

Christian News



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Monday, May 24, 1993

Lutheran Church-Missouri Synod: Christianity Is The Only True and Saving Faith

Masonry Is Anti-Christian

"A showdown on Freemasonry's incompatibility with Christianity is coming at next month's Southern Baptist Convention" reports the May 17 Christianity Today.

Commenting on a report on the issue by the SBC' Home Mission Board, Dr. James Holly, a Southern Baptist physician, says that "Southern Baptists have become the first Christian denomination that essentially blesses the Masonic Lodge." Christianity Today said that "Holly believes the report is compromised because HMB leaders are fearful of a financial fall out. Indeed, of the 3.5 million Masons in the nation, 1.3 million are Southern Baptists, according to Associated Baptist Press. In addition 14 per cent of SBC



pastors and 18 per cent of deacon board chairs are Masons.

Freemasonry is an anti-Christian religion says The Lutheran Church-Missouri Synod (LCMS). The constitution of this church body says that its pastors and laymen are not to join the Masons. The LCMS constitution

says that the LCMS "has declared itself firmly opposed to all societies, lodges, and organizations of an unchristian or anti-Christian character.

The LCMS declares in a section of its Handbook titled "Fra-ternal Organizations:" Pastors and laymen alike must avoid membership or participation in any organization that in its objectives, ceremonies, or practices is inimical to the Gospel of Jesus Christ or the faith and life or the Christian church." Most major Protestant denominations allow their pastors and laymen to be Masons.

The LCMS notes that Masonry conducts worship services, has prayers and funeral services and insists masonry is therefore religion. It claims that the god

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It is the argument of this article that Ma-

sonry and Christianity

are two mutually exclusive, incompatible reli-

gious systems, and that no human being can CONSISTENTLY BE

BOTH a Christian and a Mason. That many Christians appear to

find no conflict, we grant. But such people

misunderstand either

Christianity or Masonry, or both. It is the

argument and position

of the Church that no

one knows both what

Christianity is and what

Masonry is, can be both a Christian and a Ma-

son." Professor Kurt

Marquart, Christianity

and Freemasonry, pp. 21-23.

SPECIAL ISSUE

Abner V. McCall, 33°, Pres. Emeritus, **Baylor University**

President Harry S. Truman, 33° Southern Baptist and Freemason



Dr. Norman Vincent Peale, 33°

THE SCOTTISH RITE JOURNAL.

In response to a proposal to

debate Christianity and Freema-

sonry, C. Fred Kleinknecht, 33°

Sovereign Grand Commander of

the Supreme Council, Mother

Council of The World, Ancient

and Accepted Scottish Rite of

February, 1993

Masons May Be Christian Pastors

Masonry Answers



'Former President Supports Moderate Southern Baptist" THE SCOTTISH RITE JOURNAL,

May, 1993

who believe that Masonry is anti-Christian, say their Home Mission Board has "white-washed" the Masons. The report, which is in this issue of Christian News, concludes: "In light of the fact

Southern Baptists: Pastors and Members May Join the Masons

Baptists Asked to

Accept Report

White-Washing" Masonry

Masons Praising SBC "Report on Freemasonry"

that many tenets and teachings of Freema-

Pastors and laymen of the

Southern Baptist Convention

(SBC) will be allowed to remain

Masons if a report of the SBC's

Home Mission Board on Free-

masonry is accepted next month

at the SBC's convention in Hous-

Some members of the SBC,

ton, Texas.

sonry are not compatible with Christianity and Southern Baptist doctrine, while others are compatible with Christianity and Southern Baptist doctrine, we therefore recommend that consistent with our denomination's deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter

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Freemasonry Is Still Anti-Christian

Initiation and Consummation:

A Personal Perspective on the SBC Study of Freemasonry. By James L. Holly, M.D.

As the annual meeting of the SBC approaches, and as the process of the SBC establishing its stand on Freemasonry draws to a close, I have reflected on my response to what apparently will be a lukewarm and medicore statement by Southern Baptists. The fact that Freemasonry is satanic, occultic and evil is obvious for anyone who is unbounded by the fellowship of Masonry or the fear of Masons. I am unconvinced by arguments put forth by the HMB's staff of support their contention that Freemasonry is not a hindrance to missions and evangelism, and the implication that Southern Baptists cannot propagate the Gospel without Masonic money. For years, liberals in the SBC

employed the doctrine of the priesthood of the believer as a shibboleth with which to excuse all manner of error. Now conservatives employ the same device to avoid establishing a standard of the truth about Freemasonry. citing the doctrines of the priestJames Holly, M.D.



Southern Baptists have become the first Christian denomination that essentially blesses the Masonic

hood of the believer and the autonomy of the local church, to justify Southern Baptists' unwillingness to declare clearly what the Masonic Lodge is distorts both doctrines.

The priesthood of the believer Continued on Page 5

Is Modern Masonry Anti-Christian, Yes or No? **Masons Back Out of News and Morey**

Freemasons, who several months ago said they would debate Dr. Robert Morey, Dr. James Holly, Christian News and other critics of Freemasonry have backed out of a debate with

Debate With Christian

Christian News and Dr. Robert Continued on Page 10

Freemasonry, Southern Jurisdiction, U.S.A., suggested that Christian News take excerpts from the February and May issues of The Scottish Rite Journal and John Robinson's book entitled A Pilgrim's Path. Christian News has received the February and May issues of The Scottish Rite Journal. CN sent a check to the publisher of A Pilgrim's Path but has not yet received a copy of the book.

Masons have recently announced that they are now going to answer Christians who claim that Masonry is incompatible with Christianity and that Masons should not be permitted to serve as pastors. Thousands of clergymen in various denominare Mason

The Lutheran Church-Missouri Synod has been one of the Continued on Page 5

Ancient Free And Accepted Masons

Rev. Elden Winker, Executive Director, Commission on Organizations, Lutheran Church-Missouri Synod.



Ancient Free and Accepted Masons

Prepared from the theological perspective of the Lutheran Church-Missouri Synod in response to inquir ies from members of the Synod.

What is Freemasonry?

To the casual observer Freemasonry appears to be primarily a social institution which offers fraternal and Continued on Page 16

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BAPTIST WOMEN ANSWER QUESTIONS

RICHMOND, VA.—Dellanna O' Brien (center), Women's

Missionary Union executive director, answers questions during a tense two-hour session February 8 with trustees

of the Southern Baptist Foreign Mission Boards. The

trustees were upset over the decision by the women's group to assist mission efforts by the moderate group in the denomination, Cooperative Baptist Fellowship. O'Brien is flanked by WMU President Carolyn Miller

(right) and Ellen Teague, president of the District of

Will the Hundreds of SBC Pastors Who Are Masons Be Allowed to Remain Both Masons and SBC Pastors?

Southern Baptists Divided on Masonry

The issue of Masonry is threatening to divide the Southern Baptist Convention. Several hundred SBC pastors are freemasons. The Tennessean reported last year that "an estimated 15 per cent of SBC pastors and 18 per cent of deacon leaders are said to be Masons" (Christian News Encyclopedia, p. 3847). According to its official documents, masonry claims to be a religion which teaches that Jesus Christ is not God, the Holy Trinity is not the only true God and a man must work his own way into heaven.

Members of the SBC, who contend that SBC pastors should be allowed to be masons, often say that Muslims, Hindus, Jews and other non-Christians worship the true God even though they do not trust

in the merits of Jesus Christ for the forgiveness of their sins.

The Lutheran Church-Missouri Synod does not allow its pastors and members to be masons. The LCMS claims masonry is "unchristian" (See "The Masons and The Lutheran Church-Missouri Synod," and "An Open Letter to Lutherans Spreading Anti-Masonic Propaganda" reprinted from a Masonic publication, Christian News Encyclopedia, p. 1139.)

The January 4, 1993 Christian News reprinted "Conferences Address Southern Baptist Convention Issue" from the De-cember, 1992 Scottish Rite Journal. The Masonic publication said that "No Mason wants to be faced with the choice of his Lodge or his Church, yet this is exactly the decision that may be forced on many thousands of Southern Baptists who are Masons if the 1993 Southern Baptist Convention yields to anti-Masonic forces.'

The January 4 CN also published "Cover-Up in the Convention (S.B.C.)?" by a Southern Baptist. SBC readers have been ordering extra copies of this issue of CN for circulation within the SBC. The editor of CN has said that if CN had the funds it would send CN to all Southern Baptist Churches in order to inform the SBC that Masonry itself claims to be a religion and that Masonry is anti-Christian and a work righteous religion of the law. Issues of CN sent to all SBC churches would include tracts prepared by The Lutheran Church-Missouri Synod documenting the anti-Christian nature of free masonry. No denomination has published more on masonry than the LCMS.

Gary Leazer, the director of the SBC's Home Mission Board's interfaith witness department and an ad hoc committee preparing a "report and recommendation" on Freemasonry for the SBC wrote to a freemason on January

HMB

HOME MISSION BOARD, SBC Christ for Our Nation

January 17, 1993 Mr. D. L. Talbert 6858 Longview Road Chattanooga, TN 37421 Dear Don:

Thank you for your letter of January 2nd. I had fully intended to get back up to Chattanooga all fall to see you, but time has a way of getting away from me. The report is nearly completed. I will submit it to Larry Lewisthis Friday. I wish I could have had another six months but I am very pleased with all 80 pages of it. It has been a most interesting study. I appreciate all of the help that Masons have been to me. Jim Tresner, editor of The Oklahoma Mason, and Abner McCall, former president of Baylor University, have each read the report and offered suggestions which I used. John Boettjer asked me to read the proof of the February which I did in December. It will be on Freemasonry and religion and will be sent to either 3,000 or 4,000 nonMason Southern Baptists. I forget how many Fred McPeake said. James L. Holly is quite upset with

me as I will not meet with him again to let him approve the report before it is submitted. He, of course, will ex-plode when he sees it. I am reaffirming our department's 1986 position that Freemasonry is NOT a religion and recommending that the SBC take a stand neither for nor against Freemasonry. Of course, anything can happen between now and the SBC as well as at the SBC in June. Holly is already marshalling his forces to counter-attack. It is essential that as many Southern Baptist Masons get to the SBC as possible.

I will send you a copy of the report as soon as I can — probably after the 8th of February when I defend it in front of the Administrative Committee of the HMB trustees. The full trustee board will make the final decision on March 17th.

Give my regards to the other men at your temple. Perhaps I can get up to see you later this spring.

Grace and peace, Gary Leazer P.O. Box 870523

Stone Mountain, GA 30087-0014 James Holly, M.D., has been send-ing material to leaders of the SBC studying masonry. Some of it has been reviewed in Christian News.

Dr. Holly recently wrote:
As a trustee of the Home Mission Board and as one charged with the fiduciary responsibility of represent-ing the spiritual interests of all Southern Baptists and of the Lord Jesus Christ at the Board, I implore you to take the time to read all of this material. At your meeting in March you are going to be asked to act on a study, a report and a recommenda-tion for the Southern Baptist Con-

It is the genius of the S.B.C. that the doctrine of the priesthood of the believer with its principle of the soul competency of every born-again believer in the Lord Jesus Christ, that no participant in a Southern Baptist church, agency, board, commission or program is bound by anything except the Word of God and their personal life commitment to the Lordship of Jesus Christ. It is in the spirit of that genius that I ask you to invest the time to inform yourself about the matters which you will face in March.

It is my contention that Dr. Gary Leazer suggested his prejudice against this study in his August, 1992 letter and that he forthrightly stated that prejudice in his January, 1993 letter. No amount of explaining will remove the clear implication that Dr. Leazer's January letter indicates that he is declaring his affinity for the members of the Lodge. Dr. Lewis' explanation does not stand up to scrutiny. Dr. Leazer's favorable attitude toward Masonry and his hostility toward those who oppose Masonry is clearly stated.

Dr. Lewis' contents that Dr. Leazer was "simply responding to a question about what Masons could do about this study", when he said, "It is essential that as many Southern Bap-tist Masons get to the SBC as possible." Yet, this statement is totally in consonance with his August, 1992 statement when he said, "let the messengers fight it out on the floor of the Convention next June." Both reflect a contemptuous attitude about the S.B.C. which Dr. Leazer serves. If Dr. Leazer had simply stated, "If

you want to response to the study on Freemasonry you can come to the S.B.C. as a messenger.", it could be argued that he was simply responding to a question. But, the clear lan-guage of the statement, "It is essen-tial that as many Southern Baptist Masons get to the SBC as possible," is advocacy, not simply explaining a procedure. Dr. Leazer's statement expresses a personal desire for "as many Southern Baptist Masons as possible" to come to the convention. This statement written to a Mason in a personal letter on Home Mission Board stationery is not "unfortunate", it is unconscionable and should not be countenanced by the trustees of the Board.

It is also impossible, as Dr. Lewis tries to do, simply to dismiss Dr. Leazer's comments about sending the report to "two masons" to check the accuracy of the facts. No such effort was made to "check the accuracy of the facts made in regard to those who oppose Freemasonry". Why would the chicken farmer invite the fox to check the specifications for the construction of the hen house? Why would the managing editor of the Scottish Rite Journal, desire to invite, and feel comfortable inviting, Dr. Leazer to read the February issue before it went to press? At every point, if not in fact, in appearance, Dr. Leazer has compromised any semblance of objectivity. Therefore, all of his work on this study should be rejected.

Dr. Lewis' statement that the eighty-page report prepared by Dr. Leazer does not have a conclusion and does not make a recommendation is disingenuous. While the report may not express a conclusion, it will expect a conclusion. In that this report has been conceived under the watchful supervision of Masons and in that Dr. Leazer has received the help of many Masons, it is unconvincing to suggest that his report will not expect, require and demand a decision in favor of Freemasonry. And, please remember, if the S.B.C. does anything but declare that Freemasonry is incompatible with Christianity, then the S.B.C. sides with the Masons. Our Lord Himself declared that there are only two sides in this spiritual battle. We either side with the Lord against the Lodge or we side with the Lodge against the

Make no mistake about it, Dr. Leazer's proposal to take no position is taking a position on the side of the Lodge. It is this kind of neutral indifference which Jesus condemns in the Laodicean Church. In spiritual terms, it would be more helpful for Christ's cause for the S.B.C. to compromise in declaring the Lodge compatible with Christianity, the to capitui complacency by taking no position at all. At least the former position, the compromising position, would be honest and would allow those who have determined to stand with Christ to know where they stand within this denomination.

I served eight years on the Sunday School Board of the Southern Baptist Convention. During that time we addressed many unpopular issues. If were a trustee of the Home Mission Board at this time, I would:

Columbia Baptist Convention.

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1. Call for a new study on Freemasonry, done by those committed to the Truth of God's inerrant Word and to the Lordship of Jesus Christ.

2. Reject Dr. Leazer's study and any recommendations which would

come from the implications of his study. 3. Ask Dr. Leazer to resign as he has compromised his ability to lead the Interfaith Witness Department

with integrity. 4. Move for the Home Mission Board to bring a recommendation to the S.B.C. in June of 1993 declaring Freemasonry to be incompatible with

Christianity.

5. Ask Dr. Larry Lewis why he is unable to have any clear implications on the compromise of the Home Mission Board by one of its employ-

Each of you is a priest before God, respect and embrace that. Please read all of the material which is en-closed herein and all of the material which you will receive from others in the coming days. It will require a major commitment to do this. Your God, your Lord, your conscience, your Convention and your comrades-infaith are worthy of such a commit-

> In Christ's love and service, Larry Holly, M.D.

Proverbs 22:17-21 (Ed. See "Southern Baptist Mail Campaign Targets Masons," "Home Mission Board Will Study Masonry," "A Masonic History of America,"
"Christianity vs. Freemasonry,"
"Christ and the Lodge," "Freemasonry a Grand Chaplain Speaks Out,"
"What Is a Mason," "Masonic Philosopher Albert Pike says: FREE-MASONRY ENTAILS THE FALL OF ALL DOGMAS AND THE RUIN
OF ALL CHURCHES' "The Teachings of Albert Pike," "Masonry Denies Deity of Christ and Justification
by Faith Alone," "Masonic Lodge
Corrupts 6 Million Men," Christian
News Encyclopedia News Encyclopedia, pp. 3846-3850. "The Case Against the Lodge," by Ben Holt, "Should I Join A Fraternal Society," by Walter A. Maier, Christian News Encyclopedia, pp. 1140-1145). (If CN had the funds we ould send a special issue of CN to all SBC churches. This issue would include some of the above articles on

Lewis Removes HMB Official From Further Work on Masonic Issue

NASHVILLE (BP) - The Home Mission Board has removed the director of its interfaith witness department from an ad hoc committee preparing a "report and recommendation" on Freemasonry for the Southern Baptist Convention.

RNS Photo

HMB President Larry Lewis removed the department's director, Gary Leazer, from the com-mittee Feb. 22 for what Lewis termed "inappropriate" comments Leazer made about the Freemasonry issue in a letter.

Leazer's letter, to a Chattanooga, Tenn., man, was circulated to Home Mission Board officials, Baptist Press and other news media Feb. 22 by James "Larry" Holly, a Texas physician intent on the SBC declaring Freemasonry incompatible with Christianity.

During last year's SBC meeting in Indianapolis, Holly made a motion for the creation of a special ad hoc committee to study Freemasonry. But messengers voted to amend the motion, instructing the HMB Interfaith Witness Department to do the

CHRISTIAN NEWS, March 1, 1993

Baptists Asked to Accept Report "White-Washing" Masonry

Continued from Page 1

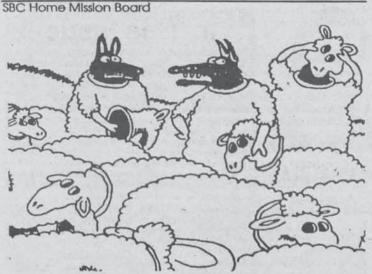
of personal conscience. Therefore, we exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report, as led by the Holy Spirit of God."
C. Fred Kleinknecht, 33°,

Grand Commander Southern Jurisdiction, writes in the May, 1993 Scottish Rite Journal: This is a historic moment in American Freemasonry. We are being confronted by a virulent attack on our gentle Craft from a faction within the Southern Baptist Convention. This June, the Convention will vote on the issue of whether or not Freemasonry is compatible 'with Christianity and Southern Baptist doctrine.

The Sovereign Grand Com-mander of the Masons says that While I disagree with several points critical of Freemasonry in the Board's report, I compliment the Home Mission Board for its intent to report even-handedly on Freemasonry. Most of all, I commend the Board on its conclusion that membership of Southern Baptists in Freemasonry remain what it has always been, a matter of personal conscience and decision."

According to various reports, hundreds of thousands of Southern Baptists, including some 15 per cent of the SBC's pastors, are Masons.

The May, 1992 Scottish Rite Journal, a Masonic publication, is urging laymen and pastors of the SBC, who are Masons, to attend the SBC convention in Houston and to vote at the SBC meeting "To Assure Success at



"Hey, Walt a minute, aren't there any real sheep here?"



"Our study indicates that Freemasonry is not a religion."

In annual session of the Southern Baptist Convention, June 9-11, 1992, the following

The Southern Baptist Convention in annual session June 9-11, 1992, at Indianapolis, Indiana, directs the Interfaith Witness Department of the Home Mission Board to study the compatibility with Christianity and Southern Baptist doctrine of the organization known variously as the Masonic Lodge, Masonry, Freemasonry, and or Ancient and Accepted Right (sic) of Freemasonry. The study is to encompass any and all branches and or lodges thereof. Furthermore, the convention charges the Home Mission Board with the responsibility of bringing a report with recommendation to the Convention which is to meet in Houston. Texas, June 1993,1

We report

That the Interfaith Witness Department of the Home Mission Board (HMB) has completed a study of Freemasonry and its various branches, as directed by the Convention, with special attention given to the compatibility of Freemasonry with Christianity and Southern Baptist doctrine. The study has been reviewed by the HMB Executive Council (president and vice presidents), by the Board of Directors' Administrative Committee (officers and committee chairmen), and by the Board of Directors of the HMB. The study has now been published as a 75-page document and is available for purchase on a cost-recovery basis from the Home a 75-page document and is available for purchase on a cost-re Mission Board and/or Baptist Book Stores.

That the Administrative Committee of the Board of Directors has prepared this printed report to the Convention and that it has been reviewed and approved by action of the Board of Directors, meeting March 17, 1993, in Atlanta, Ga.

The Masonic Order for its many charitable endeavors such as the operation of 22 Shriners hospitals, 19 orthopedic hospitals, and 3 burns institutes with noteworthy success in treatment, research, and education, often providing free treatment to children under 18 years of age. Also, we commend support of the Foundation for the Prevention of Drug and Alcohol Abuse Among Children and the Eastern Star sponsorship of Masonic Homes for the Aged. These, with many other charitable and benevolent endeavors, are commendable

That many outstanding Christians and Southern Baptists now are, and in the past have been Masons, including such notable past Southern Baptist leaders as B.H. Carroll, George W. Truett, L.R. Scarborough, W.T. Connor, Louie D. Newton, and J.B. Lawrence.

