

Mr. Moore found his new congregation was small, and he preached his first sermon to quite a limited number; but he went to work with his accustomed zeal to do good, and his highest ambition was to be useful in the cause he loved beyond all others. In his bearing he was courteous, urbane, polite, and soon made friends; in the pulpit he was eloquent and earnest; in private life gentle, kindly, warm-hearted, and pious; in his official duties he was prompt, active, and devoted. The consequence was that his influence was soon felt; and while his congregation increased until it was one of the largest in the city, large numbers were added to the membership, and Mr. Moore was acknowledged as one of the most useful and influential clergymen of the city.

But he was a Freemason, and claimed the privilege of recognizing the Order and meeting with his Brethren—when he could do so consistently with the higher duties of his profession. This blew into fresh activity the smothered embers of the old fell spirit of Anti-Masonry, and caused him enemies in the very centre of his Church. He was one of the Managers of the Western Tract Society, of Cincinnati; but neither in the pulpit nor in his pastoral duties, nor yet in the management of the Tract Society, had he ever brought his Freemasonry to the front. He permitted the Board of Managers to publish Anti-Masonic books without protest. He was insulted to his face for being a Mason, but he bore it with Christian patience, and still prosecuted his labors with untiring zeal.

About this time it was found that the treasury of the Church was failing. In looking for the cause, it was discovered that some half-dozen of the members who were intensely opposed to Masonry, were withholding their contributions because the pastor was a Freemason, and this was the only way in which they could make him feel their hostility to the Order. One of them wanted him to renounce the Order, and there would then be no difficulty in providing for his salary, but he respectfully declined. The next move was to oust him from Board of the Tract Society, but that effort was a signal failure.

It is said that "where there is a will there is a way," and the next move was financial one. The few *antis* in his Church, mostly official members, continued to withhold their usual contributions for the support of the Church until the trustees became embarrassed, and a growing debt was suspended over them. In view of this fact, the trustees informed the pastor that the expenses of the Church could not be met. This official notice Mr. Moore communicated to the Church and congregation, and though nineteen out of twenty, perhaps, of his people desired to retain his services, yet, as the sixth year of his ministry terminated, he quietly finished his work, and at the close of his sermon on that Sunday morning announced that his connection with that congregation was ended. The congregation, as well as the membership, were taken by surprise, were astonished, and many shed tears of sincere regret, while others, when they learned the cause, were indignant at the foul spirit which had thus injured the Church and sent their beloved pastor from their pulpit. It is but just to say that the very large proportion of the Church and congregation named above, gathered under Mr. M.'s ministry, repudiated this stigma upon time; still the fact remains that he was more than once threatened with the loss of salary and pulpit on account of his Freemasonry, and the threat has now been accomplished; the attempt of the few to place the difficulty upon any other ground, only intensifies the spirit of hostility of which we have spoken.