

# The Religion of the Lodge

A SERMON

delivered in the Evangelical Lu-  
theran Church of the Redeemer,  
St. Paul, Minn.

by

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## The Religion of the Lodge.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners nor sitteth in the seat of the scornful. But his delight is in the Law of the Lord; and in His Law doth he meditate day and night. — *Ps. 1, 1. 2.*

By request, I am to speak to you to-night on the so-called lodge-question; more specifically, on the reasons for our Church's attitude toward the lodge. I comply with this request gladly, because it voices an evident desire for fuller information on this subject, while at the same time it offers me an unsought opportunity to discharge my duty as pastor of this congregation in sounding a word of warning against the danger constantly threatening many of our people of breaking their vows of loyalty to God and His Church and denying their faith by yielding to the pressure brought upon them to affiliate themselves with this or that secret organization for social, commercial, political, or other reasons. I desire it to be clearly understood at the outset that in discussing the lodge-question to-night we are discussing the institution as such, not those who are members of this or that particular organization; that we are discussing the principles on which these organizations are founded, not the people who compose them. I desire also to say at the outset that whatever may be said in the discussion of this question is not said in a spirit of animosity against these orders, but rather from a sense of pastoral responsibility toward those committed to my trust, and from a desire to

be helpful to any seeking information on this question in aiding them to come to a proper judgment in this matter. And all I ask of you, my friends, is an open mind, a mind free from prejudice and bias, a mind willing to hear the truth of God's Word and ready to bow before the authority of God's Word; for all I intend to do is to throw the search-light of God's Word upon these organizations, that they may stand revealed in their true light, in the light in which every Christian, who is guided by God's Word and that alone, must judge them.

It is, of course, impossible at this time to discuss every lodge by itself; nor is this at all necessary, since the principles governing them are much the same in all, all of them being patterned more or less after that lodge which is the mother of them all, namely, Freemasonry. In Freemasonry the principles of lodgism are most fully developed; in a greater or less degree, however, these principles are found in all secret fraternities, their rituals being modeled more or less after the rituals of Masonry. The organizations that we have in mind in this discussion are such orders as the Masons, Odd-Fellows, Foresters, Knights of Pythias, Woodmen, Maccabees, Royal Arcanum, Royal Neighbors, and similar institutions.

Now the attitude of the orthodox Lutheran Church towards these organizations is this: that membership in them is inconsistent and incompatible with membership in the Christian Church because some of the principles of these organizations are unchristian and antichristian; principles, therefore, to which a Christian cannot subscribe, and which he cannot aid in promulgating as he does by belonging to these organizations. One of the paragraphs under the article of membership in the constitu-

tion of our congregation accordingly declares that "no one can become or remain a member of this church who is a member of a secret society." Now, to take up all the objections raised by our Church against the principles of lodgism would take more time than we have at our disposal at present, and I shall, therefore, direct your attention to one objection, and that the chief one, namely, to "the religion of the lodge," which is a religion that is godless because it is Christless, a religion that is unchristian and antichristian, a religion that no true Christian can knowingly, consistently support, and help to foster and promulgate, because of its direct antagonism to the religion of the Christian Church.

*But have these orders a religion?* Are they really *religious* institutions? Do they teach religious precepts and principles? To answer these questions, we can do no better than quote from some of the standard works and officially acknowledged publications of these organizations. I shall not quote what some outsider has said or written about the religion of the lodge, or what some seeder has said about it, although evidence of this kind is plentiful, but I shall quote from authorized and officially acknowledged publications and rituals of these organizations, in answer to this question touching the religion of the lodge and other questions that may be proposed in the course of this discussion.

*Is Masonry a religion?* I quote from the *Encyclopedia of Freemasonry*, compiled by Albert G. Mackey, a Past General Grand High Priest and once Secretary-General of the Supreme Council, 33d degree, for the Southern Jurisdiction of the United States, a work on

which he worked ten years, and which is the result of more than thirty years of study and research. He says: —

Masonry is a "religious institution," its ceremonies are "part of a really religious worship." (*Encyclopedia*, p. 60.)

Masonry is, in every sense of the word except one, and that its least philosophical, an eminently religious institution, — that it is indebted solely to the religious element which it contains for its origin and for its continued existence, and that without this religious element it would scarcely be worthy of cultivation by the wise and good. (*Encyclopedia*, p. 640.)

Inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious institution? (*Encyclopedia*, p. 641.)

Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer as a proper tribute of gratitude to the beneficent Author of Life. (*Encyclopedia*, p. 594.)

*Is Odd-Fellowship a religion?* I quote from a work called the *New Odd-Fellers' Manual*, by A. B. Grosh, P. G. of the R. W. Grand Lodge, whose book has been dedicated "to all inquirers who desire to know what Odd-Fellowship really is," and which has been indorsed by the Grand Lodge of the United States and by individual members of the order as "complete and faithful," as "the best book on Odd-Fellowship ever published," and "the standard work of the Order." In reply to the question whether Odd-Fellowship is a religious institution, we find these answers:

"Religious instruction" is given. (p. 39.)

Odd-Fellowship was founded on great religious principles. (p. 348.)

We have a religious test. (p. 364.)

We use forms of worship. (p. 364.)

We frequently read valuable lessons from that sacred volume [the Bible]. (p. 364.)

We draw from it our moral code and the peculiar instruction which unfolds our obligations to God and our brother-man. (p. 364.)

So far we are a religious body, and have a religious faith for the basis of our fellowship and to unite us in religious duty. (p. 364.)

No Lodge or Encampment can be legally opened without the presence of a Bible. (p. 364.)

They have prayers. (pp. 368—371.)

They have altars, chaplains, high priests, rituals, order of worship, funeral ceremonies.

All this is more than enough to prove that Odd-Fellowship is a religious institution.

*Other organisations, such as the Foresters, Knights of Pythias, Woodmen, are similarly religious,* because they are all patterned more or less after Masonry, and have their altars, chaplains, rituals, prayers, funeral ceremonies, religious memoriāl services, and the like. *But what is the religion, we ask, which these organisations teach and promulgate?* Is it the religion of Jesus Christ and the Christian Church? Is it the revealed religion of God's Word? That it is not, and that's the trouble! It is a religion that is Christless, and therefore unchristian, a fact which I ask you to accept not on my word, but on the authority of the men whom I have quoted, and who ought to know whereof they speak.

*Is the religion of Freemasonry the Christian religion?* I again quote from Mackey: —

Freemasonry is not Christianity, nor a substitute for it. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth. (*Encyclopedia*, p. 641.)

Hutchinson and Oliver have, I am constrained to believe, fallen into a great error in calling the Master Mason's degree a Christian institution. . . . If Masonry were simply a Christian institution, the Jew and the Moslem, the Brahman and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. In its language citizens of every nation may converse; at its altar men of all religions may kneel; to its creed disciples of every faith may subscribe. (*Encyclopedia*, p. 162.)

The religion of Masonry is not sectarian. It admits men of every creed within its hospitable bosom. (*Encyclopedias*, p. 641.)

It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. (*Encyclopedias*, p. 641.)

Its religion is that general one of nature. (*Encyclopedias*, p. 641.)

The religion of Nature, not the religion of Revelation! God's Word, then, is ignored. The Savior and the salvation which He won for men by His suffering and death are ruthlessly set aside. The religion of Masonry is the religion of Nature—not the religion of the Bible!

*Is the religion of Odd-Fellowship the Christian religion?* I quote from Grosh, page 372:—

Odd-Fellows, being of all denominations, and some of them of no denomination, it would be absurd to suppose that they, or any of them, would require an initiative to give or receive the fellowship of the order, as Presbyterian, as Baptist, as Lutheran, or any other church fellowship, or even as distinctly Christian fellowship.

Just consider these last words: "It would be absurd to receive the fellowship of the Order as *distinctly Christian fellowship*." That surely is plain enough. The English language cannot make it any plainer.

And so it is with the other organizations. Their religion, as evident from their form of worship, prayers, and funeral ceremonies, is not the Christian religion, the things distinctive of Christianity being omitted, the religion being that *general one of Nature*, to which every man may subscribe, be he Jew or Gentile, freethinker or infidel.