That many of the tenets and teachings of some Grand Lodges could be considered compatible with, and even supportive of, Christian faith and practice, such as the strong emphasis on honesty, integrity, industry, and character and the insistence that every member believe in God. Some Grand Lodges have written into their monitors, guidelines, and rituals explicit references to Christian faith, including exact quotes from the Bible, such as in the ritual constituting a new lodge in the Monitor of the Lodge of the Grand Lodge of Texas:

"I now solemnly consecrate this lodge to the honor and glory of Jehovah, the Grand Architect of the Universe."

Or the explicit reference to Jesus in the Masonic Code of the Grand Lodge of Alabama:

"It is therefore proper and in accordance with Masonic law and tenets for a Mason who believes in the Christ Jesus to offer prayers in the Lodge in His Name."

Or the ceremony for laying a cornerstone found in The Murrow Masonic Monitor of the Grand

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

heed how he buildeth thereupon. For other foundation can no man lay, than that is laid, which is Jesus Christ.** Or the ceremony of the extinguishing of the lights, a Scottish Rite ceremony held on Maundy

"My Brethren, this is the anniversary of that Last Supper of which Jesus of Nazareth partook with His humble disciples, after which He was betrayed and

"Who, of any creed, can picture to himself, unmoved, that noble and sweet countenance, which never looked on anything in anger, pale with agony, and streaming with tears? I his back was tom by the lash, His brow pierced by the thoms. He suffered, willingly, until it seemed, even to Him, that His God and Father had forsaken Him.

"And yet, even then, bruised, hanged upon a cross, betrayed by one He loved, suffering and, for a moment, questioning, He still calls down not curses but blessings and a prayer for forgiveness upon those who had so treated Him."

Or that found in the Scottish Rite 18th degree:

"Wherein they [older forms of religion] were deficient [Masonry] found in the New Law of Love, preached by Jesus of Nazareth, and which He sealed with His

Or the strong affirmation of the Bible found in the North Carolina Lodge Manual:

"The Holy Bible is given us as the rule and guide of faith . . . the Bible is the light which enlightens the path of our duty to ${\sf God.}^{-7}$

Or that found in the Louisiana Masonic Monitor:

"However they may differ in creed or theology, all good men are agreed that within the covers of the Holy Bible are found those principles of morality which lay the foundation upon which to build a righteous life. . . . It is the one volume which has lived in the hearts of the people, molding and shaping their destinies; and it leads the way to Him who is the Light of the world.

Or the words of the chaplain in the funeral service found in the Masonic Manual of the Grand

*I am the resurrection and the life, saith the Lord. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.**

To be sure, not all Grand Lodges affirm Christian doctrine, and many do not declare Jesus as the unique Son of God; but many do, and for this we commend them. There is not complete uniformity in tenets or practice among lodges.

That many tenets and teachings of Freemasonry are not compatible with Christianity or

- The prevalent use of offensive concepts, titles, and terms such as "Worshipful Master" for the leader of a lodge; references to their buildings as "mosques," "shrines," or "temples"; and the use of words such as "Abaddon" and "ish-Bui-On," the so-called secret name of God. To many, these terms are not only offensive but sacrilegious.
- The use of archaic, offensive rituals and so-called "bloody oaths" or "obligations, among these being that promised by the Entered Apprentice:

"All this I most solemnly and sincerely promise and swear, . . . binding myself under no less penalty than that of having my throat cut from ear to ear, my tongue form out by its roots, and buried in the sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-five hours, should I, in the least, knowingly or wittingly violate or transgress this my Entered Apprentice obligation."

Or that of the Fellow Craft degree:

"All this I most solemnly and sincerely promise and swear, . . . binding myself under no less penalty than that of having my left breast torn open, my heart plucked from thence, and given to the beast of the field and the birds of the air as prey, should I, in the least, knowingly or wittingly, violate or transgress this my Fellow Craft obligations.**If

Or that of the Master Mason:

"All this I most solemnly and sincerely promise and swear, . . . binding myself under no less penalty than that of having my body severed in two, my bowels torn from thence and burned to ashes, and these scattered before the four winds of heaven, that no more remembrance might be had among men or Masons of so vile a wretch as I should be, should I, in the least, knowingly or wittingly violate or transgress this my Master Mason obligation. So help me God and keep me steadfast.

May 24, 1993 Page 3 Or that of other advanced degrees with required rituals considered by many to be pagan and incompatible with Christian faith and practice.

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Even though these eaths, obligations, and rituals may or may not be taken seriously by the initiate, it is inappropriate for a Christian to "sincerely promise and swear," with a hand on the Holy Bible, any such promises or eaths, or to participate in any such

- The recommended readings, in pursuance of advanced degrees, of religions and philosophies, which are undeniably pagan and/or occultic, such as much of the writings of Albert Pike, Albert Mackey, Manly Hall, Rex Hutchins, W.L. Wilmahurst, and other such authors; along with their works, such as Morals and Doyma, A Bridge to Lighs, An Encyclopaedia of Freemasonry, and The Meaning of Masonry.
- The reference to the Bible placed on the altar of the lodge as the "furniture of the lodge," comparing it to the square and compass rather than giving it the supreme place in the lodge."
- The prevalent use of the term "tight," which some may understand as a reference to salvation rather than knowledge or truth.
- The implication that salvation may be attained by one's good works, implicit in the statement found in some Masonic writings that "Masonry is continually reminded of that purity of life and conduct which is necessary to obtain admittance into the Clestial Lodge above where the Supreme Architect of the Universe presides.* "Even though many Masons understand that the "purity of life and conduct" can only be achieved through faith in Jesus Christ, others may be led to believe they can earn salvation by living a pure life with good conduct.
- The heresy of universalism (the belief all people will eventually be saved), which permeates the writings of many Masonic authors, which is a doctrine inconsistent with New Testament teaching.¹⁵
- The refusal of most lodges (although not all) to admit for membership African-

IN SUMMARY

In light of the fact that many tenets and teachings of Freemasonry are not compatible with Christianity and Southern Baptist doctrine, while others are compatible with Christianity and Southern Baptist doctrine, we therefore recommend that consistent with our denomination's deep convictions regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter of personal conscience. Therefore, we exhort Southern Baptists to prayerfully and carefully evaluate Freemasonry in light of the Lordship of Christ, the teachings of the Scripture, and the findings of this report, as led by the Holy Spirit of God.

^{1*}Proceedings,* Annual of the Southern Baptist Convention 1992, (Nashville: Executive Committee, 1992) p. 36.

¹Monitor of the Lodge (Waco: Grand Lodge of Texas, 1982), p. 148.

Masonic Code (Grand Lodge of Alabama, 1963), p. 141.

*The Murrow Masonic Monitor (Guthne: Grand Lodge of Oklahoma, revised 1988), p. 190.

Rinual of the 15° to the 18° of the Scottish Rite (no publisher information, 1957), p. 251.

'Charles F. Bahnson, North Carolina Lodge Manual (Raleigh: Edwards & Boughton Co., 1929), p. 14.

*Louisiana Masonic Monitor (Walker, La.: Lavergne's River Parish Press, 1988), pp. 24-26. Masonic Manual of the Grand Lodge of Georgia (Macon: Most Worshipful Grand Lodge

of Georgia, 1973), pp. 145-146.

10 Raiph P. Lester, ed. Look to the East: A Ritual of the First Three Degrees of Masonry (Chicago: Ezra A. Cook Publishing, Inc., 1975), p. 96.

12Tbid., pp. 154-155.

13 Monitor of the Lodge (Waco: Grand Lodge of Texas, 1982), pp. 30-31. Also see Louisiana Masonic Monitor, pp. 24-26.

16 Louisiana Masonic Monitor, p. 79.

¹⁵Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry (Washington, D.C.: Prepared for the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction, A.A.S.R., U.S.A., 1964), p. 847.

Baptists Asked to Accept Report "White-Washing" Masonry

Continued from Page 2 the SBC." "Home Mission Board Returns Positive Report on Freemasonry" in the May, 1993 Scottish Rite Journal includes excerpts from the SBC Home Mission Board's report which Masons consider to be "positive."

Although the Commission on Organizations of The Lutheran Church-Missouri Synod, in response to a request from the SBC, furnished the SBC board with evidence showing that Masonry is an anti-Christian religion, the board took issue with the position taken by The Lutheran Church-Missouri Synod on Masonry. Some of the material the LCMS sent to the SBC is in this issue of CN. The SBC also takes issue with the LCMS on the ordination of women. The LCMS says that the ordination of women to the pastoral ministry is contrary e Bible. However, the SB allows its congregations to reject 1 Corinthians 14:34,35 and 1 Timothy 2:11,12 and ordain women to serve as pastors. A recent report said that the SBC has some 900 ordained women clergymen. The LCMS has no ordained women pastors. The SBC's Home Mission

Board's 75-page "A Study of Freemasonry" says that "Masonic codes prevent lodges from holding meetings on Sundays. Would Freemasons place such a restriction on the use of a Lodge if it were an anti-Christian religion?" (29) The study says: "Every Mason is required to profess a belief in God, but each Mason is allowed to define his understanding of God as he wants. There is no doubt that Masons take belief in God seriously" (38). The SBC board takes issue with the LCMS position which maintains that the Holy Trinity is the only God who actually exists.

The study says:

"It has been said that Masons

have rejected God for 'the lowestcommon-denominator god.' It is true that God is not defined by Freemasonry; each Mason is given the freedom to define God for himself. Neither is God defined in the phrase 'In God We Trust' on the backs of Federal Reserve Notes. As Christians, we interpret that phrase as referring to God, who was revealed in Jesus Christ. But if that were somehow made official by an act of Congress, Jews, Muslims, and other non-Christian American citizens would immediately challenge the act. The Christian church is free to define who God is But we must allow non-Christians the freedom to also define who God is" (43). "Conclusions

"1. Freemasonry requires no specific belief about God, so there is a diversity of opinion among Masons concerning God.

"2. American Masons should follow the lead of their English brothers and discontinue the use of Jah-Bul-On as a name for God" (45).

Section 9 of the SBC study says:

Masonry critics repeatedly say that "a Mason is not allowed to pray or to testify of Jesus in the Lodge, A Christian Mason cannot even share the joy of Jesus with a 'brother Mason' in the Lodge.'

However, the Masonic Code of the Grand Lodge of Alabama gives instruction on the use of the name Jesus Christ in Lodge prayers. "A Mason offering prayer in the Lodge may pray to his God-observing his own conception of Deity. It is therefore proper and in accordance with Masonic law and tenets for a Mason who believes in the Christ or Jesus to offer prayer in the Lodge in His Name." However, a Mason must use the written prayers provided in the ritual in all ritualistic cere-

W. R. White, a past president of Baylor University and

a Mason, wrote:

The Cross of Calvary is the symbol of our order [the Red Cross of Constantinel. One part of it is vertical; the other part is horizontal. It signifies our instrument of victory.

We look up to the God revealed in Christ. That is our vertical direction or look. Our solid ground of hope is in Him. Here is the source of our faith and power.

The other part of the Cross extends horizontally. This is the outward or manward look. We are to see man as Christ saw him from the Cross-perverse and helpless without God. Yet, He saw man redeemable through sacrificial love. For the joy of that potential, He endured the Cross, despising the shame.

Earl D. Harris, in his article on "Brotherly Love" in the Masonic Messenger, quotes Jesus by name, calls Him "The Great Teacher," and capitalizes personal pronouns referring to Him. The Masonic Messenger is the official publication of the Grand Lodge of Georgia. It is not true that Masons may never talk or testify about Jesus to their fellow Masons. Masonic codes disallow this discussion or testimony only during the ritual, and the fellowship immediately afterward.

Masonry critics often claim the name of Jesus Christ is never spoken in official Masonic rituals and ceremonies. This is not completely true. Other critics state, "Masonry absolutely prohibits all at-tempts by Christians to share Jesus Christ with other Masons. Masons insist this restriction exists only in official Lodge meetings and does not apply outside those meetings.

The ritual for the Fellow Craft degree in The Murrow Masonic Monitor used by Oklahoma Masons includes the "Doxology," with the phrase "Praise Father, Son, and Holy Ghost" (pp. 46 and

According to the SBC study: "While critics can find examples where Masons have de-

leted the name of Jesus in books, it is not true that Freemasonry ignores or denies Jesus Christ. That Freemasonry does not refer to Jesus Christ as much as some critics would like can, in part, be attributed to the fact that Freemasonry sees itself as symbolically building Solomon's Temple, constructed 10 centuries before Christ, within each member"

Conclusions 1. Masons are not sup-posed to talk or testify about Jesus during the ritual, and the fellowship immediately afterward. This prohibition does not apply at other times.

2. One Mason wrote that "perhaps Masons should be reminded that as we seek 'Masonic Light,' we find that Jesus is indeed 'The Light of the World.'"Christian Masons affirm that Jesus Christ is "the way, and the truth, and the life; no one comes to the Father, but through Me" (John 14:6, NASB) (49).

The Lutheran Church-Missouri Synod

"The Lutheran Church-Missouri Synod has been opposed to Freemasonry since at least 1948. It 'has declared itself to be firmly opposed to all societies, lodges, and associations of unchristian and antichristian character.' The Synod 'requires that pastors of the Synod do not administer Holy Communion nor admit to communicant membership members of such organizations" (62).

400,000-500,000 Southern Baptists Are Masons

An estimated 400,000-500,000 Southern Baptist men are Masons. Among this number are many well-known Southern Baptist leaders. No attempt will be given to naming living Southern Baptist Masons. However, following are some well-known Southern Baptist Masons from the past.

Robert E. Baylor was one of eight Masons who petitioned for a charter for Baylor University in 1845. "Every president of Baylor University has been a Master Mason." One president was William R. White, 33°, who served as president of Baylor University from 1948 to 1961. He served as pastor of First Baptist Church of Austin, First Baptist Church of Oklahoma City, First Baptist Church of Lubbock. and Broadway Baptist Church of Fort Worth. He also served as executive secretary, and later as president, of The Baptist General Convention of Texas.

The first two missionaries sent by the SBC to Texas, James Huckins and William Tryon, were Masons.

George W. Truett (1867-1944), pastor of First Baptist Church, Dallas (1897-1944), president of the SBC (1927-1929), president of the Baptist World Alliance (1934-1939), and trustee of Baylor University and Southern Baptist Theolo Seminary, was a Scottish Rite Mason. He was raised a Master Mason in 1920 in the Dallas Lodge No. 760; he received the 32nd degree in 1921. Of his Masonic membership, Truett said:

From my earliest recollection, sitting about my father's knees, who was a Mason, and hearing him and fellow Masons talk, I imbibed the impression in early childhood that the Masonic fraternity is one of the most helpful mediating and conserving organizations among men, and I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy and vast hurrying years (65).

After listing the names of many SBC leaders and clergymen who were Masons the study concludes:

Conclusion "Obviously, there is no agreement among Southern **Baptists whether Christians**

Christian News

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church-body, but an independent publication designed to supply rank and file Christians with information needed to

face the present crisis in Christendom.

2. CHRISTIAN NEWS is not a doctrinally neutral observer, but is committed to the full historic Christian faith, as it is authoritatively revealed in the written Word of God, the Holy Scriptures, and correctly set forth in the Confessions of the orthodox Church to wit, the Book of Concord in

3. CHRISTIAN NEWS is therefore unalterably opposed to the various fashionable "theological" systems which sacrifice the supernatural mysteries of the Christian Faith to the proletarian prejudices of "Modern Man's" computerized mentality. CHRISTIAN NEWS holds that the continued use of Christian words and phrases, and the lip-service paid to "the Scriptures and the Confessions" by the practitioners of this new anti-Christian "theology" are totally dishonest and hypocritical.

4. Given the radical, indeed mortal nature of the doctrinal conflict and the need to reach and undeceive millions of rank and file Christians who have no idea of the fate being prepared for their churches under cover of pious-sounding slogans and platitudes, strong straightforward, and sustained criticism is to be expected. Those who decry this as "negativism" either do not understand the gravity of the crisis or are themselves in league with the enemy. Scripture is extremely "negative" whenever it deals with apostasy and hypocrisy! And these are dominant features of modern

5. The writers of CHRISTIAN NEWS claim no sort of infallibility for themselves. They therefore invite readers to notify them of any errors of fact, judgment, or theology, which may occur from time to time, so that suitable correc-

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Editorials

Special Issue On Masonry

This issue of Christian News will not include all the reports, editorials, reviews and letters we originally intended to publish this week in order that we might have space for articles on Masonry and the battle which is going on within the Southern Baptist Convention on whether or not SBC pastors and members should be permitted to remain Masons.

Following our long standing practice of publishing both sides of an issue, we are printing many excerpts from Masonic publications, the report of the SBC's Home Mission board which recommends that Southern Baptist Masons be permitted to continue remaining members of both the SBC and Freemasonry, and documents showing that Masonry is anti-Christian and that all consistent Christians should withdraw from the Masons.
While this issue of CN is being sent to hundreds of

SBC churches, we regret that we were unable to get the funds to send it to all 38,000 SBC churches. Readers who would like to make it possible for us to send this special issue of Masonry to all SBC churches are invited to help. The project will cost about \$10,000. Our original plan was to send four issues of CN to all SBC churches during the weeks prior to the SBC convention. This would have cost us about \$50,000.

Some years ago, when Walter Reuther was invited to speak to a convention of the youth of the American Lutheran Church at Cobo Hall in Detroit, members of the ALC ordered 14,000 copies of a special issue of Christian News on the ALC. The special issue exposed Reuther's socialistic record and the theological liberalism of the ALC. They were distributed at the ALC convention. Southern Baptists, who would like to distribute thousands of copies of this issue of CN to the messengers (delegates) attending the SBC convention in Houston, should contact us (314-237-3110). Of course, it would be best to send this issue of all of the more than 20,000 messengers, who will be attending the SBC convention, prior to the convention in order to give them time to read it. However, we do not have the names and addresses of the messengers.

We regret that the Masons refused to debate us on whether or not Masonry is anti-Christian. CN in this issue gives Masons and SBC leaders, who believe SBC members would be allowed to be Masons, plenty of space to express their position. It is unfortunate that masons and these SBC leaders responsible for the report whitewashing Masonry will not give equal space to the reasons why The Lutheran Church-Missouri Synod considers Masonry anti-Christian, and a religion which repudiates the basic doctrines of historic Christianity

Both the Masons and the Southern Baptists list a long line of clergymen who were Masons in their attempt to show that pastors and laymen should be permitted to be masons. CN does not buy that argument. Even sincere Christian leaders may be uninformed and wrong. It is unfortunate that the SBC's Home Mission Board rejected the position taken by the LCMS on Masonry in the material the LCMS sent to the SBC. The fact that such modernists as Dr. Norman Vincent Peale, who rejects historic Christianity, are Masons does not prove that

Masonry Is Anti-Christian

Christian News, May 24, 1993 Help Get the Truth About Masonry to The Southern Baptist Convention Pass out this issue to church members, convention messengers (delegates).

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Christians may be Masons. The fact that the church of Norway, which is supposed to be Lutheran, has so many Masons is not surprising Theological liberalism has taken over a large part of this church. Hardly 5 per cent of its members attend church with any regularity. It ordains women to serve as pastors. It can hardly be called Lutheran.

The Masons quote some leading Methodist clergymen who are Masons. A scientific survey already more than 25 years ago showed that about half of the Methodist clergymen in the U.S. denied the physical resurrection of Jesus Christ. It is no surprise when a Methodist clergy-

man is also a Mason.

Readers of this special issue on Masonry, who want to know something about the theological position of the editor of CN, should check the masthead. We are also publishing a "Twentieth Century Formula of Concord" which the editor presented at the 13th World Congress of the International Council of Christian Churches, which met at the University of British Columbia in Vancouver in 1990. It was accepted with thanks as a study document for the hundreds of smaller conserva-tive denominations in the ICCC. The ICCC claims to have members in some 100 nations. The footnotes are in the Christian News Encyclopedia.

The first part of this address to the ICCC explains what is going on within the major denominations of our day. This issue only includes what we said on The Baptists. The second part explained the reasons for A

Twentieth Century Formula of Concord.

The editor is scheduled to speak on June 10 at the 14th Congress of the ICCC when it meets from June 9-19 in Cape May, New Jersey.

Why Subscribe to Christian News?

Defenders of Masonry observe that such political conservatives as Senators Strom Thurmond and Jesse Helms, who have even been honored by such conservative Baptists schools as Bob Jones University, are Masons. For over thirty years CN has been defending free enterprise and opposing all forms of socialism, including Communism and Nazism. However, CN has noted that some political conservatives are either theologically uninformed or theological liberals. Many of them have never read the kind of scriptural material in this issue of CN published by The Lutheran Church-Missouri Synod.

