, but they achieved some results which relieve the sad spectacle in some respects.

Knighthood.

While the Christians were temporarily in possession of Jerusalem in proximity to the site of the old Temple, once the glory of the Jewish nation, and where the old fraternal spirit still covertly lingered, some French knights became tinged with this spirit and adapted it to their order. With a spirit of chivalry they dedicated their lives to the Christian religion and the service of the Temple, not forgetting defenceless women and children.

The origin of modern protection is due to the Templars, for they cared for each other faithfully. When in camp the Templars had asylums where they could receive spiritual teaching for their edification; but whether in camp or on the march, they

knew what privation meant and the ritual of the order made it incumbent upon a Knight to go to the relief of a brother at the hazard of his own life. One of their war cries was, "To the rescue."

The religion of the Templar consisted in piety, virtue, chastity, coupled with a strong right arm ready to strike at a moment's notice in defense of his principles.

Many men doubtless were attracted to the ranks by the glamour that attended tilt and tourney, by the trappings and equipage, and doubtless some ghouls were prompted by selfish motives which the aftermath of victory affords such souls.

The little order at Jerusalem grew in numbers and at one time became popular all over Europe. Later, however, it came under the ban of the church and was largely suppressed, merging into the Knights of St. John.

In spite of the mistakes of rollicking individuals of "Free Lances" and turbulent spirits, the order was serious and dignified. The fraternal instincts gave the order its existence and prominence. For the age and time in which they lived, they were the heralds of the truth and of liberty. To the best of their ability, they honored Him who had "ascended into the clouds of heaven" and whose rising with "healing in His wings," has given light to a needy world:

This thought may be best illustrated by a story from the Orient.

The people of an Oriental country lost their king, who left no heir near enough to claim the throne. The wise men of the nation chose a unique method in selecting a successor. All the men of the capital city who were eligible to the honor were to go out upon a level plain and await the morning sunrise. The one who first announced the rays of the morning sun was to be proclaimed king.

The men, with one exception, settled into comfortable positions facing the east. This one man resolutely faced the west and became a target for the ridicule of all the rest.

Nevertheless, he steadily scanned the western horizon, and, much to the surprise of other anxious watchers, discovered first the rays of sunlight reflected from a spot within the range of his vision.

As a reward for his astute powers of discernment he was unanimously chosen king amid the vociferous shouts and cheers of an admiring populace. As this man looked to the west to discover the reflected rays of sunlight, so the order of Templars learned amid the trial and vicissitudes of camp life that the only manifestation of Divinity men may hope to see in this life is in the actions of their fellowmen, so the moral teachings of the order amounted to this:

“Be a man; cultivate a strong arm for offensive and defensive warfare in the cause of the Christian religion; look to the ‘East’ for light, but remember that the reflection of that light is found in the west; therefore reflect the rays of the light which reach you.”

This the Templars in the main did to the best of their ability.

The modern order preserves its identity but works in conjunction with the Masonic bodies.

Guilds.

The guilds of the less populous districts of England during the early part of the thirteenth century came as near to the ideal lodge life as any examples found in history. The historian tells us that “clubs for religious, charitable or social purposes were common throughout the country, and especially common in boroughs where men clustered more thickly together. Each formed a sort of artificial family. An oath of mutual fidelity among its members was substituted for tie or blood, while the guild-feast, held once a month in the common hall, replaced the gathering of kinsfolk around their family hearth. But within this new family the aim of the guild was to establish a new responsibility as close as that of the old. ‘Let us all share the

common lot,' ran its law, 'if any misdo, let all bear it.' A member could look for aid from his guild-brothers in atoning for guilt incurred by mishap. He could call on them for assistance in case of violence or wrong. If falsely accused they appeared in court as his compugators; if poor, they supported, and when dead, they buried him. On the other hand, he was responsible to them, as they were to the State, for order and obedience to laws. A wrong of brother against brother was also a wrong against the general body of the guild and was punished by fine, or in the last case by expulsion, which left the offender a 'lawless' man and an outcast."

In the cities the guilds never seemed to so thoroughly partake of the lodge nature. They were always more exclusive there, and always seemed to have a more industrial purpose than in less populous districts. Wherever men are associated together in large numbers, specialists are developed. It was so in the history of the guilds. In the small towns they were the center of the religious, social, educational and industrial life. In the cities churches were more common, and relieved the guilds of the religious and some of the educational work. They early developed into two classes which had many similarities to our trust and labor organizations. The merchant guilds, before the end of the century, be-

came quite as powerful and arrogant as the modern trust magnates.

On the other hand, the craft guild sprang up, representing altogether a different class of people, differently occupied. They were all that our labor unions are now, and much more. The knowledge of many of the trades, like weaving, were held entirely within the guilds, and no one outside was permitted to learn.

At first the merchant and craft guilds seem to have been federated together, but as the merchants grew richer and began importing and selling and left off the manufacture of their goods, the craftsmen were constantly crowded into the lesser trades. At first it was the leather merchant and the cloth merchant joining the merchant guild, while the butcher and tailor were left to the crafts guild; then the liberation of the serfs, who flocked to the towns and gladly worked through seven long years of apprenticeship to gain admission to the "trades." That completed the separation of the rich and poor, and while each guild prospered, the conflict of the centuries was on; capital and labor, both well organized, began the struggle which daily grows more bitter still.

Each guild entered into politics, and each, then as now, had its candidates for alderman of the borough. It was sometimes craft guild against merchant

guild, but often it was both the guilds against the crown and their lords. Special privileges, such as the coinage of money, exemptions of tolls, and municipal freedom, were purchased by the thrifty guilds from the lord of the town, whether he were king or baron. Indeed, by the beginning of the fourteenth century the city of London, through the efficient work of its guilds, had gained a degree of municipal home rule that might make the leading American cities envious.

Historians tell us that "the lord of the town, whether he were king, baron or abbott, was commonly thriftless or poor" and traded "strips of parchment" for the grant of ready money which the forehanded guilds shrewdly bargained for political freedom, until the right of self government, the right of free speech in free meeting, and just trial by one's equals were secured to themselves and their posterity.

As the two principal guilds became more active in trade and politics, they lost much of the social activities, and consequently partook less of the nature of the modern lodge. But in a political and commercial way they were able to secure for their members the most valuable services. The guilds levied the borough taxes, and divided the amount to be raised among its members in proportion to the ability of each to pay. They limited the production

and importation of merchandise, and even limited the traffic in a large part of the merchandise of the borough to their members, and then limited the membership.

Other guilds sprang up for different purposes and even seemed to rival the activities of the present in organization. The frith guilds were probably the earliest organized band of anarchists. They were made up of the unfranchised citizens of the towns — that is, not members of other guilds — and did a large amount of incendiaryism, especially among the wealthier classes. And that is but one of the numerous secret clubs of the time.

It will thus be seen that the guilds of medieval England covered the activities of almost every organization of the present day, and in many instances combined the objects of a large number of societies and associations of today into their one guild, club or lodge. And the germs of both the good and evil to be found in the secret orders of the day, can be easily distinguished across the centuries in the secret meetings of the burghers.

Written by H. E. Agnew, by request.

CHAPTER III.

RISE OF MODERN ORDERS.

Masonry.

Suppose you lived in a country that was torn with political dissensions; where the people were divided on the subject of religion; where Protestant and Catholic were ever at each other's throat; where Protestants were divided between Church and State and "dissenting" congregations; where in the Church of State there were "High Churchmen" and "Low Churchmen;" where the "Dissenters" were Baptist and Pedo Baptist; where Calvinism met Arminianism at every turn of the road.

Suppose again that you were in a position that required you to be away from home very often and as, from time to time, you stopped among strangers, you should discover that at many places where you were compelled to stay you were not made welcome because you were not of the same faith as your host.

On the other hand, suppose you knew historically that there had been a popular order, known as the Templars, where each met the other on a level

of merit; where creed and dogma were relegated to the realm of the past, and the Bible, alone, as the great light of Truth, was open to study at any time.

And suppose in your travels and acquaintance you knew men connected with guilds, who, when traveling in strange localities, always seemed to know just where to stop and, seemingly regardless of personal beliefs, were always made to feel "at home," how would it strike you? Wouldn't it make you think some? Under such circumstances, what would you do?

If you could find congenial company in a similar state of embarrassment, would you not discuss the unfortunate conditions?

In your discussion, would you not revert naturally to the two sources known to you in which there was an evident means of obviating the difficulties in the way? These hypothetical propositions are not based entirely on presumption. They are unquestionably in accord with historic facts.

About three hundred years ago, the conditions alluded to, obtained in all of the countries of Christendom, and men everywhere yearned for a haven in which they might rest in peace regardless of creed or color.

Neither the Order of Templars, if restored, nor the Guilds as they existed, were suited to the requirements of this hour, but Free and Accepted

Masonry based upon the practices of older systems, adapted to the conditions or the time, has provided a panacea for the ills mentioned.

Masonry does not antagonize religion, but, by its attitude, does demand consistency in the practice of religious precepts.

Masonry is a synonym for liberty.

“Masonry is a progression, moral science, divided into different degrees.”

“By the exercise of Brotherly Love, we are taught to regard the whole human species as one family—the high, the low, rich and poor; who as created by one Almighty parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, Masonry unites men of every sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.” The order is in every land, and will exist, at least as long, as the conditions that brought it forth. Masonry’s beneficence is its best eulogy.

ODD FELLOWSHIP.

“Odd Fellows, the name assumed by one of the most extensive self-governing bodies in the world.”

The organization was effected in England at Manchester in 1812.

The English Lodge promises "to render assistance to every brother who may apply, through sickness, distress or otherwise, if he be well attached to the Queen (King).

In America, the aura of influence is greater, as the principles embody vastly more. Not only to care for a brother who is sick or in distress, but "to care for the sick; to bury the dead; to provide for the widow and to educate the orphan."

The first lodge organized in America was at Baltimore, in 1819, and in celebrating its ninetieth anniversary, the membership heard with pleasure a narration of records of achievement which filled their hearts with pride.

While the order is non-sectarian and free from political bias, its teachings lead men to an attitude of devotion to God and respect for government.

These results are a natural outgrowth of teachings founded on Friendship, Love and Truth, the three "great links" which bind the world-wide brotherhood in one body or unit.

Friendship.

Friendship is the brightest jewel in memory's diadem.

"Its holy flame forever burneth.

From heaven it came, to heaven returneth."

“The skies were never dark enough nor starless enough, the storm was never fierce enough, the bolts of heaven never lurid enough, and the arrows of slander never flew thick enough, to drive a devoted woman from her husband’s side.” This is Ingersol’s panegyric on woman’s love, expressed in one of the spontaneous rhetorical outbursts for which he was peculiarly noted.

Beautiful as it is, there is a latitudinarian view of friendship broader, greater and more sublime, because it transcends the bounds of sex and eliminates all selfish motive. This was voiced tersely by David in a tribute to his friend, Jonathan: “His love was greater than the love of women.”

Love.

All friendships that are pure must be born of love.

Love prompts friends to warn their friends judiciously of impending perils.

Love stimulates a just appreciation of a friend’s success.

Love begets sympathy in the hour of distress, be it sickness or what it may—a loving friend is ready to help with tender compassion, pitying words and kindred actions.

Truth.

All love and friendship must be founded on

Truth. No man has ever defined Truth in language clear and succinct as Jesus when He said: "Thy message is Truth." That every Odd Fellow is taught to respect this message of Truth is evident from the numerous pictures of the All-Seeing Eye of the Father above, from whom this message has come. The symbol is prominent on every Odd Fellow's chart, and reveals the underlying principle to which we have just referred.

An Odd Fellow can find friends almost anywhere on the face of the globe. The charity of the order speaks for itself. When the orders of the present have merged into the greater Brotherhood of Man, the principles of this order will be found embodied in the greater order's ritual.

KNIGHTS OF PYTHIAS.

This is a purely American order, organized in 1864, by Justus Rathbone, of Washington, D. C.

The ritual inculcates lessons in Friendship, Benevolence and Charity, based on the ancient legend of Damon and Pythias. These men were members of the order of Pythagoras, and are remembered "as models of faithful friendship."

Pythias, having been condemned to death by Dionysius, the tyrant of Syracuse, begged to be allowed the privilege of returning to his home in order to arrange his affairs before death.

Damon, a rugged soldier—his lifelong friend—alone remained loyal in the face of the monarch's displeasure.

As a mark of supreme confidence in his friend, Damon offered to remain in prison and pledged his life for the reappearance of his friend. Dionysius consented, and Pythias hastened home, adjusted his business affairs and prepared to return.

Tearing himself from the final embrace of the devoted Cleanthe, Pythias rushed to his steed, only to discover that a faithful servant, in the hope of thwarting so rash a purpose, had stabbed the steed to the heart.

Pythias now, in a frenzy, secured another horse, and at breakneck speed rushed to the rescue of his friend whose life was in danger.

The sun shone bright on the hills and vales of ancient Syracuse as Damon, at the order of the tyrant, was led to his doom.

Stoically he prepared to meet death as only **brave men** can. The curious multitude gibe and sneer, but Damon remains loyal to the last. Suddenly a horseman approaches under whip and spur, much to the surprise of all but Damon. It is Pythias, and, as he falls from his horse and his arms encircle the neck of his friend, the heart of the tyrant is melted, he forgives Pythias, restoring his honor, and three men are made happy by the act.

With this legend as a basis, modern chivalry is taught in three ranks, viz: The rank of Page, the rank of Esquire, and the rank of Knight, at the summit of Pythian exaltation.

The order now numbers 600,000 members, and, aside from the benevolence practiced, the order handles insurance.

So long as men admire chivalry and until the greater Brotherhood of men claims the attention of the race, such orders as the Knights of Pythias will continue to teach: to "Be generous;" to "Be brave;" to "Be true;" and these lessons will remain with us even until death.

THE BENEVOLENT AND PROTECTIVE ORDER OF ELKS.

This Order, commonly known as the "Elks," is a purely American Fraternal Society, organized February 16, 1868, in the City of New York.

The moving spirit, in the organization, was an actor named Charles Algernon Sydney Vivian, who perhaps, aside from this great work which would have carried his name down to history, if he had done nothing else, as one of the greatest of men, has done as much to make the people of the United States happy as any other one man in his profession.

The Order, in the first instance, was organized for the purpose of making its members happy, by giving them an opportunity to meet each other in a social way.

A quotation from the constitution reading as follows, "Do hereby organize an order to promote, protect and enhance the welfare and happiness of each other," explains more fully than a page of ordinary description could do just what the promoters of this great order intended.

The charter members were a select few convivial spirits, who had been meeting for some time in a social way under the name of "The Jolly Corks."

After the adoption of the constitution a Ritual was prepared, and from that time to the present the Ritualistic work has been a prominent feature.

From this small beginning, the Benevolent and Protective Order of Elks has progressed until today it numbers over three hundred thousand members, all within the confines of the United States and its dependencies.

Its fundamental principles are Charity, Justice, Brotherly Love and Fidelity, and upon these four fundamental principles it has builded this great American Fraternity, which has its Lodge in nearly every municipality of five thousand inhabitants or more.

As may be said of every modern fraternal society, so may be said of it, that no Lodge meeting may be had in the absence of the Holy Bible, which is always upon its altar, and to which its members are directed for guidance and inspiration.

If there is one sentiment, more than another, taught and emphasized by this institution, it is patriotism. The American Flag is the peculiar symbol of the Order of Elks, and its Ritual teaches love, respect and veneration for the stars and stripes.

“The gentle breezes, with their lingering caress, kiss the folds of no flag that can compare with it in beauty. There is no such red in budding rose, in falling leaf or sparkling wine; no such white in April blossom, in crescent moon or mountain’s snow; no such blue in woman’s eye, in ocean’s depth or heaven’s dome, and no such pageantry of clustering stars and streaming light in all the spectrum of the sea and sky.”

To the outer world, the Order of Elks is known principally for its devotion to jollity and mirth among its members and to the dissemination of charity to the needy and unfortunate, and on these two grounds alone it claims a right to exist and makes no apology to the public.

Its membership includes the best men of every community, who are not ashamed to wear its emblem, consisting of the elk’s head and antlers.

While it is strictly what is commonly called a "secret society," much of its work is necessarily done so openly that the world can but behold and applaud.

The Benevolent and Protective Order of Elks, as an American institution, is here to stay, and the world itself is better for it.

—Written by C. E. Sweet, by request.

CHAPTER IV.

PROTECTION.

We present herewith replies received from Head Officers of the following life associations, as per our request for such information. These have been selected with a view to the development of a symposium of all the "features" exploited by life associations in general:

American Insurance Union.

Columbus, Ohio, Aug. 16, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir: Replying to your letter of August 11th, we submit the following facts in reference to the American Insurance Union, of Columbus, Ohio:

First: The American Insurance Union started business in September, 1894.

Second: The beneficial membership of the order in absolute good standing is 22,334.

Third: We regard the principal feature of the order to be the fact that the rates are founded on a scientific basis, and that the order has the step rate plan, whereby each member pays the cost of his insurance each year.

PUBLISHER'S NOTE: As the author did not feel inclined to reveal his identity at this time, the letters of inquiry were sent in my name, but were dictated by the author of the book. It is for that reason only that the answers were addressed to me.—H. E. AGNEW.

Fourth: The benefits offered in case of sickness depend upon the weekly sick benefits provided by the local chapters in their by-laws. The A. I. U. issues a health and accident policy providing benefits for accident and benefits for sickness, and we enclose herewith a circular explaining this feature of the order.

Fifth: (Omitted in your list of questions).

Sixth: We hardly understand the meaning of this question. The matter of public demonstrations is one left for the chapters to decide, provided their actions do not infringe upon the laws of the order. The chapters, of course, hold regular stated meetings, and have socials, entertainments and ceremonial sessions.

Seventh: The financial protection offered, of course, is mainly represented by the estate created by paying the amount of the certificates.

Eighth: The ritual is not founded on Bible history, and reference to same is only found in the obligation.

We send you with this letter a circular of information, and a constitution, which will give you any further information that you wish.

