

CAN A CHRISTIAN BE A MASON?

By Rev. Karl F. Krauss
Lansing, Michigan

WISCONSIN LUTHERAN SEMINARY
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Can a Christian be a Mason? Is this a fair question? It is, indeed! This will become apparent if you read to the end of this treatise which has been prepared for the specific purpose of answering this question.

Among the great number of oath-bound secret orders which now cover our globe with their concealed network, the best known and oldest is Freemasonry. It provides the pattern for all other lodges by whatever name they may be called. A searching study of Masonry will throw light upon all other secret orders. What characterizes and convicts Masonry, does so to all others. For that reason, a study of Masonry is important.

Our information is gathered and gleaned from Masonry itself. There is an abundance of Masonic literature in any good library. The following Masonic publications must be considered firsthand sources for our study and evaluation of the order:

1. The Annual Grand Lodge Reports. The proceedings of the various Grand Lodges are printed every year. They generally bear the imprint: "Ordered to be read in all lodges." They contain the minutes of Grand Lodge Sessions, committee reports, decisions, resolutions, etc. These Grand Lodge reports are genuine, authentic, and official. You will find them in abundance in the State Library of Michigan.
2. Masonic Monitors. These books are manuals published for the convenience of lodges. They contain the charges, general regulations, emblems, and an account of the public ceremonies of the order. The best-known of these manuals are: Mackey's Masonic Ritualist, Sickel's Freemason's Monitor, Webb's Monitor, Simon's Standard Monitor. These manuals are used in the lodge at all public functions and are published by accredited Masons, which makes them absolutely authentic.
3. The Writings of Albert Pike. These are worthy of special mention. Pike was the Moses of American Freemasonry. Square and Compass, a Masonic publication, in the issue of October 31, 1925, refers to Pike as one of the greatest Masonic scholars of all time.
4. Mackey's Encyclopedia of Freemasonry. Mackey spent thirty years compiling the Masonic Encyclopedia. High Masonic officials have called it "the Prince among Masonic works." Mackey is considered by Masonry as its unimpeachable authority.
5. The various Masonic periodicals, published by authority of local lodges, in which only truly Masonic articles may appear.

Quotations will also be made from Sickel's Masonic Monitor, Chases's Digest of Masonic Law, Morris' Dictionary of Masonry, Pierson's Traditions, and similar Masonic authorities.

I. MASONRY CLAIMS TO BE, AND IS, A RELIGIOUS INSTITUTION

There are many who deny that Masonry is a religious institution. Such denials are born of ignorance, and help to prove a contention we have often made, that even most Masons are ignorant of the true character of the order. Masonry is a religious institution, as the following quotations and facts prove.

First, several quotations from Mackey:

"A lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purposes of our meeting."

"Masonry is a religious institution."

"Freemasonry is indebted for its origin to its religious and philosophic character."

"Here must commence his Masonic labor,--- here he must enter upon those glorious, though difficult, researches, the end of which is to be in the possession of divine truth."

"All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in, God."

The Masonic Quarterly Bulletin, in the issue of April, 1917, page 54, says:

"Masonry is a divinely appointed institution, designed to draw men nearer to God, to give them a clearer conception of their proper relationship to God as their heavenly Father, to men as their brethren, and the ultimate destiny of the human soul."

Friends, the Word of God makes to higher claim!

The Builder, chief among Masonic periodicals, says that the principles of Masonry are "founded on the same rock as the throne of God Himself."

Charles Smith says in the same publication:

"Masonry is a branch upon the tree of religion. Masonry without religion is like a branch severed from the vine. The particular lodge that is not permeated with the religious spirit is not true to Masonry as such."

"Freemasonry comprehends within its circle every branch of useful knowledge and learning and stamps an indelible mark of preeminence on its genuine professors, which neither chance, power, nor fortune can bestow. Masonry gives real and intrinsic excellency to man and renders him fit for the duties of society. It strengthens the mind against the storms of life, paves the way to peace, and promotes domestic happiness. It ameliorates the temper, and improves the understanding; it is company in solitude, and gives vivacity, variety and energy to social conversation. In youth it governs the passions; and employs usefully our more active passions; and in age, when sickness, imbecility and disease have rendered the union of body and soul almost intolerable, it yields an ample fund of comfort and satisfaction." Cross' True Masonic Chart.

These quotations ought to suffice to prove the contention that Masonry claims to be a religious institution. And now some more facts that uphold this contention:

1. Masonry has its own temples. Every Masonic meeting place is called a temple. Now, a temple is an edifice that has been erected and set apart for the purpose of worship and the teaching of religious doctrines and principles. The construction of every Masonic temple is begun with services in honor of the Great Architect of the Universe, the Masonic deity, and when completed is dedicated to his worship with elaborate religious ceremonies.

2. Masonry has its altar. An altar is a table where gifts and sacrifices are offered to some deity, and at which prayers and covenants are made. An altar is always a distinctive mark of religious worship. The Masonic altar stands in the center of the lodge, indicating that the religious exercises there engaged in are the central things in the Masonic system.
3. Masonry has its religious symbols and emblems, which are held sacred by Masons and made prominent in their worship and covenants. The chief symbols are the holy book, the square, the compass, the all-seeing eye, the letter G, and others.
4. Masonry has its confession of faith, or creed, to which it requires assent from every one who would pass the threshold of its lodge.