"Freemasonry Divides Missouri Church," reprinted recently in CN from the **Baptist Word & Way** quotes Rev. Stoney Shaw, a St. Louis SBC pastor: "Our priesthood of the believer is coming to the point where anybody can believe anything they want." No denomination has championed the rights of congregations and laymen more than the LCMS. CN has long fought for true congregationalism. However, when a congregation or any of its members rejects what God clearly teaches in His Word, then discipline must be taken.

If the SBC continues to allow thousands of its pastors to be Masons, we suggest the true Bible believers in the SBC discuss Masonry with the leaders of the LCMS (1333 S. Kirkwood, St. Louis, Missouri 63122-7295). The LCMS does not defend everything said about the

Masons by various anti-Masons critics. The LCMS's objections are based on Holy Scripture and solid fact, not wild speculation, exaggeration, and lies. See "Ancient Free and Accepted Masons" on page one.

The only regular CN feature included in this issue is Bible Stories In Pictures on p. 24. CN is publishing the entire Bible in pictures. The project should be completed in another 2 1/2 years.

We have many SBC friends. Some of our articles have appeared in Baptist publications. CN has published many articles by Baptists. We invite the thousands of Baptists who will be receiving this issue of CN to sub-

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scribe. Many have said that no publication offers more for the money than CN, 24 fact-filled pages each week, except during August, for \$20.00.

We pray that the Southern Baptists, who rightly oppose the work righteousness of Rome, will not continue to tolerate the work righteousness and anti-scriptural universalism of the Masons.

Keep informed about the great battle on Masonry in the SBC by subscribing to Christian News.

Why Does the Lutheran Church-Missouri Synod Object to Membership in Lodges?

From the April, 1993 Lutheran Witness, Official Publication of The Lutheran Church-Missouri

Why does The Lutheran Church-Missouri Synod object to membership in lodges? And what is the pastor's responsibility regarding this matter? F.J., Florida.

Among the many organizations in this country that have otherwise noble purposes and commendable programs, some also require members to subscribe to certain religious tenets that contradict the Christian's profession of faith. These include some of the lodges-Freemasons and Shriners, Odd Fellows, Elks, Moose, Eagles, and a few others.

Of most concern to Christians is the claim made by many lodges that there is eternal life apart from Jesus Christ, that good works lead to salvation, and that the Bible is merely a moral code—and only one among many at that. Freemasons, for example, say: "We are members of the universal religion. . . . As Christians, we worship God through Jesus Christ; as Parsees, through Zoroaster; as Mohammed, as Jesus through Mohammed; as Jesus through Moses. We believe that in every nation, he that feareth God and works righteousness is accepted by Him....We know that the end of our journey is the same" (R.W. Orlady's "Address to the Craft").

Christ alone has redeemed and saved us. We do good works not to earn salvation, but out of love for Jesus and in gratitude for what He has done for us. It is "by grace that you are saved through faith . . not of works, lest any man should boast" (Eph. 2:8-9). Jesus says, "I am the Way, the Truth and the Life. No one comes to the Father except through me" (John 14:6).

Organizations that claim a different way of salvation or that find "other gods" to be acceptable deny the true

God. To join an organization that professes such a non-Christian philosophy, no matter what sort of "Christian" trappings may surround it, is to betray the Truth of the

Gospel.

"The Synod has declared itself firmly opposed to all societies, lodges, and organizations of an unChristian or anti-Christian character," say our bylaws. They call on pastors and laypeople alike to avoid membership "in any organization that in its objectives, ceremonies, or practices is inimical to the Gospel of Jesus Christ or the faith

and life of the Christian church." The pastor is one who cares for souls. He is concerned about the spiritual well-being of those entrusted to his care. His responsibilities include instructing members of the congregation and those seeking membership about the contradictory public confession that results when a person holds membership in organizations that teach contrary to the Gospel of Jesus Christ (Gal. 1:8-10).

Earnest, continuous efforts should be put forth to bring individuals to a clear-cut decision regarding their contradictory confessions, in order that they may become or remain communicant members of the congregation," say the bylaws.

More information about lodges is available from the Synod's Commission on Organizations, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295. Among the Commission's releases is "Christians and Their Affiliations" by Dr. Philip Lochhaas, from which much of this column was adapted. The Commission also offers evaluations on a large number of specific organizations.

May a Christian Be A Lodge Member

By Dr. James Manz

An individual claiming to have faith in Jesus may be a lodge member only if he or she fails to grasp the implicatins of the Christian faith and/or fails to grasp the implications of the lodge.

One who is bound to God and to His church through

Jesus Christ, the Son of God, simply will not join and support a semireligious organization which officially denies the basic teaching of the Christian faith.

There are some service and social organizations which are not lodges. These groups are useful because they foster sociability, good business, and civic mindedness. They are not objectionable, because they do not involve a religious commitment.

Other organizations, including those which are truly lodges, are objectionable. The Masonic Order is the largest and best known example of these

The Essence of Christianity Challenged

Many admirable people are Masons. They support fine hospitals and charities which serve children and adults regardless of their religion. This scores a big and wonderful point. But it is not the point considered here.

However, Masonry and other anti-Christian or un-Christian secret societies teach and foster tenets and practices which are directly contradictory to the Christian faith and Christian life.

1. They teach that good works can earn God's eternal

2. They deny that Jesus Christ is the only Savior and

Redeemer from sin's curse and power. 3. Christless prayers, acceptable also to non-Christian religionists, are part of the ritual of real lodges.

The Biblical verdict on all who follow such false Continued on Page 16

Baptists Asked to Accept Report "White-Washing" Masonry

Continued from Page 3

can, or should, be Masons. Many fine conservative, Bible-believing, soul-winning men can be found on both sides of this issue" (68).

61A number of anonymous letters and articles were re-ceived during the course of this study. As a general rule, all unsigned mail was imme-diately discarded. However, one anonymous claim about evangelist Billy Graham required investigation. It charged, among other things, that William Franklin "Billy" Graham is a 33rd degree Scottish Rite Mason. However, nei-ther the Northern nor the Southern Jurisdiction has any record that Billy Graham is a Mason. It seems certain that if he were a Mason, Masons would publicize his membership. The anonymous offset reasoned that if Graham were not a Mason, he would simply say so. Graham has evidently declined to respond to questions about whether he is a Mason. In some people's minds, silence is an admission of guilt. Therefore, they reason, Graham must be a Mason. Again, neither the Northern nor the Southern Jurisdiction can find any record that William Franklin "Billy" Graham is a Mason.-Letter stating Graham is not Mason was from John Boettjer, editor of The Scottish Rite Journal, December 14, 1992 (68).

Freemasonry Is Still Anti-Christian

Continued from Page 1

means that everyone in Christ has direct access to God through Christ; it does not mean that everyone can believe or practice whatever he will. The doctrine does mean that the church will not use coercive methods to require individuals to accept the truth. It does not mean that the church will fail to declare the "whole counsel of God," in the face of which individuals will make personal judgments. The doctrine does mean that every man is accountable to God directly for his own sins; it also means that we are accountable for the sins of others, if we do not clearly warn them of their sin.

The 107-page, HMB-staff study has Southern Baptists virtually embracing the Masonic Lodge. The seven-page trustee report and recommendation has an element of truth, but it is weakly stated, and seems to be crafted in such a way as to allow it to be ignored. This has caused me to reconsider my goals in the task that began in March of 1992. As I understand my commission God in this matter it wa that Southern Baptists have an opportunity to divest themselves of the impediment of the Masonic Lodge. That opportunity has been provided. The question which I must now face is, "Have I done what I should, and what should I do now?

Apparently, if it had been left to the leadership of the Convention, the HMB staff and a majority of HMB trustees, a far more compromising report and recommendation would have been forth coming. However, because of a few courageous trustees, whose deeds will be awarded their merit at the Judgement Seat of Christ, Southern Baptists will not suffer the humiliation of a complete compromise on Masonry.

Yet, the reality is that the SBC has the right to compromise. I had the responsibility to bring the matter of Freemasonry to the attention of God's people, but I do not have the responsibility, or the right, I believe, to

demand that the Convention do what is right. Ultimately, only God has that right, and at the Judgment, He will exercise that right. Perhaps it will only be then that motives, attitudes, truth and equity will be sorted out. For me to press the matter of Freemasonry beyond God's commission would reflect the pride of saying, "I am right, and, until you acknowledge that, I am going to harassyou."To believe that I am right on this matter is not prideful. To require that others acknowledge that rightness, as a vindication of my obedience to God, would be prideful. Man cannot do that which God has chosen not to do, i.e., force men to walk in God's truth.

If I have done what God called me to, then the failure of the Convention in which I fellowship to affirm what I now and believe about Freemasonry should not cause me to be angry, frustrated or depressed. These are natural human emotions. When what you honestly believe in a critical matter is dealt with in a rather cavalier manner by the religious body with which you are affiliated, they are common emotions. But, God has called His people to faithfulness, not fruitfulness. Jesus did not say, "Well done, thou good and fruitful servant." He placed the emphasis where it

belonged, on faithfulness.

If I have been faithful to what God called me to, if I have maintained a right spirit, attitude and motive, then even in the face of failure, I can have joy, peace, hope and mercy. As the Lord has released me emotionally from the impending compromise of the SBC, I have had joy, peace, hope and mercy.

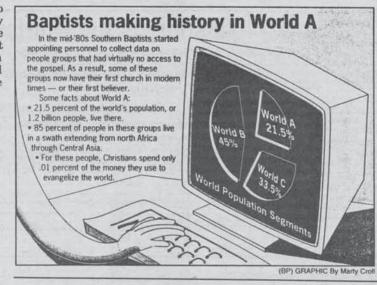
I have joy in being called ot be a man of God. I have peace that Luke 17:10 applies to my life in the matter of freemasonry. I have hope that God will not cast off Southern Baptists because of their Laodicean spirit, but that He will continue to knock, seeking entrance into the corridors of power which have been established in the bureaucracy we know as the SBC. I have hope that the seed of truth in the sevenpage HMB trustee report and recommendation will grow until Southern Baptists courageously cast off the shackles of Freemasonry. I have mercy in asking God to forgive Southern Baptists for their compromise, and to give them the courage to acknowledge the truth about the nature, goals and origins of Freemasonry

There is no more than I can do, but more importantly, it is my conviction, that there is no more that I should do. There is much that the leadership of the SBC, the HMB staff and the HMB trustees can do. More importantly, there is much more that they should do. Confident of the sovereignty of God, and hopeful of the sincerity of His people. I must now trust, that in time, they will do it.

Therefore, it is my intention at the SBC in Houston to have the joyful countenance which comes from obeying God. It is my intention, after the SBC in Houston, to turn my full and complete attention to the primary calling of God upon my life. In the ministry brochure which describes the Men's Conference Ministry of Mission and Ministry to Men, Inc., that calling is defined as:

"being a godly man whose life testifies to the love and grace of Jesus Christ and gives glory to Him; who can speak with authority, "Thus saith the Lord,' thereby seeing others brought into the kingdom of God and into an abundant, disciplined walk with the Lord Jesus Christ."

I do this with joy and expectancy. It is my prayer today, that God, in His mercy, will call His people to Himself once again. My experience today is one of abounding love for Christ, of awareness of my own failures, and of a sincere and genuine hope that God will use Southern Baptists as a vehicle for bringing real revival to America.



Decker, President of Saints Alive

Charges Secret Baptist-Mason Collusion Responsible for "White-Wash" Report

Secret collusion between Baptist officials and Masons was responsible for a report which "white-washed" Masonry says J. Edward Decker, President of Saints Alive in Jesus, Box 1076, Issaquah, Washington 98027. Many Baptists churches have shown, God-Makers, a film prepared by Saints Alive exposing the anti-Christian nature of Mormonism. Mormons are now threatening a lawsuit over God Makers II.

Decker wrote in a March 1993 'Special Update Report:"

"I posed a question last Sep-tember when I told you about the SBC study on the compatibility of Freemasonry with Orthodox Christianity. I said, 'Pray with us as the Southern Baptists begin their long awaited study on Freemasonry. There has been tremendous pressure put to bear on the Home Missions Board as it begins this momentous study. Much of it comes from the powerful Masonic leadership within the church to go easy on the fraternity. . . . How can the Holy Spirit of God operate in local churches where theleadership bows at the pa-gan altar of Jaobulon? Will they soon do it with the studied approval of the Home Missions Board? God Forbid!" Little did I know that it was already a done deal, that Dr. Gary Leazer, head of the Study from the Home Missions Board, would work in secret collusion with key Baptist Masons, committed from the start to bring a white-washed report to the 1993 Convention. Praise God that a secret letter written by Dr. Leazer, revealing this evil act, made its way into the right hands.

"Baptist churches beware! The Masons are already systematically working to obtain the Messenger positions from every Baptist church in the convention in order to fill the convention with Masons who will shoot down the opposition for once and for all. The battle lines have been drawn and we must stand strong! Don't let them get away with this overt manipulation of the church! If they win in June, they will own the SBC Baptists! Use the Return Card to order copies of Larry Holly's greatly expanded book on the Freemasons and the Southern Baptist Church and get them out to your Pastors and

Boards ASAP!"

"Is the Southern Baptist
Study on Freemasonry a

Masonic Fraud???

"Last summer, it became apparent that the SBC Home Missions Board study on Freemasonry was less than enthusiastic over Anti-Masonic input to their study. In a July 13, 1992 letter to Dr. Larry Holly, Dr. Gary Laezer wrote, I was somewhat shocked at the report that quoted you as suggesting that the Interfaith Witness Department might not approach this study with integrity and honesty.... As a

scholar, I have no bias for or against Freemasonry, but will seek to present both sides of the issue fairly and accurately.'

Yet, in a Leazer letter dated January 17, 1993 to a Masonic friend, (T.L. Talbert of Chat-tanooga, TN) and on official SBC stationary, Gary Laezer told a different story. In it, he told his friend that the report was ready to submit to his boss, Home Missions Board President, Dr. Larry Lewis. In part, he said, 'I appreciate all the help that Masons have been to me, Jim Tresner, editor of The Oklahoma Mason, and Abner McCall, former President of Baylor University, have each read the report and offered suggestions which I used. John Boettler asked me to read the proof of the February issue of The Scottish Rite Journal which I did in December. It will be on Freemasonry and religion and will be sent to either 3,000 or 4,000 non-Mason Southern Baptists.' [Ed: It contains a major attack against Dr. Holly and others.]

"After some criticism about Dr. Holly, Leazer said, 'It is essential that as many Southern Baptist Masons get to the SBC as possible.' This Masonic call to arms was an echo of an article in the February Masonic Journal, which he edited.

"In a March 4, 1993 Baptist Press article, Dr. Lewis stated that Dr. Leazer has been removed from his leadership in the study, but faces no disciplinary action. The Leazer report is finished, he said, and will not be set aside. To us, this is a heinous misuse of authority. The Leazer report is a fraud! Dr. Larry Lewis must act. Drop him a note with your thoughts. He can be reached at the HMB, 1350 Spring Street, NW, Atlanta, GA 30367."

Masonry Answers Christian Critics

Continued from Page 1

leading critics of Masonry. The LCMS says that Masonry is a religion which teaches that the Holy Trinity is not the only true God and that Masonry denies the central Christian doctrine of justification by faith alone through the merits of Jesus Christ. The LCMS claims that Masonry is one of the many religions of the law which say that a person must do good works to get to heaven. Surveys show that many church members, regardless of denominational affiliation, believe that man must work at least in part, his way to heaven. Many church members agree with Masons who say that all religions were fabricated by man and that no single religion is the one and only saving faith.

"Freemasonry and Religion"

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Bishop Carl J. Sanders
"A Mason Without Apology
THE SCOTTISH RITE JOURNAL,
February, 1993

is the theme of the February, 1993 special issue of The Scottish Rite Journal, official monthly publication of The Supreme Council, 33°, Ancient and Accepted Scottish Right of Freemasonry of the Southern Jurisdiction, United States of America. The cover appeared on page 1 of the March 8 Christian News.

The February Scottish Rite Journal says that "A Center for Masonic Information has been set up within the Masonic Service Association. It will answer the attacks on Masons by the anti-Masonic Southern Baptists faction and others. First, 5,000 copies of this issue of The Scottish Rite Journal will be mailed to Southern Baptist leaders and over 30,000 copies to every Blue Lodge in America. Then, before the Southern Baptist Convention in June 1993, the Center will use radio, television, and newspapers to tell the true story

of Freemasonry." Christian News has been publishing reports from various Southern Baptists who claim Masonry is incompatible with Christianity and that SBC ministers should not be Masons. Some of the articles Christian News has published during the past 30 years, which tell the truth about Masonry, are in The Christian News Encyclopedia. Christian News is seeking funds to send CN to all 38,000 Southern Baptist Churches to inform the SBC churches why Masonry is incompatibile with Christianity and why Christian pastors should not be Masons.

C. Frederick Kleinnecht, 33°, Sovereign Grand Commander and editor in chief of the Scottish Rite Journal says in the February Scottish Rite Journal that:

"Freemasonry has always welcomed men of all faiths and religious beliefs to enter its doors" (4) "... we allow each Mason to choose the Book of his own faith as his guide. Freemasonry, therefore, welcomes to its ranks Christians, Jews, Muslims, Buddhists, and all good men of whatever religion who truly aspire to live according to the Creator's will" (5).



Fred W. McPeake is a member of the Baptist faith and has served his church in various capacities. He is the Executive Secretary of Scottish Rite Masons in East Tennessee. He is also a member of the York Rite and Shrine, Legion of Honor in DeMolay, and Royal Order of Scotland, He is Past Sovereign of the Post Sovereign of the President of Knax-

Red Cross of Constantine, President of Knoxville Chapter of National Sojourners and Chairman Education Committee of Grand Lodge.

THE SCOTTISH RITE JOURNAL,

Baptist Masons Should Attend Convention

Fred W. McPeake, 33°, a
Southern Baptist, is the author
of "Southern Baptist Convention"
in The Scottish Rite Journal.
The editor says: "Brother
McPeake, who will be a messenger (delegate) to the upcoming
Southern Baptist Convention in
June, 1993, tells how important
Continued on Page 6

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it is for other Baptist Masons to attend the convention." McPeake mentions that Senator Jesse Helms is "a Baptist Deacon and a Mason." He says that "It is urgently important that Masons who are Baptists get themselves elected messengers by their local churches, attend the convention, and vote" (8)



James B. Wilkinson is Senior Judge in Virginia's Thirteenth Judicial Circuit and a Judicial Circuit and a member of Bon Air Baptist Church in Richmond, Virginia. He has taught Sunday School for 40 years and served as Clerk of his former church for 30 consecutive years. Bro:. Wilkinson is a member of the Lodge of Strict Observance.

No. 207, Richmond, Virginia, and this year, 1993, he is the Grand Senior Warden of the Grand Lodge of Virginia.

THE SCOTTISH RITE JOURNAL,

February, 1993

Mason James B. Wilkinson, a Baptist who has taught Sunday School for 40 years, writes that "Baptist Masons concerned about the Southern Baptist Convention, for instance, should consult their conscience and, possibly become messenger-delegates to their church's meeting in Houston, Texas, June 14-17, 1993).'

William J. (Will) Rogers, 32° Scottish Rite Bodies of Memphis, Tennessee, writes:

In the December, 1992, issue of The Scottish Rite Journal there was a very timely article on the anti-Masonic movement within the Southern Baptist Convention.

"As an active Southern Baptist Mason, I am very concerned about the anti-Masonic movement, but I am encouraged by the reaction of our church, First Baptist Church, Lexington, Tennessee, which has about

1,500 members. "Our church has an unusually large number of Masons and our pastor, Dr. Hoyt Wilson, a non-Mason, has expressed in the pulpit his whole-hearted support of the Mason movement within our community. He took the time on at least one Sunday to express tory. Among many others, there are:
Rev. Charles T. Aikens, who serves as President of the Lutheran Synod of

Eastern Pennsylvania,
Bishop James Freeman, the Episco Pal Bishop of Washington, D.C., who first conceived and began the construction of the National Cathedral, Bishop William F. Anderson, one of the most important leaders of the United

Methodist Church,
William R. White, 33°, who served as President of Baylor, and Secretary of the Sunday School Board, Southern Baptist

See "A Religious Quality, Not a Religion" on page 64 of this issue.
Rev. Lansing Burrows, Civil War hero and Secretary of the Southern Bap-

tist Convention.
Rev. James C. Baker, who created the Wesley Foundation,

Rev. Hugh I. Evans, who served as national head of a Presbyterian Church.