Yours fraternally,

American Insurance Union.

Geo. W. Hogland, Nat'l. Secy.

The circular referred to follows:

American Insurance Union — What it is: A fraternal order working under the supervision of the Insurance Department of Ohio. The leader in natural premium insurance — the scientific and perpetual system. Founded with unselfish motives on the part of its promoters, conducted on strict business principles, it has all the facilities for successfully

promoting its objects, viz: To form a more perfect union; establish justice; provide for our common good and general welfare; promote patriotism in our country, love and fidelity in our homes and fraternity among men, and secure the blessings of benevolence and protection to ourselves and our posterity.

Why it succeeds: (1) It was founded for a benevolent purpose and has never deviated from that purpose; (2) Its business policy is both conservative and progressive, and the expense of management is economical; (3) Every dollar goes into its proper fund — Benefit, Guarantee or Expense. Every member knows what he is paying for; (4) It is extremely careful in the selection of new members — “Only the best need apply; (5) It promptly fulfills every fraternal and financial obligation as fast as they mature.

What it Provides: (1) All the social enjoyments and advantages of any fraternity; (2) All the financial protection of a powerful life insurance corporation, without unnecessary cost and unnecessary accumulation of capital; (3) Death benefits from \$250 to \$5,000, total disability benefits from \$125 to \$2,500, old age benefits (age 70) from \$125 to \$2,500; (4) Sympathy and aid to the member while living, and at his death prompt payment of amount of his certificate to his bereaved beneficiaries.

How it is Governed: Being a typical American institution, the order has a very liberal representation direct from local chapters to the national chapter. All officers handling funds are required to give satisfactory bonds. There are no classes. There are no high salaried officers and no stockholders. Every officer is a member of a local chapter, and pays his own assessments and dues.

Ancient Order of Gleaners.

Detroit, Mich., Aug. 19, 1909.

H. E. Agnew, Dowagiac, Michigan.

Gentlemen: Responding to your letter of August 18, will answer your questions as follows:

The Ancient Order of Gleaners was organized in 1894, and is therefore fifteen years old.

Our present membership is a little more than 60,000.

The principal feature of our organization lies in the fact that we take only farmers, their wives, sons and daughters as benefit members. Ours is a fraternal, co-operative association.

We offer benefits in the case of sickness, in case of loss of arm or leg and in case of death. In fact we also offer benefits in case a member is sick and in need. We thus care for our membership in every particular.

The ritualistic work of our order is founded on the books of Ruth in the Bible. I think perhaps you can get a better idea and more information that will be of benefit to you by enclosing you a little booklet entitled "Battles Fought and Victories Won." I take pleasure in enclosing you the same, and if you want any further information, please write me.

Fraternally yours,

G. H. Slocum.

The following is taken from "Battles Fought and Victories Won," above referred to:

Table of Rates: In arriving at the table of rates for the monthly payment plan, the history of the organization, the history of the fraternal societies of the United States as shown by the National Fra-

ternal Congress table, and the history of the English Friendly Societies were considered. Let it be understood that the Ancient Order of Gleaners is the only society in the United States that limits its membership to farmers, therefore all will admit that a reduction from the cost in societies with a miscellaneous membership can be had. From the table of rates of the English Friendly Societies, collected by a noted actuary, it is found that the English laws permit a reduction of 20 per cent from the city rate for those living in the rural districts. Surely if there is a difference of 20 per cent between rates charged people in cities and those in rural districts in England, a difference can be made in this country, whose farmers are the most prosperous and contented people in the world, living upon the green hills and beautiful prairies of the land of the free and the home of the brave, and our experience proves that even a greater saving could be figured.

Why a Farmers' Society: After reading the preceding pages you may ask why the order's membership is limited to farmers, their sons, wives and daughters. The answer is — first, to unite the farmers of the Union in one vast brotherhood for the upbuilding of their calling and the advancement of their interests; second, because the statistics not only of Michigan, but of other agricultural states, show that the average age of the farmer is at least ten years higher than the man engaged in any other occupation, and the same statistics show that the death rate in the cities is at least one-fourth greater than in the country, hence the injustice of classing those who labor in the hazardous occupations and in the unhealthy cities with those who are always at work in the open air, under a like assessment.

The Supreme Tribe of Ben Hur.

Crawfordsville, Ind., Aug. 18, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir: Replying to your favor of recent date, our society is fifteen years old; membership about 105,000. I regard the fact that we now collect an adequate rate and we have more than a million and a quarter dollars in our reserve fund, as the principal feature of our society. The fraternal benefits offered, are simply the advantage of lodge meetings. We have no sick benefits. Financial protection is afforded the families of our members to the extent of \$3,000. Our ritual is founded upon the book, Ben Hur, which, as you know, refers largely to the Bible.

Trusting this will meet your requirements, I am,

Fraternally yours,

Jno. C. Snyder, Supreme Scribe.

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Brotherhood of American Yeomen.

Des Moines, Iowa, Aug. 20, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir: In reply to your letter of August 11th, will say that most of the information asked for can be gotten from Fraternal Statistics, 1909 edition.

Our society was organized February, 1897. On July 1, 1909, had a total membership of 108,976; 104,175 of which were beneficiary members. Our expectancy deduction feature appeals strongly to the people, also does our accident feature. Our policy provides no sick benefits; the local Homesteads may. Public drills by ladies or men, or mixed drill

teams, are encouraged. In our initiatory ceremony in an indirect way, reference is made to the Bible and certain passages therein.

I enclose you folder which gives some information concerning our society.

Yours fraternally,
William Coch, Grand Foreman.

The folder enclosed is as follows:

“Twenty Reasons Why You Should Join the Yeomen”:

1. We have a representative government.
2. We have publicity.
3. We have a graded and low rate of assessment, backed by a modern plan of insurance.
4. We have a reserve plan which is the most beneficial, just and inexpensive, guaranteeing permanency and future low cost.
5. Our order loans its reserve fund on real estate security, not to exceed forty per cent of valuation.
6. Yeomen reserve securities are deposited with the State of Iowa.
7. Loans for reserve must be approved by the Auditor of the State of Iowa.
8. You don't have to die to win. One certificate covers all — death, total disability, old age disability and accident.
9. We begin paying off the certificate to the disabled aged at one-tenth each year when the member reaches his seventieth birthday.
10. We have a most rigid medical examination, taking no poor risks.
11. We enter only the most healthful states.
12. We prohibit dangerous occupations. These

last three features reduce the risk, and consequently the cost, to the lowest possible degree.

13. A beautiful ritualistic service, based on that English classic, *Ivanhoe*.

14. We have a loyal membership.

15. Yeomen everywhere practice the principles of the order: Wisdom, Charity and Protection.

16. We unite both sexes in one grand order at the same rate of assessment.

17. We have a low death rate.

18. We have economical management.

19. We are making a steady increase both in membership and assets.

20. We have been weighed in the balance and not found wanting.

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Modern Brotherhood of America.

Mason City, Iowa., Aug. 19, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir and Brother: I am in receipt of your letter of August 12th, stating that a book of fraternalism is being prepared and that you want some statistics pertaining to this society.

The Modern Brotherhood of America began business April 5th, 1897, and consequently is a little less than twelve and a half years of age.

Our membership on the 16th day of this month was 125,816.

Some of the principal features of our order are as follows:

We consider the taking in of men and women on the same terms a good feature, as we have found that women are just as good insurance risks as men.

The reserve fund feature of our society is also

considered one of our best features. We have laid aside a reserve fund amounting to \$700,000 at the present time.

This reserve fund is credited by a sum of five cents per member per \$1,000, being paid monthly.

We also have an accident feature, paying certain benefits for a broken arm, a broken leg, loss of an eye, hand, foot, arm or leg by accident.

The accident feature, reserve fund feature and taking in of men and women on same terms, appeal most strongly to the members.

No sick benefits are offered by the society itself, but a number of our local lodges have a sick benefit feature of their own. Practically every one of our lodges takes care of any of its members who become sick and who are unable to provide for themselves.

The certificates of this society are issued in the amounts of \$500, \$1,000 and \$2,000 and are paid in full at the time of death irrespective of length of membership.

You ask in what way our ritual refers to the Bible. In reply I wish to state it makes the Bible the practical foundation of the society.

I trust this will give you the information you desire.

Yours fraternally,
E. L. Balz, Sup. Sec.

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Modern Woodmen of America.

Rock Island, Ill., Aug. 19, 1909.

H. E. Agnew, Dowagiac, Michigan.

My Dear Sir: I have your letter dated August 12th in hand, and have to say in reply that our

first local Camp was organized on January 5th, 1883, with 22 members. On July 1st we had a membership of 1,055,068, and 13,634 local Camps.

Our society is a fraternal insurance society, and perhaps the insurance feature is the primary one, although the fraternal feature is strong.

The society does not, as a society, furnish sickness benefits, but many local Camps furnish such benefits, as well as relief benefits.

Anything desired by the membership of any local Camp or group of Camps in the way of public demonstration and display is permitted.

We issue certificates of insurance in the amounts of \$500, \$1,000, \$1,500, \$2,000 and \$3,000.

Our ritual does not in any way refer to the Bible and does not in any way conflict with any person's religious beliefs.

Fraternally yours,
C. W. Hawes, Head Clerk.

* * * * *

The Knights of the Maccabees of the World.

Detroit, Mich., Aug. 24, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir: Answering your circular letter of the 11th to our Supreme Record Keeper, would say that the Knights of the Maccabees of the World was first established in 1878, at London, Canada.

Our present membership is about 285,000. The principal features of our work are fraternal assistance to members in sickness and distress and a substantial benefit to the family of those who desire such protection when death calls them hence.

All subordinate bodies are allowed to furnish such sick benefits as they please, and we also furnish

such benefits to the members of those Tents who do not care to establish such departments.

Our subordinate bodies and the order at large give general publicity to their work. We have certain private work, of course, which is for the use of members only, but as to the general scope and policy of our work, the public is made thoroughly acquainted with it.

We hand you herewith a little folder, which will give you all the information we think you need further than is herein stated, and much of what I have already given will be found therein.

Our order is non-sectarian and non-political. The only reference made to the Bible in our work is in our first degree, where a couple of verses are quoted. We use the Book of the Maccabees as a Bible.

Very truly yours,

D. P. Markey, Sup. Com.

The data given in the circular is as follows:

History: The order of the Knights of the Maccabees of the World was first established at London, Canada, in 1878; and is now incorporated under the general laws of the State of Michigan governing fraternal beneficiary associations, with its headquarters in Detroit, Mich.

Territory: The territory in which its work is carried on is the United States and Canada. Its subordinate bodies are called Tents, of which there are now organized nearly five thousand in fifty-five states, territories and provinces. A person becoming a member of a Tent in one state and removing to another state or place, may transfer his membership to the place where he locates.

Government: Its form of government is thor-

oughly representative; its ritualistic work is both pleasing and instructive. All applicants for membership must pass a careful and thorough medical examination.

Financial Soundness: Its business is economically conducted and the association is on a sound financial basis. Its insurance rates or premiums are scientifically computed upon the National Fraternal Congress Mortality Table, assuming four per cent interest. This table is now the recognized standard mortality table for fraternal beneficiary associations in America.

Monthly Rates: This association was the very first of the larger American orders to "get right" financially and to have its premium rates scientifically, as well as equitably, adjusted so that each member might pay his proper share all the time. For convenience the annual premiums are divided into monthly payments called monthly rates, and may be paid, annually, or semi-annually, in advance, if preferred, in which case a discount of four per cent per annum is allowed.

Investments: Its accumulated funds now amount to nearly \$8,500,000 — an increase during the year 1908 of about \$1,000,000. Its interest earnings during 1908 amounted to nearly \$300,000. It carries a cash balance from month to month of from \$300,000 to \$500,000, so that every claim may be paid promptly. The average time required to pay its claims from time of making proper proofs does not exceed ten days. All other money is promptly and safely invested in government, state, provincial or municipal bonds.

Fraternal Features: Membership can only be obtained through some Tent of the order. These

Tents are the local lodges, where the same character of social and fraternal work is carried on as in the fraternal orders generally. The fraternal spirit among Maccabees is second to none. These Tents take care of their sick (some of them paying weekly benefits for this purpose) and those in distress, and when requested will give fraternal burial to the dead. There is no fraternal order in America doing more of this work than ours. Each Tent fixes its own membership fees and dues and, subject only to the general laws of the order, manages its affairs.

* * * * *

The Ladies of the Maccabees.

Port Huron, Mich., Aug. 27, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir: Your letter of August 11 received, and I take pleasure in giving you the information desired as follows:

1. The Order of the Ladies of the Maccabees of the World was founded October 1, 1892.
2. The membership is now 150,000.
3. Besides the fraternal feature the characteristic of the order which probably appeals most strongly to the membership is the safe, reliable and permanent life protection which is given.
4. The order as a whole has provision for a death benefit and also for total and permanent disability. Benefits in case of sickness are cared for by voluntary action of the local hives. At the time of the California earthquake, the Kansas floods, etc., many thousands of dollars were expended, having been voluntarily contributed by the local Hives in response to an appeal.

5. No restrictions are placed on the local hives in regard to representation in fairs, rallies, floats, or other demonstrations of similar character.

6. See answers to questions 3 and 4.

7. The Order of the Ladies of the Maccabees of the World is founded on the history of the ancient Maccabees, more especially in the times of Judas Maccabeus, the Jewish hero, who fought for the preservation of the nation, and in whose time provision was made for the widows and orphans of those who fell in battle, thus furnishing an early instance of protection of dependents for which fraternal beneficiary societies are formed.

Very truly yours,

Miss Bina M. West, Sup. R. K.

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Ladies of the Modern Maccabees.

Port Huron, Mich., Aug. 26, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir: Your favor of the 12th inst. received and I am glad to answer the questions as they have been asked:

1. Our order was organized in March, 1886.

2. Membership, August 1st, 80,295.

3. The principal feature of our order is the protection that it affords the members.

4. We do not have a sick benefit, but we provide for the payment of disability benefits if a member is under the laws of the order totally and permanently disabled. She is then placed on the list and paid semi-annually.

5. There are great public demonstrations that are made by our order in the way of holding rallies, etc., at which time competitive drills are given

from the different lodges. We also have provided for a public initiatory service, which has made an impression with the members.

6. No financial protection is offered to the families of the members.

7. Our ritual does not refer to the Bible, but the service is most beautiful, and the Lord's Prayer is used.

Yours truly,
Emma E. Bower, Great R. K.

* * * * *

The Protected Home Circle.

Sharon, Pa., Sept. 11, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir and Brother: Answering your favor of 12th ult., just received, would say, first, our order was chartered August 7, 1886. Our present membership is something over 70,000.

The principal features of our organization when organized were the fixed monthly payment and reserve fund; 25 per cent of all monthly payments were placed in reserve fund and have been so placed from the organization to the present time. We also admitted ladies on an equal footing with men.

Fourth: We pay death benefits, total and permanent physical disability benefits of one-half the face of the benefit certificate and old age disability at seventy years of age, and one-twentieth of the amount of the certificate each year for ten years. There is nothing given to the families excepting the face of the certificate in case of the death of the members.

Yours fraternally,
W. S. Palmer, Sup. Sec'y, P. H. C.

Order of Railway Conductors of America.

Cedar Rapids, Iowa, Sept. 9, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir: Yours of the 7th, enclosing copy of your letter to us, dated August 12th, is duly received, and I assure you that the original of your letter was not received at this office. In reply to your favor of the 12th, I will answer same in the order of queries as asked:

First: Forty-one years old. Instituted July 6, 1868.

Second: Membership, September 1st, 43,750.

Third: Protection in line of employment and in the wage received for faithful services rendered.

Fourth: No sick benefits are paid. We have a relief fund, and if the member can show that his disease or injury is absolutely and permanently incurable and that he is wholly and permanently disabled from performing any labor whereby he may earn for himself a livelihood, and has no income from any source, he can apply for relief from said fund, and on filing of the proper evidence he may be allotted a stipulated amount not to exceed \$40 per month for one year, which may be renewed so long as he remains in that condition.

Fifth: We have no set policy regarding public demonstration and display, but the order as a whole endeavors to be conservative in all matters of that kind.

Sixth: In connection with answer to question 4, would state, that there is connected with the order a mutual benefit department or assessment insurance company, whereby a member may carry from \$1,000 to \$3,000 of insurance, at a cost of \$16-

per year per \$1,000, assessments payable monthly and the face value of certificate is paid on filing proof of death, or is paid to the certificate-holder on filing proof of disability, showing that said certificate-holder has lost a hand by amputation at the wrist-joint or above, or a foot by amputation at the ankle-joint or above, or the total loss of eyesight, or the total loss of the sense of hearing.

Seventh: The cardinal requirement of securing admission to membership in the Order of Railway Conductors is a solemn admission on the part of the applicant of his belief in a Supreme Being, and the Bible is used in connection with the obligation and instructions in connection with the initiation as well as frequent reference to the Deity.

Trusting that this information meets with your wishes, I am,

Yours very truly,

H. Maxwell, G. S. & T.

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Order of United Comercial Travelers.

Columbus, Ohio, Sept. 10, 1909.

H. E. Agnew, Dowagiac, Michigan.

Dear Sir: Your favor of September 7th brings to light your letter of August 12th to Supreme Secretary C. C. Daniel, who refers it to the Publication Department for reply.

Answering your questions in their order: The Order of United Commercial Travelers was founded in 1887, and chartered under the laws of Ohio in January, 1888.

The present membership of the order is 54,201.

We regard as the principal feature of our order our fraternal assistance of members and their fe-

male beneficiaries through the provisions of our Widows' and Orphans' Fund. This fund guarantees from want such beneficiaries so long as the order may endure, paying up to \$250 a year to each adult and the same amount to orphan children up to their fifteenth birthday. This money is not available until there is no other resource for the beneficiary. Families of deceased members are always subject to the care of the local councils, and any cases of distress reported to the executive committee of such councils receive prompt attention.