It is with this that we find fault. It is to this that we object. It is for this reason that as a *Christian congregation* we cannot sanction membership in these organizations: they have

a religion, teach a religion, foster a religion, which is not the Christian religion. How can a man who professes to be a Christian consistently be a member of one of these organizations that fosters a religion in direct contradiction to his own? Just as little as I, a Christian minister, can stand in this pulpit and preach the Gospel of Jesus Christ, and then join in worship at the shrine of Buddha with some deluded follower of his, just so little can a Christian be a member of a Christian congregation, and at the same time be a member of one of these antichristian organizations. I desire this evening to make it plain that the religion of these organizations, as stated by the authorities I have quoted, is not the Christian religion, and therefore call your attention to the following features of

#### THE RELIGION OF THE LODGE.

*First:* The lodge worships a God, but not the Triune God of the Bible; hence its worship is in essence idolatry.

*Secondly:* It makes use of prayer, but its prayers are not offered up in the name of Jesus Christ, and are therefore not accepted by God.

*Thirdly:* It teaches a way of salvation, but the way of salvation by works; therefore, the way condemned by the Word of God.

*Fourthly:* It fosters a brotherhood, but a brotherhood of the type from which God's Word warns every Christian to hold himself aloof.

#### I.

Now the true God whom we Christians worship and adore is He who has revealed Himself to men in the Bible: the Triune God, Father,

Son, and Holy Ghost, three in person, yet one in essence. He is the God who made us, who redeemed us, who sanctifies us, who is over all, blest forevermore. It is this God who is the one true and living God, whom all men should honor and adore; for the very first precept of His law to man is this: "Thou shalt have no other gods before Me."

Is this God of the Bible, the Triune God, Father, Son, and Holy Ghost, the God who is worshiped by these secret organizations? Is he the God in whom their members profess to believe? One of the conditions of membership in these organizations is the belief in a god, who is variously designated as the Supreme Being, the Supreme Intelligence, the Almighty Architect of the Universe, and so on. But however variously men designate him, the god whom these organizations worship and adore is not the one true and living God, who has revealed Himself to us in His holy Word. I do not ask you to accept my word for this statement, but I shall quote again from the authorities to which I have already referred. Who is the god of Masonry? Here is the answer: —

This creed consists of two articles: First, a belief in God, the Creator of all things, who is therefore recognized as the Grand Architect of the Universe; and secondly, a belief in the eternal life, to which this present life is but a preparatory and probationary state. . . .

In ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was; yet it is now thought to be more expedient only to oblige them to that religion in which all men agree, leaving their particular opinion to themselves.

This is now considered universally as the recognized law on the subject. (*Encyclopedias*, p. 192.)

Who, we ask, is the god of the Odd-Fellows?

It requires of every candidate for initiation an expression of his faith and trust in a Supreme In-

telligence as the Creator and Preserver of the Universe. (p. 362.)

This "principle" is the corner-stone of the entire institution. (p. 363.)

Judaism, Christianity, Mohammedanism, recognize the One, only living, and true God, (p. 297.)

This is false.

There is, consequently, no mention of the Triune God in the creeds of these organizations, and the same is true of the minor organizations, as is evident from their prayers, their rituals, and their funeral ceremonies. In these there is no mention of the name of our blessed Lord and Savior, Jesus Christ. Why not? Because that is distinctive of Christianity! They all profess to worship a God, but a God with Christ left out, and such a God is an idol, for "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.) And: "Whosoever denieth the Son, the same hath not the Father." (1 John 2, 23.) "Who is a liar but he that denieth that Jesus is the Christ?" (1 John 2, 22.) Expressly or by implication all of these organizations deny the divinity of Jesus Christ, and thus deny the true God and worship an idol, no matter by what name they call him, an idol as much as was Baal, or any of the idols worshiped by the heathen in their ignorance. I ask you, can a Christian, a believer in Jesus Christ as the Son of God and his Savior, consistently take part in such idolatrous worship and be responsible for the existence of such idolatrous worship as he is by belonging to these organizations that engage in it! Why, the very first commandment of God's Law makes it impossible for a Christian to be a member of any of these organizations,

II.

Secondly, these organizations make use of prayer, but their prayers are not offered up in the name of Jesus Christ and, therefore, find no acceptance with God.

Prayer is one of the reatest privileges given us by God, but in order to avail ourselves of this privilege, we must pray aright for otherwise our prayers will be neither heard nor answered. To pray right, however, we must pray, as our Lord Himself taught us, "in Jesus' name." "Whatsoever ye ask the Father in My name, He will give it you." (John 16, 23.) In our own name we dare not ask, since we are sinners who are unworthy to receive the things for which we pray, deserving only of condemnation. We must, therefore, ask in Jesus' name, in His name for whose sake God is gracious unto us, forgives us our sins, and will, therefore, also hear and answer our prayers. "By Him our prayers acceptance gain, although with sin defiled." We are accepted only in the Beloved. No man can come unto the Father but by Him.