It is useful on this question, to let some of America's most honored clergy speak for themselves. Carl J. Sanders, 33°, Bishop of the United Methodist Church and holder of the highest honor, the Grand Cross, conferred by the Scottish Rite of Freemasonry, Southern Jurisdiction, USA, writes: "My Masonic activities have never interfered with my loyalty to and my love

interfered with my loyalty to and my love for my Church. Quite to the contrary, my loyalty to my Church has been strengthened by my Masonic ties. Good Masons are good Churchmen." [See page 59.]

Dr. James P. Wesberry, 32°, K.C.C.C.H., former Executive Director and Editor of the Baptist publication Sunday, writes: "It is no secret that Masons love and revere the Bible, nor is it a secret that Masonry helped to preserve it in the darkest age of the church when infidelity sought to destroy it. The Bible meets Masons with its sacred message at every step of progress in its various Degrees."

The Reverend Louis R. Gant, 33°, Mason and District Superintendent of the Methodist Church, writes: "Let no one say you cannot be a Christian and a Mason at the same time. I know too many who are both and proud to be both."

both and proud to be both."

But we are proud, as Masons, that members of all faiths have found value in the Fraternity. Rabbi Seymour Atlas, 33°, and holder of some of the highest Masonic honors, writes of what he finds in Masonry: "I was brought up in a religious home, a son of a Rabbi with seven generations of Babbia preceding me. tions of Rabbis preceding me . . . I am proud to be a Mason who believes in the dignity of God's children and opposes hatred and bigotry, and stands for truth, justice, kindness, integrity and righteous-

Is Masonry Anti-Christian?

No, Masonry is not anti any religion. This charge is raised by some anti-Masonic writers. (16-

. the God to whom Masons pray is the God to whom all Christians pray" (18).

"Is Masonry 'guilty' of teaching toleration?

Yes. And proud of it! It seems a strange accusation, but anti-Masonic writers often charge that we accept people with many different religious viewpoints as Brothers. They are correct" (22).

"Does Freemasonry teach that



Jim Tresner is the Director of the Masonic Leadership Institute. He is also Director of the 33° Conferral Team at his Temple and Director of the Work at the Guthrie Scottish Rite Temple in Guthrie. Oklahoma. He holds a B.A. with majors in Communications, The Oklahoma. He holds a B.A. with majors in Communications, The-aire. English and Psychology, a M.A. in Communication Theory, a M.B.A. and a Ph.D. in Business Communications. He has served on the editorial board of the Scottish Rite Journal, is on the staff of The Oklahoma Scottish Rite Mason, serves as a video script consultant to the National Masonic Renewal Committee, and is editor of The Oklahoma Mason. He is considered a scholar in the interpretation of Masonic symbols and ritual and has authored numerous articles, video scripts and booklets on Masonic subjects. video scripts, and booklets on Masonic subjects.

THE SCOTTISH RITE JOURNAL, February, 1993

Masonry No Religion

Jim Tresner, 33°, Grand Master of Oklahoma, writes: "Is Masonry a Religion? No, not by the definition most people use. Religion, as the term is commonly used, implies several things; a plan of salvation or path by which one reaches the afterlife; a theology which attempts to describe, the nature of God; and the description of ways or practices by which a man or woman may seek to communicate with God.

"Masonry does none of these things, we offer no plan of salva-tion." "Have some Masonic writers said that Masonry is a religion? Yes, and, again, it's a matter of definition. If, as some writers have, you define religion as 'man's urge to venerate the beautiful, serve the good and see God in everything,' you can say that Masonry subscribes to a religion. But that, surely, is not in conflict with Christianity or any other faith" (15).

The Grandmaster of Okla-

homa writes:

Can a Man Be a Christian And a Mason at the Same Time?

Perhaps the best answer is that most of us are, at least in the United States. The ranks of Masonry have been and are distinguished by many of the outstanding religious leaders of America. A quick scan through the book 10,000 Famous Freemasons, gives us these names from hisman can be saved by good works? The charge is sometimes

leveled against us by anti-Masons who mistake both the nature of Masonry and the meanings of its Ritual. Salvation is not grace which Masonry can or does

"In most Masonic Rituals, the candidate is reminded of that even before he steps into the Lodge room for the first time. A typical example reads: You are aware that whatever a man may have gained here on earth, whether of titles, wealth, honors, or even his own merit, can never serve him as a passport to heaven; but precious to his gaining admission there he must become poor and destitute, blind and naked, dependent upon the Sovereign Will of God; he must be divested of the rages of his own righteousness, and be clothed in a garment furnishedhim from on high" (23).

"Is a Masonic service a

worship service?

"No. Except, perhaps, in the sense that, for a Christian, EVERY act is an act of worship. Our meetings open and close with prayer, Masons are encouraged to remember that God sees and knows everything we do, and the Bible is always open during a Masonic meeting. But it is a meeting of a fraternity, not a

worship service" (23).

"Freemasonry's teachings are acceptable to all religions. They uphold the values of faith in a secular world. Freemasonry is, therefore, an organization for thoughtful Christians" (25).

Rev. Lou Lightfoot, 32°, Pastor, East Dayton Baptist Church, Dayton, Kentucky, writes "I am a Southern Baptist Minister and have been preaching for 30 years. I am also a Freemason, a Knights Templar, a York and Scottish Rite Mason" (25).



Jack J. Early is an ordained United Methodist minister and a former State Representative in the Kentucky Legislature. He has served as President of Dakota Wesleyan University, Pfeiffer College, and Limestone College. A long-time member of Middletown Lodge No. 732, he is also

a member of the Louisville-DeMolay Commandery No. 12 K.T.. and the Scottish Rite Valley of Louisville, Kentucky

Dr. Jack J. Early, 33°, Chaplain, Scottish Rite Valley of Louisville, writes: "To set the record straight, I want to state I am an ordained United Methodist minister and a member of the Masonic Lodge for over 40 years. There are many ministers and rabbis who are ordained in their respective bodies and who hold an active Masonic membership" (26). "The cornerstone of Masonry is belief in God, the Great Architect and Masterbuilder of the Universe; there is no other foundation; upon God Masonry builds its temple. Masonry believes in the Fatherhood of God and prac-tices the Brotherhood of Man"



George Truett



This biographical sketch on Dr. George W. Truett, a great Southern Baptist leader who was also a Mason, notes his many contributions to Freemasonry and the Southern Baptists.

Gregory W. Truett-Great Southern **Baptist Leader**

An article on Dr. George W. Truett says: "This biographical sketch of Dr. George Truett, a great Southern Baptist leader who was also a Mason, notes his many contributions to Freemasonry and the Southern Baptists"

After quoting Truett, The Scottish Rite Journal says: "The man who spoke these words was forty-seven years pastor of the First Baptist Church of Dallas, Texas. During those years, the membership grew from 75 to 7,804, the largest church then among Southern Baptists. Pat M. Neff, president of Baylor University, introduced him to the Grand Lodge as 'Baylor University's most gifted son; he is the first citizen of the State of Texas; he is the best known and most loved religious leader today in the world, this fine exemplar of all the virtues and beauties of Masonry" (30).

"For thirty-seven summers he was the preacher at the annual Cowboy Camp Meetings in the Davis Mountains of West Texas. He served as president of the Southern Baptist Convention from 1927-1929 and of the Baptist World Alliance from 1934-

Commenting on the author of the article on Truett, The Scottish Rite Journal says: "Donavon D. Tidwell was a distinguished professor of the Bible and Greek at Houston, Texas, Baptist College, and became chairman of its Division of Christianity. He served as President of the Southwestern Baptist Bible Teacher Association and wrote a book titled Baptists and Freemasonry. In Masonry, he was Grand Orator of the Grand Lodge of Texas as well as a Dis-

trict Deputy and a Fellow of the Texas Lodge of Research. He became a 32º Mason in 1952,

The Scottish Rite Journal includes parts of an address by George W. Truett, Freemason from the proceedings of the Grand Lodge of Texas, 1940.

Paul M. Neff, President of Baylor University and "Truett's Masonic Brother" introduced Truett saying: "The First President of Baylor was a Mason, and with the probable exception of eight years, the Masonic history of which is not clear, for at least 85 or 90 years of the nearly 100 years of the existence of Baylor University, a Master Mason has been at the head and presided over the destinies of this institution.

Truett said during the speech published in the Scottish Rite Journal: "The Masonic Fraternity is one of the most helpfully mediating and concerning organizations among men, and I have never wavered from that childhood impression, but it has stood steadfastly with me through the busy and vast hurrying years" (35).



Donavon D. Tidwell was a distinguished professor of the Bible and Greek at Houston, Texas, Baptist College, and became chairman of its Division of Chris-tianity. He served as President of the Southwestern Baptist Bible Teacher Asso-ciation and wrote a book entitled Baptist

and Freemasonry. In Masonry, he was Grand Orator of the Grand Masonry, he was Grand Orator of the Grand Lodge of Texas as well as a District Deputy and a Fellow of the Texas Lodge of Research. He became a 32° Mason in 1952, K.C.C.C.H.: in 1937, an Inspector General Honorary, 33°, in 1967, and passed away in 1982 in Waco, Texas.



Norman Vincent Peale is known worldwide for his milestone book The Power of Positive Thinking and for founding with Ruth Stafford Peale, the Peale Center for Christian Living in Pauling, New York. Ordained a Methodist minister in 1922. Dr. Peale has served 60 years as Senior Minister of New York City's Marble Collegiate

Church and is well known as a speaker, broadcaster, humanitarian, and publisher of Guideposts nagazine. He is a member of Midwood Lodge No 1062, Brooklyn, NY, and has served as Grand Chaplain of the Grand Lodge of New York and Imperial Grand Chaplain of the Shrine

Mason Norman Vincent Peale

Rev. Dr. Norman Vincent Peale 33° is the author of "What reemasonry Means to Me" in the February Scottish Rite Journal. The editor comments: "One of America's most outstanding ministers and Masons explains how Freemasonry adds another dimension to living while not conflicting with religion." The back cover of the Scottish Rite Journal has a full color photograph of Peale. Peale writes: "My grandfather was a Mason for 50 years, my father for 50 years, and I have been a Mason for over 60 years. This means my tie with Freemasonry grandfather joined the Masons."
"Prominent among this select group are George Washington, Harry Truman, and 12 other presidents as well as countless statesmen and benefactors of humanity" (39).

"Freemasonry is not a religion though, in my experience, Masons have predominantly been religious men and, for the most part, of the Christian faith. I have had the opportunity to break bread with good men of other than my own Christian faith. Freemasonry does not promote any one religious creed. All Masons believe in the Deity without reservation. However, Masonry makes no demands as to how a member thinks of the Great Architect of the Universe.'

. men of different religions meet in fellowship and brotherhood under the fatherhood of

"To me, Freemasonry is one form of dedication to God and service to humanity. I too was a

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Norman Vincent Peale

The writings of Norman Vincent Peale have been widely circulated by political conservatives. Leading conservative political figures and such prominent evangelicals as Billy Graham worship with him. Yet Peale does not accept historic Christianity. Even the American Lutheran, which in the last years of its publication defended liberal causes, noted that "Nowhere does" Dr. Peale "lay hold of the life, death, and resurrection of Christ as facts by which man has been reconciled to God. Faith in the atoning Christ, who will come again in glory, is apparently not the content, object, and core of Dr. Peale's theology." (Ameri-can Lutheran, November, 1956) Dr. William Ward Ayer of Manhattan's Calvary Church wrote in a letter pub-lished in the May 1, 1955 AC-TION (National Association of Evangelicals' magazine) about Dr. Peale: "Actually he has started a new cult in religion. To define it clearly is beyond my ability, but it has a good deal of Mary Baker Eddy in it without that lady's complete annihilation of reality Peale's philosophy is so high-sounding, so full of secondary gospel truth that millions of his patrons fail to see that the basic redemptive truth of the gospel is completely ignored. Unless one is deeply discerning it will not be noticed that Peale has caricatured God, ignored sin and its needed re-pentence. Peale presents a very convenient God who is a sort of 'glorified bellboy."
From The Christian News

Encyclopedia.



R. Stephen Doan. is the youngest Cali-fornia Grand Master in seventy years. He is a Thirty-third De-gree Mason and Past Venerable Master of the Los Angeles Scottish Rite. His gan in DeMolay where he was the Master Councilor of the Southern California Jurisdiction.

Freemason in my heart and so I will remain. I am proud of my involvement. I am proud to walk in fraternal fellowship with my Brethren. Why am I a Freemason? Simply because I am proud to be a man who wants to keep the moral standards of life at high level and leave something behind so others will benefit. Only as I, personally, become better, can I help others to do the same" (39-41).

Masonry Not a Religion

R. Stephen Dean, 33°, Grand Master Grand Lodge of California Free and Accepted Masons writes in an open letter in the Scottish Rite Journal to the Director of the Interfaith Witness Department, the office of the Southern Baptist Convention ordered to investigate Freemasonry

"I understand that you are gathering information as to whether Freemasonry is compatible with Christianity. As Grand Master of Masons in California and a licensed Lay Reader in the Episcopal Church, I would like to share some thoughts on the subject."

"Masonry is not a religion. Religion deals with salvation, the preparation of our spirit for its return to the God who gave it. Masonry, on the other hand, is about ethics: right and wrong conduct in the here and now. Confusion sometimes arises because religion talks about ethics too, but its focus is different. Salvation, not ethics, distinguishes religion. Masonry deals exclusively with ethics.

"Nowhere in our Masonic Ritual is there a promise to our members that they will go to Heaven if they are good Masons. Recognized Masonry in this country has never sought to be a means for salvation. It is selfimprovement in this world for which we labor as Masons. We

Masonry Answers Christian Critics

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strive for admission to Heaven through our religious preparation, not through Freemasonry.

Some religious critics misconstrue that portion of the Masonic funeral service when the Master declares that the lambskin apron is representative of that purity of life and conduct so essentially necessary, like faith and grace, to gaining admission into the Celestial Lodge above. Does this mean that we get to Heaven by good works as a Mason? No! It means that we hope to be unblemished in our record of what our God wants us to be, regardless of our individual religious belief, the nature of that God, or that God's expectations of us. For a Christian, it means a life of faith and right-

"Some religious critics allege that Masons swear oaths on the Bible with penalties which they do not intend to enforce and therefore commit blasphemy. Any thoughtful Mason knows that these penalties are symbolic only. Religions are rich and symbolism also.

"Some religious groups criticize us because Masons who are Christians allow Muslims, Buddhists, Jews and other non-Christians to join and respect these members' right to believe in a divine word other than the New and Old Testaments. We are criticized because Masons who are Christians do not deny that non-Christian Masons can be saved. Do Christians have a monopoly on ethical behavior? Why should a consideration of ethics be limited to the members of one religious group? Because Masonry does not deal with salvation, what is the relevance of its members' various views on that subject?

"Our membership requirements are simple: we require only a belief in God. Therefore men of any faith who have this one simple belief may belong."

Conducted Many Masonic Services

Dr. Leon Larimore, First Baptist Church, Horse Cave, Kentucky, writes: "I have been a member of the Masonic Lodge since the early 1950's. In 1960 I was chosen as Grand Chaplain of the Grand Lodge of Kentucky, and I served as Chairman of the Committee on Religious Interest. "As a minister of the Gospel in the Southern Baptist Convention since September 1934, I have never witnessed the opening of a Masonic Lodge without an open Bible and prayer to our Heavenly Father. I have spoken to many Lodges and conducted many Masonic services. I have used the same Bible and the same message from it that I would in church. Never have I heard Masonry referred to as a religion by any officer or member of a Lodge in session



William G. Hinton is the junior Past Grand Master of the tucky, F . & A .. M .. He is a member of the West Kentucky Scot-tish Rite Bodies in Madisonville, Ken-tucky, where he serves as Class Director, A as Class Director. A senior DeMolay and Active Member of the International Supreme Council of the Order of DeMolay, he is also a Past Grand

Commander of the Grand Commandery of Ken-tucky, Knights Templar. He has served churches as organist/choir director and was the Dean of Student Affairs/Registrar at Hopkinsville Community College

> Must Believe in a Supreme Being

William G. Hinton, 33° Grand Master of Masons in Kentucky, 1991-92, who has served churches as organist/choir director, writes: "In regard to religion, one should know that upon the worldwide altars of Masonic Lodges may be found the holy writings of at least five major religions: Judaism, Christianity, Islam, Buddhism, and Confucianism. For the sake of being able to obligate him, Freema-

sonry requires a member believe in a Supreme Being. However, the interpretation of that Supreme Being is left to the discretion of each Brother's religious beliefs. Recognizing major religions without endorsing one is a hallmark of the tolerance of Freemasonry.'

The mission of Freemasonry is to promote a way of life that binds like-minded men in a worldwide brotherhood that transcends all religious, ethnic, cultural, social and educational differences; by teaching the great principles of Brotherly Love, Relief, and Truth; and, by outward expression of these, through its fellowship, its compassion and its concern, to find ways in which to serve God, family, country, neighbors, and self."

Former President of Baylor

Abner V. McCall, 33°, Grand Cross, President, Scottish Rite Foundation of Texas, President Emeritus, Baylor University, a Southern Baptist school, is the author of "In Response to the Inquiry Whether Membership in a Masonic Lodge is Incompatible With Membership in a Baptist Church." President Emeritus McCall writes: "I joined Baylor Lodge No. 1235, A:F:&A:M:, over fifty years ago and have since served in a score of Masonic organizations. For seventy years I have observed and been involved in Freemasonry. I have worked in thousands of meetings with Masons" (49).



John Edwin Johns has been president of Furman University since 1976. A native of Florida, he earned his under-graduate degree at Furman and his M.A. and Ph.D. degrees in history at the Uni-versity of North Carolina. In 1986, he was recognized as one of the nation's 100 most effective

college presidents in a survey sponsored by the Exxon Education Foundation. He be-came a Mason in 1954 and is presently serv-ing as Chaplain of the Grand Lodge of South Carolina. A member of the Greenville. SC. Scottish Rite Bodies, he was honored with the Thirty-third Degree in 1987.

President of Furman

John E. Johns, Ph.D. 33°, President of Furman University, Greenville, South Carolina, and Basil Manly IV, M.D., 33°, a Baptist deacon and trustee of Baptist Theological Seminary, Richmond, Va., are the authors of "Is Freemasonry Compatible With Christianity?" They write: "Masonry is not a religion. It is a fraternity of men who, first of all, must believe in one God. It is a religious organization in that it encourages members to support each individual's faith whether he is Christian, Muslim, Hebrew, or other monotheistic believer. Masonic teachings are based largely on Old and New Testament principles, but also on other religious teachings-all honor-

"Masonry accepts good men into its membership and hopes to make them better. It encourages the individual to think for himself and determine what his own religious faith will be. It teaches the Jew to be a better Jew; the Christian to be a better Christian; the Muslim to be a better Muslim" (52).

"Many of our country's Founding Fathers were Masons . . . A third of our presidents have been active Masons including George Washington, Theodore Roosevelt, Harry Truman, and Gerald

"Masons believe in the fatherhood of God, the brotherhood of man, and in the immortality of the soul. What each shall believe, let each determine for himself. Inerrantists have great difficulty with this level of freedom for the individual; they want everyone to believe exactly as they believe and will not accept any variance. This same philosophy is what brought zealous churchmen to carry out outrageous and horrible tortures in the name of religion in the Middle Ages in an effort to save a person's soul" (53).

"There are those who vould require that a person not only be a Baptist but that he believes in inerrancy" (53)

Methodist Bishop

Bishop Carl Sanders of the United Methodist Church is the author of "A Mason Without Apology." He writes: "In 50 years as a minister and as a Mason, I have found no conflict between my Masonic beliefs and my Christian faith. I have not found and do not now find that Freemasonry is 'incompatible with Christian faith and practice'" (60).

Baylor President

Dr. Herbert Reynolds, 33°, the current president of Baylor University, which is associated with the Southern Baptist Convention, writes: "I have been a Mason for the past forty years, having been raised as a Master Mason in Alamo Lodge No. 44, San Antonio, Texas. Over the years I have never considered for a moment that Freemasonry was a religion but, like religion, it can make good men even better because of its noble principles" (64).

is coauthor of Sabbath Eve Services and of the Civil Service Commission of Long Beach, California. Rabbi Guthman is the former Grand Chapnow serving as Chap-lain at the Veterans



Center in Long Beach and as Rabbi of Congregation Sholom, Leisure World, California.