The fraternal benefits extend to members in the case of sickness to the limit. Our members are traveling, and in any case where a member is found to be sick, in a hotel or away from home, he is promptly looked after and given the most careful attention. The younger members of the order on the road are also given many insights into business by the older members of the fraternity, resulting in considerable business advantage.

As to what is permitted in the line of public demonstrations and display, we scarcely comprehend your question in our relation, as there is nothing in our organization to call for much demonstration. About the nearest approach to this would be the parades and street displays that are a feature of our Grand Council meetings.

The Bible is referred to in our ritual as our "Book of Laws." There is nothing of Bible history or allegory used in our ritualistic work.

Trusting these answers will be of service to you, we are,

Very truly yours,
The Sample Case.
By C. E. Barker.

Assessments.

A great many orders are operated upon the assessment plan. Every month, or as often as the claims require it, the members are called upon to contribute an assessment or monthly premium payment.

When a surplus accumulates the members are permitted to "skip" a "call," but if there is a deficiency, they get a "double header."

The M. W. A. is a type of purely assessment order and the most persistent critics it has, say there are too many skips. This order has been fortunate in keeping a normal death rate. The risks have evidently been selected with care, and the growth has been phenomenal. The "Deputy" system of "Hustlers" has been very efficient. The society still has a relatively young "average age" and the rates are a puzzle, especially to old line men.

Increased Rates.

Among the insurance orders and companies, actuaries are employed who compile and prepare statistical tables relative to "expectancy" or the number of years a man is supposed to live under certain conditions of environment. A comparison of the Tables of all companies gives a **Combined Experience Table**.

Upon this table all rates are based. A careful

study of these figures discloses the fact that as orders grow older there is a tendency to an **increased death rate** per thousand.

To anticipate the probable increase in rates suggested by this rule, two methods have been devised viz: Step rates and Reserve Funds.

Step Rates.

Under the Step Rate system every member pays a rate that increases in amount each year as he advances in age. The American Insurance Union makes a strong argument in support of this point.

Term contracts are issued by some orders that automatically expire at age 60. There are conditions under which protection of this kind is acceptable.

The Rainy Day Idea.

Reserve funds are designed as a kind of balance wheel for the "Rainy day" of adversity which is a possibility to all. Originally the plan was violently opposed by a majority of men in the orders because there had been flagrant wrongs done by those in charge of these funds.

Embezzlement and mismanagement led to the enactment of stringent laws guarding **all funds** held as a fiduciary trust by officials of companies and societies. As a result public confidence has been restored and the plan is becoming quite popular.

The Tribe of Ben Hur, the Ancient Order of Gleaners, The Modern Brotherhood of America and kindred orders, make an addition direct to the Reserve Fund out of every monthly premium received.

Societies like the Yeomen, Equitable Fraternal Union, and Ideal Reserve Association do not pay their policies in full unless their member lives a certain number of years; but they deduct from the face of the policy an amount that at compound interest would equal the face of the policy if the member had reached his natural expectancy. By this method every member pays whether living or dead.

Both methods of providing for a Reserve Fund are satisfactory to the members and the public in general.

Protection Only.

On a prominent street corner of Grand Rapids, Michigan, one is confronted by the sign: "Protection Without the Lodge." This is the New Era Life Association.

The Lodge feature of the Ideal Reserve Association of Detroit appears to be a matter of secondary consideration.

From the foregoing items it is evident that every contingency within the realm of lodge insurance has been anticipated and no one who is eligible

can offer much of an excuse for neglecting the benefits thus offered.

Widows.

“It is stated that according to the last federal census there are 2,720,000 widows in the United States. Many of them are now old and feeble. Many others are encumbered as well as blessed with small children. Thus the number of those who are not bread winners is increased. It is for these that fraternal societies are working. What nobler cause could animate the heart of mankind? The aged widow passed through her years of toil for those whom she loved. She double earned the support that has been meted out to her. The young widow who is bravely struggling against such untoward adversities in an effort to bring the little ones entrusted to her care up to a true womanhood and a noble manhood is engaged in a holy mission. By all the bonds of mankind they are deserving of the kindest consideration and the most careful forethought.’

Strong Features.

As commissioner of Insurance of this state I want to say that I have great faith in the fraternal societies of this country. They have certain elements of strength that will leave their impress upon the life insurance systems of the world. I refer particularly to the **representative system of government**

which prevails in them all, and the consequent low cost of administration.

In addition to these they also have features that make them a great force for good in promoting good character and good citizenship. The sick and accident benefits, the employment bureaus, the literary activities, the social gatherings, the good fellowship that grows out of these activities make the fraternal associations a great factor in the building up of this the greatest nation on earth. (G. E. Beedle, Ins. Com. of Wisconsin).

Friend and Guide.

Benefits Reviewed.

While it is apparent from the statements of the Head Officers of the various orders quoted, that the main feature of these orders is "protection" it is evident that Insurance Commissioner Beedle sees something more than sick, accident and death benefits; for he hints at character building, literary activities and individual favors growing out of sentimental fellow feeling.

The incidental favors are:—

1. Socially, an enjoyable evening at special functions provided for entertainment;
2. A means of ready introduction among strangers when away from home;
3. Prompt care and attention if sick and disabled among strangers; as the local "Lodge,"

“Camp,” “Hive,” “Tent,” or “Branch” of the order responds with alacrity when the little badge is accompanied by an official receipt.

4. The dues of worthy unemployed or sick members are paid for a reasonable number of times.

5. Nurses are furnished where necessary.

6. Friends gather often to assist in caring for work that has been delayed through sickness or otherwise.

7. Widows are advised casually as to the investment of monies left them through insurance. (As a rule the most conservative men of a community are selected as officers of these local lodges and they are usually better advisers than strangers).

8. Children left orphans by members of Lodges are cared for with more or less faithfulness, depending of course upon the individual upon whom the trust devolves.

Selfish Motives.

Because these orders care for their own to the exclusion of others; and because they refuse to include any but able-bodied men and women they have been characterized as uncharitable and stigmatized as being exceedingly selfish. This argument is not only specious and untrue, it is unfair.

An indigent person who is absolutely helpless, becomes at once a public charge for whom all tax payers are equally responsible.

Protective orders are intended for the beneficent purpose of providing a plan whereby able-bodied men and women can, through mutual co-operation, continue to be independent, and protect themselves and their families from becoming public charges. Incidentally, they secure the special benefits and privileges previously enumerated.

This splendid ideal is no longer a dream of expectancy but a realistic fact within the reach of all those to whom nature has been reasonably liberal in physical endowment.

The Ultra Fraternalist.

“Fraternalism converts charity into equitable claims, held by the right of proportionate contributions by the individual. It gives a new nature both to alms-giving and to the acquisitiveness of individualism. It creates an estate in a new way, something akin to alms-giving, yet without the opprobrium on the part of the recipient of alms-taking.

Fraternalism may be said to be a sort of business benevolence. It is business applied to religion. It is corporate aims and ends applied to all the better impulses of man.

There is no other organization of man that is doing or can do the work of fraternalism. It is an outgrowth of civilization, and more nearly embraces all the needs of man, material and spiritual, than any other organization.” Yeoman Shield.

Sentiment.

“Some people I know, refer to these ministrations of loving kindness as sentiment, as though it were not of the substance of life. If it is sentiment that warms the heart to another’s needs and prompts the generous hand; if it is sentiment that releases the purse string, oftentimes for the relief of those of our brothers and sisters who live at a distance or whom we have never seen, whose cry of pain we cannot hear, whose want we cannot see, whose burden weighs not upon us—then I say, ‘God give us more sentiment,’ for verily such ministrations partake of the divine attributes of Him who first taught us to love one another.

I have a feeling akin to reverence for the early descendants of the Puritans and those who have come to our shores from various lands, who were reared in the shadows of the church, and who popularized the wholesome custom, now somewhat neglected, of placing in a prominent place over a door of their homes the motto, “God Bless Our Home,” and then daily striving so to live as to merit such a blessing. To supplement that motto, I believe another one should be placed in the home of every member of this and of all other fraternal benefit societies, in these words “God Bless Our Lodge,” because the lodge oftentimes saves the home. I believe in mottoes for societies and for the lodge room. I have in mind now a beautiful fra-

ternal injunction given to us by one of the poets in these words:

“Count that day lost, whose low descending
sun
Views from thy hand no worthy action done.”

I would have those words in bold relief on the walls of every lodge room.

In the heart of the down-town district of Minneapolis, one of the large schools of the city was composed almost entirely of boys and girls of foreign parentage, many of the children having emigrated with their parents from the old country. The streets was their only playground, and some of them naturally became wayward. One room in particular contained many such boys, whose absence from school indicated their presence in the police court. Olaf and Hans were among these, and it seemed to the teacher that they were beyond recall—that it was impossible to find the heart of either of them. One day they were both absent which was not unusual. The next day Olaf came to school but would not study. He spent the better part of the morning with his head upon his desk, and would make no reply to the inquiries of the teacher as to the cause of his melancholy conduct.

At intermission, the teacher went to his seat, put her arms around him and kindly asked what was the trouble. The little fellow burst into tears and

said: "Hans died last night." "Why," said the teacher in some surprise, "Was Hans a relative of yours?" "No," the little fellow replied, "but he came over in the same ship with me," and then cried as though his heart would break.

Oh! my friends, as we voyage in this fraternal ship o'er life's troubled seas, may we learn to feel another's woes and have at all times a true fraternal sympathetic feeling for one another that will lighten our burdens and make our pathway brighter. And when our life's work is done, may it be truly said of each one, "He lived to bless mankind."

So as we dedicate this magnificent temple to the cause of Fraternity, may it ever be beautiful to us, not so much for the quality of the material of which it is constructed; not by reason of the skill of the architect in designing an edifice pleasing to the eye, nor the skill of the workmen displayed in every part of its faultless construction, but rather because of the humanitarian use to which it will ever be dedicated. And may the best services of its officers and members be ever consecrated to the noble work which shall hasten the day when,—

“‘Man to man, the world o'er
Shall brothers be.’”

Sec. M. L. Campbell,
Friend and Guide.

CHAPTER V.

RELATION OF CHURCH AND ORDERS.

“So many Gods, so many Creeds
So many paths that wind and wind
When just the art of being kind
Is all this sad world needs.”

* * * * *

“Religion is merely the law which binds man to his Creator: in purity it has but these elements—God, the Soul and their mutual Recognition; out of which, when put in practice, springs Worship, Love and Reward.

This law, like all others, is of divine origin—like that, for instance, which binds the earth to the sun—was perfected in the beginning by its Author. Such, my brothers, was the religion of our Father Mizraim who could not have been blind to the formula of creation, nowhere so discernible as in the first faith and the earliest worship. Perfection is God; simplicity is perfection. The curse of curses is that men will not let truths like these alone.”
Ben Hur, P. 27.

The Christian era began with the birth of a

little child, (the child Jesus), in a **Khan** in Bethlehem of Judea.

The parents of this child—scions of the royal lineage of David—were on their way to Jerusalem to be taxed as required by a Roman edict.

Mary and Joseph stopped over night at this Khan where the accouchment occurred under auspicious circumstances.

A brilliant star shone in the vicinity of the Khan which attracted the attention of astrologers, suggesting to them some portentous event.

We learn from astronomical calculations that a remarkable conjunction of the planets of our system took place a short time before the birth of our Lord. This discovery by Kepler, 1604, led to investigations revealing the fact that this peculiar condition (which recurs every 800 years), makes the Bible story true to scientific research. "It is natural that a miraculous being should be heralded by a miraculaus star. His birth was a miracle, angels sang at his birth, miracles accompanied his life and crowned his death with the resurrection."

S. S. Notes 1904 Peloubet.

Shepherds, to whom the angels sung the annunciation song, are supposed to have been descendants of Hebrew Royalty.

"In that same country side were Shepherds out in the open fields, watching their flock that night,

when an angel of the Lord suddenly stood by them and the glory of the Lord shone around them; and they were seized with fear.

“Have no fear,” the angel said. “For I bring you good news of a great joy in store for all the nation. This day there has been born to you, in the town of David, a Saviour who is Christ the Lord. And this shall be the sign for you. You will find the infant swathed, and laying in a manger.

Then suddenly there appeared with the angle, a multitude of the heavenly host praising God and singing: ‘Glory to God on high,’ and ‘on earth peace among men to whom he finds pleasure.’

Now when the angels had left them and gone back to Heaven, the shepherds said to one another: “Let us go at once to Bethlehem and see this thing that has happened of which the Lord has told us.” So they went quickly and found Mary and Joseph and the infant lying in a manger; and when they saw it, they told of all that had been said to them of this child.

All who heard the shepherds were astonished at their story, while Mary treasured up all that they said and dwelt upon it in her thoughts.”

There is a striking correspondence in the era of peace in which Jesus was born, and the universal kingdom of peace he came to ordain.

The Temple of Janus at Rome was the shrine

at which Roman warriors offered their devotions when undertaking a warlike expedition, or when returning from one.

This Temple was now closed for the third time in seven hundred years, and, since Rome held unlimited sway, it signified **world wide peace**.

The biographers of Jesus in their meager narrative, give us but a few glimpses of his early life.

At the age of twelve, he appeared at the Temple in Jerusalem where he startled the priests by his conspicuous prescience.

From that time until age thirty, all that we know of him is that he was, "subject to his parents," who lived in the little village of Nazareth.

After he had inaugurated his missionary propaganda, the relatives wondered at his erudition as he had never "learned letters," they having always known him as the "carpenter's son."

At about thirty years of age, emerging from seclusion, Jesus began a most remarkable career at Cana of Gallilee where he converted "water into wine."

His doctrines and miracles held the nation spell-bound from the time of the exploit at Cana until the last dramatic act of the tragedy at Calvary.

The priests conspired and intrigued until they secured an order from Roman authority consigning

him to the cross. They supposed that his death would annihilate his influence. But not so.

Three days after the interment, the Roman soldiers that had been guarding his sealed tomb, rushed into the city, relating a strange story of an angel rolling away the stone from the sepulcher and that they, in fear, ran away.

In all lands, the penalty of death awaits a soldier who deliberately deserts a post of duty and honor; but for some inexplicable reason this became a notable exception, as these guards appear to have escaped punishment.

When the ruins of the ancient city of Pompeii were recently explored in the interest of archaeology, Roman soldiers were found at their post of duty, buried underneath a mass of lava where the eruption caught them. They were evidently so well drilled that they would not leave their station without orders from their superiors, even to save their lives.

The secret of the soldier guard's escape may be found in the testimony of the Roman Centurion, who doubtless expressed the concensus of human opinion at that time, regarding the character of Jesus, when, as he viewed the wierd phenomena attending the "sayings of the cross," that officer was led to exclaim: "This truly was the son of God." Soldiers that were loyal in the face of natural laws,

may have been excused for fleeing before the supernatural.

THE NEW KINGDOM.

The "Critic of the Cross," can point to one traitor before the crucifixion, but there never was another among the original disciples, to whom he can direct our attention, after they witnessed that most imposing spectacle—the "Ascension" which occurred a few weeks after the resurrection, in the presence of about "five hundred brethren."

This was to them, irrefragable proof of the divine mission of Jesus cementing their attachment to him forever. Their loyalty was so consecrated and trustworthy that every disciple is said to have suffered death by crucifixion rather than recant their faith in him. At the close of his ministry, Jesus had five hundred loyal followers.

Since Jesus means "Saviour" and He was to save his people from their sins, this number seems insignificant as compared to several million Jews, causing the prophecy to appear superficially an utter fiasco and the claim a pitiful hoax. But Jesus said: "Fear not little flock, it is my Father's good pleasure to give you the kingdom;" "And the works that I do shall ye do, and greater works because I go to my Father."

Fifty days after the resurrection, (on the day

of Pentecost), "the disciples were all met together, when suddenly there came from the heavens a noise like a mighty wind rushing by. It filled the whole house in which they were sitting."

These disciples immediately began preaching with power their faith in the resurrection.

As the multitude discovered that these presumably ignorant men could teach and converse in many languages, they were amazed and gave strict attention.

In this, and other scenes of the Bible, the function of the miraculous is apparent. It is to compel interest—nothing more. When it had served its purpose, it was discarded.

As that simple Gallilean fisherman addressed the vast multitude that had hastily assembled, he delivered the most remarkable discourse in history. Using the "Keys of the Kingdom," (the precious promises of the gospel), as directed by Jesus in Matt. 16:16—18, Peter opened the way into the eternal Kingdom. Acts 2:38.

In obedience to the admonition in this address, to repent and be baptized, three thousand souls became "obedient to the gospel" and were "added to the Lord."

Thus "a nation was born in a day." "And the Lord daily added to their company those who were in the path of salvation." This aggregation of

obedient believers constituted the Church of Christ.

Unaided by worldly power, the new church organized congregations in every nook and corner of the Jewish nation. After two years, a zealous disciple named Philip, went to Samaria and held a wonderful meeting after which the apostles were sent for, and, by their counsel, the Jewish Christian Church opened their hearts to these new Converts, and from that time Jews and Samaritans sat at the feet of the same teacher.

After enjoying a monopoly of the freedom inculcated by the new doctrine for eight years, the Jews were shocked to learn that Peter had baptized a Gentile family named Cornelius of Caesarea.

This produced a mighty convulsion in the Church but Peter made a masterly defense (Acts XI), in which he announced his astounding proposition: "Of a truth I perceive that God is no respecter of persons, but in all lands, he that feareth Him and doeth the works of righteousness is accepted of Him."

By this authoritative act of opening the kingdom of God to the Gentiles "Peter had used the 'Keys of the Kingdom' once for all," and from that hour, the "keys" became the property of all the disciples as they went everywhere preaching the word.

At the end of the first century, the man of Gal-

lilee who had never owned a home in which to rest his aching head; who never wrote a line except in the sand, was honored by an army of over one hundred million followers. Truly the disciples had done "greater works" than their Master, which is the more remarkable when we consider the fierce prosecution they encountered.

Prosecution.