Masons, Odd-Fellows, and other secretists pray; but do they pray in Jesus' name? Do they offer up their prayers in the name of Him through whom alone we dare approach God? Never! The blessed name of our Lord does not appear in their prayers. It cannot. Since "at their altars men of every religion may kneel," how dare they mention the name of Jesus Christ, the name distinctive of Christianity? On page 595 of Mackey's *Encyclopedia* there are two prayers, one an opening, the other a closing prayer; both, of course, are Christless. The Jew, Mohammedan, Brahman, Buddhist—all these do not believe in Christ as the Son of God and Savior of the

world, and hence the Mason may not pray to Christ or in the name of Christ in order not to offend the enemies of Christ. Nor is it different with the prayers of the Odd-Fellows. Grosh, in his *Manual*, contemptuously calls such expressions as "Holy Trinity," "Triune God," and hence also the name of Christ, "cant phrase," "pet idea," "theological shibboleth," "sectarian war slogan," things, therefore, which every Odd-Fellow must avoid, since "we know no sect among us." (p. 109.) The same is true also with regard to the prayers, odes, and hymns of the minor fraternal organizations. Intentionally the blessed name of Jesus Christ, the sweetest name under heaven, the name in which we Christians repose our whole hope of salvation, the name of Him through whom alone we can come unto God, is omitted from their prayers. Lest any member of the organization be offended by the use of this name, it must be omitted. I ask you, can a Christian engage in such Christless praying? When he enters the lodge-hall, he leaves the Savior behind, and, if not by word, yet by deed, his testimony is that of fallen Peter, "I do not know the man." Can you, my friend, as a consistent Christian, can you thus deny your Savior? How can you sing on Sunday, "Jesus, and shall it ever be, a mortal man ashamed of Thee, ashamed of Thee whom angels praise, whose glories shine through endless days," and on Monday night go to a meeting where prayers are spoken, but where the blessed name of your Lord and Savior dare not pass your lips!

III.

The religion of these organizations is unchristian and antichristian also because it teaches a way of salvation which God's Word

plainly condemns, a way that can only lead men to destruction.

There is only one way of salvation, namely, by faith in Christ, the way so beautifully expressed in Luther's explanation to the Second Article of the Creed: "I believe that Jesus Christ, true God, begotten of the Father from eternity, also true Man, born of the Virgin Mary, is my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent suffering and death." "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." (Acts 4, 12.) The way of salvation which natural reason proposes cannot avail, for "by the deeds of the Law there shall no flesh be justified." "By grace are ye saved through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast." (Eph. 2, 8. 9.) "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (John 3, 36.) This doctrine of justification by faith, as it is called, is the chief doctrine of Christianity, by which it is distinguished from all false religions, and which, therefore, it behoves Christians particularly to maintain and defend.

By express words or by implication, all the organizations aforementioned teach a way of salvation, but not the way of salvation by faith, but rather the way of salvation by works. They all reject Christ as the one and only Savior. They all ignore the salvation purchased by Him at the cost of His life. They

all teach that every man is his own savior. Listen to what Mackey says regarding the way of salvation —

The definitions of Freemasonry, says Oliver, in his *Historical Landmarks of Freemasonry*, have been numerous; but they all unite in declaring it to be a system of morality, by the practise of which its members may advance their spiritual interests, and mount by the theological ladder from the Lodge on earth to the Lodge in heaven. (*Encyclopedia*, p. 210.)

It inculcates the practise of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be "the way, the truth, and the life." (*Encyclopedia*, p. 641.)

It is the object of the speculative Mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward, from his Celestial Grand Master, of "Well done, thou good and faithful servant." (*Larson*, pp. 450. 451.)