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Rabbi-Masonry Unites Men of All Faiths

Rabbi Sidney S. Guthman, 32°, K:C:C:H; is the author of "Freemasonry a Religion? How Wrong Can You Be?" Rabbi Guthman is the former Grand Chaplain of the Grand Lodge of California. The Scottish Rite Journal comments on his article: "A Jewish Brother asserts Freemasonry is an institution that unites men of all faiths in service to Almighty God, society, and freedom" (66). Rabbi Guthman writes: "But in Freemasonry, anyone can belong if he believes in God and the immortality of the soul and earns the approval of his fellows. Consider, for example, the usual communion breakfast. Earlier, our Christian Brethren gathered in a church, our Jewish Brethren in a synagogue; later, after separate worship, we all gather together about a common breaking of bread as Freemasons and as Brothers. This simple fact gives concrete, emphatic focus to the phrase we have so often heard and, perhaps, not fully comprehended: 'The Brotherhood of Man Under the Fatherhood of God" "Though synagogue and church may continue to divide us, the spirit of our Masonic Brotherhood unites us; and though our prayer books may be many, our prayer as Freemasons is one" (67)

Founder.of **Baylor University**

The Scottish Rite Journal says that R.E.B. Baylor, "author of the charter of his namesake university" was "a Freemason for 63 years. In recognition of Freemasonry's historic tie to Baylor University, the Scottish Rite of Freemasonry, Southern Jurisdiction, has contributed over the years more than \$100,000 to Baylor's J.M. Dawson Chair of Separation of Church and State" (68).



Thomas S. Roy was pastor of vari-ous Baptist churches ous Baptist churches in Brockton and Worcester, Massa-chusetts, for more than 40 years and was Grand Master of the Grand Lodge of Masons in Massachu-setts in 1951-53.

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Rev. Thomas Sherrard Roy, 33°, is the author of "An Answer to Anti-Masonic Religious Propaganda." Roy was the pastor of various Baptist churches for more than 40 years. He was Grand Master of the Grand Lodge of Mason in Massachusetts in 1951-53. He wrote that "while Freemasonry is religious, it is not even in the remotest sense a religion. We have prayers, it is true, invocations to Deity. But Congress opens its sessions with prayer, and no one has ever suggested that our legislature is a religion. The Republican and Democratic Conventions opened with prayer—and such prayers they were! But not even the most ardent members of either convention would call it a religion. Colleges have religious services; some of them daily Chapel, but nobody ever called a college or educational program a religion.

"We have no marks of a religion. We have no creed, and no confession of faith in a doctrinal statement. We have no theology. We have no ritual of worship"

(71).

"It is the glory of Masonry that a man who believes implicitly in the deity of Christ, and a man who says that he cannot go that far, can meet as Brothers in their acknowledgement of the sovereignty of the Supreme Being, the Maker of Heaven and Earth, and in their acknowledgement of their duty to love Him with heart and mind and soul and strength" (72).



William M. Suttles holds Master's Degrees in Divinity, Theology, and Religious Education from, re-spectively, the Universities of Yale, Emory, and Auburn. During his fifity-year academ and administrative ca-reer at Georgia State University, Atlanta, he held many important posts, including Executive Vice President, and he now holds the titles

of Professor Emeritus and Provost Emeritus at that university. Dr. Suttles is a member of the Scottish Rite Bodies of Altanta, Georgia

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"Dr. William M. Suttles, 32°, is the author of "My Father and I Ministers, Educators and Masons." He writes: "The Masonic Degree work was biblical, beautiful, and very meaningful. I shall always remember the open Bible upon the altar and the many occasions that I have knelt there for prayer.

I have been a minister and educator for over 54 years and have served one Baptist church for over 42 years of those 54 years. I have made my living in education; but, like my father, I have made my life in serving our Lord.

"I have been a Mason for almost 50 years, and my Masonic membership has made me a better minister, educator, and person" (78).

Warren C. Hultgren, 33°, Pastor Emeritus, First Baptist Church, Tulsa, Oklahoma, writes: "All my life I have been a committed Christian and church person. Masonry has always indicated to me that an individual just find and follow his own faith"

Persecuted Persecute lason John J. Robins writes: "One thing is very clear

May 24, 1993 his Ph.D. from the California Graduate School of Theology and

presently holds seven Honorary Doctorates in Divinity, Literature, and Humane Letters in-cluding one in Sacred Theology from Southwest Baptist University in 1982. Brother Hultgren was Chairman of the Trustees of the Sunday School Board, Southern Baptist Con-

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Warren C. Hultgren

was raised a Mason in 1956 in Lake Charles, LA, Lodge No. 155, and he be-came a Scottish Rite

Mason in Guthrie.

OK, before affiliating with the S. R. Bodies

of Tulsa. A graduate of Southwestern Baptist Theological Seminary. among other schools, he received

tion, 1988-89.

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in all this. The fundamentalist leaders, who are so fond of reciting earlier persecutions of their church, absolutely refuse to acknowledge that Freemasonry had a major role in ending that persecution, and in shaping a system of government that gives them complete freedom of expression. The toleration that they so desperately needed to survive and to grow is now condemned as against the will of God. Having been rescued and protected by others, they now feel strong enough to attack those who were their best friends at a time when they needed friends" (83).

The Scottish Rite Journal includes "Freemasonry and Religion-Statement of the Board of General Purposes-United Grand Lodge of England, June 12, 1985." The statement says in part: "The Supreme Being-The names used for the Supreme Being enable men of different faiths to join in prayer (to GOD as they see Him) without the terms of the prayer causing dissension among them.

There is no Masonic God: A Freemason remains committed to the God of the religion he professes" (84).

James E. Dunn, Executive Director Baptist Joint Committee, Washington, D.C., is the author of "A Free Church in a Free State—A Masonic Heritage for All." Dunn writes: "Freemasonry is one of the staunchest allies of all real believers in a free church in a free state.

'How then can any religious group ostensibly dedicated to free and moral agency, personal faith, the priesthood of all believers and basic American values challenge the right of the church members to be active Masons and church leaders?

Could it be that the assaults on Freemasony are really a smoke screen for those who denigrate the all-American doctrine of church-state separation?" (86).



James M. Dunn is Executive Director of the Baptist Joint Committee, a religious liberty agency of ten national Bap-tist bodies with over twenty million mem bers. It is the only church lobby that focuses only on church-state relations.

SCOTTISH RITE JOURNAL, February, 1993

Masons Commend Baptist Report A Historic Moment In American Freemasonry

C. Fred Kleinknecht, 33° Grand Commander Southern Jurisdiction, writes in the May 1993 Scottish Rite Journal: This is a historic moment in American Freemasonry. We are confronted by a virulent attack on our gentle Craft from a faction within the Southern Baptist Convention. "This June, the Convention will vote on the issue of whether or not Freemasonry is compatible 'with Christianity and Southern Baptist doctrine, (3, See "Closing Ranks: The Buck Stops Here" reprinted below from the Scottish Rite Journal).

Forrest D. Haggard, 33° G.C. is the author of "Freemasonry and Religion Are Compatible" in

the May Scottish Rite Journal. The editor says: "After carefully studying the contemporary anti-Masonic movement, a wellknown Freemason who is also a Disciples of Christ Minister sees three main motives-personal, political, and economic-behind attacks on the Craft, and he advises Masons to respond by understanding and practicing the purposes of our Craft"(7)

The Disciples of Christ cler-gyman writes: "The recent revival, by fundamental Christianity, of anti-Masonry has created a storm within both religious and fraternal circles. Over

the past two years, I have lis-Continued on Page 8



Forrest D. Haggard was ordained by the Kansas Church of Christ and is the Founding Pastor of the Overland Park Kansas Christian Church (Disciples of Christ) where he has served since 1953. He has been in the ministry for 44 years and a Master Mason for 43 years. A Past Grand Master of Masons in Kansas

he is presently Interim General Secretary of the World Office of the Churches of Christ (Disciples, Christian, and Church of Christ).

Historic Moment In American Freemasonry

Continued from Page 1 tened to, watched on TV or read every program, article and item concerning the modern-day anti-Masonic movement that has been called to my attention"(7).

"In spite of all of the revelations of graft, greed, corruption, and immorality on the part of the hawkers of fundamentalist Christianity, their kind continues. They are an embarrassment to the Church"(8).

"I have never argued with single-minded fundamentalists. They are always, ALWAYS, in their own mind, absolutely right"

The Disciples of Christ-No **Binding Doctrine**

The Disciples of Christ does not have any binding doctrinal standard. It allows its clergymen to deny such doctrines as the virgin birth, resurrection and deity of Jesus Christ. It supports abortion and permits homosexuals to serve as clergymen. The



Seymour Atlas re-tired in 1990 from Beth Judah Temple, Wildwood, NJ. after Rabbinate as a Pulpit Rabbi in Missis-sippi, Alabama, Ten-nessee, Arkansas, and New Jersey as well as an Auxiliary Chaplain in the U.S. Air Force and Coast Guard. He is a mem

ber of the Scottish Rite Bodies and the Shrine of Montgomery. Alabama. He was inducted into the Legion of Honor of the Chapel of Four Chaplains in Philadelphia, PA.

Disciples of Christ has been discussing merger with the United Church of Christ, a liberal denomination which has adopted a non-Trinitarian Statement of Faith (See sections on the United Church of Christ and Disciples of Christ in the Christian News Encyclopedia).

Rabbi Proud to Be Mason "I am Proud to Be a Mason" is

the title of an article in the Scottish Rite Journal by Rabbi Seymour Atlas 33°. Rabbi Atlas writes: "I worked with men of different religions, as well as of the Hebrew faith, and they were all impressed when I would say that Masonry is not a religion, but to be a Mason we have to believe in God, and if this was the only aspect of our religion, yet we adhered to all the moral teachings of Masonry; this would have put us in the category of men of integrity. However, Masonry is not a substitute for religion, nor is it a religion" (11,12).

Response to Ankerberg Jim Tresner, 33°, in "Riding The Semantic Merry-Go-Round-A Response to Mr. John Ankerberg," writes:

"But essentially, Freemasonry is happy to let anyone define religion for himself as he wishes. We only start arguing when someone works out a definition of religion, and then tries to force that definition on us as a way of attacking us.

"Ankerberg argues that Masonry defines what God is like and, in the process, defines away many qualities that various religions hold dear. To prove this, he quotes Coil's Masonic Encyclopedia. Doing so proves what Coil had to say, but it does not prove what Masonry has to say. These do seem to be hard points to get across to anti-Masons, but

let's try once more.
"I. No Masonic writer can or does speak for Masonry; he speaks only for himself.

"II. Each Mason conceives of God as his own religion leads

"Ankerberg insists that it is semantic slight of hand if the candidate and the Mason conferring the Degree have different definitions of God. But that's toleration, not slight of hand. In fact, given a fundamental principle of General Semantics-that each person has his own defini-tion for EVERY word—it is inescapable.

'And then, Ankerberg again asserts that Masonry teaches salvation by good works and that the apron is the proof. Since we speak of 'purity of life and rectitude of conduct,' he concludes that we teach such purity and rectitude are sufficient to gain admission into Heaven.

"Masonic Ritual does not say that these are sufficient. No-

where does Masonry say what is sufficient. That is the business of a church, not a fraternity. The Mason finds that answer in his faith, not in his Lodge. And that's what we encourage him to do. We point him to the Holy Bible (not the Masonic Monitor or his apron) and encourage him to search therein for the foundation on which to build his life.

"Also, Ankerberg misses the point. The apron symbolizes or represents purity and rectitude of conduct, but from whence do they come and how are they defined? For me and most Christian Masons, they come from the acceptance of Jesus Christ. My Jewish Brothers tell me that, for them, they come from following the Law of the Covenant. A Brother who is a follower of Islam tells me that, for him, they come from submission to the will of Allah. And that's exactly why Masonry does not define them. Purity and rectitude are defined by faith, not fraternity" (14,15).

Rex R. Hutchens 33° and Rev. Donald W, Monson, 32°, Rector of St. Michael and All Angels' Episcopal Church, Phoenix, Arizona, and General Grand Chaplain of the General Grand Council of Cryptic Masons International and the Junior Grand Steward of the Grand Lodge of Arizona, are the authors of "Signs, Symbols and Silliness." The article begins: "Anti-Masons who accuse Freemasonry of using pagan 'Satanic' symbols fail to realize that a symbol has only the meaning attributed to it by its user of the moment-not the meaning given it in other times by other persons. If this were not so, neither Christianity nor Free-

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Alvin C. Rose is a supervisor of secondary education (grades 7-12) for the public schools of Cheatham County, Tennessee. He is a member of the Scottish Rite Bodies of Nash-ville, TN, and Al Menah Shrine Temple of Nashville.

masonry would have any symbols at all" (16).

Dr. Alvin C. Rose, 32°, a member of the Churches of Christ, writes in "Why I Became a Mason,""I once believed everyone else was necessarily lost and would never have eternal life with God" (20).

"Many years ago, I discovered that many of my religious fellowship, the Churches of Christ, were Masons. I have always considered members of the Churches of Christ to be Christians, and I wondered how men who claimed to be Christians could also be Freemasons" (20).

"As I continued to study what Masonic materials were available to me, I found nothing in Masonry that was anti-Christian, nor anti any other religion for that matter," (20). "Masonry in no way replaces or opposes my Christian faith. It does, however, allow my faith to work with people and in situations that would not otherwise be possible for me" (21).

President Jimmy Carter "Former President Supports Moderate Southern Baptists" in Continued on Page 9

THE SCOTTISH RITE JOURNAL, May, 1993

CLOSING RANKS: THE BUCK STOPS HERE

The Grand Commanders Frankly Speaking



C. Fred Kleinknecht, 33° Grand Commander Southern Jurisdiction

In 1990, the Scottish Rite Foundation of Missouri donated the original oil portrait of President Harry S. Truman, 33°, pictured on the front cover of this issue. It was the first portrait installed in the House of the Temple's new Temple Architects Hall of Honor. This is a historic moment in American Freemasonry. We are confronted by a virulent attack

masonry. We are confronted by a virulent attack or our gentle Craft from a faction within the Southern Baptist Convention. This June, the Convention will vote on the issue of whether or not Freemasonry is compatible "with Christianity and Southern Baptist doctrine."

In the February 1993 issue of The Scottish Rite Journal, the Scottish Rite, Southern Jurisdiction, broke Masonry's tradition of silence. We responded to our critics via 25 articles. Most were written by prominent clergymen, many of them Southern Baptists. Each stated clearly and Strongly one truth; Freemasonry is not a restrongly one truth: Freemasonry is not a re-ligion, let alone anti-Christian in any way. Instead. Freemasonry complements Christian faith while it enhances each Mason's personal reli-gion, whichever it may be.

This May issue, again, presents essays on this crucial matter. As Masons, we must inform the public and our own members. Most of all, we must

stand united.

It is with great pride, therefore, that this Grand Commander's message breaks new ground by presenting not only my message but also that of Ill., Francis G. Paul, 33°, Sovereign Grand Commander of the Northern Masonic Jurisdiction. Ill.: Paul's message is reprinted on the following pages with experience from the February, 1993 issue of The permission from the February 1993 issue of The Northern Light, the Northern Masonic Jurisdiction's

MAY 1993 3

Why is Bro:. Harry Truman more admired today than when he occupied the White House? It's clear that he possessed the one quality that makes a difference in life: Harry Truman had character.

It's difficult not to think of Harry Trus dent and the Mason-at a time when our Fraternity has come under criticism from a vociferous group of Southern Baptists who have dedicated themselves to cleansing their denomination of what they consider contamination by Masons and Freemasonry.

"The buck stops here." Right here. And it stops now. In the past, we have "turned the other cheek" and kept silent when we have been criticized. No longer.

When the issue first arose, I took the criticism somewhat in stride. Since the anti-Missonic movement 150 years ago, there have been numerous attempts to show that Masonry is the enemy of Christianity. While these periodic outbursts have been unpleasant, they have soon faded away.

Unfortunately, the current anti-Masonic movement in the Southern Baptist

Convention persists, even gaining momentum.

The complaints against Masonry are not coming from the Southern Baptists

as a whole. It seems to be one man's goal to vilify Freemasonry, and, at the same time, to drive a wedge of hate into the heart of this great denomination.

"The buck stops here." Right here, And it stops now. In the past, we have "turned the other cheek" and kept silent when criticized. No longer.

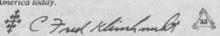
Although the perpetrator of the scurrilous and totally erroneous attack on our Masonic Fraternity feels he is on the side of Christianity and that Freemasonry is the work of the devil, we take our stand with the man from Missouri

"I am by religion like everything else. I think there is more in acting

This is exactly where the buck stops for Freemasons. We do not talk theology because we are not a religious organization or a church. But our

CLOSING RANKS: THE BUCK STOPS HERE

Our unprecedented unity of response to the crisis facing Freemasonry represents a historic closing of Masonic ranks. I invite all Masons of all Blue Lodges and of all Appendant Bodies to join the Scottish Rite, Southern and Northern Masonic Jurisdictions, in opposing the religious extremism which today threatens not only Freemasonry but the most fundamental of American principles, freedom of conscience. Read Grand Commander Paul's message which follows, as well as the following pages of this special issue of The Scottish Rite Journal, to find out how you, personally, can help defend Freemasonry and America today.





Francis G. Paul, 33° **Grand Commander**

Northern Masonic

Jurisdiction

He was a Baptist. He was a Mason. He was the President of the United States. And he was proud of

His biographer, David McCullough, writes of Harry Truman's high regard for Masonry:

He greatly enjoyed the fellowship and took the ritual and spiritual teaching of Freema-sonry with extreme seriousness. He felt up-lifted by brotherhood in an order claiming great antiquity and to which both Mozart and Andrew Jackson had belonged, as had so many presidents, including Theodore Roosevelt and his successor, William Howard Taft. As every Mason knew, George Washington took the oath of office on a Masonic Bible and laid the cornerstone of the Capitol with a Masonic Trowel. (Truman, p. 78)

When it came to accepting personal responsibility for his actions, no one in public life can equal President Truman. On one momentous occasion, he made an unpopular decision. "The buck stops here," he said. And it did.

THE SCOTTISH RITE JOURNAL



Jimmy Carter

Former President Supports Moderate Southern Baptists

Compiled from The Washington Post, January 28, 1993, page A13

Former President Jimmy Carter announced at the end of January that he will leave the Southern Baptist Convention. During an interview with Baptists Today, a biweekly newspaper in Decatur, Georgia, Carter said he will join the more moderate Coop-erative Baptist Fellowship (CBF). In his announcement Carter said, "Rosalynn and I have become increascomfortable with the policies of the dominant clique in the South-

ern Baptist Convention." A life-long Southern Baptist, Carter added, "We will share our personal gifts, time and influence with CBF," while remain-

ing "loyal Baptists."
In addition, President Carter recently sent a letter to his pastor at Maranatha Baptist Church in Plains, Georgia. The editor of Baptists Today, Jack U. Harwell, quoted from the let-ter where the former President says "the political and religious policies of Southern Baptist Convention leaders are no longer compatible with our [the Carter's] Christian beliefs"

In a related matter, former President

Carter has played a behind-the-scenes Carter has played a behind-the-scenes role in gaining support for the CBF. Keith Parks, former president of the Southern Baptist Foreign Mission Board, joined the CBF on February 1, 1993. Parks admitted that Carter had talked to him thefore. I made the decision to join him "before I made the decision [to join the CBF] and let me know of his inter-est." Carter did not influence his decision, but "the fact of his interest cer-tainly was encouraging to me."

According to Bill Leonard, chair-man of the religion department at Samford University in Birmingham, Carter and Parks "have enhanced the future and credibility" of the CBF. Leonard, who wrote a recent history of the Southern Baptist Convention, added the denomination has begun to break apart internally. "What I have called in the past 'fragmentation' is the order of the day," he said.

Editor's note: Many believe the Southern Baptist Convention's growing disinte-gration is tied to its recent pursuit of ultra-right goals, including its attack on Freemasony as incompatible with Southern Baptist doctrine. This May issue, like the February, 1993, issue of The Southish Rite Journal, examines this subject and confirms the compatibility of Freemasonry and Christianity.

CLOSING RANKS: THE BUCK STOPS HERE

individual lives and the life of our Fraternity are open-wide open-for all to see. Our actions are the voice of Freemasonry.

There are thousands of young people who have been educated with Masonic scholarships.

• There are countless victims of severe burns who have been cared for without charge in the Shriners' burns institutes

There are thousands of children who live healthy, happy, and whole lives thanks to the free medical care they received at one of the Masonically-sponsored crippled children's hospitals.

There is an almost endless stream of youngsters across the country who have learned to communicate because of the services of th Scottish Rite's Childhood Language Disorder Centers.

· There are major improvements in the treatment of schizophrenia, thanks to the medical studies and research funded by Scottish Rite Masons.

There are thousands of Americans who, without charge, have had their sight restored or their vision improved, again without cost, because of the commitment of Masons.

Our Masonic Brother, Harry Truman, was right. "There is more in acting than in talking." From where we stand, this is where the buck always stops before men and God.

As Masons, we will not be drawn into a hateful verbal battle over theological or doctrinal issues. A shouting match is not our forum; trading accusations

is not our style.