What Masonry believes is indicated in the following:

"The creed of a Mason is the belief in God, the Supreme Architect of the heaven and the earth, the dispenser of all good gifts, and the judge of the quick and the dead." Masonic Craftsman, p. 356.

Mackey says:

"The creed of a Mason is brief. It is a creed which demands and receives the universal consent of all men. It is a belief in God, the Supreme Architect of heaven and earth."

Pike says:

"Masonry propagates no creed except its own most simple and sublime one taught by nature and reason."

Sickels says:

"The person who desires to be made a Mason must be a man believing in the existence of a Supreme Being, and of a future existence."

Mackey also says:

"There is not only to be a change for the future, but also an extinction of the past, for the initiation is as it were a death to the world and a resurrection to a new life."

These quotations will suffice to show that Masonry has a creed and confession of faith, and is therefore a religious institution.

5. Masonry has its own priests. A priest is a religious official, whose duty is to perform a specific religious act or acts. Masonry has its priests of various degrees. Webb says in his Monitor: "The master of the lodge is its priest." If a chaplain is appointed, he simply represents the master in the devotions of the lodge. These officials offer prayers to the Masonic deity, the Great Architect of the Universe, and also have part in the public religious exercises in which the lodge may engage.
6. Masonry has its own peculiar religious forms. Its initiation ceremonies bear a religious stamp. It dedicates public buildings, lays cornerstones, conducts

installations and burials. All these are religious and have a religious significance. The conclusion is, therefore, irresistible and incontrovertible: Masonry not only claims to be, but actually and positively is, a religious institution. It has all the external and essential marks of religion. Whatever else may be found in Masonry -- science, philosophy, history, or ethics -- the dominant factor in the institution is religion. Masonry is a religion. And what kind of religion Masonry is we shall endeavor to set forth in the ensuing sections.

II. MASONRY IS NOT THE CHRISTIAN RELIGION

What kind of religion is Masonry? We know, of course, that there are only two kinds of religion in the world: the true and the false. Whatever is not true is false. There can be no religion that is a little of each. It must be one or the other. And the only true religion is the Christian religion; everything else is false. Therefore, Masonry must be one or the other; it must either be Christian, or it must be unchristian. Which is it?

Let us refer to a number of quotations from Masonic authorities, and we shall readily find an answer to the question. What kind of religion is Masonry? To establish this, we shall ask Masonry three questions:

1. What do you believe and teach concerning the Bible?
2. What do you believe and teach concerning Jesus Christ?
3. What do you believe and teach concerning salvation?

Out of the mouth of its unimpeachable authorities we shall be able to show that Masonry is non-Christian, un-Christian, anti-Christian.

1. What does Masonry believe and teach concerning the Bible?

Masonry places the Bible alongside of, and on the level with, the sacred books and writings of all other religions in the world. In other words, Masonry declares our Bible to be only one of many books of religious doctrine and belief.

Mackey says in his Ritualist, page 59:

"To every Mason, whatever may be his particular religious creed, that revelation of the Deity which is recognized by his religion becomes his trestle-board. Thus the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran."

A. W. Gage, writing in The Builder, I, page 235, says:

"God's Holy Book, His revelation to us, is the guide in our search for light. To the Jew this Holy Book is the history of Israel, substantially the Old Testament. To the Christian it is the Old and the New Testament. To the Mohammedan it is the Koran; to the Hindu, the Veda. But whatever book it is, it is the Holy Book of the seeker for Light and that which he believes to be the Word of God. The Holy Book, together with the Square and Compass, are the great lights of Masonry."

Masonry places the Holy Bible, the Word of God, on the same level with the so-called "sacred books" of all other religions in the world, as the two quotations above readily show. It follows, then, that Masonry also places all forms of religion on the same level. This may be religion, but it certainly is not Christianity!

In the Masonic Quarterly Bulletin for July 1915, we read this:

"Like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol, -- that is, a part taken for the whole. It is a sovereign symbol for the Book of Faith, the Will of God as man has learned it in the midst of the years,-- that perpetual revelation of Himself which God is making to mankind in every land and every age. Thus, by the very honor which Masonry pays the Bible, it teaches us to revere every book of faith in which men find help for today and hope for tomorrow, joining hands with the man of Islam as he takes oath on the Koran and with the Hindu as he makes a covenant with God upon the book that he loves best. For Masonry knows, what so many forget, that religions are many, but Religion is one,-- perhaps we may say one thing, but that one thing includes everything, -- the life of God in the soul of man, and the duty and hope of man which proceeds from His essential character. Therefore it invites to its altar men of all faiths, knowing, that if they use different names for the 'Nameless One of a hundred names', they are yet praying to the one God and Father of all, knowing also that, while they read different volumes, they are in fact reading the same vast book of faith of man as revealed in the struggle and sorrow of the race in its quest of God."

These same words are quoted in full also in The Builder, page 254, showing that it is sound Masonic doctrine.