Governors, Emperors and Statesmen of many lands have essayed the task of suppressing the doctrines of the Church of Christ, but the leaven of its gospel still continues to vitiate the lump of evil in humanity as it did "at the beginning." Church edifices have been destroyed, libraries burned and the loyal adherents of the Faith have been persecuted, and put to death in so many cruel ways that one grows sick in reading the portrayal in the Book of Martyrs.

Philosophy and oratory have been arrayed against this religion many times without affecting it in any manner unless it be to purify, and cleanse the disciples thru individual introspection as a result of the criticism thus encountered.

Friends (?) have Judas-like continued to misrepresent and betray it, but the sublime truth still stands, mute and implacable, challenging the attention of all hearers.

The truth is all that Jesus gave to the race, and that "truth is divine." "Father I have given them thy message." "Thy message is truth." Jno. 17.

After a test of nineteen hundred years, this message is still the "power of God unto salvation."

God's revealed truth has been compared to his "plow," which has been driven thru the centuries, changing the manners and customs of every phase of civilization to which it has come.

War is now universally deplored and the "white dove of peace" hovers continually on the horizon as an enchanting vision, restraining the last remnants of savagery that once reigned promiscuously throughout the whole world.

Slavery has been abolished. Women—once the slave of man—has been exalted to a plane of equality with him, and now dreams of the hour in which she shall enjoy the elective franchise also. Constitutional government is now in operation in all great nations, not fully perfected, but improving. "Muck rakers" are criticizing fiercely the last smoldering embers of corruption in legislative affairs, and an era of cleaner politics is at hand.

We are slowly approaching the age in which the following scriptural prophecy is being literally fulfilled:

"This is the covenant that I will make with the people of Israel in those days says the Lord. I will

impress my laws upon their minds, and I will inscribe them upon their hearts. There shall be no need for every man to instruct his fellow citizens, or for a man to say to his Brother, 'Learn to know the Lord,' for every man will know me from the least to the greatest." The dawn of that day is at hand, and the wise who can read the "signs of the times" understand.

The Mustard Seed.

Jesus said: "If ye have the faith of a grain of mustard seed, ye shall be able to move mountains." The little mustard seed of the kingdom has been quietly performing its functions.

It is said that a tiny seed sprouting in the ground, will lift a thousand times its weight in an endeavor to reach the light of day which actuates its life pulsations.

So it has been with the elixir of the convicting gospel message as it has been implanted in the heart of the race—a cogent call of God to a higher life; there have been astonishing results in the mastery of brutal passions, and in toning ethical practices, which are now transcendently better than any which Jesus found.

The office of the church has been to deliver to the world the heavenly arcanum of salvation, from bondage to sin. While the church has done this generally in a praiseworthy manner, she has some-

times exceeded her natural limitations of authority, and in other respects, she has suffered from a limited vision.

The primitive church had two sets of officers, viz: Elders and Deacons.

The Elders were ordained to "preach the word," to officiate at the communion tables and to teach the younger members of the congregation the spiritual purport of the gospel message. This, the Elders have endeavored to do, to the best of their ability.

The Deacons also have doubtless attempted to look after the material affairs of the church, but the entire church has failed to realize that a neighbor is anyone who is needy, hence the Deacons have looked after the members of **our church only**.

This is revamped Phariseeism, and not a very excellent quality at that. While this practice has been universal among the churches, the general gospel elixer has reached beyond the confines of the local congregations, inciting practical men outside of the church to the consideration of the needs of these neglected ones. This ideal, which the church has been preaching during her mild reign as a beautiful theory, the men of the world have actually executed thru the modern orders and charities, and this utopian philanthropy has lifted much of the "mountain" of misery that has previously encumbered the race.

RELATIONSHIP.

Modern Fraternalism sustains the same relation to the church that the Pristine Lodge did to the altar.

As the altar with its "sacred fire" supplied "light" for the cluster of men in the pristine Lodge, so the Church of Jesus Christ, despite its tactical errors, is still dispensing the truth to an awakening world, stimulating men to action, whether they belong to the church or whether they belong to the "greater church" outside the visible church, which usually is characterized as Christ's representative.

This "greater church" comprises the combined Christian institutions which are the natural outgrowth of Christian teaching, viz: Young men's Christian Association, Christian Endeavor Society, Women's Christian Temperance Union, all Eleemosynary Institutions and the Modern Protective Orders.

Institutions of this character exist only in countries where the gospel is preached in its fullness, or in countries like Japan that have borrowed them from the Christian nations, and for that reason we feel justified in making the statement.

The call of the gospel is first to membership, and then to action, but sometimes the outsider puts the church member to shame in answering the second call.

“There was a man who had two sons.. He went to the Elder and said: ‘Go work in my vineyard today, my son:’ ‘Yes, sir,’ he answered but did not go. Then the father went to the second son and said the same. ‘I will not,’ he answered; but afterward he was sorry and went. Which of the two sons did as the father wished?” Matt 21:29-31.

The church corresponds naturally to the “Elder Son;” for having a knowledge of the truth and in the formal act of “confessing” the Christ, his followers formally pledged themselves to the performance of these labors in his vineyard: “For when I was hungry you gave me food; when I was thirsty you gave me drink; when I was a stranger you took me to your homes; when I was naked you clothed me; when I fell ill you visited me; when I was in prison you came to me.” Matt. 23: When is this done? I tell you as often as you did it unto one of these, my brothers, however lowly, you did it unto me.”

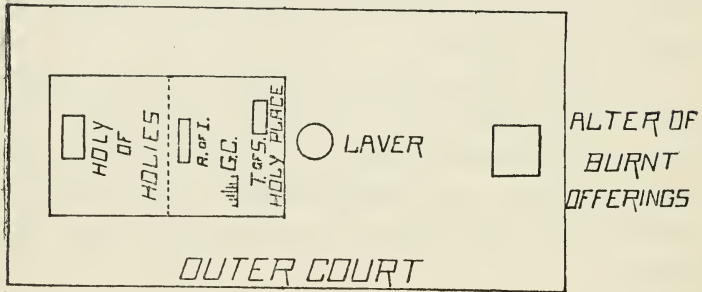
The Church, which promised loyalty, has not accomplished **all** of its mission, because of dissipation of energy.

The men “outside the church” who did **not** assume the church pledge correspond to the “second son” for they, thru a feeling of pity for those in need, have done the noble deeds of philanthropy which the church neglected. This gives these orders

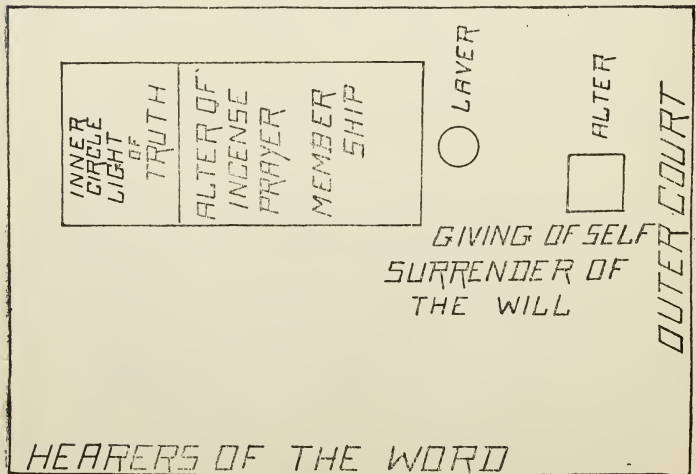
a standing. Since they are performing duties which properly belong to the church, we insist that if they **are not a part of the church**, they are at least, very near to the kingdom.

The church, as it exists, still performs the function of an Elder, but the outside institutions are unconsciously performing the work of a Deacon as they look after the material affairs of the needy—duties which come within the province of a Deacon's office.

JEWISH TABERNACLE

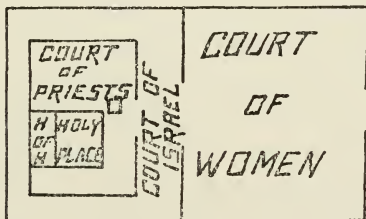


THE PRIMITIVE CHURCH



TEMPLE OF SOLOMON

ABOUT 1000 FEET.



GHEL OR SACRED ENCLOSURE

COURT OF THE GENTILES

OUR ARCHETYPE.

It may be well to advert to the ancient patterns for a Biblical illustration in support of the postulates previously mentioned.

When the Jews were nomads wandering in search of fresh pastures, they worshipped in a portable Tabernacle of rich and gaudy materials.

This Tabernacle, as designed, reveals the Psychological process of mental action, of an individual mind, as one unfolds or grows from the inner recesses of self from within outward.

Scholars are beginning to understand that within man is a mind; and within the Sanctum Sanctorum of that mind there is a subconsciousness beyond whose transliminal borders few ever penetrate.

This pattern foreshadowed the purpose of God as the appeal of his gospel has come to each of us, asking that we bring the latent elements of Divinity inherent in us, to the light of day, in order that it may shine forth in all the glory of manhood and womanhood.

When we learn the secret of utilizing all of the kinetic energy stored in the grey matter of our brain, we will have reached the border land of greatness, the literal meaning of the word educate taken from the Latin verb, *Educere*, which means to lead out of self. This is the gospel ultimate.

The reverence of the Jews for the Tabernacle.

is a lucid revelation of the ultra provincialism of that time — God dwelt in their Tabernacle and nowhere else.

In this Tabernacle there were three courts or apartments, each one sacred to the province for which it was ordained. These divisions, as shown in the chart, were: Outer Court, Holy Place and Holy of Holies.

No Gentile was permitted to enter this Tabernacle in any event.

All Jews could enter the Outer Court. The Priests only could enter the Holy Place.

The High Priests alone could enter the Holy of Holies but once in a year on the day of atonement.

When Solomon designed the beautiful Temple which reflected the glory of his reign, he retained the model suggested by the Tabernacle, but with a breadth of view and spirit of toleration far in advance of his generation, he added to the old "pattern," a Court of the Gentiles or a Court outside the Temple, itself.

At the dedication of this Temple, Solomon prayed:

Solomon's Prayer.

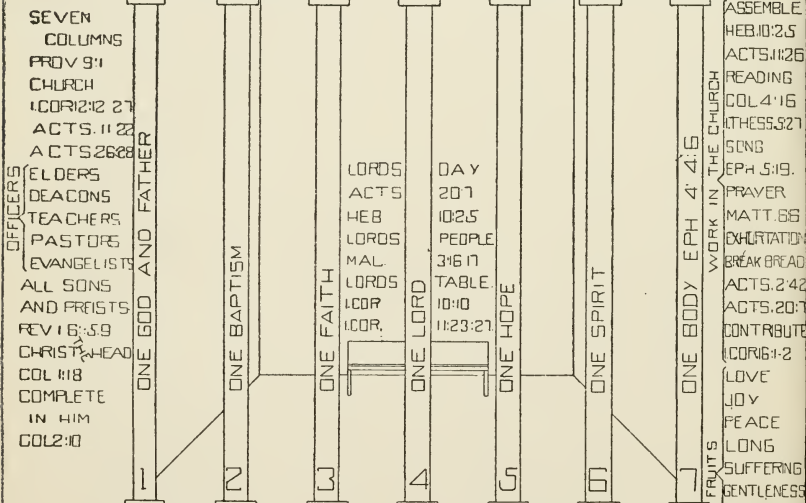
"Moreover concerning a stranger that is not of thy people Israel, but cometh out of a far country, for my name's sake; when he shall come (into the Court of the Gentiles) and pray toward this house

(Temple); hear thou in heaven thy dwelling place, and do according to all the stranger calleth to thee for, that all people of the earth may know Thy name to fear Thee as do Thy people Israel; and that they may know that this, which I have builded, is called by Thy name." 1 Ki. 8:41-44.

THE SPIRITUAL TEMPLE OF CHRIST BUILDED TOGETHER

DEDICATED BY THE PRECIOUS BLOOD OF CHRIST. HEB. 8:11-12

NAME { ISA. 62:2.
ACTS 5:4:12
HEB. 12:23. } THOROUGHLY FURNISHED { 2.TIM.3:16:17
2.PETER:1:3
REV.22:18:19.



UPON THIS ROCK (FAITH IN HIM) MATT 16:18.

AND ARE BUILT UPON THE FOUNDATION

EPH. OF THE 2:20 22

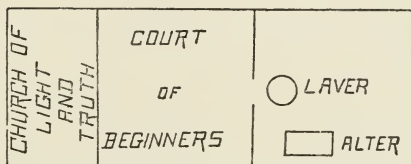
PROPHETS AND APOSTLES

OTHER FOUNDATION CAN NO MAN LAY 1COR3:11

NARROW WAY

DAWN OF INSTITUTIONAL CHURCH

YOU SHALL GO IN AND OUT AND FIND PASTURE



COURT OF UNITED CHARITIES

Y M C A

C E ~~AND~~ W C T U

ELEEMOSYNARY INSTITUTIONS

AND

FRATERNAL ORDERS

"CHURCH OUTSIDE OF THE CHURCH"
Giving the cup of water

*PATTERNED AFTER THE ENLARGED
TEMPLE OF SOLOMON*

In the Church of Christ we see a remarkable resemblance to the old types. For many centuries, the provincialism of the gospel messengers was commensurate with their zeal. The Congregation was the church. Anyone outside the church was a heretic.

But the multiplicity of modern inventions and the speed of intercommunication between nations, have had a tendency to broaden our views and give us a spirit of toleration even greater than Solomon of old. For that reason we can recognize in others who differ from us in belief, the merit that attaches to their acts of charity and love.

Religion is what we do rather than what we believe. We, therefore, say frankly that men outside the pale of the church who have organized institutions thru which religious ultimates may be achieved, are very near the kingdom and are theoretically as much a part of the church as the men who gave the instruction which make it possible.

This viewpoint does not interfere in any way with the indefeasable right of the church as the teacher of the gospel message.

When Jesus was here, he did not interfere with government except to say: "Render to Caesar the things that are Caesar's." But he did "Cleanse the Temple" twice in his ministry, once at the beginning and again at the close. John 3; Matt. 21. His appeal was to the individual to be and to do, and the

church still stands in his stead to perform the same office.

It would be surprising to many men who have been active in Charities to know they were "so near to the kingdom."

An acknowledgment of their faith with a manly obedience to the commands of the simple gospel, would bring many "brothers-in-law" into the relation to the church, which is their real desire, if it were truly expressed.

Many men live for years under conviction, and in a penitent state without confessing it. To all such the following quotation should be helpful:

"But what does it say? The message is near thee; it is on thy lips and in thy heart" which means, the message of faith, which we proclaim. For if, with your lips, you acknowledge the truth of the message the **Jesus is Lord**, and believe in your heart that God raised him from the dead, you shall be saved. For with their hearts, men believe and so attain unto righteousness while **with their lips** they make profession of Faith and so find Salvation." Rom. 10:8-10.

The Church Outside.

If these good deeds are done **in the name** (faith) **of Jesus**, they are entitled to reward. "He that receiveth a prophet **in the name of a prophet**, shall receive a prophet's reward; and he that receiv-

eth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall, in no wise, lose his reward." Matt. 10:41-49.

Since the church failed to provide for the work now done by these "outside" institutions, she must be content, in her sphere, with the claim that she furnished the inspiration.

FRATERNALISM AT THE PEACE CONGRESS

"If religion is the basis of fraternity, why is not fraternity the natural step to religion; hence why should the church not help the lodges to extend fraternal education and let the agencies of fraternity be the recruiting stations of religion? Fraternal education will keep the agencies of religion and education in touch with mankind and prevent an aristocracy in religion or in learning. It will stop us from regarding the golden rule merely as a matter of sentiment, but it will cause us to regard it as a rule of business necessity. All in all, fraternal education will teach us to apply our religion and our education to the needs of mankind, help us to eliminate some of the foolish things which now stand between labor and capital. Fraternal education will

help us to know and understand each other better, to find out the truth about ourselves, to help eliminate from our lives those foes, jealousy, prejudice and ignorance, and aid us in giving every man a square deal, regardless of his color, his country or his creed.”—Jos. B. Burt at Peace Congress..

Instead of antagonizing, the church should encourage every good word and work these orders do. Since the work done by each is complementary to the other, there ought to be some practical working basis on which they could co-operate mutually in the future. The Institutional church seems to be the agency thru which this may be accomplished. May it be speedily done.

“New occasions teach new duties.

Time makes ancient good uncouth.

We must upward still and onward

Would we keep abreast of truth.

Lo! before us gleam her camp fires;

We ourselves must Pilgrims be.

Nor attempt the Future’s portal

With the Past’s blood-rusted key.”

OBJECTIONS ANSWERED.

No. 1. “The Lodge is religion enough for me.” This is usually Mr. Lazyman’s excuse for not going to church.

This is a commercial age when many good fellows are compelled to work seven days in the week to hold a position and provide for the family by keeping the wolf from the door.

Under such conditions, there is some plausibility in a man's assertion that he is "too tired" and "must rest every spare minute" in order to do effective service for his employer; but to the man who deliberately neglects the opportunity of spiritual training on the Lord's day, permit me to say: the above excuse is not only specious but a subterfuge, unworthy of the man's better self.

A few years ago, an absconding banker returned from some out of the way place in South America to New York deliberately surrendering to the demands of justice, assigning, as a reason, that he "would rather be in prison in New York amid civilized surroundings than to be free among the abandoned elements in his land of exile."

All have doubtless heard the story of the Atheistic Skipper who wrecked on a coast he supposed was inhabited by cannibals.

As the skipper and his men were reconnoitering among the hills, they climbed to an eminence where they saw the spire of a church building. At this they all fell upon their knees and devoutly thanked God for this evidence of proximity to civ-

ilization. Converted cannibals change diet and these men knew it.

Without religion, the race would hark back to a savage state and it would not take many centuries to accomplish it.

The Lodge has its functions and is auxiliary to the church but it alone is **not sufficient** for spiritual needs.

No. 2. "The Lodge is a Harbor for Criminals."