We will not hide, however. We will continue acting as Masons. We will

follow the light of faith, brotherhood and truth. We will support the family, We will honor our nation. We will build character. We will care for the

forgotten and the needy.

We stand on the Masonic record, and leave the final judgment of theological purity where it belongs—in the hands of God.



THE SCOTTISH RITE JOURNAL

A Letter From Jesse Helms

I have reached the firm conclusion, both as a Southern Baptist and as a Thirty-third Degree Scottish Rite Mason, that far too much has been made of the wrong-headed, albeit sincere, obsession of a Texas Baptist that prompted him to launch a false and unfair vendetta against Freemasonry.

I do not know Dr. James L. Holly, M.D., of Beaumont, Texas. It is not my purpose to attack either his character or his intelligence. Indeed, I give him the benefit of the doubt; I acknowledge that he is probably sincere in his vendetta.

At the same time, I would advise him, and those who may have accepted his unfortunate views, that Dr. Holly is sincerely wrong.

The Southern Baptist Convention

is not led by foolish men and women who would allow themselves to be tugged over the cliff by this unfounded and unfair vendetta. Most of SBC's leaders are friends of mine. Moreover, the fact that Dr. Holly's motion at the 1992 SBC Convention asking that a "study" be made of Freema-sonry was at best routine-and the 1993 Convention is supposed to receive a routine report on that "study."

I have been a Southern Baptist since my childhood. I have served two Bap tist Churches as deacon and Sunday



School teacher. I have been a Mason for 45 years. I note that Dr. Holly has been described as a "conservative." I too have been so described.

Many hotheaded "liberals" have gone ballistic since their having been deposed from their longtime control of the Southern Baptist Convention. It would be unfortunate if Dr. Holly allows himself to be used by these angry people, resulting in great harm to the Southern Baptist Convention.

My advice to the 1993 SBC Convention, for whatever it is worth, is that the Messengers give Dr. Holly's motion a quick and quiet demise. The Southern Baptist Convention has far more important things to do.

Tesse Helms



Donald W. Monson is Rector of St. Michael and All Angels' Episcopal Church, Phoenix, Arizona. He is also the General Grand Chaplain of the General Grand Council of Cryptic Masons International and the Junior Grand

Steward of the Grand Lodge of Arizona. Reverend Monson is, along with Dr. Rex R. Hutchens, the coau-ther of the new book The Bible in Albert Pike's Morals and Dogma.

Historic Moment In American Freemasonry

Continued from Page 8 the May 1993 Scottish Rite Journal was complied from the January 28, 1993 Washington Post. The article says: "Former President Jimmy Carter announced at the end of January that he will leave the Southern Baptist Convention. During an interview with Baptists Today, a biweekly newspaper in Decatur, Georgia, Carter says he will join the more moderate Cooperative Baptist Fellowship (CBF)." Carter prayed with Jews and Muslims. He said his four favorite theologians were Paul Tillich, Karl Barth, Reinhold Niebuhr and Soren Kierkegard. All four rejected historic Christianity. (Christian News Encyclope-

dia, pp. 325-331). The Scottish Rite Journal reprints "Calling Masons Satanic Is Folly" from the Houston Post. The articles says that "Holly tries to argue Masonry is a religion. The Rev. Norman Vincent Peale, himself a Mason, says no way'

"Freemasonry has no dogma or theology,' he says. 'It teaches that it is important for every man to have a religion of his choice and to be faithful to it . . .

Mason Jesse Helms Critical of Holly

"A Letter From Jesse Helms" in the Scottish Rite Journal says: "I have reached the firm conclusion, both as a Southern Baptist and as a Thirty-third Degree Scottish Rite Mason, that far too much has been made of the wrong-headed, albeit sincere, obsession of a Texas Baptist that prompted him to launch a false and unfair vendetta against Freemasonry." "I have been a Southern Baptist since my childhood, I have served two Baptist Churches as deacon and Sunday School teacher. I have been a Mason for 45 years. I note that Dr. Holly has been described as a 'conservative.' I too have been so described" (25).

"My advice to the 1993 SBC Convention, for whatever it is worth, is that the Messengers give Dr. Holly's motion a quick and quiet demise. The Southern Baptist Convention has far more important things to do" (25).



Leif Ottersen has been Rector and, since 1972, Leff Ottersen has been Rector and, since 1972.
Dean of Oslo Cathedral, becoming Very Reverend Dean in 1988. He was ordained in the
Norwegian Church in 1959, raised a Mason in
1960, and has served as Grand Prelate (NGLN) since 1979. The King of Norway has honored him with the St. Olav's Medal and the Olav V's

Mason in Church of Norway

Leif Otterson, Grand Prelate of The National Grand Lodge of Norway, is the author of "The National Grand Lodge of Norway and the Norwegian Church." The editor comments: "The Grand Prelate, a clergyman, of Freemasonry and Religion Are Compatible

Forrest D. Haggard, 33°, G.: C.: 6816 W. 78th Terrace Shawnee Mission, KS 66204

the National Grand Lodge of Norway explains that Masonic membership by the clergy of the Norwegian Church is not at variance with ordination vows. On the contrary, many clergymen have found in Freemasonry the 'inspiration to renew their efforts in the service of the Church," (30).

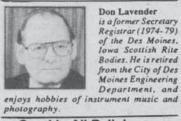
Ottersen writes: "It is Freemasonry's express aim NOT to compete with the Church any Church. The NGLN is not a creed; it is a fraternity," (31). "In light of the above, we clergy in the National Grand Lodge of Norway see no conflict between our work within the Church and within Freemasonry. We wish to continue our labors along these lines, which is why we regard it as an asset for parish priests all over the country to be initiated in the

Masonic Order" (32). Elder Clifford Ward, 33°, an SBC clergyman, says that "Freemasonry has never in any way interfered with my work in the ministry" (34).

Rev. Aschley Paul Reece, Sr., 32°, pastor of the Kenwood Heights Christian Church, Louisville, Kentucky, writes: "I have been a minister for 59 years and a Mason for 52." "I do not feel that I have been wrong in being a Mason" (34).

Charles C. Johnson, 32° of the Gano Avenue Baptist Church, Georgetown, Kentucky, writes: "I am writing as a Mason and a Southern Baptist concerned about the charges against Freemasonry made by Dr. James Larry Holly.

Tam a better man and a better Christian through the bond of fellowship that I have experienced through the teachings of Freemasonry" (35).



Don Lavender is a former Secretary Registrar (1974-79) of the Des Moines. Iowa Scottish Rite Bodies. He is retired from the City of Des Moines Engineering

Good in All Religions

Don Lavender, 32° writes in 'Judgments About Masonry:" The fact that Masonry does not limit its understanding of a Supreme Being to the Christian interpretation and that it is willing to accept Brethren form all faiths does not coincide with those who cannot tolerate beliefs other than those of their particular church.

"It is good and proper that people should be devoted to their accepted religion. To assume, however, that there is no good in any other religion or organiz tion, even though it may promote similar moral truths in a different way, is a source of distrust. It is the same understanding that has led to religious wars throughout history and even to-day promotes hatred and violence

in some countries. There is no shame in the fact that Masonry recognizes the good in diverse religions throughout the world, nor does our Craft take anything away from the Christian who may be a member. There will never be a single religion acceptable to all in the world, but the fact that the many diverse religions teach brotherly love, a faith in their God, and the need for charity to others is a steadying influence wherever it may be" (39).

Rev. J.C. Montgomery, Jr., a Methodist clergyman and a Pastor Grand Master of Missouri and the editor of the Missouri Freemason, says that "A Mason who 'quits' or is lapsed is seen by others as admitting that



J. C. Montgomery, Jr. is a retired pastor and district superintendent in the United Methodist Churchas well as a past member of various Methodist national boards. Heisalsoa Past Grand Master of Misuri and the editor of The Missouri Freen and The Royal Arch Mason Magazine.

Freemasonry is not worth the 'fight.' Your loyalty to Freemasonry is the best witness there is for our Fraternity" (40).

Rev. Dr. W. Kenneth Lyons, Jr., 33°, a United Methodist clergyman, says that "I have found that the Scottish Rite and the Symbolic Lodge espouse the belief of no one religion, but are respectors of all major moral religions of the world" (42).

"As a Christian minister, I believe that Jesus is the Son of God. I also believe that any Lodge prohibiting me from holding that belief or berating me for being a Christian is not a Lodge of Brothers' but a stronghold of bigotry. The same belief, however, should hold true in a Lodge of 'Brothers'

for a Jewish Mason" (43). Dr. Don Ford, pastor of Central Baptist Church, North Little Rock, Arkansas, says in "About The Controversy In The SBC:" "Masons of our congregation should not feel any attack on them because of the actions of the national level."

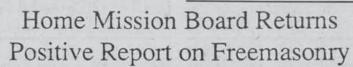
> SBC Convention Messengers Support Masons

In "How to Assure Success at the SBC" the Scottish Rite Journal urges that convention delegates support Freemasonry by voting to approve the SBC Home Mission Board report. "On March 17, 1993, the Home Mission Board of the SBC submitted its 'Response to the Report on Freemasonry' saying 'we therefore recommend that consistent with our denomination's deep conviction regarding the priesthood of the believer and the autonomy of the local church, membership in the Masonic Order be a matter of personal conscience.

The Scottish Rite Journal is urging Southern Baptists, who are masons to become messengers (delegates) to the 1993 SBC Convention and to vote. Fred W. McPeake, 33° says: "If you are a Mason and a Baptist, your presence at the Southern Baptist Convention in Houston, Texas, on June 15-17 is urgently needed. The following steps outline how to become a messenger and vote. Only you can prevent an extremist faction from taking over the Convention and obtaining a vote to condemn Freemasonry as incompatible 'with Christian and Southern Baptist doctrine" (59). "Fellow/Masons/Messengers, meet me in the Astrodome June 15, 1993! The fate of Freemasonry today depends on you!" (60).

T. Max Tatum, 32° Grand Master of Masons of the State of Oklahoma, and Jim Tresnor in A Masonic Response to the Report on Freemasonry by the Home Mission Board, SBC," write: "The Freemasons of Oklahoma congratulate the Home Mission Board on the conclusion reached in their report on Freemasonry: ' . . . we therefore recommend that consistent with our denomination's deep conviction regarding the priesthood of the believer and the autonomy of the local church, membership in a Masonic Order be a matter of personal conscience."

"That conclusion is, indeed, in accordance with the traditional and highly commendable insis-



The following quotations highlight the positive statements in the Home Mission Board's report on whether Freemasonry is compatible with Christianity and Southern Baptist doctrine. Also, please see A Masonic Response to the Report on Freemasonry by the Home Mission Board, SBC, by T. Max Tatum, 32°, K.:C.:C.:H.:, and Jim Tresner, 33°, on page 46 of this issue for more information on the report.

"We commend the Masonic Order for its many charitable endeavors "

"We acknowledge that many outstanding Christians and Southern Baptists now are, and in the past have been Masons, including such notable past Southern Baptist leaders as B. H. Carrol, George W. Truett, L. R. Scarborough, W. T. Connor, Louie D. Newton, and J. B. Lawrence."

We recognize that many of the tenets and teachings [of Freemasonry] . . could be considered compatible with, and . . . supportive of, Christian faith and practice, such as the strong emphasis on honesty, integrity, industry, and character and the insistence that every member believe in God.'

"We recognize . . . explicit references to Christian faith, including exact quotes from the Bible, such as in the ritual constituting a new Lodge in the Monitor of the Lodge of the Grand Lodge of Texas."

'We recognize . . . the explicit reference to Jesus in the Masonic Code of the Grand Lodge of Alabama."

"We recognize . . . the strong affirmation of the Bible found in the North Carolina Lodge Manual."

"In summary, . . . we therefore recommend that consistent with our denomination's deep convictions . . . membership in a Masonic Order be a matter of personal conscience."

THE SCOTTISH RITE JOURNAL, May, 1993

How To Assure Success At The SBC

On March 17, 1993, the Home Mission Board of the SBC submitted its "Response to the Report on Freemasonry" saying, "we therefore recommend that consistent with our denomination's deep conviction regarding the priesthood of the believer and the autonomy of the local church, membership in the Masonic Order be a matter of personal conscience."

The issue of the Home Mission Board condemning Freemasonry as incompatible "with Christianity and Southern Baptist doctrine" is over. At the same time, the threat of anti-Masonic forces overturning the Home Mission Board's report at the Convention itself is very real. Therefore, the Scottish Rite urges every Freemason to write a brief letter to the two main leaders of the Southern Baptist Convention urging support of the Home Mission Board Report.

Dr. Ed Young, President Southern Baptist Convention 6400 Woodway Houston, TX 77057

Dr. Morris Chapman **Executive Committee** 901 Commerce Street, Suite 750 Nashville, TN 37203

Also, if you are a Southern Baptist, consider counseling with your local church leaders and becoming a messenger to the Houston Convention. There you can support Freemasonry by voting to approve the Home Mission Board report. For how to do this, see pages 59-60 of this issue.

THE SCOTTISH RITE JOURNAL, May, 1993

"While I disagree strongly with several points critical of Freemasonry in the Board's report, I compliment the Home Mission Board for its intent to report even-handedly on Freemasonry. Most of all, I commend the Board on its conclusion that membership of Southern Baptists in Freemasonry remain what it has always been, a matter of personal conscience and decision."

C. Fred Kleinknecht, 33°, Sovereign Grand Commander Response to the Home Mission Board Report on Freemasonry

THE SCOTTISH RITE JOURNAL, May, 1993



Dewey C. Crutchfield is Secretary of the Scottish Rite Valley of Raleigh, Past Master of J. J. Crowder Lodge No. 743, and Wm. G. Hill Lodge No. 218 of Ra-leigh, NC. He is a member of the Raleigh York Rite Bodies and Potentate of Amran Shrine

tence in the Southern Baptist denomination that each person must decide issues of faith for him/herself. In reaffirming that tradition, the Home Mission Board continues the rejection of the narrow radicalism which has characterized the fanatic from the earliest history in Europe to modern Iran" (46). "... we again congratulate the Home Mission Board on upholding the intellectual integrity of the SBC" (48).

Masonry Compatible With All Religions

The editor explains "Point-Counterpoint" on pages 50-51: "The following article consists of two letters, one from a demitting Brother in North Carolina and a response to him from illustrious Dewey C. Crutchfield, Jr., 33°, Secretary of the Valley of Raleigh, Orient of North Carolina. It clarifies the position of one wellversed Christian Mason vis-avis extreme religious fundamentalism and restates the basic Masonic principle that Freemasonry is compatible with all religions, including Christianity" (50). Crutchfield says that "Masonry is not a religion and does not teach any religious doctrines. The salvation of the soul is an individual responsibility and must be left to each person.

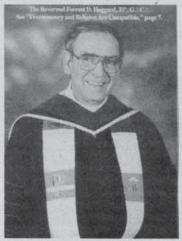
We of the Masonic Order who are Christians know that you do not receive salvation through good works" (51).

Bigotry to Say One Has the Truth

John E. Canoose, 32° in "A Christian Mason Looks at Masonry and Religions," writes: One of the landmarks of Freemasonry is that no atheist can become a Mason. A belief in a Supreme Being is central to all of Masonry. Beyond that there is no religious test for candidates.'

Does the person satisfied with a ritual form of religion and worship have the right to deny another the right to invoke his logic to obtain a belief satisfying his doubts? No. To say that one has the truth, all of the truth, and the One Truth, and that those who differ are wrong is by

definition bigotry" (55). "Truly Tolerant Of Jews," an item by Justin F. Krasnoff, 32°, says: "My father was a cynical man who believe that the only predominantly Christian organization that was truly tolerant of Jews and gave us a fair chance was Freemasonry. Dad never joined the Craft, but he passed his feelings about Masonry on to me, and I did join. In fact, I am the immediate Past Master of Ann Arbor-Fraternity No. 262,



Rev. Forrest D. Haggard, 33°, Freemasonry and Religion are compatible.

THE SCOTTISH RITE JOURNAL, May, 1993

Historic Moment In American Freemasonry

Ann Arbor, Michigan" (56). George W. Grossoehme, 32° writes: "In 1995, with the Lord's approval, I shall complete fifty years as a Master Mason. Beyond my lifelong practice of Christian faith, I am a recently baptized Baptist, and I teach a Sunday School class in the

Temple Baptist Church of Sparks, Nevada" (57).

Anti-Masonic Lies Dr. S. Brent Morris, 33°, Book Reviews Editor for The Scottish Rite Journal, writes: "From time to time religious and governmental authorities have condemned Freemasonry and have taken steps to prevent men under their influence from joining the Masonic Lodge. Among many such examples one finds: the Inquisitors into Heretical Deproavity, Adolph Hitler, Benito Mussolini, Francisco Franca, and the Ayatollah Khomeni. Rev. Ron Carlson of Eden Prairie, Minnesota, is anxious to add his name to this list" (61).

"The Scottish Rite Journal does not ordinarily review the same book twice, but The Cloud of Prejudice, By Bro. Arturo Dehoyas, 32°, is not an ordinary book-it is a masterpiece. It provides a almost line-by-line refutation of an anti-Masonic sermon distributed by Rev. Carlson through his Christian Ministries International." After quoting a statement Carlson attributes to Albert Pike, Dehoyas says that "Albert Pike says it is a sin to divulge the truth." Dehoyas says that "the truth is that Ron Carlson is not quoting Albert Pike." He says that "Pike was clearly quoting St. Ambrose on what he taught regarding the Christian Mysteries. It was, we find, a Christian Father who said it was a sin to tell the truth" (63). "He claims to be quoting Albert Pike when he was in fact quoting St. Ambrose, a Christian Church Father," (63). "The type of slanted truth, half truth, or outright untruth demonstrated in this passage is rampant throughout Ron Carlson's work. Also, such twisting of fact is typical of the writings of other anti-Masonic authors," (63).

Is Modern Masonry Anti-Christian, Yes or No? Masons Back Out of **Debate With Christian News and Morey**

Continued from Page 1

Morey

Christian News has published articles on Masonry ever since it began in 1962. In recent months it has published numerous articles on the turmoil within the Southern Baptist Convention over Freemasonry. After the November 16, 1992 Christian News reviewed Dr. Robert Morey's The Origin and Teachings of Freemasonry, Mr. Charles Coy, Past Worshipful Master of the Sullivan Lodge No.

Where Do They Stand?

Christian News Sends Questionnaire to the Contributors to the February, 1993 Scottish Rite Journal

Christian News sent a questionnaire to almost all of the contributors to the February, 1993 Scottish Rite Journal. Most of the contributors, including Dr. Norman Vincent Peale, did not respond. Dr. Peale rejects such historic Christian doctrines as the physical resurrction and vicarious satisfaction of Jesus Christ. He has long repudiated historic Christianity. Peale claims that Jews and other non-Christians are worshipping the true God (See the Christian

News Encyclopedia, p. 694 and other citations listed in the index.)
Mr. Tom Eggleston, 33°, of the Christian (Disciples of Christ), one of the contributors to the Scottish Rite Journal, who did not answer the questionnaire, wrote:

Dear Mr. Otten:

"As a Mason I will NOT be drawn into a hateful verbal battle over theological issues. Shouting matches are NOT our forum: trading accusations are NOT our style. We will NOT hide however. We will continue ACTING as Masons. We will follow the light of faith, brotherhood, and truth. We will support our family, we will honor, support and defend our Nation—We will build character—We will care for the forgotten and the needy. We will stand forever on our Masonic record, and leave the final judgement on theological purity where it FOREVER belongs—IN THE HANDS OF GOD."

PS-I'm enclosing a copy of the brochure "Conscience and the Craft" and concur with every word 100% I'll be anxiously awaiting to read your "review" in the Christian News, I have a friend who shares his copies with me.

Respectfully

Tom Eggleston-Master Mason-AND PROUD OF IT.

Questions For Contributors To The February 1993 Scottish Rite Journal

- I believe that Jesus Christ is the only way to heaven and that all those who die without saving faith in Christ are lost forever in Hell. Yes ___ No ____
- I believe that Christianity is the only divinely revealed and true religion and that all other religions have been fabricated by men and are false. Yes ____ No ____
- I believe that a man is justified (saved) only through faith in Jesus Christ and not at all on the basis of any good works. Yes ___ No 1/
- I agree with the Athanasian Creed when it says: "Whosoever will be saved, before all things it is necessary that he hold the catholic (i.e. Christian) faith. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the catholic (Christian) faith is this, that we worship one God in Trinity, and Trinity in Unity." Yes ____ No ____

Rabbi Sidney S. Guthman, 32°

Address

5036 Atherton Street Long Beach, California 90815

JEWISH

Denomination

The Most Worshipful Grand Lodge

OF ANCIENT FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF VIRGINIA

JAMES BERNARD WILKINSON GRAND SENIOR WARDEN MANCHESTER COURTHOUSE

May 5, 1993

Mr. Herman Otten, Editor Lutheran News, Inc. Route 1, Box 309A New Haven, Missouri 63068

Thank you for your letter of April 23, 1993 with enclosures.