Let us examine the foregoing passage a little more closely, so as not to be misled by its pious and solemn phrases. It calls the Bible a "Symbol," a "part taken for the whole." In other words, Masonry here again proves that it considers the Bible only one book among many. It puts all religions in one class. Furthermore, Masonry proves its un-Christian character by saying: "By the very honor which Masonry pays to the Bible, it teaches us to revere every book of faith in which men find help, etc." So the Bible should feel itself highly flattered that Masonry condescends to honor it the same as all other so-called "sacred books." Yes; an order which thus treats the Bible, can readily invite to its altar "men of all faiths." But the damnable and blasphemous part of it is, that Masonry thus makes "brothers" of Christians, Jews, Mohammedans, and Hindus, and whatever other kinds of religious beliefs there may be. And there are people who profess to be Christians who are willing to recognize these pagans as their brothers in Masonry! What does God say?

"IF YE CONTINUE IN MY WORD, THEN ARE YE MY DISCIPLES INDEED; AND YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." That is Christianity!

And now, the quotation that clinches the whole matter:

"To require that a candidate profess a belief in the Divine Authority of the Bible is a serious innovation in the very body of Masonry. The Jews, the Chinese, the Turks, each reject either the Old or the New Testament, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it were, it would not be Masonry, it would be something else." -- Chase in his Digest of Masonic Law, pp. 206, 208.

Read the foregoing passage again, think it over. It is the rankest blasphemy. And this from an order that pretends to the highest form of religion! (By the way, Blue Lodge Masonry is Masonry; there is nothing beyond it; higher degrees are spurious, says Mackey!)

And now, one more quotation, this from The Builder, II, page 221. It is taken

from the Question Box conducted by this official Masonic publication. This is the question that was asked the editor:

"Will you please give me some light in regard to whether a Mason must believe in the inspiration of every part of the Protestant Bible in order to continue in good standing?"

And this is the answer:

"Most certainly not. To make such a doctrine test of Masonic fellowship and standing would be to violate the fundamental law and principle of Freemasonry and turn it into a sect. Masonry is not distinctively Christian either in its teaching or in its basis of fellowship."

Masonry is a religion. It claims to be a religion; it teaches religious principles and practices. But it is not the religion of the Bible. As Chase says in his quotation above, "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it were, it would not be Masonry; it would be something else." And in the quotation from The Builder we find that "Masonry is not distinctively Christian either in its teaching or in its basis of fellowship." We really need say no more. Such teaching and principles surely stamp the order as rankly un-Christian. But we shall heap proof upon proof.

2. What does Masonry teach and believe concerning Jesus Christ?

You know what the Bible teaches concerning Christ. Let me give you just a few passages from God's Word to recall it to your mind:

"This is My beloved Son, in whom I am well pleased," Matt. 3: 17.

"He that hath seen Me hath seen the Father," John 14: 9.

"I and the Father are One," John 10: 30.

"The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth," John 1:14.

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

"God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of the Father," Phil. 2: 9-11.

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3: 16.

"Believe on the Lord Jesus Christ, and thou shalt be saved," Acts 16: 31.

"There is none other name under heaven given among men, whereby we must be saved," Acts 4: 12.

These passages are plain and unmistakable. Every person with a sound mind must, if he be honest, admit that he here stands confronted with an issue from God Himself.

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And how does Masonry accept these great truths? The following quotations speak for themselves and are unrelenting in their damaging testimony against this Christless order. We ask Masonry: "What think ye of Christ?"

W. L. Stockwell, Executive Member of the Masonic Service Association of the U. S., in an official document, January 18, 1921, says:

"We do not require any member seeking admission to the Order to make any declaration except a belief in one God. There is no rejection of Jesus Christ, neither is there any requirement of acceptance of Jesus Christ."

But Jesus Himself declares: "He that is not with Me is against Me!"

F. de P. Rodriguez, Foreign Correspondent, Grand Lodge, Cuba, in The Builder, August, 1920, p. 217, wrote the following:

"We are in Lent; the hurrahs and the hosannas, the palms and the festivities, remind us of the triumphs of new ideas more than of the martyrdom of the Nazarene!"

This reminds us of the Pharisees, the enemies of Jesus, at the time of His entry into Jerusalem on Palm Sunday, when the people shouted hosannas and spread palm branches for Him to ride upon. Those Pharisees said: "Master, rebuke Thy disciples." But Jesus answered: "I tell you that, if these should hold their peace, the stones would immediately cry out," Luke 19: 38-40.

G. E. Knepper, Secretary of the Grand Lodge of Idaho, in an official document, January 8, 1921, says:

"It is true a Jew may be a good Mason and rejects the teachings of Christ. With that Masonry has nothing to do."

If you have nothing to do with Christ, He will have nothing to do with you! "He that honoreth not the Son honoreth not the Father which hath sent Him," John 5: 23.

C. C. Hunt, Deputy Grand Secretary, Iowa, says that use of the name of Christ Jesus in Masonry is "not in good taste." Official Document, December 18, 1920. That is probably why a lot of "good" Masons use the name of Jesus Christ only when they curse!

David Jackson, Secretary of the Grand Lodge of Kentucky, in an official document, February 2, 1921, said:

"Hundreds of churches over the land today are anti-Christ, not only the Jews, but hundreds of others; yet they believe that God rules and reigns over the universe; and by such belief they are eligible to become members of our Order."