I wonder whether anyone really believes that modern orders were instituted for so base a purpose, or if they auto-hypnotize themselves into thinking they believe it. There are as many apostate Lodge men as there are "backsliding" church members. Ask them if they were ever obligated in any way to protect a criminal from justice. This apostate may have some grouch, but it will not be along this line.

There are **individuals** who are given to a sort of sickly sentimentality in dealing with criminals, and because a man happened to be a member of "their Lodge" or church, they are sometimes influenced unduly in shielding one of vicious or criminal tendencies, but whether in Lodge or church, it is the exception, not the rule.

But should one of our Lodge brothers fall from his manly estate and commit a crime that would lead to his incarceration, there are loyal hearts who would bear patiently with the fellow in misfortune;

he would be visited in prison and commiserated on his folly; his wife and loved ones would be assisted in ways known only to those interested without any public notoriety. Such is fraternalism.

Criticizing the Critic.

Let us come back at the Critic. He has judged us by cases coming under his observation which is his privilege; or he has judged us by a standard of his own ideals; or he has a feeling of personal animus occasioned by his own unworthiness to become a member of an order some time in the past.

To the first proposition, we must plead guilty in a measure for mistakes occur in domestic life as well as in all public affairs, and we all have some apologies to make occasionally.

In the next place, if a man judges lodges at random, basing his criticism on what he would do were he a member, he measures himself rather than the order; his criticism is retroactive, and for that reason absolutely harmless to the order.

In the last instance, if the man is a "rejected applicant," it is simply a case of "sour grapes," and usually a recommendation of the order's methods. From such men, "a knock is a boost."

No. 3. "Immoral Men Hold Office in Lodges."

So they do in churches, which is a great mis-

fortune to both Lodges and Churches. The wheat cannot always be separated from the tares, much as we would prefer it.

No. 4. "Lodges Infringe on Church Rights."

This is really worthy of some comment. It is true that Lodges are keeping men and money from the church, but there are imperative demands that justify the orders in perpetuating their existence, much as we regret the seeming conflict with the church in what it considers its exclusive province. The church is largely responsible for the schism between herself and the orders.

Men at large are tired of creed and dogma, and of listening to the various shades of beliefs which Theologians of hair splitting tendencies foist upon them, and call it preaching.

Practical, hard-headed fellows who are actuated by good common sense, demonstrate in the Lodge room in more ways than one that they are more than willing to be taught by and to discuss religious actions with their fellows. Maybe the church will some day learn to adjust her polity to this condition.

Dissipation of Energy.

President Faunce of Brown University has said: "That our frontier towns, our remotest mountain villages, instead of having one church for all Chris-

tian work, have indulged in the luxury of highly specialized creeds until they have come to religious bankruptcy. We have sixteen varieties of one sect, and denominations enough to stock a museum and amaze our descendents."—*Cosmopolitan*, July, '09, P. 210.

In many towns of from one to two thousand inhabitants, there are often from three to five, and sometimes more, congregations, each struggling to support a minister, and all claiming to have the *sum-mum bonum* in religious literature to the exclusion (?) of all others. This is worse than amusing; it is absolutely ridiculous.

Children attend the same public schools, but the pastors insist on the Lord's Day that **our church** is the only place for them.

Martyrs of this type who pose at heroes, are the men who complain most that Lodges are in the way of their success. Is it any wonder? Can sensible men do anything else in the face of such bungling? The methods and system are wrong, and the ministers should make an effort to rectify it.

One good church edifice in a town of this size is sufficient for the entire community. Give the adornment of this building the advantage of all the public spirit available. Equip with a pipe organ and the best furniture obtainable. Let Sectarian names,

animosities and prejudice die in company with decadent intolerance.

The loyal disciple or follower of Jesus and his teaching will become a Christian, and there is nothing that can be added to the name that will improve it.

Men and women generally need protection as well as teaching; by limiting our tremendous waste under our present (lack of) system, there will be funds sufficient for the church and protection for everyone for the rainy day.

In the frenzy of despair, the various churches are resorting to sensational methods in evangelism that furnishes a fertile field for unscrupulous grafters. If the "blind lead the blind," what?

Prof. Giddings of Columbia is quoted as saying: "America has specialized in religious lunacy." Nowhere more than in evangelism.

Apropos of this thought, we quote from an editorial in a Western paper a comment on the effect of a certain evangelist's methods and the results of his work.

Two years after the "Big Meeting," not one in ten of the converts could be found in connection with the churches, although they "came out" and the evangelist was given a magnificent sum of money as a token of appreciation.

"It is not too much to say -- that violates every

conception of Christian courtesy; ever tradition of platform decency and prostitutes the most sacred calling in the world, to the antics of the buffoon and the vaudeville, of the vulgar and of the profane. These are most regrettable truths, and they should be spoken, that his deplorable profanation of the sacred desk may receive proper rebuke from Christian people. He is disgracing the sacred calling of the evangelist, and discrediting the standing of every honest man in the work. There is nothing in his manner and speech to suggest Christ. Everything about him is the antithesis of the Great Teacher. This is not from the 'Fra' but from a paper edited by a man of Christian vision.

"From the college standpoint, anthems, tom-toms, tambourines and sensational revivals have no more significance to genuine spiritual law than discordant explosives and spectacular fireworks have to the real and fundamental patriotism of the land." —Cosmopolitan, July, '09, P. 210.

In imitation of the example of the Christ, is it not time for the thinking men of the church to assert their real convictions. and, thru agitation, assist in cleansing this modern Temple of a lot of denominational rubbish and unscriptural practices?

If this were done, it would remove one obstacle that impedes the good intentions of many men in the "movement of decision." These men, who are

religious in thought, often stand aghast at the bedlam of discordant voices reaching them from our Christian (?) midway.

At one extreme of this long line of sects and divisions we hear the call to the ultra fashionable church: "Step this way ladies and gentlemen and you will enjoy the rare opportunity of hearing the Rev. Dr. Doolittle discourse upon the popular theme: "Blind Man's Buff."

At the other extreme, a lank man with a cadaverous face and hollow voice, invites you to come over to his church to witness a "Pentecostal Shower." Of course, he does not understand that this demonstration occurred twice only, eight years apart, for a specific purpose, but no matter—he is "right."

Others are "pretty nearly right;" others "nearly right" and so on indefinitely, all of which reminds us of the gibberish (surely not logic) of the Pagan Ephesians of long ago when they objected to, "One God" as these men of the infinitesimal differences do now to the "One church idea" today: "Great is Diana of the Ephesians," repeated with wild gesticulations.

A gentleman one day was very much amused as he discovered the humorous phase of an incident affecting two churches: As the choir of one was singing: "Will There be Any Stars in My Crown?"

on the other corner the congregation were innocently replying: "No, Not One, No, Not One."

If the houses of worship were located with reference to convenience, and the accommodation of those who attend, there would be no conflict in singing, for the buildings would be more than a block apart. A clean Temple will do much to bring the indifferent elements of society back to Christ and his church.

The Church has not only neglected the field of charity in a greater measure but the congregations have multiplied thru a process of division until the number has increased so much that it is now a case of the "Survival of the fittest" so intense is the rivalry. Many congregations are reduced to the "teas" (and tease people to come to our "teas") method of raising money "to pay our preacher."

Until the church has corrected her own faults, let no man in the church criticise or censure any man who does deeds of charity simply because he is outside the church.

The "Protective" orders especially have made provision in the most unique system in the world for those bereft of their legitimate provider or benefactor. Is it encroaching on the province of the church for Lodges to care for the sick, the needy and dependent loved ones of their brethren? And have the churches done this?

A Test Case.

A member of a congregation, generally antagonistic to Lodges, was induced against the teaching of his church to take a policy of \$2500, in favor of his wife and family.

The Pastor considered it his religious duty to warn the erring brother, but the brother had a mind of his own, and refused the proffered counsel.

This man was more than willing for the minister to be his spiritual teacher, but did not care to have him dictate the management of his domestic or business matters, except in a general way, so the exhortation was for the time lost. But this reverend zealot was indefatigable and redoubtable; more than that, he was resourceful.

Failing to impress the husband with these arguments the minister persistently hectored the wife with the terrors of the lost until she, in desperation, wheedled the indulgent husband into giving up that wicked insurance. What about the "angels in heaven weeping" over such wickedness as this? And, who was wicked?

Elated over his coup in the war against the Devil and his innovations, the preacher publicly and privately lauded the act as one of splendid devotion to duty.

Shakespeare said something about "Fools rushing in where angels fear to tread."

An accident occurred. The husband was brought home in a comatose condition, never regaining consciousness. He left the widow and five children a home with an indebtedness of \$800, besides the funeral expenses. To offset this burden, he had about one hundred dollars in bank and six weeks' salary due.

At the request of the Lodge, which had been traduced, and whose services and benefits had been spurned by this deluded little woman, a representative of the Lodge called upon this minister to inquire whether his church made provision in any way to supply the \$2500 which the Lodge would have paid. And failing in that, would the man of God make some effort to help raise the debt of \$800.

He would be glad but he did not see any way to do it.

He was "sorry." It was "too bad." He "hated to think of the troubles of that faithful Christian woman, but there was no way in which he could help it." Maybe it was a "righteous Providence." The fact is, this minister was kept busy raising his own salary. He may not have realized it, but it is evidently the case.

The Man Who Won't.

Among the fraternities of today, there is one not yet thoroughly organized but with a prodigious following of uninitiated members. This is the soci-

ety of "Grouchy Bears." The men of this order are a type peculiar to themselves, living for self only; never attending church; never entering any kind of society; never thinking of anything but their own carnal appetites.

If perchance a neighbor should make a suggestion of thrift in the management of Mr. Bears domestic affairs for the sake of the little Bears' future, one of these growls in surly tones that would do justice to the prototype of the Elder Bear, is heard in reply: "Let the kids work like I had to do." "Nobody ever gave me anything." "What do I care?"

Should a "hustler" for one of the insurance societies dare to ask old Mr. Grouch to insure for the benefit of his wife, he offers no conscientious scruples based on religious convictions for not doing so but tersely replies: "I don't intend to leave a cent for my wife to spend on any other fellow."

One day when Mr. Grouch answered in this manner, a gentleman present remarked dryly: "Say fellow, you and I differ on this point. I am carrying several policies so that if my wife is left a widow, she can marry a **man** next time." The crowd smiled knowingly and Mr. Grouch saw the point and surrendered gracefully for a Bear. He now belongs to a better society.

The Widow's Gratitude.

"God is pleased with no music here below so much as with the thanksgiving songs of relieved widows and supported orphans; of rejoicing, comforted and thankful persons"—Jeremy Taylor.

As a rule, you will observe that widows left in fairly good circumstances, are discreet and prudent in their love affairs. Occasionally there is an exception, but the fact of it being rare, makes it more noticeable.

One woman who drew \$3000 out of the Woodmen, married in about a year, but the fellow married the money. In eighteen months all of the money, but a few hundred dollars, had disappeared. One day the husband went to find the money but never returned. This woman never knew how to appreciate the first husband until deserted by the second. Then she discovered her own folly.

With a resolution born of sheer despair, she started out to regain her lost money. She has nearly succeeded in doing so and her example of heroic fortitude and indomitable pluck has done much to implant resolution and self-reliance in her children. But for the prudence of the first husband, the woman would never have had an incentive to make so strenuous a struggle as she is, and has been doing for years.

No. 6. "Secrets."

Every one from the tiny tot to the dotard, whose head is hoary with the frosts of many winters, has secrets which, for the moment, are sacred to them, and it would be the act of an ingrate to divulge them.

Did you ever notice that the men who "harp" about secret societies are the ones who do so many things in the strictest confidence and have the most to say about being "wise as serpents and harmless as doves?"

In July, 1909, at Dowagiac, Michigan, the Lady Maccabees initiated a class of fifty-five members, doing the initiation in public, except the signs and pass-words.

Some man of prominence of the last century was asked if he were religious. He replied: "I am." The interlocutor asked: "What religion?" "The religion of all sensible men." "What religion is that?" persisted the lady. "That, Madam, all sensible men keep to themselves." Gossip is not religion.

When Lodges are founded on such principles as these: Brotherly Love; Friendship; Relief and Truth; Benevolence and Charity, the subjects discussed there will not be in any way detrimental to anyone.

No. 7. "Tests."

Simple tests are provided in all orders to protect the honest man from imposition. It never hurts an honest man to be tested.

I once saw five young Apaches, presumably from Geronimo's band in Arizona, approach a band of Cheyennes asking for food and horses.

The Indians did with the strangers what we would do in a precisely similar situation.

The young men were told to sit down and wait with patience until the older heads were consulted. The chief detailed five young men to sit in council with the young Apaches.

As they sat around that council fire, it was interesting, yet tiresome, to watch the slow process of communication.

For two hours the Apache visitors, by means of signs, gesticulations and a few guttural sounds, delineated their experience, as they were cut off from the main body of Apaches and chased several hundred miles by soldiers.

Their horses gave out and, one by one, were abandoned. Then their saddles were hidden in a little cave and the young braves started on foot several hundred miles to visit their cousins, the Cheyennes and Arrapahoes.

They were "brave men." They had escaped

from the mounted soldier of the "pale face" who outnumbered them ten to one with horses and supplies in abundance.

Their exploits were told in detail. Now they were in distress. Wouldn't the cousins supply them with provisions and horses so that they might return, and assist in prosecuting the campaign. At the close of this interview, the young Cheyenne braves communicated with the Elders and then disappeared for a while. When the young Cheyenne boys returned, they were mounted and yelling vociferously.

As these boys approached the strangers, they rode in a circle around them, each selecting one to whom he gave a number of lashes on the bare shoulders as a physical test, after which the strangers were considered brethren. They had been tested and found worthy and well qualified to receive the favors they asked. The horses were given freely.

Meantime the squaws had been busy preparing a banquet of such delicacies as their larder contained, and which, by the way, are most acceptable to Indian braves when almost famished.

The menu consisted of corn bread, coffee, roast dog and other inviting viands. While this would not appeal to our fastidious tastes, who can say but what our ancestors, not many generations since, would have enjoyed such a repast. Had these young

braves not been able to stand the test, even this evidence of savage hospitality would have been denied them and they would have been summarily dismissed.

No. 8. "Floor Demonstrations."

All ritualistic work provides "Floor Demonstrations," and drills that bring every member of the order into action at some time during the initiation ceremonies, or in drills designed especially for the purpose of keeping the general interest alive, and to help remove the feeling of self-consciousness from the new members particularly.

I heard a man, well up in political affairs, say that the K. P. order had taken him as an awkward boy; had given him thru their drills and parliamentary usages, a certain amount of polish and elegance in demeanor that he could not have received in any other manner known to him. Thus the Lodges accomplish feats that the church, in the performance of its natural functions, cannot do.

THE FUTURE.

The Church of Christ still has before it a glorious mission. It is still the monitor of truth to the world, the bearer of a message replete with potentialities. The race is still in its infancy, and since it "pleased God thru the foolishness of preaching" to

implant the church, it also is pleasing to Him for that church to fulfill its mission and destiny as a continuous teacher of that Truth.

Lodges in Future.

One objection to the Lodge is that the Lodge members are clannish or selfish. It is argued farther that they take only healthy men into the orders.

That is true. But since the orders are built on the mutual cooperative basis, they could not provide for the weak and helpless, except incidentally, without making the rates prohibitive for those who need it most.

Eleemosynary institutions are caring for all indigent people, and it is really the duty of the public at large to consider helpless people public charges. This work is done by Asylums for Orphans, the Blind, the Deaf and Dumb, the Insane, etc.

I know of no agency that has done more to make dependent people independent than the protective orders. That we may improve is evident by the system of working men's insurance now in operation in Germany, so we predict a much better system in the future than we have now.

The Modern Charities and Orders that are practicing the ethics taught by the church, are just now emanating from the experimental state of chaos and uncertainty.

The Fraternal Congress is reducing the rate schedules in Protective orders to a basis of demonstrable exactitude.

Those things which we have been doing in the dark as we blindly groped our way to the light, we will in future accomplish with more ease and satisfaction than at any time in the past.

A Lodge Problem.

What has been said of the church in reference to dividing her forces in the face of stupendous problems that call for united action; what can still be said of methods in Evangelism that permit a man to carry out of any town or city \$5,000 for four or six weeks of antics that are neither religious nor elevating, can be said of all fraternal orders in common: There are members in all of them that are guilty of the sin of dissipation of energy. We have too many.

When Brother Scroggins belongs to the order of Jim Jams that meets Monday evening; and to the order of "Who Whos" that meets Tuesday evening; to the Order of Big Ingins that meets Wednesday evening; to the Order of Smokers that meets Thursday evening; to the order of "Ha Has" or "Big Laughters" that meet Friday evening; and to the White Owl Club that meets Saturday night and whose members don't "go home till morning" be-

cause they are "afraid to go home in the dark," and sometimes are afraid to go home at all,—when the Lord's Day arrives, he must "rest," and in a drowsy stupor waste a day that ought to be spent in reverence to Almighty God, doing deeds of kindness in honor of him, who, while on earth, "went about everywhere doing good."

But not so. Our Brother Scroggins is a "Chronic Joiner" and his intemperance is only a little less baneful than the more common form of drunkenness.

Church Federation.

A brighter day is dawning. The federation of church forces means the alignment of men and women into two great classes: The Literalists and the Liberalists in interpretation. Each will recognize in the other good motives, instead of maintaining the hyper critical attitude of religious fanatics in the past.

No man of the present would dare to whimsically say that his little sect was all that would eventually be saved.

If no single denomination has all the truth what would be more just than to say that the truth is diffused among all!

How much better it will be then in a small village especially to have only one church building, where men of every shade of belief can come togeth-

er and discuss religious problems with freedom.

Whatsoever is not of God will perish, and the errors will die a natural death whether the preaching be in one house or ten.

In the ultimate disposition of these obstacles, creed, at least, will be set aside, and we will all be disciples or learners of the truth, and as we become well versed, we will teach each other. and thus all become "sons and priests" of God.