Odd-Fellowship, likewise, teaches salvation by works, as is evident from the following quotation: —

To visit the sick, relieve the distressed, bury the dead, and educate the orphan, is commanded by our laws, and these deeds are among our imperative duties. But, although they are the frequent and almost daily ministrations of Odd-Fellowship, they constitute but a tithe of the intrinsic merits of our Order, and are but the rounds of that ladder by which it would have its votaries rise to yet higher planes of virtue and excellence. Its great aims are, to improve and elevate the character of man — to imbue him with broader and higher conceptions of his capabilities for good — to enlighten his mind — to enlarge the sphere of his affections — in brief, to lead man to the cultivation of his true fraternal relations, designed by the Great Author of his being. (p. 379.)

Here are a few specimens from funeral odes to be sung at the funeral of a brother — mind you, Christian, Jew, Mohammedan, or infidel!

Though in the Grand Lodge above,  
We remember thee in love. (p. 408.)

And now he quits his weary train

And marches o'er the heavenly heights.

But we shall walk with him again;

And share his rest and his delights. (p. 408.)

Till life shall end — then hear the voice,

Depart in peace, from earth to heaven! (p. 409.)

That the minor orders also teach this same doctrine of salvation by works is evident from their rituals, containing the order for the burial of the dead. At the burial of a member of the Woodmen the following is read: —

The philosopher and the scientist find all their calculations and wisdom futile to long delay the end of their earthly pilgrimage. But we have brighter hopes than those of a transitory nature. The only perfect Book tells us of our mortal body, that "It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body." So also it is written: The first man, Adam, became a living soul. The last Adam became a life-giving spirit. Howbeit, that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthly; and as is the heavenly, such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly.

These promises are sweet to us. They fill our heart with hopes of a glad future provided by the great Creator for His people, where eternal joy will dispel the ephemeral sorrow of this short and troublesome existence.

We will not pause to point out how these beautiful quotations from God's holy Word have been taken out of their connection, how they have been distorted to suit the occasion. At the burial of a lodge-member they are read as if they applied to all men alike, whether believers in Christ or not, when, as a matter of fact, they contain the glorious hope of *Christians*, and of *Christians only*. According to

this excerpt from the burial service of the Woodmen, every one goes to heaven, whether he has been a believer in Christ or not. Of every one it is said when the grave is reached: "We shall now leave our neighbor in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker." In their funeral ode there is this verse: "So let him sleep that dreamless sleep, our sorrows clustering round his head. Be comforted, ye loved who weep. He lives with God, he is not dead." In these statements there is absolutely nothing about repentance from sin and faith in Christ as the Savior. There is nothing about faith as the only way to heaven. Simply because a man was a member of the Modern Woodmen, no matter what his faith, what his life, he lives "in the eternal glories of his Maker, he lives with God, he is not dead." What shocking blasphemy! What damnable heresy! What a desecration is such a use of God's Word! And of all of this every man is guilty who belongs to this order, whether he attends its meetings or not, for he helps to support the order, and to perpetuate such blasphemy and such heresy. Awful is the responsibility resting upon every man who proclaims, or helps to proclaim, a false way of salvation; for the apostle says: "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

#### IV.

Permit me briefly to refer to one more item that proves the antichristian character of the religion fostered by these organizations.

Believers in Christ are God's peculiar people.

The true brotherhood of man is that of faith in Jesus Christ: "For ye are all the children of God by faith in Christ Jesus." (Gal. 3, 26.) Christians who stand related as brethren in this brotherhood are admonished to avoid all religious fellowship with such as deny Christ as their Savior. God's Word says, 2 Cor. 6, 14—18: "Be 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."

All secret organizations foster a brotherhood which is in direct opposition to, and violation of, this divine injunction. Jews, Mohammedans, Christians, believers and unbelievers, all are regarded as *brethren*. They boast of it that there is no brotherhood closer than theirs. The tie that binds them is the tie of secrecy. The Christian who joins this brotherhood thereby repudiates the one true brotherhood, which is the brotherhood of a common faith in Christ, and by *worshiping* with these whom he thus regards as his brethren, he does that which is distinctly prohibited; for God says: "Be not unequally yoked together with unbelievers, but come out from among them and be ye separate, saith the Lord, and touch

not the unclean thing." My friend, you, who claim to be a Christian, you, who say you cannot see any wrong in belonging to the lodge, what have you to say about this fellowshiping with unbelievers and misbelievers? There are in your organization men who make no profession to faith in Jesus Christ. You are their brother. You worship with them. You pray with them. God says to you, if you profess to be His child: "Come out and be separate!" What have you to say to that? Refuse obedience to this plain command, and you do it at your peril, for no man can defy God and yet hope to be saved.