Past Grand Master J. L. Michie, South Carolina, said in an official document:

"The prayer, beginning 'Our Father who art in heaven', is very erroneously called the Lord's Prayer, meaning thereby the prayer of Jesus Christ. This prayer is one of the oldest prayers of our Father we know of, and has been in constant use by the Jewish people, almost word for word, from the earliest known history. Thus the Mason, be he Jew or Gentile, Mohammedan or Parsee, Buddhist or Brahmin, can pray to 'Our Father, which art in heaven', without offense in the hearing of his brethren of whatever creed."

What a distortion of the Word of God! What a caricature of the "Lord's Prayer"! The only person who can pray to God is the child of God, the Christian; and it is faith in God's Son that makes a person a child of God, as Paul says, "Ye are all the children of God by faith in Christ Jesus," Gal. 3: 26.

Thus Masonry scientifically purges the Lord's Prayer of all Christian significance, so that even a Masonic Jew can say it! And if Mr. Michie will please read the whole Bible, he will find that He who gave us the Lord's Prayer is the only begotten Son of God, and that the heavenly Father to whom He prayed is the Father only of them that believe that Jesus is the Son of God! "I ascend unto My Father, and your father; and to My God, and your God," John 20: 17.

In 1907, St. John's Lodge, No. 53, F. & A. M., of Tyler, Texas, asked the Grand Master, J. P. Bell, the following question:

"Is it un-Masonic for a brother while praying either in the lodge, or at a burial, to close the prayer with the phrase 'for the sake of Jesus Christ'?"

To this the Grand Master answered, "No." But when the Grand Lodge met later, the Committee on Jurisprudence reversed his decision in these words:

"It is unfortunate that any question bearing remotely upon disputed matters of religion should have arisen in any subordinate lodge, and it is to be regretted that any such matter should be agitated by being forced upon the consideration of any committee of this Grand Lodge. However, much it may be regretted, such a question arises in the thirtieth decision of the Grand Master as to the proper conclusion of prayers at burials and in lodges, and while the Grand Master may be right in deciding that it is not un-Masonic in the sense that charges could not be sustained for such action in concluding Masonic prayers according to the formula of any religion, still we think that it is contrary to the spirit of Freemasonry, which would demand that no phrases or terms should be used in a Masonic service that would arouse sectarian feelings, or wound the religious sensibilities of any Freemason."

In short, then, the name of Jesus Christ is taboo in the lodge room because it might offend some Jew or other Christ-denier who might be present! The Christian who tries to take part in anything like that is denying his Lord and Savior! "He that is not with Me is against Me."

C. C. Clark, Grand Generalissimo Knights Templar, Iowa, in an official document, March 11, 1921, said:

"The explanation which Masonry offers for her wilful omission of Christ's name from Masonic prayers is this: We have, as you know, a great many brethren of the Jewish faith, who have been attracted to the fraternity because of the supposition that it was founded upon the ancient rites rather than upon the more modern."

Yet, if I want to be a Mason I must consider these Christ-denying, Christ-rejecting Jews my brethren! In this connection we beg you to read II Corinthians 6: 14-18, at the end of this treatise.

W. M. Sexton, 33rd degree Mason, Secretary of the Scottish Rite of Oklahoma, said in an official document, March 14, 1921:

"I do not know why the name of Christ is left out of Masonic proceedings, unless it is in view of the fact that Masonry is supposed to be an ancient order, and is not a Christian institution."

We have been called a liar for saying that Masonry is not a Christian institution; but here is the testimony of a high Masonic official!

The Scripture passage, I Peter 2: 3-5, is quoted for the opening ceremonies in the Mark Master's Degree. The words "by Jesus Christ" in this passage are omitted, and Mackey refers to this as a "slight, but necessary modification." The passage in question reads:

"As newborn babes, desire the sincere milk of the Word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed by men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Can you see what a difference it makes when you omit those last three words?

In the Royal Arch Degree, II Thess. 3: 6-16, is read. In both verses 6 and 12 the reference to Christ is omitted.

This shows up this idolatrous cult in her true color! She quotes from the Word of God, but when she comes to the point where the name of Christ is about to occur she leaves a blank space, and calls this unpardonable sin "a slight but necessary modification." And it is by no means enough that Masonry ignores and rejects our crucified and risen Savior, but she emphatically declares:

"The principles we teach are the only influence that can save and redeem the world." Proceedings of the Grand Lodge of Oklahoma, 1918, p. 225.

Furthermore, Masonry mocks and blasphemes the name of God and Christ Jesus. The Ancient Landmarks forbid the initiation of any man who has a physical deformity. To drive this law home real forcefully, Grand Master J. W. Barry of Iowa said in the Grand Lodge Proceedings:

"If Christ Himself were on earth again and had the misfortune to lose a hand and should then come to us recommended by the other members of the Holy Trinity, He would be turned away as unfit to be made a Mason in Iowa."

Let those who profess to be Christians and are in this Christless order square their conscience with the foregoing choice bit of blasphemy!

The real spirit of Freemasonry in its attitude toward Jesus Christ as confessed by the Church is expressed very clearly in a speech by Senator Delpech of France:

"The triumph of the Galilean has lasted twenty centuries. But now he dies in his turn. The mysterious voice announcing to Julian the Apostate the death of Pan, today announces the death of the impostor God who promised an era of justice and peace to those who believe in him. The lying God is now disappearing in his turn; he passes away to join in the dust of the agesthe~~other~~ divinities of India, Egypt, Greece, and Rome, who saw so many deceived creatures prostrate before their altars. Brother Masons, we rejoice to state that we are not without our share in this overthrow of the false prophet!"