We are safe in predicting a closer affiliation between the forces of the church "within" and "without," for the day of the rapprochement is at hand. The office of the minister will then be somewhat different from what it is now.

Instead of spending so much time in teaching dogmas to develop faith, that faith will come in a measure at least as a natural response to the evidences resulting from beneficence and brotherly kindness.

Instead of restricting the Leaven to our little crowd, the minister will teach all men Psychological-ly how to go out to the brother in distress; to reach him individually—thus putting into practice the "Big Brother" idea now gaining ground everywhere.

The United Charities will come to see the natural relation they bear to the church, and, as the bond of union is cemented and they come into closer touch, the program initiated by the Apostles will

have found its logical sequence.

The Church, founded on pure Christianity, as the "pillar and ground of the truth," will still radiate the light in every direction, pointing the way for every man to reach the zenith of his power.

The United Charities will then do the work originally allotted to the deacons—the practical material affairs of life—which is their natural province.

"What the human heart desires, and what the human mind seeks, are proofs of the existence of a God, not of mere intelligence and potentiality, but such a God as Jesus characterized,—a God of love and benevolence, a God who sustains the relation of Father to all humanity.

It seems to me that in seeking within the realm of human desire for an argument in proof either of immortality or the existence of a Supreme Being, theologians have failed to make a necessary distinction between desires which may or may not be universal and inherent, and desires which have their source in the affectional emotions. It is upon the latter only that an argument can be logically predicated. And I may go further, and say that an argument logically predicated upon the affectional emotions is demonstrative. It is true that some of the emotions of the soul seem to pertain exclusively to this life; but not all.

The emotion of religious worship pertains sole-

ly to that invisible power which we call God. Nevertheless we may employ the others for illustration.

Let us see how this doctrine applies to the subject under consideration. Putting it in syllogistic form, we have the following:

1. The affectional emotions are universal attributes of every normally developed mind.
2. No affectional emotion can have an existence in the normally developed human mind in the absence of an object of affection capable of reciprocal feeling.

Therefore, when a normally developed human being experiences the emotion of love or affection, there is necessarily existent an object of love or affection normally capable of reciprocal emotion. Thus the emotion of friendship presupposes the friendly relation existing between man and his fellowman.

The emotion of sexual love, presupposes the sexual relation and the existence of persons of the opposite sex normally capable of reciprocal emotion.

The emotion of parental love presupposes the relation of parent and child, each normally capable of reciprocal attachment.

It follows then that the emotion of religious worship presupposes the existence of an object of worship capable of reciprocal emotion.

If this is not the correct interpretation of the

universal sentiment of worship which is inherent in the breast of every normal human being, then there is an exception to the laws which govern every human emotion.

As there are no exceptions in the operation of nature's laws, the conclusion is inevitable, not only that the emotion of religious worship is normal, but that it is the one phenomenal attribute of the soul which gives to man indubitable evidence of his Divine origin, and demonstrates the existence of a God of love. It is the connecting link between man and his Creator. It is the instinctive manifestation of filial affection which proclaims our Divine pedigree, and demonstrates the universal brotherhood of man and the Fatherhood of God."

T. J. Hudson, *Law of Psychic Phenomena*.

Man's responsiveness to the needs of man will demonstrate the reasonableness of the other proposition: that man's yearning toward divinity is indubitable proof of a divinity which is reaching out after him and to whom he will eventually be joined — a perfect spiritualized being. The atonement (at-one-ment) will be accomplished.

"Men my brothers, men the workers ever
reaping something new;
That which they have done but an earnest
of the things they shall do;

For I dipt into the future far as human eye
could see,
Saw the vision of the world, and all the
wonders that would be;
Saw the heavens fill with commerce, argo-
sies of magic sails,
Pilots of the purple twilight, dropping
down with costly bales;
Heard the heavens fill with shouting, and
there rained a ghastly dew,
From the nation's airy navies grappling in
the central blue;
Far along the world-wide whisper of the
south-wind rushing warm,
With the standards of the peoples plunging
through the thunder-storm;
Till the war-drum throbbed no longer and
the battle flags were furled
In the Parliament of man, the Federation
of the World."

—Tennyson.

As the little child rests its head upon its mother's breast, from which it has received the vital fluids essential to its existence and growth; so, as we arrive at the years of accountability, we should learn to lean our weary heads upon the bosom of the church from which we have received inspirational truths as a basis for our character.

As the child instinctively learns to respect in its natural father the elements of force, will and power, so, in our mature years, we should learn, through our experiences with the inflexible laws of nature and the teaching of the church, to reverence the God of law and order, who is the author of these laws and the Father of us all.

As the child pillows its head upon its mother's breast, looking to her as the personification of all that is pure and lovely, and to its father as the embodiment of power and majesty, and to all the people in the world as its playfellows; so, ultimately, we will learn to respect the Church as our spiritual mother; God as our Creator and Spiritual Father; and each and all of the great Brotherhood of men as our individual companions or brethren.

This vision, as it has come to the race through the instruction of the church, and is being so thoroughly exemplified by the noble acts of brotherly kindness in the fraternal orders and the charitable institutions of today, presages the near approach of the "golden age" to be, — the millennium — a fitting finale to the dreams of all past centuries.

CHAPTER VI.

THE SPIRITUAL UNREST.

Since the Institutional Church is being discussed by men of every shade of belief, we feel that the following excerpts may be of interest, as they bear directly on that subject:

“One of the most extraordinary institutions in this country is the Jerry McAuley Mission. For it lifts men and women out of the lowest gutters of human degradation and sets them again on their feet in the world of usefulness. It performs the miracle of the new life.

“Two things the church has to do — no more, no less. One is to inspire the individual man with faith in God, the other is draw all men together in a more friendly and democratic relationship. The old formula, love of God, love of fellow men, expresses the whole range of the activities of the church. Some religious institutions, like the Jerry McAuley Mission, emphasize individual regeneration; others, like Christ Church, emphasize social reconstruction. The two types are presented here in contrast; the one lifts men individually out of the

gutter, the other seeks to remove the gutter. Which is the more necessary?

“The McAuley Mission is in Water Street below the Bowery, and almost underneath the huge Manhattan end of the old Brooklyn Bridge. The immediate neighborhood, which at one time was the very worst on Manhattan Island, has now been partially built up to warehouses, but not far away are still to be found the poorest sort of poor homes and some of the worst of saloons. When the churches began their flight northward years ago, deserting the poorer people, this part of the city was left the prey to every devil of the slums. It was a district without religion, without even humanity. Dozens of saloons and dives were to be found in every block. Kit Burns' famous ‘rat-pit’ was a popular resort of the neighborhood, where, almost every evening, a certain hero of those parts who was called Jack the Rat, entertained late audiences by biting off the heads of live rats.

A Conversion in Sing Sing Prison.

“Here, in a dilapidated old building, Jerry McAuley and his wife opened, in 1872, the first of the now well-known type of rescue missions. As a boy Jerry never had a chance. Everything was against him. He had grown up in the worst possible environment, where his heroes were thieves and his

instructors were drunkards; an environment which still exists in New York for thousands of boys and young men. Naturally he became both a thief and a drunkard, and being of a daring nature he soon attained wide notoriety as a river pirate. Before he was twenty years old he had reached the natural result of such a career and had been sentenced to Sing Sing prison for fifteen years and six months. A rude preacher of that day was 'Awful' Gardner, a former prize fighter and tough whom Jerry had known as a boy. Gardner came to preach to the prisoners at Sing Sing, telling his own story in his own way. It was a rough sort of personal conviction that he had, and he knew the life of the men before him. Jerry was touched, and his conduct and life were immediately changed, so much so that he was pardoned by Governor Dix.

“When he left the prison he had no place to go except to his old haunts in the Bowery, and no friends to look after him; and not unnaturally he fell victim again to the environment into which he was so heartlessly cast. For months he was a riotous drunkard, worse than he had ever been before. One night he overheard a missionary preacher talking with a woman; he said that he heard only one word, the name of Jesus, and he decided again to reform. He went with the missionary that night and signed the pledge, but the next day he found

it no easier to earn a living honestly than he had before — for he had no training and no knowledge of an honest life. Nor did he have a single friend who knew how to make a living except by stealing. After a day or two of trial the Bowery again overwhelmed him and he deliberately abandoned his idea of reforming and set out with a companion on a marauding expedition. By chance the two met the missionary, who said:

“‘Jerry, where are you going?’

“‘I can’t starve,’ said Jerry, sullenly.

“‘Jerry,’ said the missionary, ‘come with me. I will pawn this coat before I will see you starve.’

“Jerry looked the coat over and saw it would not bring fifty cents at the pawnshop. Then he said:

“‘If you think enough of me to do that, I’ll die before I steal.’

The First Rescue Mission.

“From that moment he began the hard upward struggle. Five different times he fell and became riotously drunk, but he kept doggedly at it and finally succeeded. Four years later, after he had thoroughly schooled and tested himself, he started his little mission. At first he had every sort of ridicule, opposition and persecution; at one time hot coals were thrown out of a window upon him, but he continued every night to tell his story to the

crowds of 'bums' and toughs who gathered in his small room. It was the simplest kind of story of individual salvation through faith in God.

"Ever since then the meetings have continued, not Sundays only, with a closed church during the remainder of the week, but every day in the year, with the mission open from early morning until late at night. Jerry died years ago, but his work has gone around the world, the idea of the rescue mission having been adopted in scores of cities.

"I wish to give as clear an idea as possible of what such work means and to what extent it is effective or ineffective. To some of those accustomed to the soft surroundings of up-town religion, a mission of the slums is repellent, not less in the character of the people who attend than in the nature of the religious expression. But there are deep realities here, too, if we are willing to look for them.

"Walk into the small, narrow, stuffy hall of the McAuley Mission on any night of the year and you will find the seats filled with the last and lowest dregs of humanity — men who are thieves, ex-convicts and drunkards. Every sort of humanity, indeed, from the university man downward, may here be found; they have all reached the last equality of degradation. Around on the walls you will see lettered some of the most striking promises from

the New Testament. In front, on the platform, sit a number of men and a few women, with the leading musician at the piano. The air is not fresh, not at all fresh; it could not be with such an audience of rags and dirt and drunkenness. Nor are the sights and sounds pleasant to fastidious senses. But wait; we are at the very bottom of the ladder; and there are significant things here, too, things well for all of us to know.

“What do all these men come here for? Well, they come for various reasons, comparatively few directly for religious purposes. It is a cold night and they have no place to sleep, so they come in, homeless and drunken, for a chance to rest for a little while, where it is warm. Once a week they are fed liberally, and every night a few of them receive tickets entitling them to a lodging-house bed. Sordid business it seems, doesn't it? A common criticism is that these missions are a mere encouragement to vagrancy.

“But are the motives which draw many of the people into the rich up-town churches so fundamentally different? I wonder, is it better to go to church to seek social connections, or business relationships, or to exhibit a new bonnet, than it is to go to church for a corned-beef sandwich?

“Anyway, for whatever purpose, these poor and ragged men are here, and no one can tell

what is going on in the souls under these rags, any more than one can tell what is going on underneath the gorgeous raiment at St. Bartholomew's Church. If all the worldly were turned into the streets, I wonder, would the Fifth Avenue Temple fare better or worse than the slum mission?

“Many curious and significant differences exist between the methods of the McAuley Mission and those of the prouder churches. Here no one preaches to any one else. No one argues any dogmas or creeds; there is almost no sort of ceremony practiced.

“Down here people have learned deep things out of life itself. They have been shaken down and tried out. What they want is not books or doctrines or advice or churches; all these are superficial things they have spent out with their money and got beyond. Any religion that touches them has got to live, and show visible works; there is no other way around it or about it.

“A man cannot be a drunkard or a woman a prostitute for one or five or twenty years, and come out in most cases, although converted, and be the same, strong, sure, serviceable man or woman he or she would have been without passing through such horrors. These men are ‘saved;’ that is, they have made peace for themselves, personally, for a few years, but as a general rule they have become

more or less ineffective as human instruments. Society has helped to ruin them; society must bear the loss.

“Much the same generalization applies to every great revival of religion. Mighty enthusiasm is stirred up. Men are brought to a realization of God, they acquire a new faith, they feel kindly toward all people — but when they go out into the world again, and try to practice that brotherhood of men which is the only visible proof of the love of God, and to live by the Golden Rule, they find themselves in that Bowery which is the business world, or that jungle which is political life — where the laws that prevail are the laws of the jungle — strife, envy, covetousness — everything to promote hatred, little to promote love. Is it any wonder that most of the converted soon become ‘back-sliders’? The conditions of the world suffocate the religious spirit.

“This brings me to the second type of religious work which I wish to present in this article — the type which has come to the conclusion that an effort must be made to reach and cure the **causes** of degradation, as well as to save a few of the victims. In this new vision of usefulness the priest is only following the doctor. For years typhoid fever, for example, meant wholesale death except for a few individuals plucked out of danger by costly

and drastic measures. Now the doctor, having investigated causes, demands that the water miles away in the hills be filtered, and the wells of the distant milk-man be cleansed. The doctor has learned that most physical diseases are due to social neglect, and while still prepared to treat desperate cases with amputation or drastic medicines, the main work of the medical profession lies now in the realm of prevention and hygiene. It is a social work.

“But the church learns more slowly! It is **so cumbered with traditions, so worldly, so divided within itself**, so fearful that by means of some new truth which God gives to men He will somehow abolish Himself! The priest often lacks the faith of the doctor! He may see that the spreading disease of unbrotherliness has its origin, in large measure, in the injustice of modern industrial and business conditions, which grind down the poor and the weak, the children, the women, the foreigner—but how falteringly he strikes at these causes, how he palliates with excuses, how he avoids the direct issue! Often, he not only fails to demand changed conditions, but he becomes the **chief apologist** for maintenance of the present evil environment!

“But churches here and there have begun seriously the task of changing social environment. I shall describe the Christ Presbyterian Church as one of the best examples I know of this sort of religious activity.

“Christ Church is affiliated with and supported largely by the Brick Presbyterian Church, one of the most noted of the Fifth Avenue district.

“Out of the conviction that the old Christ Church was not the power in the community that it should be, that, indeed, it was losing its hold on the common lives of men, grew the new Christ Church — a seven-day church — the work of which I wish here to consider. Now essentially new ideas were adopted by the Brick Church in the reconstruction of this branch of the work. It was the result of a widespread spiritual unrest, both inside and outside of the churches, which was expressed here in a social settlement, there in more scientific charity organizations, and in many other social and civic activities. It was a part of the present ethical revival. Dr. Rainsford and Dr. Judson had shown the way toward the institutional church, and they in their turn had learned much from the social settlements.

“The new Christ Church, then, is an institutional church. That is, besides its places for Sunday worship and Bible schools, fully half of its building is devoted to various social and neighborhood purposes, with rooms for clubs, classes and amusements. And it is open seven days in the week. In short, it is an effort to reach and serve more of the people of the neighborhood, to touch them on more

sides of their lives, and to influence them more continuously.

“Three men of vision inspired had made possible the construction of the new church — three successive pastors of the Brick Church. Dr. Henry Van Dyke began the work, it was continued through the brief pastorate of Maltbie D. Babcock, and it was completed by W. R. Richards, the present minister.

“I think no one could visit either the church house on a week day, or see the Sunday School on Sunday with eight hundred children in attendance, without being greatly impressed. There is life here! The church is open all day long — open longer than the public schools, and more days in the week — but not open as long as the saloons and nickel theaters, cigar stores and candy parlors, which are to be found in numbers everywhere. A schedule of activities in the entrance-hall gives one an impressive idea of how the days are filled, and of the variety and extent of the work attempted. Two large kindergartens are held in the morning for some ninety little children. Older children and young people are organized in clubs and classes which meet at various hours during the week. Instruction is given in carpentry, sewing, cooking, typewriting and basketry. A boys' cadet corps is drilled regularly. To provide for the amusement which human nature will have

(in the saloon if not in the church), there are billiard tables, a bowling alley, a shooting gallery, a gymnasium and baths, and a room for games. In the summer excursions to the country are constantly organized. A considerable library is provided and the books are widely used in the neighborhood. The McAlpine Literary Society and the Glee Club give plays and other entertainments, including social dances.

“A catalogue of activities such as this seems dry enough, and it cannot, of course, convey the cheerful spirit of association and helpfulness that pervades the work. The church provides an outlet into the finer and pleasanter things of life for an overworked people whose low wages and poor homes give them few opportunities. It gets them together, it lets them see something of the people from up-town, and better than that, it lets the people from up-town see something of them; it tends to awaken that sympathy between man and man which is the fundamental note of democracy.

“Dr. Farr says that one of the chief purposes of the work is to make people happy, to give them a greater interest in life.

“‘Happiness makes for religions,’ he says, ‘quite as much as religion makes for happiness.’

“Youthful activities, which once spent themselves in destructive and lawless amusements, now

have, in such institutions, an organized outlet — organized clubs, organized classes, organized sports, organized gymnastics. Since the settlement and institutional churches have appeared in the large cities the old gangs of hoodlums which formerly menaced the poorer parts of the city have almost wholly disappeared. Such work prevents at least some of the conditions which produced Jerry McAuley.

“Illness among the poor is one of the influences which tend to produce hopelessness and deterioration; an institutional church can, therefore, do much toward making the environment of life easier by ministering to the sick. Christ Church maintains a clinic with a physician on hand at stated times, and a visiting nurse is constantly employed.

“A tuberculosis class is also maintained with success. Some of the patients find a place to rest out of doors on the roof of the church. I saw a group of them there wrapped in rugs, sitting in steamer chairs and looking most comfortable.

“While statistics do not convey an idea of the spirit which animates this work, it is interesting to know that a staff of seventeen salaried workers, five men and twelve women, are employed to do the work, and there are, besides, about 175 volunteer workers, mostly in the Sunday School, who give occasional service.

“Here, then, is an effort to reach and improve

the social life of the neighborhood, which is, of course, lacking in institutions such as the McAuley Mission. So far as it goes, and up to the extent of its capacity, it is undoubtedly a great influence in its community; it tends to leaven the hard lump of unfriendliness and to give a vital meaning to religion.