I am happy to answer your questions but being a Christian worshipping in the Baptist Church, it is rather difficult to answer them "yes" or "no". I will answer in the order in which your questions were presented.

(1) I believe that Jesus Christ is the only way to heaven but I do not feel competent to administer Godly justice in judging other people as I am a mere mortal. I might not understand how God might judge on the day of judgment. Perhaps I am greatly influenced by the 7th chapter of Matthew and I only judge under Caesar's law.

(2) I believe that Christianity is the only divinely revealed and true religion but I cannot repudiate the Old Testament as I feel that was also penned by man through the wisdom of God.

(3) I believe a person is justified only through faith in Jesus Christ but there must be good works if time permits. (Book of James)

(4) The only creed that I believe in is the Holy Bible as I have been taught this my entire life. If the creed

THE CHRISTIAN NEWS

cited in your letter is one of your denomination, I can' say that I disagree with it but I do not have any cree other than abovementioned.

I believe in the Holy Bible. I study it and have a fair knowledge of its teachings.

I only wish the established Church believed in the teachings of the Holy Bible as much as I do. What I hear from many churches is a religion to make you feel good that has no meaning and accomplishes nothing but riches for a few.

I have been a criminal judge for almost twenty-four years and have seen child abuse, spousal abuse, murder, rape, robbery, use of drugs, pornography, the pandering of sex, all of which my religion says is wrong but it appears to me the Church of today is afraid to take a stand against these practices. "Pick up your cross, deny yourself and follow me" are strange words in modern day Christianity. "Woe unto those that call evil good and good evil."

My question to you is this. Why pick on the good in society when so much sin exists such as the categories I set out above?

I hope this answers your questions and if you desire any further information on my faith, I will be glad to correspond further with you. I shall await your reply.

Very truly yours, Janus Williamon James B. Wilkinson

Pride in Masonry - A Commitment to Excellence

R. STEPHEN DOAN 6411 Seabryn Drive Rancho Palos Verdes, California 90274

Mr. Herman Otten, Editor Lutheran News, Inc. Route 1, Box 309A New Haven, Missouri 63068

May 10, 1993

Dear Mr. Otten:

I received your April 23rd letter regarding my recent article in the <u>Scottish Rite Journal</u>. Your letter asks me several questions which you raise in consequence of your reading that article. Of course, on matters of theology, on which Christians have debated for centuries, simple "yes" or "no" answers are inadequate.

This correspondence is written by me in no official capacity. I speak for no one other than myself. If you disagree with some of the views expressed on the subject of salvation, then your disagreement would be with the Episcopal Church whose established teachings I paraphrase in this letter. Your disagreement would not be with the Masonic fraternity or Masons in general.

You ask whether I believe that Christ is the only way to Heaven and whether Jews, Moslems and others who do not acknowledge Christ as savior will go to Hell. Your companion question asks whether Christianity is the only true religion. I have no recollection of ever hearing these questions asked in an Episcopal Church. Also, I would not denigrate the religious beliefs of others by commenting on their merit. But, I will comment on my own beliefs. I believe that Christ promised to bring us into the Kingdom of God and give us life and all its fullness if we believe in Him and keep His commandments. His commandments? That we love the Lord our God with all our hearts, with all our souls and with all our minds. That we love our neighbors as ourselves. That we love one another as Christ loved us. I do not believe that I could ever hope for salvation other than by faith and by fulfilling our Lord's commandments.

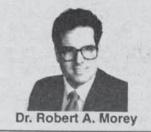
You may question why I have no recollection of ever hearing these questions asked in an Episcopal Church. It is because of the nature of that church. The Episcopal Church is a positive church. It is not a negative church. It teaches why

the Christian faith as interpreted by our church is right, not why other faiths are wrong. Why does the Episcopal Church so operate? It so operates because we are catholic. We are not catholic in the sense that we pay allegiance to the Bishop of Rome. We are catholic in the sense that we are universal, meaning that we tolerate great variances of opinion among those who subscribe to the basic theology of our church. We tend to include rather than exclude people with whom we might disagree on interpretations of that theology. We are based both on the scriptures and the traditions of the church, traditions which date from after the Protestant Reformation as well as those which date from before it. Indeed, Episcopalians tend to be more catholic than those Roman Catholics who still are vocally anti-Protestant, as we are more inclusive than they are.

You also asked whether salvation comes through faith alone. I have outlined above the teachings of my church: Christ promised to bring us into the Kingdom of God and give us life and all its fullness if we believe in Him and keep His commandments. Episcopalians believe in salvation by faith and by fulfilling our Lord's commandments, particularly His law of love.

I suspect that the teachings and practices of the Episcopal Church may seem foreign to you, and certainly this letter cannot explain them in great depth. I would recommend for your reading Michael Ramsey, The Anglican Spirit, for a more detailed discussion of the catholic tradition in the Episcopal Church. There is also another book by Michael Ramsey which might interest you. It is The Gospel and the Catholic Church. It discusses the scriptural basis for the teachings of the Roman Catholic, Anglican (Episcopal) and Orthodox as well as Lutheran and other Protestant Churches. In particular, it discusses the scriptural basis for the teachings of the Anglican Communion on the subject of salvation, as summarized in this letter. While you probably would not agree with his or the Anglican interpretation of Holy Scriptures, at least it should evidence that reasonable people can agree to disagree on the subject.

I hope that these comments answer your questions. Thank you for writing me.



69 and Hope Lodge No. 251, who is also a Methodist minister, took issue with Morey. Coy told Christian News that Masons are well aware of Morey's work and now intend to answer him.

Morey wrote (CN, December 7, p. 15): "If Coy is ready to go 'put his money where his mouth is,' I want to go on TV and debate him on whether or not modern Masonry is anti-Christian. Is he willing to debate me?"

Coy then attempted to get some leading Masonic authority to debate Morey. Top Masons had assured Coy that they would find a spokeman to debate Morey and CN. Dr. Herbert H. Reynolds, a Mason and President of the Southern Baptist Convention, related Baylor University was one of those invited to debate. John J. Robinson was also invited to participate in the debate. The February, 1993 Scottish Rite Journal said in an article promoting Robinson's recently published A Pilgrim's Path-One Man's Road to the Masonic Temple. "With Freemasonry facing its most vicious attack in 100 years, A Pilgrim's Path is a must-read book (see p. 94) for every Freemason and his family. For the last three years, John J. Robinson has traveled

over 150,000 miles and spoken to thousands of Masons and millions of members of the public about the Craft. He has discussed, debated, and gone head to head with anti-Masons in over 100 radio and television appearances" (p. 96).

Christian News wrote to Past Worshipful Master Charles Coy on March 23:

March 23, 1993

Mr. Charles G. Cov Past Worshipful Master of Sulli-

Lodge 69 and Hope Lodge 251 Box 2025

Washington, Missouri 63090 Dear Mr. Coy:

Thank you for your efforts to arrange a debate on Freemasonry and for contacting Baylor President Herbert Reynolds, a Southern Baptist who is a 33rd degree Mason, and the top Masons in Iowa and Missouri, who have assured you that they will get someone to debate Dr. Robert Morey, Dr. James Holly, and/or Christian News. It is unfortunate that, as you say, John J. Robinson's health will not permit him to participate in a de-

However, Robinson, who appears to be a leading spokesman Masons use to defend Masonry and argue that Masonry is compatible with Christianity. may be able to participate in a written debate. The February, 1993 The Scottish Rite Journal says that "WITH FREE-MASONRY facing its most vicious attack in 100 years, A Pilgrim's Path is a must-read book ... for every Freemason and his

The Atbanasian Creed

Whosoever will be saved, before all things it is necessary that he hold the catholic [i.e., universal, Christian] faith.

Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

And the catholic faith is this, that we worship one God in Trinity and Trinity in Unity.

Neither confounding the Persons nor dividing the Substance.

For there is one Person of the Father, another of the Son, and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is all one: the glory equal, the majesty coeternal. Such as the Father is, such is the Son, such is the Holy Ghost.

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal, and the Holy Ghost eternal.

And yet they are not three Eternals, but one Eternal.

As there are not three Uncreated nor three Incomprehensibles, but one Uncreated and one Incomprehensible.

So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty.

And yet they are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord.

For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord,

So are we forbidden by the catholic religion to say, There be three Gods or three Lords.

The Father is made of none, neither created nor begotten.

The Son is of the Father alone, not made nor created, but begotten.

The Holy Ghost is of the Father and

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C. FRED RLEINKNECHT. 330

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is before or other: none is greater or less than

But the whole three Persons are co-eternal together and coequal, so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshiped.

He, therefore, that will be saved must thus think of the Trinity.

Furthermore, it is necessary to ever-lasting salvation that he also believe faithfully the incarnation of our Lord Jesus Christ.

For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man:

God of the Substance of the Father, begotten before the worlds; and Man of the substance of His mother, born in the

Equal to the Father as touching His Godhead and inferior to the Father as touching His manhood:

Who, although He be God and Man, yet He is not two, but one Christ:

One, not by conversion of the Godhead into flesh, but by taking the manhood into God;
One altogether; not by confusion of Substance, but by unity of Person.

For as the reasonable soul and flesh is one man, so God and Man is one Christ: Who suffered for our salvation; de-scended into hell; rose again the third day from the dead;

He ascended into heaven; He sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies and shall give an account of their own works.

And they that have done good shall go into life everlasting; and they that have done evil, into everlasting fire.

This is the catholic faith: which except a man believe faithfully and firmly, he cannot be saved.

1733 SIXTEENTH STREET, N. W

WASHINGTON, D. C. 20009-3199 1ELEPHONE 202-232-3579 CABLE SCSJUSA FAX 202-387-1843



Past Worshipful Master of Sullivan Lodge, No. 69 and a Methodist Minister.

Length: Initial statement for both sides, 5,000 words each; Response, 2,000 words each; Rebuttal to response, 1,000 words

Time Schedule: Each side will send the other its initial position statement by April 22. Each side will send its response to the other by May 6. Each side will send its rebuttal of the response to the other by May 20.

Questions: Each side is free to ask the other any questions it

It appears to me that more good will be accomplished and more people will be reached if a written debate were held, particularly if John Robinson were involved or some leading Southern Baptist clergyman who is a

Dr. Robert Morey and Christian News are willing to conduct an oral debate. I have not contacted Dr. James Holly. An oral debate could, of course, be published and then sent to all SBC churches prior to the SBC convention in Houston. Or possibly such a debate could be held in Houston just prior to the SBC convention when the thousands of SBC delegates, who will be voting on Masonry, will be in Houston. I suggest you or some of the Masonic leaders, with whom you have been in contact, ask some SBC leaders in Texas, who are Masons, to arrange the time and place if you prefer an oral debate. Now that the Masons say they want to answer their critics, instead of ignoring them as they have so often in the past, they may want to engage in

both a written and oral debate. I appreciate your open spirit and willingness to get both sides to state their position in public and answer each other. As I told you before, neither Morey nor Christian News agree with some of the nonsense critics of Masonry have said about Masonry.

Sincerely yours, Herman Otten, Editor Christian News

cc. C. Fred Kleinknecht, Editor in Chief, The Scottish Rite Journal, The Supreme Council 33° 1733 Sixteenth Street, NW, Washington, D.C. 20009-3199

March 26, 1993 Grand Commander C. Fred Kleinknecht, 33° Editor-in-Chief The Scottish Rite Journal The Supreme Council 33° 1733 Sixteenth Street, NW Washington, D.C. 20009-3199 FAX 202-387-1843

Dear Editor Kleinknecht: Christian News has been publishing various reports on the Southern Baptists and the Masons. Some of them are from Religious News Service, to which we subscribe, and from various secular papers. A review we published of a book by Dr. Robert Morey led to a proposal that we debate a leading spokesman for Masonry. Note the enclosed let-

Would The Scottish Rite Journal be willing to engage in the kind of written debate which propose in my letter to Mr. Charles Coy, a Mason who is also a Methodist minister.

Some of the articles Christian News has published on Masonry during the last thirty years are in The Christian News Encyclopedia. I will be glad to send you these pages if you are at all interested in publishing a debate on Masonry and whether or not Christian pastors should be allowed by their denominations to be Masons.

Sincerely yours, Herman Otten cc. Mr. Charles Coy April 9, 1993

Mr. John J. Robinson 1071 Celestial Street Cincinnati, Ohio 45202 Dear Mr. Robinson:

Enclosed are letters I have written to Grand Commander C. Fred Kleinknecht, editor of The Scottish Rite Journal, and Mr. Charles Coy, one of the leading Masons in our area. Editor Kleinknecht has not yet responded. Yesterday Mr. Coy gave me your address.

Would you be willing to participate in the kind of written debate I suggest in my letter to Mr. Coy. He tells me that at the present time your health does not permit you to travel to some oral debate. According to Mr. Coy, you are the leading scholar Masons have been using to defend Masonry when some Christians claim that Masonry is incompatible with Christianity and that Christian pastors should not be Masons. The John Ankerberg show called us yesterday for some of the articles we have been publishing on Masonry. Mr. Coy tells me that you ably showed that Christianity and Masonry are compatible when you appeared on the Ankerberg show. He says that even John Ankerberg could not answer your scholarly defense of Masonry

If I can find the means, I would like to send a debate on Freemasonry to all of the 38,000 churches in the Southern Baptist convention. Even if Masons are not willing to debate, I hope to be able to send a review of the February, 1993 Scottish Rite Journal and the enclosed articles on Masonry to all SBC churches. When we send these articles to the SBC churches, we will be glad to include your response or any response Editor Kleinknecht or any other Masonic scholar might care to make. Christian News for more than 30 years has a policy of presenting both sides of an issue. Readers can make up their own minds.

Sincerely Herman Otten cc. C. Fred Kleinknecht enclosed: "Christianity and Freemasonry" by Kurt Marquart

"Does God Want You to Be a Lodge Member" Concordia Publishing House

"Should I Join a Fraternal Lodge" Walter A. Maier Jr., Concordia Publishing House April 21, 1993

Mr. Herman Otten Editor, Lutheran News, Inc. RR1, Box 309A New Haven, MO 63068 Dear Mr. Otten:

Thank you for your letter of March 26, 1993, in which you propose an idea for a kind of written debate on the subject of Christianity and Freemasonry.

In response to your request, I refer you to the February and May issues of The Scottish Rite Journal. These issues contain 52 articles relevant to the theme of Freemasonry and Religion. Further, I recommend John Robinson's book entitled A Pilgrim's Path as a third reliable source from which you may obtain material on this subject.

In these three aforementioned publications, we feel we have made our statement. If you wish a debate, all you have to do is take whatever excerpts you wish from any of these sources in order to present your argument.

With best wishes, Sincerely yours, C. Fred Kleinknecht Sovereign Grand Commander CFK: bj

Many excerpts form the February and May Scottish Rite Journals appear in this issue of Christian News. CN sent a check to the publishers of A Pilgrim's Path but has not yet received the book. It will be reviewed in a future issue of CN after CN receives a copy.

May 24, 1993 CHRISTIAN NEWS, March 1, 1993

THE CHRISTIAN NEWS

Debate On Freemasonry - Is It Anti-Christian

Masons are seeking a spokesman who is willing to debate Dr. Robert Morey, the author of "The Origins and Teachings of Freemasonry" reviewed in the November 16 Christian News. Mr. Charles Coy, Past Worshipful Master of the Sullivan Lodge No. 69 and Hope Lodge No. 251 responded to Morey in the November 23 and December 7 issue of Christian News. Coy concluded: "We invite Dr. Morey to join Freemasonry." Coy told CN that Masons are well aware of Morey's work and now intend to answer

Morey wrote (CN, December 7, p. 15): "If Coy is ready to go 'put his money where his mouth is,' I want to go on TV and debate him on whether or not modern masonry is anti-Christian. Is he willing to debate me?"

Coy has been seeking to get some leading Masonic authority to debate Morey. Dr. Herbert H. Reynolds, a Mason and President of the Southern Baptist Convention related Baylor University, is one of those Coy has asked to debate Moray. The latest correspondence pertaining to the debate which CN intends to publish, follows:

February 7, 1993 Mr. Herbert H. Reynolds President, Baylor University Office of the President Waco, Texas 76798

Dear Mr. Reynolds:

I am enclosing some information of interest concerning the Knights Templar and Freemasonry. Maybe you have read "The Origins and Teachings of Freemasonry" by Dr. Robert A. Morey. Morey's book review in "Christian News' caused me to respond to errors made by the author.

You will find that Morey discounts Mr. John J. Robinson's books and scholarship totally.

Morey desires to debate on television. Could you debate Morey? He wants to debate whether or not modern Masonry is anti-Christian. His address is Dr. Robert A. Morey, P.O. Box 141455, Austin, Texas 78714.

I have not responded to Morey's challenge as I need to work and support my family. Also, I believe that a more knowledgeable Freemason would be required to meet Morey in debate.

I had asked Mr. John J. Robinson, who I now learn is a brother, to debate Morey. Bro. Robinson has been on life support and is unable to debate. It looks like Bro. Robinson will recover, but it will be several months before he can travel or

Also, it would be good to have a response by letter to the editor, care of Pastor Herman Otten, Christian News, Route 1, Box 309A, New Haven, MO 63068.

I thank you so very much for your attention to this matter. Sincerely yours,

Charles G. Coy P.O. Box 2025 Washington, MO 63090

UNIVERSIT

February 11, 1993

Mr. Charles G. Coy P.O. Box 2025 Washington, Missouri 63090

Dear Mr. Coy:

In response to your nice letter of February 7th, let me just say that I do not have the time and energy to engage in a protracted written or verbal debate on the matter at hand.

Please accept my very kindest regards and all best wishes. Cordially yours,

Herbert H. Reynolds President Continued on Page 12

Mr. Herman Otten Editor, Lutheran News, Inc. RR1, Box 309A New Haven, MO 63068 Dear Mr. Otten: Thank you for your letter of March 26, 1993, in which you propose an idea for a kind of written debate on the subject of Christianity and Freemasonry.

In response to your request, I refer you to the February and May issues of The Scottish Rite Journal. These issues contain 52 articles relevant to the theme of Freemasonry and Religion. Further, I recommend John Robinson's book entitled A Pilgrim's Path as a third reliable source from which you may obtain material on this subject.

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ANCIENT AND ACCEPTED SCOTTISH RITE OF

FREEMASONRY, SOUTHERN JURISDICTION, U. S. A.

April 21, 1993

In these three aforementioned publications, we feel we have made our statement. If you wish a debate, all you have to do is take whatever excerpts you wish from any of these sources in order to present your argument.

With best wishes,

Sincerely yours, CFred Klinfall Sovereign Grand Commander

Is Modern Masonry Anti-Christian, Yes or No? **Masons Back Out of Debate** With Christian News and Morey

Continued on Page 12

family. For the last three years, (author) John J. Robinson has traveled over 150,000 miles and

spoken to thousands of Masons and millions of members of the public about the Craft. He has discussed, debated, and gone head to head with anti-Masons in over 100 radio and television appearances.

"IN PILGRIM'S FAITH, Brother Robinson, now a Master Mason, recounts these adventures. He analyzes and refutes Dr. James Holly's and Pat Robertson's book, and answers, point by point, their damaging allegations. This book arms Freemasons with the answers to the attackers; and its message should instill in every reader an even greater pride in Freemasonry.'

Christian News intends to photograph the notices of Robinson's book in the Masonic journal you gave me and also list its address. Some of our readers may be interested in having the material Masons are now sending to 5,000 Southern Baptists leaders to support their claim that Masonry is compatible with Christianity and that Christian pastors may also be Masons.

Perhaps you could again call John Robinson to find out if he would be willing to participate in a written debate.

Here is what I propose:

Subject: Christianity and Freemasonry. Is Masonry anti-Christian and not compatible with Christianity? Should Christian pastors be allowed by their denominations to be Masons?

Format. A written debate to be published by any interested publication. Christian News will publish such a debate. Possibly The Scottish Rite and other Masonic publications will also publish it

Distribution: Each side will be free to distribute the debate as widely as it wants.

Christian News will attempt to send the debate to all 38,000 Southern Baptist Churches prior to June 1.

Debate on Free Masonry

Continued from Page 11 February 17, 1993

Mr. Tom Eggleston Chairman, Media Committee Grand Lodge of Iowa, A.F. & A.M. 298 40th Street, NE Cedar Rapids, Iowa 52402

Dear Mr. Eggleston:

I am enclosing some information of interest concerning the Knights Templar and Freemasonry. Maybe you have read "The Origins and Teachings of Freemasonry" by Dr. Robert A. Morey. Morey's book review in "Christian News' caused me to respond to errors made by the author.