In this horrible oration Masonic blasphemy reaches its climax! Christian friend, Senator Delpech is talking about your Savior! This is Masonry's answer to the question: "What think ye of Christ?"

3. What does Masonry believe and teach concerning salvation?

We can best answer this question by showing that Masonry professes to do the work of Christianity. Masonry claims to honor God, to exalt Him and magnify His name, and to render to Him acceptable worship. It claims by its secret arts and concealed truth to purify the individual and make him fit for admission to heaven. It proposes to take man, drive out his vices, and implant in him a moral and spiritual energy, which will change and transform his nature so that nothing is lacking in him for a fit temple for the indwelling Spirit of God, and finally admits him to the celestial lodge above.

Freemasonry regards all men outside its ranks, of whatever religion they may be, as profane, helpless, vicious, and unfit for its honors, privileges and truths, and therefore also unfit for heaven.

Sickels says:

"The entered apprentice is the type of unregenerate man, groping in mental and moral darkness, and seeking for light which is to guide his steps and point him to the path which leads to duty and to Him who gives to duty its rewards. The rite of induction is intended, still further, to represent man in his primitive condition of helpless ignorance and moral blindness, seeking after the mental and moral enlightenment, which alone can deliver his mind from all thralldom and make him master of the material world."

Mackey says of the candidate for initiation:

"There he stands without our portals, on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer world, he comes inquiringly to our doors, seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight. There is to be not only a change for the future but also an extinction of the past; for the initiation is as it were a death to the world and a resurrection to a new life."

Surely, these passages reveal what Masonry thinks of Christianity! Suppose you who are a Christian should desire to become a Mason; what does Masonry say to you? "You are the type of unregenerate man, groping in mental and moral darkness, etc." In other words, everyone who is not a Mason is still wandering about in the darkness of sin, ignorance, and condemnation! If you are not a Mason, you are, according to Mackey in the quotation above, "wandering amid errors and covered over with the pollutions of the outer world." You are a heathen and can be saved only by seeking the "light" of Masonry! This is a masterpiece of blasphemy, inspired by Satan himself! And to put the finishing touches on it, Masonry declares its initiation to be the same as regeneration or conversion, in Christianity. And to think there are professed Christians who subscribe to such blasphemy!

Mackey shows the connection between Masonry and the ancient heathen mysteries, saying:

"In the ancient mysteries the aspirant was always kept for a certain period in a condition of darkness. Hence darkness became the symbol of initiation. Applied to Masonic symbolism, it is intended to remind the candidate of his ignorance which Masonry is to enlighten; of his evil nature which Masonry is to purify; of the world in whose obscurity he has been wandering and from which Masonry is to rescue."

Pierson says in his Traditions, Subject, Entered Apprentice, p. 39:

"The material darkness which is produced by the hoodwink is an emblem of the darkness of his soul."

It seems as if these Masonic authorities we are quoting are trying to outdo each other in blasphemy!

Masonry has its rites and ceremonies which it claims will regenerate profane man, enlighten him, and fit him for the celestial lodge above.

Mackey says in his Ritualist, p. 22:

"The Lodge is, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter."

Sickels says:

"The rite of induction signifies the end of a profane and vicious life, the new birth of corrupted human nature, the death of vice and all bad passions and the introduction to a new life of purity and virtue."

In other words, then, the result and effect of this initiation is Masonic regeneration. The candidate becomes a Mason, a new creature. In that ceremony of initiation there is imparted to the candidate a moral and spiritual power which he did not before possess, and which makes him a new order of man, a Mason.

Referring to the emblems of the first degree, Sickels says:

"These all have exclusive reference to the leading idea of the ceremony, namely, the release from moral, spiritual, and intellectual darkness."

Again:

"The rite of illumination indicates the triumphant conclusion of man's conflicts, sacrifices, and trials; announces that he has found that Light for which he has so persistently sought, that Truth which alone can give dignity to his life, freedom to his spirit, and repose to his soul, and which is the grand recompense for all his journeyings, labors, and combats."

After the candidate has been initiated into the first degree and has become "pure and innocent," he is given a white lambskin apron which, says Sickels, "is his badge as a Mason, a sign of his purification and innocence." And Morris, in his Diction-
ary, Art. Apron, says:

"The Apron suggests the preservation of the garments from the defilements of labor, and morally, the guard of the soul from the defilements of sin. It is therefore the distinguishing badge of a society whose great aim is to prepare the soul for that spiritual building, that house not made with hands, eternal in the heavens."

The apron is to be laid upon the Mason's casket and buried with him, and entitles him to eternal reward. All this is very plain in its meaning. The Masonic ceremonies are regarded as able to reform, renew, and regenerate the profane man, and make him a pure, perfect, and upright person, as Mackey says in his Ritualist, p. 109:

"The Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation."

Again, in his Lexicon, Art. Acacian, Mackey says:

"Acacian: a term derived from akakia, 'innocence', and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."

Masonic initiation, according to its authorities, is a religious ceremony. It is an act by which the ignorant, vicious, profane worldling is transformed into a man having new ideas, new knowledge, and new spiritual attainments and powers which he did not possess before his initiation. It is a process by which the ignorant, profane, passionate, polluted man is transformed into a moral and spiritual being.