“The church is indeed trying to touch life in new ways, but as yet even the institutional activities touch only a little fringe of it; inspire or amuse or train only a very few of the swarming population. The church scarcely touches, as yet, the vital problems of every day life of the neighborhood—the buying and selling, the work, the play, the deepest hopes and fears and joys of the people. And these are the things which tear down or build up the life of individual men and women.

“The plain fact is, the church, even the institutional church, is still content with a religion that is a thing apart, that concerns only small, superficial things, that deals with children. Can any religion really live that does not apply itself frankly to every side of human life—business, industry, banking, tenement houses, land owning, in short, the whole of life? Or can the church recover from its present decadent condition until it strikes to the very roots of social conditions?

“In one small but significant department of its work Christ Church actually strikes down into a

real problem of the tenements: coal. It has a message of helpfulness about coal. Coal is ordinarily sold to poor families by the basket and the profits to the dealers are extortionate; it is one way of bleeding the poor. So Christ Church has a coal club of about one hundred women who pay in ten cents or more a week. The club buys its coal in quantities and each member is assigned her particular share, thus eliminating the extortionate small dealer. The club is wholly self-supporting; a thoroughly democratic institution. A little common good, a little brotherliness, has here crept into the coal business of the West Side. I wonder what would be the result of more such co-operation, let us say in the making of clothing, the buying of groceries, the ownership of tenements?

“The rich people of the up-town churches, indeed, have the poor on their own consciences as never before. To meet the condition they have built institutional churches—a good idea, so far as it goes. They are willing to pay a large proportion of the expenses of maintenance, or even all of the expenses; they are willing that the institutional churches should be finer than their own churches; they will even go down and help with the clubs, classes and Sunday schools. In all these superficial things, in the singing and praying, they are willing to co-operate; but that is as far as they have got at present. There the co-operation stops short!

“When it comes to extending their religion to a co-operation in business and politics, to banking and land-owning—why, no, that cannot be done. For “business is Business”—and religion must be kept out of it. They have a groping idea that the church, if it is to survive, must command the lives of working men (how much we have heard of ‘The Church and the Working Man,’ ‘The Church and the Foreigner,’ and so on), but they are not themselves willing to let religion command their own lives. They worship with working man and then turn around and charge him an exorbitant rental for the home he lives in, they take fat profits on the necessaries of life, they work women and children long hours at low wages—and out of the proceeds they live luxuriously, while the working man scrapes along miserably in his tenements. No, it is not real—this religion. It is ‘Brother’ only on Sunday, and the masses of grown men and women in poor neighborhoods know it. They prefer the honest openness of the saloon, the frank cheapness of the nickel theatre, where they can pay for what they get, to the doubtful largess of the church.

“And at the same time that the church among the tenements perishes for want of a message upon the vital problems of life, so it perishes up-town from a different sort of superficiality. It no more reaches the real life of the rich than it reaches the real life

of the poor. For example, on Easter Sunday I visited four of the richest churches in the Fifth Avenue district. I never saw before such a gorgeous crowd, such evidences of wealth, so many automobiles, so much expensive dressing — such elaborate displays of flowers, such costly music.

“It was, indeed, a great and splendid show — a show both outside and inside the church — a time when, for once, it was fashionable to go to church.

“‘Easter,’ said the New York Times on that Sunday morning, ‘promises to be celebrated with unusual impressiveness throughout this city today * * * Never, according to the florists, have there been more extensive preparations. * * * Forty per cent more flowers have been sold this year than were sold last season. The women will wear foulards and cashmere and mauve, mahogany and brown, the gowns will be cut in the Moyen Age style, the line of the gown not being at the waist line, but eight inches below — about half way between the waist and the knees. Peach basket hats will be discarded for the new Paris style.’

“And for the men, too, it was a great celebration.

“‘Waistcoats,’ continues the Times, ‘will be of khaki tan or even of a plain sky blue. Ascot ties will be worn with high hats. The ties will be a shade darker than the waistcoats, and flowered.’

“I went into the church to find my Lord. They said He is here; He lives here. But I could not see Him for the creed-tablets and the bonnet-flowers.”
—Ray Stannard Baker in American Magazine, July, 1909.

The shadows of “coming events” indicate clearly that we are approaching nearer to the light — a fact demonstrated by our discoveries of our own mistakes and weaknesses.

The recognition of a mistake is the first step in the process of solution of the problem, of how best to eradicate the causes leading to it. The “Great Physician,” as he trod the hills and vales of Gallilee, diagnosed unmistakably every human ill; and the only remedy He offered is found in the little word **Love**, which leads us to an expression of reverence for Deity and to an application of the principles universally recognized as the natural and legitimate results of sentiments and emotions, emanating from each man to his brother and brethren.

“By this shall all men know that ye are my disciples: If ye love one another.”

This is the Royal Path of Life to the Kingship of Self-control — the acme of evolution for the individual ego from which the perfect cosmos is to be created.

MASTERY.

With my eyes upon the morrow I have risen from
the past,
From the shadow and the sorrow I have gripped
the goal at last,
For I hold within my spirit all the riches that I
sought,
And have found the realm I longed for in the king-
dom of my thought.

With a soul erect, undaunted, I will cleave unto the
right,
With a heart no longer haunted by a vestige of
affright,
For I know that I am master, and this truth I clearly
see,
That in spite of all disaster I am sovereign and free.

And the future holds no terror, from my spirit's
misty throne
I can smile at fate and error and be monarch of my
own.
Naught without can hurt or bar me though the world
should do me wrong,
In the end it cannot harm me, I can meet it and be
strong.

What are honors and possessions? They are shad-

ows — nothing more.

What the plaudits of a nation? In a moment they
are o'er.

I will seek the heart's true riches, undismayed by
worldly din,

And the plaudits that shall win me are the silent
ones within.

I will cleave unto the highest, I will struggle toward
the right,

I will keep my spirit's windows ever open towards
the light,

I will keep my mind annointed with the magic balm
of youth,

I will keep my footsteps pointed toward the shining
hills of truth.

In my spirit is the promise of a sweet eternity,
Of a progress onward, upward, through the aeons
yet to be.

I will trust its bright allurements, and contented fill
my place,

As a unit of the infinite, a factor in the race.

I will strive to lift myself to God, thus elevating all,
Knowing that we rise together or together we must
fall:

That the gospel of good actions is the gospel that
is best,

That the way to future blessings is to make the present blest.

All the troubles that I wrought for in the past I leave behind,

I have the wealth I longed for in the kingdom of my mind;

With a soul serene, self-centered, I will strive, deserve and wait,

For I know that through the aeons I am master of my fate.

—Edgerton.

CHAPTER VII.

LIGHTS AND SHADOWS OF THE CROSS.

Text—"Every good and every perfect gift is from above and cometh down from the Father of Lights, with Whom is no variable-ness, neither shadow of turning." Jas. 1:17.

Man is, by nature, religious, and all of the race are reaching out after God "if haply they may find Him," though in fact He is not far from any of us.

In every form of worship from the "Voodoo" of Africa to the great "ethnic religions" and particularly in the "universal religion" which Jesus came in the "niche of time" and revealed to us as the "more abundant life," men are taught to revere God, and while most men are willing to concede the superiority of Christianity, some criticise the methods by which our truth has been revealed. "Yes," says one, "I admire the life and character of Jesus and recognize in His teachings some superior principles, but I must reject His claim to divinity because of the barbarous aspects of the scenes attendant upon the tragedy of Calvary. Think of a God who would consign His own Son to a death so ignominious and revolting! Think of the 'Shadows' that lay athwart the path of the innocent

mother and unsuspecting disciples of the meek and lowly Nazarine!'

It is with a view to answering these seemingly logical objections (but really human sophistries) and with a hope of giving you a perspective of God's motive through His own lens, that this theme is developed.

Every light has a common center and radiates with equal force in all directions.

The blending of "Lights and Shadows" make all forms of matter manifest to the senses.

The beauty in light is not evident until it is broken up.

How beautiful are the colors of the spectrum when the rays of light from old Sol shine through the water drops, which with prismatic effect separate them and develop God's "golden bow of promise" upon a darker background of clouds which reflect to us this simple yet most interesting phenomenon of the "art gallery of the skies."

As one approaches the light from a distance, shadows at first predominate, but ultimately disappear.

The shadows serve a beneficent purpose as they always point to the object casting them and incidentally to the light beyond, without which, neither objects nor shadows would be discerned.

Let us approach the "light" from darkness in God's own way.

The Origin of Our Religion.

The Christian religion is a special revelation engrafted into Judaism which owes its origin to the Persian and Egyptian systems.

Abraham came from Ur of the Chaldees. His descendants went down into Egypt where Moses became versed in "all the learning of the Egyptians."

The Parsee or eastern philosophy was Pan Theistic — one mind — one center with two forces constantly at variance — centripetal and centrifugal — emanating from and returning to the common center.

In this system man was either attracted to the center or repelled to the outer confines of the universe, with mind the controlling influence.

The Egyptian was materialistic and thought of matter as of greater import and somehow spirit was connected with, but subject to it.

One indelible impression which the Egyptian left upon Judaism is the Bible number "seven."

In their "Mysteries," three (the triangle) represented divinity; "four" (the square) symbolized man "scattered to the four winds of Heaven."

In this system spirit had to "come down" and matter "reach up" to be perfectly joined, but matter was the dominant factor.

In reading recently a book on Comparative

Theology, I was impressed by a statement that the Christian religion has in it the possibilities of harmonizing all the idiosyncrasies of the ethnic religions and making the race one.

Jesus the Climax of Revelation.

If this be true, each race has had its revealed truth in the "niche of time" and religion at once becomes a series of developments, with climax succeeding climax, until the advent of the Christ who is the "fullness of all and in all."

"And I doubt not through the ages
One increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

As I read of the yearning for a "golden mean" in religion, in the teachings of Confucius, and find a literal application of it in the blending of the old systems to form Christianity, it seems to me that the hand of divinity is with us and that: "God moves in a mysterious way His wonders to perform," and that method, precision and law are everywhere in evidence, working to a harmonious finale, a common fate and destiny for the race.

The Critic Has Misinterpreted.

Assuming that this is true, what particular objection can anyone have to the cross as a means of revelation?

“God foreknew the result?” Yes, He understood perfectly the horrible suffering of Jesus and the shadows which that grewsome old cross would cast over the lives of Mary and the disciples.

What, then, was His motive? To reveal to men the truth that we are His, created in His image and since He is our Father, we are all brethren, and since the revelation came through Jesus, we are one in Him.

“For not to natural conception, nor to human instincts, nor to the will of man did they owe the New Life — but to God.” (New ver.) Jno. 1:13.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is.” 1 Jno. 3:2.

“And I shall be satisfied when I awake in His likeness” —

The image of God was buried deep in the heart of man and his nature.

The vision of Paradise vouchsafed to the first pair in the Garden of Eden, has left an indelible impression on the race and is, in a measure at least, responsible for the “heart hunger” of the race in its yearning for the unattainable in the great beyond, without having any known human means by which to reach the Elysian fields of which men dream — an echo to that first vision.

What could have given the race a greater incentive to aspire higher in faith, than for a representative of the celestial realms to come to us and bridge the chasm that separates us from the Father's house of "many mansions?"

And by what better means could we have been shown our crude state with the image of God buried deep beneath a load of selfish carnality than for us to spurn the "Messenger of the Covenant," consign Him to a cruel death, and discover through His "Resurrection" the relation of our humanity to His divinity? (The triangle and square here joined forever).

No other vision could so thoroughly arouse the imagination, and by no other means could God have inspired such devotion and loyalty to the commands of His Son, which find a perfect symposium in this sentence: "He that would follow Me, let him take up his cross daily and come after Me."

The ordinance of baptism typifies the death, the burial and resurrection of Christ as well as, to "rise and walk in newness of life."

In the communion, brotherhood is symbolized, from which we infer that all doctrines are incidental and subservient to the one great theme — Service to man for Him.

The Cross Unavoidable.

It is evident from the Passion in the Garden of

Gethsemane, that the tragedy of Calvary was unavoidable. Never did a self-righteous people find themselves "measured and found lacking" as did the Jews on the day of Pentecost, and no human mind could have devised a system that would have revealed so perfectly the brutal instincts that dominated the race except in the price of an ideal which Jesus paid in devotion to duty. Men have died for their loved ones; other men, swept by a mighty current of human emotion, and because of their sympathy for their country in its dire straits, have given themselves on the altar of their country's needs — a willing sacrifice — revealing the latent elements of divinity in the race through their deeds of heroism; but after all, self interest was a factor, while Jesus suffered death to reveal the truth to those who hated Him most.

We search through all the heroes of mythology; then through all the heroic deeds of history, whether of poetry or prose, only to discover that the tragedy of Calvary is without a parallel and that something more than human heroism pervades the scene with its wierd setting. Marvel of marvels! *Ecce Homo!* *Ecce Deus!*

While the cross is forbidding and its tragedy pathetic, I desire to show you the halo that brightens the sad scene and transforms the crown of thorns, which rested on the brow of the "Son of

Righteousness," converting it into a diadem of glory as He arose with "healing in His wings," and is to us now a source of "light" which grows brighter and brighter unto the "perfect day."

The Critic Answered.

Oh, Mr. Skeptic! Remember that man erected the cross, not God; that man consigned Jesus to the cruel death, not His Father.

Why did they do it? We fear the unknown as a child the darkness or ignorant savages the inventions of civilized races.

The Jews feared Him as they recognized the power of His might. Because the beacon light of truth disclosed their pitiful hypocrisy, He must either be silenced or killed for their protection, they reasoned. And because the first was impossible, the last seemed to them to be inevitable — so they killed Him.

But when Jesus had risen and became the Christ, men began to see the beauty and nobility of His purpose, and His authority among men was established. In the forty days He remained on earth after the resurrection, and in the centuries that have elapsed since His ascension, He reigns supreme in the hearts of those who apprehend Him, and their adoration has been sufficient compensation for the humiliation, the pain and anguish He suffered, to say nothing of the glory and honor ac-

corded to Him by the serried hosts of heaven at the time of His triumphal entry there.

Let us follow the shadows a step farther. What of Mary?

She was warned in the infancy of Jesus when she took Him to the Temple for formal adoption into the Jewish nation, of the impending fate that awaited her.

The old priest Simeon, in blessing the babe, said: "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thine own soul also) that the thoughts of many hearts shall be revealed."

In this forethought here is exhibited again the plan of a master mind and his tender consideration for those "who are the called according to His purpose," and the striking fact that everything is "working together for good to those who submit to His will."

An Artist's Dream.

I am reminded of a picture of the Madonna, in which she had called the child Jesus to her, and as He spread His arms and started toward her, the sun in the heavens shining against His little form threw the "shadow of a cross" in front of the mother, whose face portrays agitation and consternation as with superstitious dread she interprets the

portent of the evil omen at her feet. But in this omen, and from the terse prophecy of the grim old priest, which she "pondered many years in her heart," we catch a glimpse of the burden of the artist's theme as he endeavored to tell us that Mary was prepared for the worst and resigned to her sad fate as it developed.

In answer to that critic who is so gravely concerned for Mary, but who is not burdened with the immediate needs of his fellow men and does not seem to understand that our heritage of health, wealth and revealed truth has put us under obligation to repay a debt of gratitude to God — which Jesus has taught us will be cancelled through one service to our fellow men — permit me to say: Never in the history of the world has a woman been blessed with so glorious a privilege, and never again, so far as the finite mind can comprehend, will any woman enjoy an opportunity so fraught with honor and distinction as Mary the Mother of Jesus, whose compensation here and now is sufficient, as she lives in poetry and music, literature and art, the most envied of earth's fair daughters.

As we anticipate the possibilities of her prestige in the future abode of the Just, we are constrained to believe that this critic of the cross is a traducer of the truth and that if Mary were here and could

speak, she would be the first one to dispense with this obtrusive knight of the Legion of Cynics.

Add to this the prerogatives of the apostles who established "The Faith," together with the "Army of Martyrs, who stand by the throne and gaze into the Face that makes glorious their own" and we begin to see the motive and message in the symbolism of the cross and understand that the "way of the cross leads Home."

Our Opportunity.

Who is there today so obtuse as not to be willing to undergo the trials and tribulations of Mary and Peter and Paul in order to obtain so illustrious an opportunity here and hereafter? Yet, their opportunity, under different conditions, is ours.

"Honor and shame from no condition rise,

Act well your part, there all the honor lies."

To me, Jesus has revealed the divine plan by which we can act our part with honor to self and to God.

"Take up your cross and follow Me," interpreted, literally means: "Whatsoever thy hand finds to do, do with thy might."

In practical life it may mean by the "still waters" or through "pleasant pastures," or it may lead over rugged mountains to Calvary itself. But remember, my friend, that from that exalted station the entire sweep of the horizon is within your vista.

Enthused with these ideals, many gladly assume the duties of the cross but fail to see heroism in commonplace things, and in looking continually for the tragic elements are disappointed.

The tragedies surely come. "Blessed are those servants whom the Lord finds ready" and prepared to meet them.

Is Jesus Practical?

Jesus has been criticized for not being practical. Let us see if this is true. To the emblem of the cross which calls for service ("arise and walk in newness of life") Jesus added this: "He that humbleth himself shall be exalted." The man today in any honorable walk of life, who equips himself as a servant of and a minister to his fellows, receives, sometimes tardily but nevertheless certainly, in this life, recognition for his effort.

In giving this claim to practicability a universal test, let us notice God's first command to man and the result: "Subdue the earth." Have we done it? Only in part can we make the claim. Recently it was my privilege to hear an address in the teachers' institute by the superintendent of schools, who spoke on the "Restoration of the Soil." He traced the progress of the race from the Garden of Eden, as the "Star of Empire" has taken its "Westward Way" until the race has girdled the globe with one general result in evidence.