No, my friends, the religion of the lodge is not the religion of the Church of Jesus Christ. Its worship is idolatry; its prayers are Christless; it teaches a way of salvation that can only lead to hell; it fosters a brotherhood prohibited by the Word of God. A Christian cannot be a member of a lodge; if he does so, he repudiates Christianity.

If all this is true, some one will interpose, Why is it that so many good men are members of these orders? Why is it that even Christian ministers belong to some of these organizations? Why is our Church the only one that takes a stand against these organizations? In reply to the former questions we answer that the membership of so many good men and even Christian ministers is due either to ignorance regarding the true nature of Christianity, or ignorance regarding the true nature of the lodge, or to hypocrisy; which of these it is in any particular case, we, of course, will not presume to say. As to the latter question, we answer that it rests upon an error. Our Church is not the only one opposing secret organizations. The following take the same stand as

we do: the Swedish Lutherans, the Norwegian Lutherans, the Ohio Synod Lutherans, the Danish Lutherans, the Iowa Synod Lutherans, the United Presbyterians, the United Brethren, the Seventh-day Adventists, the Christian Reformed Church, the Primitive Baptists, the Seventh-day Baptists, the Scandinavian Baptists, the German Baptists, or Dunkards, the Friends, or Quakers, the Moravians, the Mennonites, the Plymouth Brethren, the Associate Presbyterians, the Reformed Presbyterians, the Free Methodists, the Wesleyan Methodists — these all, and others, are opposed to secret societies, and many men, pastors, professors, statesmen who were not Lutherans took the same stand on this question that our Church takes. Let me quote the opinions of a few of them: —

Dwight L. Moody, the noted evangelist: —

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers.

Geo. F. Pentecost: —

I would do almost anything in my power to help on the work of rescuing all Christian men from the "grip" of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence.

Alexander Campbell, founder of the "Christian" Church: —

I know no Temperance, Odd-Fellow, or Free-mason fraternity that does not recognize a brotherhood with the world. "They are of the world, they speak of the world, and the world heareth them." Christians, though in the world, are not of it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ.

R. A. Torrey, the evangelist: —

I do not see how an intelligent, consecrated Christian can belong to a secret order. It is in express disobedience to God's plain command (2 Cor. 6, 14). Furthermore, the awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master Mason degree must shock beyond measure any man of real spirituality. Some of the oaths in higher degrees of Masonry must be horrible beyond expression to any man possessed of genuine Christian sentiment. (*Christian Cynosure*.)

Prof. J. R. W. Sloane, of the Reformed Presbyterian Theological Seminary: —

My strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is false, an idolatrous religion, a religion without a Savior, and therefore a delusion and a snare to all who engage in it, or rest their hope upon it.

John Quincy Adams, sixth President of the United States: —

I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations, and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land.

William H. Seward, Governor of New York, United States Senator, Secretary of State under Lincoln and also under Andrew Johnson, died 1872, in a speech in the Senate: —

Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class, or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow-men. Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, No, sir. I know quite well the fallibility of my judgment and my

liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands to make myself a willing slave.

But why quote these and many others that could be quoted? The point, after all, is, What does Christ, our Lord, say of membership in these organizations that deny Him? He says: "He that is not with Me is against Me; he that gathereth not with Me scattereth." (Matt. 12, 30.) He says: "Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." (Matt. 10, 32, 33.) For a Christian that settles the matter.

If perchance I am addressing any that have been caught in the snares of lodgism, I submit to them the question whether the reasons that have been adduced ought not to satisfy them regarding the unchristian character of those organizations, and prompt them to renounce their allegiance to them. "Come out and be ye separate, saith the Lord." You say that you have much money invested in the order to which you belong, and that for that reason you cannot give up your membership. My friend, are you going to commit the Judas act and sell your immortal soul for a few pieces of silver? "What is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16, 26.) And you who are so frequently asked to join this or that organization, I beg of you, be warned not to yield to these solicitations. You cannot join these orders without denying Christ, without giving up your faith, without jeopardizing your soul's salvation.

Let your course also in this matter be governed by God's Word. God says:—

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the Law of the Lord, and in His Law doth he meditate day and night. He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish." (Ps.1.) Amen.

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