In other words, initiation in Masonry is the same as regeneration in Christianity. Thus Masonry professes to take the place of Christ's holy religion and do the things which only the Word of God and the holy Sacraments can do, namely, transform a lost and condemned sinner into a believing, loving, serving child of God, and make him fit for the everlasting life in the mansions of God in heaven.

Masonry proposes to save the human soul. Freemasonry not only claims to be able to regenerate the soul, but also to carry on the work thus begun, until the soul enters heaven. On this point we shall again let the Masonic authorities speak.

Mackey says:

"On the night of his initiation commences the great task which is never in his future Masonic life to be discontinued, of erecting in his heart a spiritual temple for the indwelling of God."

Again:

"The speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling-place of Him who is the author of purity."

Once more:

"Freemasonry teaches that a Master Mason has all that the soul requires. We now find a man complete in morality and intelligence, with the stay of religion added to insure him of the protection of the deity, and guard him against ever going astray. These three degrees form a perfect and harmonious whole, nor can we conceive that anything can be suggested more which the soul of man requires."

With many other words and arguments does this eminent and unimpeachable Freemason endeavor to show that Masonry does as much and identically the same for the soul as does the Gospel of Jesus Christ. He even claims that Solomon organized the institution by inspiration of God.

And that other great Masonic authority, Sickels, concludes the matter by saying:

"If we with suitable true devotion maintain our Masonic profession, our faith will become a beam of light and bring us to those blessed mansions where we shall be eternally happy with God, the Grand Architect of the Universe."

These extracts from recognized and trustworthy Masonic authorities show that Masonry claims to be, and positively professes to be, a religion that can save the soul, purify the life, and fit man for the entrance into heaven. Throughout the whole course of the progressive work of Masonry, the teachings are that it will give standing before God and perfect life both here and hereafter. Let two more quotations suffice.

Webb, in his Monitor, p. 37, says:

"Freemasonry is the most moral institution that ever existed."

Sickels, in his Monitor, p. 7, adds:

"Masonry teaches the most sublime truths and points out to its disciples a correct knowledge of the Great Architect of the Universe, and the moral law he has ordained for their government."

Thus Masonry usurps the place of Christ and Christianity. It does not accept the Bible as the inspired Word of God, the only norm of faith and life, but regards it as a book similar to the sacred books of all other religions. It rejects Jesus Christ by deliberately omitting his name from prayers and Scripture passages, so as not to offend the Jews and other rejecters of Christ, who belong to the order and must be accepted by the Christian as spiritual brethren. It is a religion, but its own authorities and its own writings and publications prove it to be something else than the Christian religion. It professes to do the work which only the Christian religion can do, regenerate and save souls, and fit men for heaven. Freemasonry itself declares that a good Mason can hardly be a Christian or belong to a Christian church, as Alfred Coil, a Masonic authority and Unitarian minister has written. We must agree, only that we invert the declaration and say: A good Christian cannot be a Mason! Christ has definitely declared: "He that is not with Me is against Me. No man can serve two masters." For at whose altar you worship, his religion you profess!

III. MASONRY HAS ITS OWN MORAL CODE

In this concluding section we shall study the morality taught and fostered by Masonry and also throw the searchlight of truth on its Master Mason's oath.

The Ten Commandments, given by God on Mt. Sinai, recorded by Moses in the Old Testament, and so clearly explained by Christ and the apostles in the New Testament, are rejected and repudiated by Masonry. The Law of God is too narrow and restrictive in what it demands and permits, and too broad in what it forbids, to serve as a rule of conduct for the members of the Masonic order. As Masonry puts its Grand Architect of the Universe in the place of the Triune God of the Bible, so it also puts its own moral code in the place of the Ten Commandments of God, and calls it the "Law of Nature." In support of our contention we submit the following statement from Masonry's foremost authority, Mackey:

"Every Mason is obliged by his tenure to obey the moral law. But this moral law is not to be considered as confined to the Ten Commandments, but rather as alluding to what is called the *lex naturae*, or the law of nature. This law of nature is therefore the only law suited in every respect to be adopted as the Masonic code."

Again, the same authority says:

"The Ten Commandments are not obligatory upon a Mason as a Mason, because the in-

stitution is tolerant, and cannot require its members to give their adhesion to any religious teachings or precepts, excepting those which express a belief in the existence of God and the immortality of the soul. No partial law prescribed for a particular religion can be properly selected for the government of an institution whose great characteristic is its universality."

The language of Mackey certainly settles the question. The moral law to which Masons are obligated is not the Ten Commandments, but the law of nature. Freemasonry has a moral law distinct and different from that of Christianity. This will become all too evident as we study one of the oaths of Masonry.

The oath is the covenant, the obligation that makes the Mason. It is the central and chief thing in the ceremony of initiation. It is the solemn pledge and promise of the candidate to accept and share and adhere to the religion, the principles, and the morality of Masonry. This oath, from the Masonic standpoint, is unbreakable and must come ahead of all other relations a man may have, whether to family, to state, or to church. As one Masonic authority puts it:

"No law of the land can affect it, no anathema of the church can weaken it. Its obligation is perpetual. It never can be repudiated or laid aside."