In every country as we trace the footsteps of the traveler, he explained, that man has pitched his tent on virgin soil, and by his own method of agriculture has "tickled the soil" and taken from it the substance of fertile vegetable mold, and when this was exhausted the soil was condemned, the locality abandoned and the journey in search of new lands resumed.

As I listened to this address, an application of the principles of Jesus' gospel arose as a vision before me.

Man must go back to the abandoned soil, and after careful study and persistent toil, restore its wonted fertility. The race is multiplying and the number of "abandoned farms" is increasing in inverse ratio.

In the "bread and butter battle" of the future, we must "humble ourselves, take up our cross" and solve the problem of feeding the race.

The denuded and gullied hills must be reforested.

We cannot master the soil until we master self.

This will not occur until we have learned to submit our wills to His guidance.

Then as our minds, thus directed, assume perfect control of our bodies, which will be when we "humble ourselves" and "take up our cross," will we appreciate the beauty of service which is God's

lesson to man as He combined the "lights and shadows" on the cross.

This vision, comprehended and obeyed, will solve all the problems of the human race. (The triangle will be enveloped by the square).

The Message of the Cross.

That old cross of Calvary, whose head pointed toward heaven; whose arms reached back to the old dispensations of "twilight and starlight," and forward to the glorious age of the "sunlight of liberty;" and whose foot was buried deep in mother earth, is still standing in the literature of all lands — a striking figure of history — and, like its original, is now casting a shadow at the feet of all men, clamoring for obedience to the commands of God and service to our fellow men as the highest ideal attainable in this life, in our efforts to approximate towards divinity.

It heralds in this life the "golden age" or millennium to be, as proclaimed by prophet, priest and seer, and which must find literal fulfillment to harmonize with the prophecy of Jesus: "And I, if I be lifted up, will draw all men unto Me."

The shadows of the cross are dark and repellant, for by nature we seek ease and contentment rather than labor, but the old motto, "No cross, no crown," is true to the genius and spirit of the real gospel message.

The cross itself is the least attractive of all man's inventions for cruelty to his fellows.

But we should remember that as the cross on Calvary cast a shadow that pointed back to the sun as the source of light in the heavens, so our cross of service points to the light of love beyond it, and is a harbinger of the victory of faith by no other means achievable.

We have occasion to pity the man who can see the shadow and the dark cross but cannot see the smiling face of the Father of Lights back of and beyond it all.

“For God so loved the world that He gave His only begotten Son that whosoever believeth in Him might not perish, but have everlasting life.”
John 3:16.

“Look and live!” my brother.
Is not God's way best?

* * * * *

“Truth forever on the scaffold,
Wrong forever on the throne;
But the scaffold sways the future,
And behind the dim unknown
Standeth God within the shadows,
Keeping watch above His own.”

—Lowell.

CHAPTER VII.

THE SPIRITUAL TEMPLE OF CHRIST.

“A thing of beauty is a joy forever,” suggesting to the mind, idealization perfected, the acme of finite possibility and subtle inspiration to aspire to a similar state of development, whether the object of our admiration be the delicate tint of the fairest flower, the variegated plumage of the rarest bird, the masterpieces of human genius in art and architecture, or the emblazoned heavens which, “declare the glory of God.”

All of the beautiful things in nature impel both attention and appreciation, but investigation and retrospection reveal to us the sad commentary of unending change in all material things, through the disintegration of the elements, causing even the things of beauty to fade and leaving only their splendid memories to cheer us, while in the human breast there is an aching void which the world never has and never can fill, as the cry echoes and reverberates through the centuries: “Why cannot these objects of our adoration remain forever with us?”

As a direct answer to this question, and in striking contrast to nature’s law of mutation, we

have had presented to our mental vision, through the revealed Word of God, a view (indistinct, it is true, but suggestive of an ultimate to evolution) of the Spiritual Temple of Christ, "without spot or wrinkle," immaculate in concept, matchless in design, perfect in symmetry, ornate in appearance, as enduring as the eternal ages, and as boundless as the purview of God's own power and authority.

The Foundation.

The accompanying chart represents this "Temple" as resting upon a foundation in which the apostles and prophets are delineated as foundation "stones," cemented together by one common motive, viz., establishing forever through the "faith once for all delivered to the saints," the divinity of Jesus, which requires every link in the chain of prophecy from the Garden of Eden to the Hill of Calvary, confirmed to us by the testimony of the eye-witnesses of His prowess, His humiliation and His exaltation.

The Narrow Way.

A stream of converts is constantly pouring into this "Temple," attracted by the gospel message, "for it is the power of God unto salvation to every one that believeth." "And I, when I am lifted up, shall draw all men unto Myself."

"Faith comes by hearing, and hearing by the

Word of God," so men who hear and weigh the evidence in this testimony, are compelled to believe that Jesus is the "Christ, the Son of God," and on inquiring what they must do to be "translated from the kingdom of darkness into the kingdom of God's dear Son," are told to "repent," to "confess" their faith in Him, and to "obey His commandments."

"Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter through the gates into the city." "And to as many as believed Him, to them gave He power to become the sons of God." John 1:12.

The commands of the admiral of a fleet are addressed in a manner so varied as to cover every phase and function of nautical activity. Christ, our great captain, has done likewise. To the world, He says: "Come!" To the church, "Go!" To the man of the world, "Repent and be baptized"; "Take up your cross and follow me;" "Take My yoke upon you and learn of Me and you shall find rest to your souls;" "Be thou faithful unto death and I will give thee a crown of life." To the church, "Go ye into all the world and preach the gospel unto every creature." "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, Son and Holy Spirit; teaching them to observe all

things whatsoever I have commanded you, and lo, I am with you alway even to the end of the world." Add to this the command, "Occupy till I come" and we perceive that we are to follow "In His steps" until perfected in His service.

The Temple.

Jesus has gone to prepare a place for us in His eternal "Temple," and the massive walls of this wonderful building, rising tier upon tier, ascend majestically towards His throne, as He is constantly constructing it, from the material prepared for Him, in the lives consecrated to His service. We call some men advisedly, "Pillars in the Temple of God." "As lively stones, we are built up a spiritual house." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are **built upon** the **foundation** of the prophets and the apostles," Jesus Christ Himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are **builded together** for an habitation of God through the Spirit."

Pursuing the precedent of Solomon's temple, which is the prototype of the building which "God builds and not man," prepared materials assembled from all parts of the world, will, if up to specification, fill their appointed places to such a nicety that

the sound of ax or hammer or any such tool will not be heard in its construction. Tradition says that the materials which could not "pass muster" with the "master overseer" were "heaved over into the rubbish." Jesus says the "unprofitable servant shall be cast into outer darkness." The inference is clear.

As God is architect and final builder, we must expect perfection in every detail, or an effort that approximates toward it. With Abraham, "we look for a city which hath foundations whose builder and maker is God." "For here we have no continuing city, but we seek one to come."

The corner-stone is prominent because of the frank declaration: "Other foundation can no man lay than that is laid, which is Jesus Christ." Jesus said: "Upon this rock (the revealed truth of His divinity) I will build My church, and the powers of the place of death shall not prevail over it."

The Superstructure.

The "wise man" of the Jews, with prophetic vision, speaking of the future progress of revelation, said: "Wisdom hath builded her seven pillars." Paul provides the following in her perspective: "One Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father." In the chart they are displayed to us, resting upon the foundation and in giving support to the superstruc-

ture, they reveal unity and unanimity of aim and design.

1. The "One Body" is the "church" of which He is the "head." "Many members, yet but one body." The relation of Christ (the head) to His body (the church), is therefore obvious, needing but little comment. See 1 Cor. 3:3.

2. The "One Spirit" is the Holy Spirit, which works in unison with the preached word, producing conviction, repentance, obedience, and finally, the "fruits of the Spirit, against which there is no law." The Spirit in its province is often compared to electricity, which, playing upon the wires (God's word), connects us directly with the Throne of our Father in heaven.

3. The "One" universal "Hope" of Christians is for immortality and the unrestricted enjoyment of the pleasures of heaven, unattainable in this life but promised in the next.

4. The "One Lord" is the central figure as well as the central pillar in the Temple, the "One altogether lovely," the "Fairest among ten thousand," the "Bright and the morning star," the one at whose name "every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of the Father." "And ye are complete in Him which is the head of all principality and power." Who would want any other Lord and King?

5. One Faith. In the Christ and His authority our faith centers. He is the All and in all. He is paramount and sufficient.

6. One Baptism. In the name of the Father, Son and Holy Spirit, we all are baptized into the "one body." An act of obedience by which we are ushered into the visible church and enter into covenant relation with the Father in heaven. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." "Know ye not that as many of you as have been baptized into Christ have put on Christ?"

7. One God and Father. All civilized nations recognize the monotheistic teaching of one God as creator and ruler of the universe.

Dedication.

This Temple was dedicated by the precious blood of Christ. "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." (Heb. 9:23). At the dedication of human edifices an appropriate name is inscribed upon a plate and placed conspicuously before the public. At the dedication of this "Temple," when he had set down at the right hand of the Father, a name was given to it, which the Lord our God shall call. This name came by the direction of the Holy Spirit and is indicated in

the sacred writings of the apostles. With the modifications in the scripture, it converges toward one simple name—Church of Christ. My (Christ's) Church. "Church of the living God," Church of the first born which are written in heaven. The Church, and Churches of Christ. The Church of Christ as his bride should wear His name with honor and distinction.

Equipment.

The equipment in this Temple is complete. The complement of armor used by the King's soldiers includes: a belt of truth, a breastplate of righteousness, the gospel of peace as shoes for the feet, the shield of faith as a protection against all fiery darts, the helmet of salvation, the invincible sword of the spirit, and an impregnable fort called "prayer." As the young soldier is being coached and advances in proficiency, he is taught to "add to his faith, virtue; to virtue, knowledge; to knowledge, self control; to self control, patience; to patience, Godliness; to Godliness, brotherly kindness. and to brotherly kindness, charity." The scriptures assert that we have had sufficient revelation for our development. "According as His divine power hath given us **all things** pertaining to life and Godliness. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God

may be **perfect, thoroughly furnished** unto all good works." "If any man shall add unto these things God shall add unto him the plagues written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." With this warning, John closes the Apocalypse. The sentiment is an echo of a command to Israel fifteen hundred years previous: "Whatsoever thing I command you, observe to do it; thou shalt not add to it nor diminish from it."

Since the revealed word is complete, without addition or alteration, and since God's will forbids any changes in its meaning, and since it makes the man of God perfect, a safe motto for Christians is: "Speak where the Bible speaks."

Organization.

While we are all "sons and priests unto God" (Rev. 1:6, 5:9) and can all approach the throne of **our Father** through our mediator, all things must be done with decency and in order, therefore offices were created in the church covering every function of church work. There were apostles who set the church in order, but the office ceased with the men who held it, and we assume that their work was complete. "And the wall of the city had twelve foundations and in them the names of the twelve

apostles of the Lamb." (Rev. 21-14). The original foundation is still being builded upon.

To perpetuate the gospel message until its mission was accomplished, a system was inaugurated by the apostles which has proven to be the most efficient method that could be devised, and in spite of the **apostasy**, is still in operation and will accomplish the purpose whereunto it has been sent.

It is a **repetend** in religious teaching. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful man, who shall be able to teach others also. Preach the word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." "For after that in the wisdom of God, the world knew not God, it pleased God by the foolishness of preaching to save them that believe. For the preaching of the cross is to them that perish foolishness; but unto us that are saved it is the power of God."

Evangelists and teachers spread the word, while elders and pastors attend the spiritual training of the new converts. This is indispensable.

A Self-perpetuating System.

When Jesus was giving to Simon Peter His final instructions, He said: "Simon, son of Jonas, lovest thou me more than these? Answer, 'Yea, Lord, Thou knowest I love Thee.'" Jesus said:

"Feed my lambs." Again, "Simon, son of Jonas, lovest thou me?" Answer, "Yea, Lord, Thou knowest that I love Thee." "Feed my sheep." Again, the third time, "Simon, son of Jonas, lovest thou me?" Peter, being much grieved, answered, "Lord, Thou knowest all things; Thou knowest I love Thee." Again Jesus said, "Feed My sheep."

The four gospels give a biography of Jesus. One book (Acts) records the history of the inauguration of the early Church with its conversions and then twenty-one books advise us how to live the Christian life. Here we have a self-perpetuating system. Preaching the word (seed of the kingdom) begets faith; faith crystalizes into hope and finally develops charity, or love, carried to perfection. Love, in action, is the **seed restored** and is the most convincing proof of the divinity of Jesus.

Men who never care for sermons are often impressed by Christian character in evidence, that there is a reality in the religion of Jesus, and for that reason embrace and become amenable to its teaching. "Now abideth faith, hope and charity, these three; but the greatest of these is charity." Charity is the dynamic of the religion of Jesus. By its promptings we grow into the full stature of manhood, depicted in the scriptures as an ideal possible of attainment. Through it we fulfill the "perfect law of liberty" as we go about everywhere "doing

good." The sick are restored to wonted health; the orphan is furnished a home; the poor and needy are visited and cared for; the man in prison is comforted and the dead (in trespasses and sin) are restored to a sane state of existence — all for the love of Christ and in His name. Jesus said truly: "And the works that I do shall ye do, and greater works than these."

Temple Service.

In the temple, on the Lord's day, the Lord's people assemble to break bread; to sing spiritual songs and hymns; to attend the reading of the word and prayer; to hear the word explained and to receive instruction from the elders (who are to take the oversight of the flock) in order that their spiritual growth may be normal and continuous. On the first day of the week (Lord's day) the members in the church are to lay by in store as the Lord has prospered them.

Deacons attend the material affairs of the church, including the care of the sick, indigent and the worthy distressed stranger within our gates. With their training finished, each individual is led to the highest possible state of spiritual development and the fruit of the spirit follows in proportion to his growth.

Doctrinal Features.

Viewed analytically, the religion of Jesus pre-

sents two features: the exoteric form, and the esoteric truth, reminding us of the egg with its rigid shell and the meat it envelopes. The forms often called the non-essentials are but a means to an end; still, as we could not have an egg without its shell, so we cannot have religion without a form, which Paul makes clear in the statement: "God be praised that ye have obeyed from the heart, that **form** of doctrine which was delivered unto you."

In the esoteric there is more latitude, as it is adaptable to every condition of life and environment. "Finally, brethren, whatsoever things are true, and honest, and just, and pure, and lovely, and of good report; if there be any virtue, if there be any praise, think on these things." Thus we have a rigid form for perpetuating the truth and latitude in applying it. "If any of you lack wisdom (in applying the truth), let him ask of God, who giveth to all men and upbraideth not."

Mission of the Church to Save.

The truth propagated by the church is simple enough to appeal to the most humble, and sublime enough to engage the attention and require the most profound thought of the most eminent scholars and statesmen, for it deals with man's eternal destiny. Prior to the coming of Jesus, death was a port of final entry, beyond which all was obscure. Since His advent into the lives and hearts of men,

death has become a river over which we pass into a "land that is fairer than day."

Oh that the power of an endless life may be ours! It begins in desire and terminates in Christ-likeness, for "He that hath this hope, purifieth himself." May our perceptive faculties be awakened till we see ourselves as others see us. May all our energies converge toward the one purpose of lifting men in thought and endeavor to the Christ life, so that the Father may find in us His image restored to the refining process now in operation, and thus be able to **build us together** in the Temple in His everlasting kingdom.

* * * * * "No
 stream from its source,
 Flows seaward, how lonely soever its course,
 But what some land is gladdened.
 No star ever rose
 And set without influence somewhere. Who
 knows
 What earth needs from earth's lowest
 creature? No life
 Can be pure in its purpose and strong in
 its strife,
 And all life not be purer and stronger
 thereby.
 The spirits of just men made perfect on
 high,
 The army of martyrs who stand by the
 Throne,
 And gaze into the face that makes glori-
 ous their own,

Know this, surely, at last. Honest love,
honest sorrow,
Honest work for the day, honest hope for
the morrow,
Are these worth nothing more than the
hand they make weary,
The heart they leave saddened, the life
they leave dreary?
Hush! the sevenfold heavens to the voice
of the spirit
Echo: He that o'ercometh shall all things
inherit."

Echo answers: They shall all things inherit. And why not? Every moral obligation to self requires of us to do and be our very best. Each experience in every plane of practical life demonstrates the necessity for training in order to insure efficiency. Jesus is pictured as knocking at the door of our hearts, and every sermon we hear and every strong Christian life with which we come in contact, is a reminder to us of our obligation to Him for the opportunity extended to us. But we need training, to follow in His steps. There is a natural law in the spiritual world: "Sow a thought and reap an act; sow an act and reap a habit; sow habits and reap a character; sow a character and reap a destiny." Furrows form on our brain as a result of thought action, and are as hard to change as the wrinkles on our faces. It would be far better to mould and fashion those furrows now, than

to try to change them hereafter with the added intensity of years against us. "As the tree falleth, so shall it lie." It is exceedingly presumptuous to assume that, because God is good, He will recreate us at His pleasure against our will.

Our destination in life and eternity is left to our own volition. If we find a place in the beautiful Temple of Christ, it will be because we have heard the call and answered it with preparation. "God is a spirit and they that worship Him must worship Him in spirit and truth." Ho! Everyone that thirsteth! Come ye to the waters! Come, buy without money and without price! Our Heavenly Father is preparing a great marriage feast for all His saints, and has not only sent us an urgent invitation, but in His plan of salvation has provided for us transportation free. Manifest destiny, however, requires that we accept the conditions if we avail ourselves of the privileges promised. Let us remember, should we fail, that the fault cannot be charged to the transportation, for it is par excellence; nor to the gospel vessel, for the wise master builder has taken every precaution in its construction; much less, the captain of our salvation, for having crossed the river at will, He points to us the way and assures us of a safe landing and a hearty welcome when we reach the other shore.

“So much and no more dost thou know,
What awaiteth the outgoing pilgrim benighted.
What sovereignty royal — what dream beatific
Fulfilled in youth’s restoration —
What galaxy crowning in welcome —
What guest rites —
What marveling proud salutation.”



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