

FREE MASONRY



ODD FELLOWSHIP

Looking back to the No. of the CRESSER, where we left off speaking, which was (No. 18—July the 16—1903) And taking up our Biblical line of thought—As we have stated, that there are the many who think that Masonry had its origin, and beginning with King Solomon—But it had not, as we have said before, it reached far beyond this mighty King, originated at the hands of God in the garden of Eden—Now there are the many who do not understand the word Mason, or Freemason.

A Mason is a Builder, or will say a Master Builder, the Masons, or Freemasons are the Builders (or fellow-crafts)—For instance Hiram Abiff—was the Master Builder—And all the rest of the workman fellow-craftsman—Under the direction of the Great Architect, God Himself, they building the earthly temple, the natural building—In like manner Paul was the Master Builder (or Mason,) as Paul says:

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; (1 Cor. 3—10—11—12)

Yes you will see by this, that Paul was a wise Master Builder—And that they were all laborers together, (See 9th. verse.)

And any one building upon the foundation which He laid, which was Jesus Christ, wood, hay, stubble, or precious stone—Would have to be very careful how they built thereon, for every man's works should be tried by the Great Master Builder, God Himself.

While Hiram Abiff was a Master Mason in building the natural house, Paul was a free and accepted Mason building the spiritual house. And it was 'or this reason that Paul spake to the fellow-craft in this manner:

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel,

Wherefore I beseech you, be ye followers of me. (1 Cor. 4—15—16)

Many think just of the name, Mason and do not think that the name is a derivative of the work con-

nected with the people who connect themselves with the work—And in like manner when the time comes we shall show Paul's connection with Oddfellowship. So for the present, reaching back to the Great work done by Solomon.

The first thing in building the temple was, to get a Master Builder, who had the proper art of God's own plan. So we shall read this:

"And king Solomon sent and fetched Hiram out of Tyre.

He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about. (1 Kings 7—13—15.)

Two Pillars of brass were made by Hiram—Now in this day and age of the world it would be very peculiar, for to see a man beginning a large building by hewing out two large pillows for the first thing, or first timbers to the building—Nevertheless this was the design of the Great Architect above—Reminding us of the fact that this temple was to be a pattern of the heavenly temple—This also reminds us of the fact that God said that He had two witnesses—And also reminds us that a part of those two witnesses are his two olive trees—Then we have the two pillars representing the two olive trees.

These two pillars are given in Masonry in this language:

The fourth, or front side, was open, and was ornamented with a portico ten cubits in width, supported by two brazen pillars—Jachin and Boaz." (History and Cyclopaedia of Freemasonry by Macey Oliver. Page 373 last stanza.)

So we see that a Masonic Hall is not complete without—Neither is God's Word without the two witnesses—And they are his two olive trees and his two candlesticks. Yes there must be two capitors with the two pillars, as there are two candlesticks, connected with the two olive trees. These two candlesticks are to give light, and so it is represented in the two capitors as we can learn from this:

"PILLARS OF THE PORCH.

It is generally thought that these pillars were made and erected

only for ornament, because they supported no building. But Abarniel's conjecture is not improbable, that Solomon had respect to the pillar of the cloud, and the pillar of fire, that went before them and conducted them in the wilderness, and was a token of the divine Providence over them.

These he set at the porch, or entrance of the Temple (Jachin representing the pillar of the cloud, and Boaz the pillar of fire,) praying and hoping that the Divine Light, and the cloud of His glory would vouchsafe to enter in there; and by them God and His providence would dwell among them in this house." (History and Cyclopaedia of Freemasonry by Macey Oliver. Page 616.)

Now there is no one so blind but can see the close connection of those beautiful truths, with the Bible.

The Curtain Falls.

To Be Continued.

L. S. GARRETT.

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THE LAW'S DELAY

This wide spread discussion of lynch law is doing some good.

The people at large will be forced to think about the causes of mobs. Everybody will not think correctly and all kinds of erroneous conclusions may be reached, but in the end the public will have more definite opinions about what ought to be done to check crime.

One truth will be made clear, and that is the need of quicker and surer methods of enforcing the law.

Criminal proceedings are too slow and uncertain. The kinks, curves and senseless intricacies of criminal jurisprudence could be cut out of the law without endangering the innocent. Lawyers have too much to say about when cases shall be tried. The taxpayers and the public who do not commit crime have some rights in a court room when they are not litigants.

Continuances, change of venue, special juries and new trials all cost money, and the good citizen is heavily burdened in order that bad men may be given an opportunity to cheat justice.

Courts are absurdly handicapped by inherited forms of law that have no place in an age of daily newspapers and wireless telegraphy. It may have seemed very wise at one time to make the state prove that John Doe died of a "mortal" wound and that the pistol that killed him was "loaded with powder and ball," but now the person of ordinary sense whose reason has not been perverted by the foolishness of the law can see no justification for many of the usages of courts. There may have been a time when the dealers in real estate had the fine discernment to see all the shades of meaning implied by the words, "bargain," "sell," "grant" and "convey," but today the maker of a deed to a piece of land only comprehends the simple fact that he is selling his property.

Human outside of lawyers to persist in saying that he "lived," "dwelt," "resided," "domiciled" and had his "habitation" on South street, that person would be looked up as an insane suspect.

The law can be made to conform to the rules of common sense.

The thing to do when a person is charged with a crime is to find out whether he is guilty or innocent. The method of investigation should be direct and as simple as possible. Let the testimony go straight to the alleged deed without these bewildering and irrational tricks of court room legerdemain.

Then, the time to try a case is while the facts are fresh in the minds of the witnesses, before anybody has died or moved out of the

jurisdiction of the court. The innocent generally need no continuances or changes of venue. Let the law shake off its venerable nonsense, become quicker and surer as the Nemesis evil doing, shorten the distance between crime and penalty, and anarchy will yield to the powers that are regularly ordained.

A STRENUOUS RULING.

A St. Louis citizen wanted to take a street car ride. He planted himself on a street corner and signalled the first car that came his way. The street car sailed right by. The same performance was gone through with the next two cars. When the fourth was seen approaching the irate citizen drew his revolver and gave the motor-man to understand that if he did not stop his transit wagon that he would be used for a target. The car stopped long enough for a policeman to be called and the man with a gun to be placed under arrest.

The police judge, before whom the prisoner was arraigned, not only acquitted him but justified his conduct, saying that when a street car refused to stop when signalled, that a man had the right to "take a shot" at the motor-man.

Of course there is no law upon which to predicate such a ruling. When analyzed the decision of the judge smacks very strongly of the mob-law spirit which so recently has received the condemnation of the president and of the governors of several commonwealths. Besides the matter and manner of stopping a street car with a revolver borders too closely upon the habits of the cow boy in the "wild and woolly west, to be adopted in a World's Fair city. —Springfield Leader.

—And we add, from the standpoint of religious prejudice, mob-law has been fostered and harbored in the hearts of the people until many times it has become real in action. Let the ministry in a combined effort from the pulpit, by power of voice and influence use their greatest strength to condemn the very spirit that emanates the leading factors of this awful crime of mob law. Like Roosevelt we believe every effort should be set forth in the strongest terms to wipe out this abomination, and the ministry should be the leading factor to do so.

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