It may plainly be seen from this quotation that the oath of a Mason is more sacred to him, and must be so, than his allegiance to God and country. This stamps the Masonic oath as not only un-Christian but also unpatriotic!

If we take this oath in its natural or ordinary sense and analyze it, we shall readily learn that it contains principles and demands things that can never be reconciled with the teachings of Christianity.

When the candidate enters into the solemn engagements with the Masonic institution, he is placed in "due form" to be made a Mason. He kneels at the Masonic altar, one hand under the holy book and the other on the Square and Compass resting upon that book, and all resting upon the altar. After the oath is administered, he kisses the holy book in token of his sincerity of purpose to be steadfast.

It will not be necessary to examine all the oaths of Masonry as they appear in the various degrees; let it suffice to study the oath of the Master Mason's Degree, for the highest authorities of the order declare that a Master Mason is truly a Mason; there is nothing beyond that.

Following is the oath of the Master Mason's Degree:

"I....., of my own free will and accord, in the presence of Almighty God and this worshipful lodge erected to Him and dedicated to the holy saints John, do hereby and hereon most solemnly and sincerely promise and swear:

"That I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the Master's Mason's degree, to any person or persons whomsoever, except it be to a true and lawful brother of this degree, or in a regular constituted lodge of Master Masons, nor unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I further promise and swear that I will stand to and abide by all the laws, rules, and regulations of the Master Mason's degree, and of the lodge of which

I shall be a member, as far as the same shall come to my knowledge; and that I will ever maintain and support the constitutions, laws, and edicts of the Grand Lodge under which the same shall be held.

"Further, that I will answer and obey all due signs and summonses sent to me from a Master Mason's lodge, or given me by a brother of this degree, if within the length of my cable tow.

"Further, that I will aid and assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities may require, and my ability permit, without material injury to myself or family.

"Further, that I will keep a worthy brother Master Mason's secret inviolate, when communicated to and received by me as such, murder and treason excepted.

"Further, that I will not aid nor be present at the initiation, passing or raising of a woman, an old man in dotage, a young man in nonage, an atheist, a madman, nor a fool, knowing them to be such.

"Further, that I will not sit in a lodge of clandestine Masons, nor converse upon the subject of Masonry with a clandestine Mason, nor with one who has been expelled or suspended from a lodge, while under that sentence, knowing him or them to be such.

"Further, that I will not cheat, wrong, nor defraud a Master Mason's lodge, nor a brother of this degree knowingly, nor supplant him in any of his laudable undertakings, but will give him due and timely notice, that he may ward off approaching danger.

"Further, that I will not knowingly strike a brother Master Mason, nor otherwise do him personal violence in anger, except in the necessary defense of myself, family, or property.

"Further, that I will not have illicit carnal intercourse with a Master Mason's wife, his mother, sister, or daughter, nor suffer the same to be done by others, if in my power to prevent.

"Further, that I will not give the grand Masonic word in any other manner or form than that in which I shall receive it, and then in low breath.

"Further, that I will not give the Grand Hailing Sign of Distress, except in circumstances of the most imminent danger, in a just and legal lodge, or for the purpose of instruction; and if ever I should see or hear it given by a worthy brother in distress, I will fly to his relief if there is a greater possibility of saving his life than losing my own.

"All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution to perform the same, without any hesitation, mental reservation, or secret evasion of mind whatever, binding myself under no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven, that no more remembrance might be had of so vile a wretch as I should be, should I ever knowingly violate this my Master Mason's obligation. So help me God, and keep me steadfast in the due performance of the same."

Let us examine this oath and learn what it really implies and demands. We shall soon learn that it is simply inconsistent with Christian teaching and practice.

First, one must swear ever to conceal and never to reveal any of the secrets of the order. How can one promise to keep secrets before he knows what they might be? God's Word says:

"If a soul swear, pronouncing to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hidden from him; when he knoweth it, then shall he be guilty of one of these things, that he shall confess that he hath sinned in that one thing," Leviticus 5: 4.

In the various degrees of Masonry the candidate is required to take an oath in things that "are hidden from him." He must swear to keep secret what will in the future be made known to him, and that he will obey laws of which he knows nothing at the time when he is taking the oath. The candidate does not know whether the keeping of these secrets will be morally right or wrong. These oaths are expressly and clearly forbidden by the Word of God. By taking these oaths in uncertain things, all candidates in Masonry take the name of God in vain!

One must also promise and swear "to assist all poor, destitute, worthy Master Masons, their widows and orphans, knowing them to be such, as far as their necessities require, and my ability permit, without material injury to myself or family."

Since when does a Christian have to swear an oath to help the poor, needy, and distressed? Is that not self-evident for a disciple of Christ? And since when is charity limited to "brothers"? And Masonry claims to be the sublimest religion in the world!

Jesus describes Masonic charity in these words: "If ye love them that love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again." Masonic charity is merely a matter of one hand's washing the other!

The oath further binds a Mason to keep a brother Mason's secret inviolate -- murder and treason excepted. We can think of a lot of crimes beside murder and treason! And crimes are meant here, else why should murder and treason be mentioned? And in the higher degrees even murder and treason are not excepted! What a great help this oath is in a court of justice! Can a Christian bind his conscience with such an oath? Or is the Law of God higher?

The oath further shows that Masonry bars from membership aged men, young men under 21, women, atheists, madmen, and fools. You women ought to feel flattered to be classed with madmen and fools! Not everyone may become a Mason!

Yet, if you will recall, one of the Masonic authorities we quoted made the statement that "the principles we teach are the only influences that can save and redeem the world." But Masonry refuses these benign and beneficent, redeeming and regenerating, saving and sanctifying influences to many people. What a religion! How foreign to the spirit of our Lord Jesus who said: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Him that cometh unto Me I will in no wise cast out!"

And now behold how Masonry perverts the Fifth, Sixth, and Seventh Commandments of God's Holy Law. God says in the Fifth Commandment: "Thou shalt not kill." This

means: "We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need." But Masonry binds its members by oath "not knowingly to strike a brother Master Mason, nor otherwise do him personal violence in anger"! God intends this Commandment to apply to all men; Masonry limits it to "brothers"!

God says in the Sixth Commandment: "Thou shalt not commit adultery." This means: with anybody! But Masonry binds its members to refrain from adultery with the female relatives of their brother Masons. In other words, they may feel free to prey on any woman but the relative of a "brother." Fine morality, this! And listen to this injunction of Mackey:

"No Mason shall debauch or have carnal knowledge of the wife, daughter, or concubine of his Master or Fellows." Jurisprudence, p. 46.

So, then, a Mason may have a concubine, a female companion who is not his lawful wife! How proud of their husbands wives of Masons ought to feel, knowing that Masonry has such a broad and tolerant moral code! Surely, such morality stands all decency on its head, and stabs true purity to the heart!

God says in the Seventh Commandment: "Thou shalt not steal," and this again means, from anybody. But Masonry says: "You must not cheat, wrong nor defraud a lodge, nor a brother of this degree knowingly." Otherwise, I suppose, they may cheat, rob, and steal as they please, just so it isn't a "brother Mason."

Note also the word "knowingly" that is inserted in these promises. If they do not know that their victim is a "brother" or a "brother's" female relative, they may hurt, harm, debauch, cheat, or steal from him or her. And this is a morality that is supposed to be better than that which God teaches in His holy Commandments! This is the order that professes to have the sublimest religion in the world, whose "principles are the only influences that can redeem and save the world"!

Something must also be said about the penalties under which a Mason binds himself in his oath. He obligates himself to submit to barbarous penalties, such as having his throat cut across, his heart torn from its seat, and his body cut in twain, if he should divulge any of the secrets entrusted to him, or break the vows which he has taken upon himself. Whether enforced or not, a man who will submit to utter such profane language only degrades himself in the lowest degree. How can any man, particularly a Christian, submit to such indignities?

But since the candidate calls upon God in uttering these oaths with their shocking penalties, he becomes guilty of blasphemy. How can he call upon God to witness such a foul ceremony, and to lend His ear to such profane and barbarous language? Here again he becomes guilty of a sin against the Second Commandment, taking God's holy name in vain. And if a man does not repent of such uncertain, frivolous, profane swearing, he will fall under the condemnation of God: "The Lord will not hold him guiltless that taketh His name in vain"!

The morality for which the Masonic order stands is therefore of the lowest type. It must be such, as the Ten Commandments are not the moral law by which Masons may be governed and guided. The instances adduced above prove clearly that the Masonic system arrogantly brushes aside the authority of God as it is expressed in the Ten Commandments. Masonry, in rejecting the authority of God in the Ten Commandments, becomes guilty of the highest immorality. Thus a man may lead a loose life in the light of God's Law and still be a good Mason, as long as he obeys the Masonic law.

Alfred Coil, a Unitarian minister and a Mason in good standing, once said: "A Mason cannot be a Christian." We agree; only that we would invert the statement, so that it reads: "A Christian cannot be a Mason." With the exposure we have furnished in the foregoing pages, it is impossible to understand how a true Christian would want to be or remain a member of this satanic order! Yes; the fact of the matter is, that a Christian simply cannot be a member of the Masonic order without forfeiting his Christian name and profession and his church membership!

A person who refuses to see that the religion and morality of Masonry is anti-Biblical and anti-Christian most evidently cannot claim the right to be admitted to the Lord's Table in Holy Communion. He is still ignorant of the fundamental truths of the Christian religion and is unable to examine himself. St. Paul says: "Let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Moreover, a Christian who has been misled into this nefarious order is a constant offense and stumblingblock to genuine Christians. And of him that gives offense the Savior says: "It were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." A person who gives offense and has not removed the offense, should not be admitted to the Lord's Table.

If you have read the foregoing revelations carefully and prayerfully, and with an open and unbiased mind, you cannot become a Mason, nor can you remain one, without forfeiting your right and claim to Christian church membership and eligibility to partake of the Holy Supper. For this is what the apostle Paul says in this connection: "Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's Table, and of the table of devils," I Cor. 10: 21.

In the light of Masonry's own damning testimony, and by injunction of the plain Word of God, it must be declared that no one can be admitted to the Holy Supper of the Lord, of whom it is known that he is a Mason, or a member of any other secret, oath-bound, Christless, un-Christian, and anti-Christian order. For a Christian cannot be a Mason, or anything else, that is inconsistent with Christian teaching and principle.

In closing, let me urge upon you these solemn words of God's Holy Writ:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." II Cor. 6: 14.