You will find that Morey discounts Mr. John J. Robinson's books and scholarship totally.

Morey desires to debate on television. Could you debate Morey? He wants to debate whether or not modern Masonry is anti-Christian. His address is Dr. Robert A. Morey, P.O. Box 141455, Austin, Texas 78714.

I have not responded to Morey's challenge as I need to work and support my family. Also, I believe that a more knowledgeable Freemason would be required to meet Morey in debate. I read your article in The Scottish Rite Journal of Freemasonry Southern Jurisdiction USA.

Also, it would be good to have a response by letter to the editor, care of Pastor Herman Otten, Christian News, Route 1, Box 309A, New Haven, MO 63068. I thank you so very much for

your attention to this matter. Sincerely yours, Charles G. Coy P.O. Box 2025 Washington, MO 63090

February 24, 1993 Pastor Herman Otten, Editor Christian News Route 1, Box 309A New Haven, Mo. 63068

Dear Pastor Otten:

Re: Dr. Robert A. Morey and his challenge to debate whether or not Freemasonry Christian

My only response to Morey and to people who read and believe his untruths is — As a proud member of the Masonic Fraternity I will not be drawn into hateful verbal battle over theolo-

gical or doctrinal issues. A shouting match is not my forum, trading accusa tions is not my style.

As Masons we will NOT hide, however. We will continue acting as Masons. We will follow the light of faith, brotherhood, and truth. We will support our families first. We will honor and defend our Nation. We will build character. We will care for the forgotten and needy.
We will stand on the Masonic record,

and leave the final judgement of theological purity exactly where it belongs in the hands of God.

In the meantime, if Dr. Morey can wait with patience, I am confident and sure that a Brother Mason will answer his challenge to debate. Mr. John J. Robinson has been on life support and is unable to debate at this

time. Mr. Robinson, now a Brother, has debated John Ankerberg and others. He will accept the debate after he recovers from his illness.

Others may answer the challenge to

In Christ Jesus' service alone, Charles G. Coy P.O. Box 2025 Washington, Mo. 63090

been told that the Craft began with the building of Solomon's Temple. But there is nothing in the Biblical record that even remotely by any stretch of the imagination hints at this idea.

'Masons have also been told that the legend of Hiram Abiff which plays an important role in the third degree, is a part of the Biblical record. This is not true.

"In truth, the legend of Hiram Abiff has nothing to do with the Bible. The legend is nowhere recorded in Scripture. We are not told where, how or by whom Hiram died. As a matter of fact, the masonic legend combines several different individuals in the Bible called Hiram or Hirum into one composite individual. The legend has no basis in fact.

"Conclusion

"While we cannot accept these early theories of where Masonry began, it does reveal that for nearly two centuries, the Craft was viewed as a Christian institution completely compatible with Biblical religion. The idea that Freemasonry came from pagan origins never crossed their minds" (24, 25).

Albert Pike

"Pike attempted to remold Scottish Freemasonry into an Aryan religion for the Aryan race complete with it own scriptures, ceremonies and symbolism. He was deeply involved in such occult arts such as magic and as-

"Albert Pike does not deserve the praise that has been heaped upon him since his death. He was not a scholar but a plagiarizer. He was a fraud and a conman to the end. He was a promoter of Aryan racism which led so many millions to their death.

"What then is the legacy of Albert Pike? Pike found Freemasonry a Christian institution but left it a Hindu temple" (49).

"Something is not true just because it is repeated from book to book. The hard cold fact is that Freemasonry did not come from some pagan Mystery religion in the ancient world" (60).

Enough has been documented for the intelligent Mason to know that he has been misled by those occultic writers who for their own purposes have invented spurious pagan origins for the Craft. To be a Mason does not mean you have to leave Christianity and convert to Albert Pike's Hinduism or Manly P. Hall's occultism.

"It is no wonder to us that those Masons who have been pressured to give up their Faith in order to advance to the higher degrees feel robbed. The Lodge is supposed to be neutral and not a pagan temple of occult mysteries that some pretend it to be" (64,

Historical Origins

"After examining over two hundred books dealing with the history of Freemasonry, we failed to find a single author who was able to submit any hard evidence that the Lodge existed prior to 1717" (71).

"When Freemasonry began in 1717, it was established as a 'gen-tleman's club' which met from time to time in various Taverns. as nothing nev tling. Hundreds of such clubs were established during this period with many of them still in operation today.

"Such clubs were places where rich and powerful gentlemen could meet to talk, drink, smoke, play cards or just sit and read the paper. Of course, no women were ever allowed in such clubs.

The first Grand Lodge was established by and for the Upper Class. Thus it is no surprise that the first masonic 'club' or Lodge was led by the aristocracy such as the Duke of Montague, who became the Grand Master in 1721. A real stone mason with dirt under his fingernails would not have made it past the front door!

"The clergymen and the aristrocracy who made up the bulk of the membership in the early years of Freemasonry had never known a hard day's labor. They did not know anything about the art of stone masonry. They even

THE ORIGINS AND TEACHINGS OF FREEMASONRY



Statue of Albert Pike on the cover of The Origin and Teachings of Freemasonry.

had to hire non-masons to build their Halls as no builders were Masons" (72, 73)!

"The truth is that Freemasonry began as a gentleman's club where all agreed not to debate such issues as religion or politics as this would generate strife. Today, Freemasonry is fast becoming a pagan occultic religion complete with its own temples, sacraments and doc-

"Far too many modern masonic writers are anti-Christian bigots who try to brainwash their fellow Masons into accepting their occult teachings as the 'true' meaning of Masonry.

"It is time that good and honest Masons draw the line and say enough is enough. If they don't Freemasonry will one day be a full blown pagan religion where Christians are no longer wel-comed or tolerated" (80-81).

Myths "Some of these myths are as follows

"1. It is a myth that all the signers of the Declaration of Independence were Masons. Out of the fifty-five signers, only five or six were Masons according to any hard evidence.

"2. It is a myth that the Boston Tea Party was a masonic act of a Boston Lodge. Out of the men involved, maybe two or three were Masons.

"3. It is a myth that all of Washington's generals were Masons.

"4. It is a myth that George Washington forced General LaFayette to become a Mason in order to fight in the Revolution. LaFayette claimed that he had become a Mason in France when a young man.

"5. It is a myth that Washington was a loyal Mason who faithfully attended his lodge. The plain fact is that Washington was elected to masonic offices, given various masonic honors and even had his portrait painted in full regalia without his knowledge, approval or even presence! When informed of such actions, he would withdraw himself from the honors conferred.

After being informed that he had been elected Grand Master over all the Lodges in America, Washington refused to accept the

Conspiracy Theories

"Any honest student of Masonry will admit that Freemasonry has suffered many at-tempts to take it over for diabolical ends. Alchemists, magicians, astrologers, mediums, reincarnationists, pagans, revolutionar-ies, anti-christian bigots, pantheists and other assorted kooks have taken what was a basically a Christian organization and turned it into something so occultic that the early Masons would not have joined it.

"Is it possible to restore Freemasonry to its original purity? Yes, it is possible. Albert Pike radically altered the symbolism and teachings found in the higher degrees. And if one man could do this, cannot a group of men do it again? As Masonry enters the 21st Century, maybe it is time for Masons to 'clean house'" (99).

LCMS

"The conservative Missouri Synod Lutheran Church issued its ban on masonic membership

THE CHRISTIAN NEWS May 24, 1993 Page 12

in 1964.

"The reasons why they condemned Freemasonry are:

"1. it is a religion as many masonic writers declare;

"2. it claims to have come from ancient pagan mystery religions which deny Christian doctrines;

'3. it is universalistic and anti-Christian; "4. it teaches that salva-

"5. it down grades the name of Christ; "6. it has a false view of

tion comes through works;

"7. it denies the supremacy of the Bible by using other books;

"8. it is a cult;

"9. it forbids people to pray in the name of Jesus; "10. in its bloody oaths and secrets it is anti-Chris-

tian.

"What Masons must understand is that these serious objections do not come out of thin air or from religious prejudice. We discovered that the committee which issued this report documented each charge by dozens of masonic books.

In all fairness, we must admit that various masonic writers such as Albert Pike have made anti-Christian statements which are offensive not just to Lutherans but to all Christians.

What we must ask ourselves as we enter the 21st Century is, why cannot the Supreme Councils of all the various masonic Rites officially condemn all anti-Christian bigotry? Why not remove those elements in the Craft which are offensive to Christians?" (107, 108)." God of Masonry

"The God of Masonry at the beginning was the Christian Trinity of Father, Son and Holy Spirit. The triangle was used as a symbol for the Trinity.

"Since it is obvious that Jews as well as Christians believed in the personal Creator of the universe, they were later admitted to the club.

"At first, the Jewish members were told that while they did not have to participate in the Christian elements of the ritual, the lodge was not going to change its ritual for them. We have already touched upon the case of Jacob Norton and the refusal to the Grand Lodge of Massachusetts to delete the Christian elements from its rituals just to please him.

"As time went along, the name of Jesus Christ was gradually omitted from the prayers and rituals in many lodges to accom-modate the Jewish religion. A simple prayer to the personal God of the Bible was thought to be sufficient" (111).

"If Christianity cannot be openly taught in the lodge, than neither should any other reli-gion. But the fact that pagan religions are being openly taught in lodge meetings reveals that Pike's anti-Christian bigotry which he picked up from the French Lodge has won the day so far as modern Massary is con-cerned" (116).

"May we be so bold as to offer a suggestion? Why not call for a conference with Anti-masonic leaders to discuss what exactly offends them in Freemasonry and what can be done to remove those offensives. Why cannot Freemasonry change its rituals to accommodate the feelings of Christians just as it did for Jews, Muslims and Hindus?

"If the answer is that no changes will be made in Freemasonry in order to remove those elements offensive to Christians, then every Christian Mason must leave the Craft. He will no longer feel welcome" (116, 117).

"Unless something radically happens to alter the present trends, Freemasonry will not enter the new century in a healthy state. To put it bluntly, Freemasonry is dying" (121).

The Origins and **Teaching of** Freemasonry

By Dr. Robert Morey (Reprinted by Harvest House Publishers, New title: The Truth About Masons. Available from Christian News, Box 309A, New Haven, Missouri 63068.)

Dr. Robert Morey is the Executive Director of the Research and Education Foundation and the author of over 20 books some of which have been translated into French, Spanish, Italian, German, Finnish and Chinese. He is an internationally recognized scholar and is listed in Contemporary Authors and Writers Who's Who.

This book is dedicated to all honest Masons who want to know the truth about the origins and teachings of Freemasonry.

The author writes: Principles "The First Principle

We should be as objective and factual as humanly possible. After all, what we all want is the TRUTH. Thus our research should not reflect any 'axes to grind' or causes to champion. We should not hold any malice toward Masons or anti-Masons alike.

"The Second Principle "We must be so committed to the truth that we will follow the evidence no matter where it leads. This becomes painful when cherished beliefs and prejudices

The Third Principle Only hard empirical evidence will be trusted. Legends, myths, speculations, guesswork, hearsay and traditions are so unreliable that they are worthless.

are shown to be false.

The Fourth Principle "Since masonic writers have by and large indulged in much fantasy and fraud when it comes to Freemasonry before 1717, their statements cannot be taken at face value. They have not hesitated to manufacture 'ancient' documents when needed or to insert masonic words or phrases in ancient manuscripts. Their works must be taken with the proverbial 'grain of salt' "(2).

Devil Cult "Since most Masons in the U.S. are members of Christian Churches and many clergymen

belong to the Fraternity, the idea that they are all involved in some kind of devil cult is absurd. Can anyone seriously think that such 33rd degree Masons as Senator Jesse Helms, the Christian champion of conservative politics, is a worshiper of Lucifer? Or, that one of the most well known evangelists in the world is a Luciferian because he is a 33rd degree Masons?" (11).

"It became clear to us after reading hundreds of masonic books, lectures and articles, that the attempt to trace present day Freemasonry to a single origin is impossible because, like a living language, Freemasonry is always evolving and changing as new influences bear upon it" (14).

Christian Origins

"It may come as a surprise to many Masons to discover that from the very beginning, Freemasonry was viewed as a Christian institution and its symbols, degrees and ceremonies were all interpreted according to fundamental Christian doctrines.

"The founders of Masonry did not view themselves as pagans, cultists, occultists, Mayans, Druids, witches, Hindus or Buddhists. They never claimed that Masonry descended from ancident Mystery cults or the worship of Isis. They knew nothing of such ideas.

The Christian interpretation of Freemasonry was the accepted norm until the latter half of the 19th century. All of the early writers were committed Christians and many of them were clergymen of conservative churches" (17).

"The attempt to find the origins of Freemasonry in a prebiblical religion or in the Bible itself is an exercise in futility. There is absolutely nothing in the Bible about Freemasonry. To say that Adam's fig leaf was a masonic apron stretches all cre-

"Masons have traditionally

Masonic Lodge Corrupts 6 Million Men

From Moody Press A Ministry of Moody Bible Institute 820 North La Salle Drive Chicago, Illinois 60610

Is Masonry nothing more than a harmless brotherhood — a buddylodge for men? Or is there more behind the camaraderie - in the secret teachings and oaths?

Chicago - The Secret Teachings of the Masonic Lodge: A Christian Perspective, a March 1990 release from Moody Press, is a surprising look at the Masonic Lodge afterwork meeting place for over six million men worldwide - and is

essential reading for anyone interested in what is really going on behind closed doors. Authors John Ankerberg and John Weldon present their carefully researched findings of what is really being taught in the Masonic Lodg 2.

Ankerberg and Weldon, using documents and sources recommended by Lodge leaders, explore the secret rituals and oaths, showing the teachings of the Masonic Lodge to be in direct conflict with the Christian faith.

The Masons teach that all men are inwardly divine and salvation is based upon good works and personal merit, a plan condemned in Scripture. They also view any religion's scripture as a symbol of divine truth, but not as literal truth.

The Masons delete the name of Jesus Christ from all prayers and prohibit all discussion of Christ during Lodge activities. The deity of Christ and His role as Savior is denied as the Masons teach that Christ was just a supremely good

Denying the Biblical doctrines of heaven and hell, Masonry teaches that all men live forever in the Celestial Lodge Above. It also claims that God is the spiritual Father of all men and that all people, regardless of religious beliefs, are the spiritual sons of God. It permits the gods of Hinduism, Buddhism, Islam, Mormonism, and Shintoism to be worshipped around the altar according to each Mason's individual belief.

The Secret Teachings of the Masonic Lodge answers such questions as: Is Freemasonry a religion? Is the god of the Masonic Lodge the God of Christianity? Does the Masonic Lodge turn men away from Jesus Christ?

John Ankerberg (B.A., University of Illinois; M.A., M. Div., Trinity Seminary) is host of the nationally televised "John Ankerberg This program offers an opportunity for discussion between Christian and non Christian religious leaders and leading secular authorities. Ankerberg is also an international speaker.

JOHN WELDON (Ph.D., Queensland Christian University; D. Min., Luther Rice Seminary) is the author of many books including Playing With Fire and Psychic

Healing.
The Secret Teachings of the Masonic Lodge by John Ankerberg and John Weldon, \$7.95, 333-page quality paperback.

The editor of Christian News comments: "This is one of the best and most thoroughly documented books on the Masonic Lodge which we have read in recent years. The authors let Masons speak for themselves and thereby shows that Masonry is a religion, rejects the only God who exists, the Holy Trinity, teaches salvation by works, and is closely associated with the occult, mystery, religions and spiritism. The book presents some of the ridiculous views of Masonry.'
Ankerberg and Weldon write:

'Masons teach that all men Muslims, Jews, Hindus, Mormons, Buddhists, and Christians regardless of their personal religious views, are the spiritual sons of God. Masonry's second foundational belief is that reforming personal character and practicing good works will secure God's favor. In other words, the Masonic Lodge clearly teaches that the good character and good works of a Mason will earn him a place in the 'Celestial Lodge Above' (i.e., heaven)" (p. 10, 11).

The Influence of Masonry

"Masonry exists in 164 countries of the world, According to the Encyclopedia Britannica, its membership of 16 million qualifies Masonry 'the largest worldwide secret society.' At least 15,300 Lodges operate in the U.S., and more than 33,700 Lodges exist around the world" (p. 21).

The authors frequently quote the leading Masonic authorities. They also refer to such secondary sources as Paul Fisher's Behind The Lodge Door, which CN has publicized. They write:

"Finally, Fisher observes that Masons have dominated the U.S. Supreme Court from 1941-1971. From 1941-1946 the ratio was 5 to 4: from 1949-1956 it was 8 to 1; from 1957-1967 it was 6 to 3 and from 1969-1971 it was again 5 to 4. He concludes that such influence may have contributed to the high court's 'determination to move the nation away from an emphasis on Judeo-Christian values in public life,' helping to further secularize society and sustain 'an epoch of revolutionary liberalism' with far reaching conequences.

"If Fisher's claims contain any substance, then addressing the religious views, content, and goals of Freemasonry is not an idle task but is relevant to each of us. In the 13th Degree of the Scottish Rite the oath reads, 'I furthermore promise and swear to use every means in my power . . . to contribute with all my might to the . . . propagation of liberal ideas wheresoever I

"According to Masonic and Congressional records, as many as fourteen U.S. Presidents have been Masons: George Washington, James Monroe, Andrew Jackson, James Polk, James Buchanan, Andrew Johnson, James Garfield, William McKinley, Teddy Roosevelt, William Howard Taft, Warren Harding, Franklin Delano Roosevelt, Harry Truman, and Gerald Ford. An additional fourteen Masons have been Vice Presi-

"The influence of Masonry in contemporary government was revealed by the Senate Congressional record of September 9, 1987. In those proceedings, some members of the Senate Judiciary Committee had questioned the propriety of appointing Judge David Sentelle as a U.S. Circuit Judge for the District of Columbia. The objection was raised on the grounds that he was a Mason.

"In response to this, a number of Senators who were Masons vigorously protested. They felt it was unthinkable to question an appointee merely because he was a member of the Lodge. They considered it 'extraordinary,' 'totally unwarranted,' 'most absurd,' and 'galling and preposterous.' These Senators were 'astounded' and 'aghast.'

'In the debate, Masonic Senators Strom Thurmond and Alan Simpson, and Senate Majority Leader Robert Byrd, all of whom admitted pride of membership, revealed that Masons constituted

". Forty-one members of the Federal Judiciary

'. Half the membership of the Senate Judiciary Committee

"• Eighteen Senators, including Lloyd Bentsen, Sam Nunn, Bob Dole, Jesse Helms, John Glenn, and Mark Hatfield

". Seventy-six members of the House of Representatives, including former Speaker of the House Jim Wright, Claude Pepper, William Ford, Dan Glickman, and Trent Lott

". At least two Senators were 33d Degree Masons: Bob Dole and Senate Majority Leader Robert

'Objections from other Congressional members were raised against questioning Masonry because 'Masonry in the country is the bedrock' and because being a Mason 'simply means people who believe in God and love their fellow man.' It is clear that Masonic influence extends to the highest levels

of American government. "Many famous and influential persons from all walks of life have been Masons: Protestant minister Norman Vincent Peale, former Senator Howard H. Baker, former Congressman Jack Kemp, Irving Berlin, actor Ernest Borgnine, William Jennings Bryan, famous scientist Luther Burbank, comedian Bob Burns, Christopher 'Kit' Carson, Sir Winston Churchill, Samuel Clemens (Mark Twain), Tyrus (Ty) Cobb, William 'Buffalo Bill' Cody, motion picture producer Cecil B. DeMille, Thomas E. Dewey, Major General James R. Doolittle, and Sir Arthur Conan Doyle (author of the Sherlock

Holmes books).

"Mention could also be made of Edward VIII (Duke of Windsor), Douglas Fairbanks, Sr., comedian W. C. Fields, Henry Ford, Benjamin Franklin, Arthur Godfrey, Johann Wolfgang von Goethe, Barry M. Goldwater, astronaut Virgil Grissom, Oliver Hardy (of "Laurel and Hardy'), composer Franz Joseph Haydn, J. Edgar Hoover, magician Harry Houdini, John Paul Jones, King Kamehameha V (king of Hawaii), Rudyard Kipling, and Colonel Charles A. Lindberg. "Also Masons were such notables

as General Douglas MacArthur, Chief Justice of the Supreme Court John Marshall, Presbyterian clergyman and chaplain of the U.S. Senate Peter Marshall, motion picture producer Lewis B. Mayer, Charles H. Mayo (founder of the Mayo Clinic), Wolfgang Amadeus Mozart, Admiral Robert E. Peary, James C. Penney (founder of J. C. Penney Company), General John J. Pershing, Paul Revere, all seven of the Ringling Brothers, cowboy hero Roy Rogers, Will Rogers, Sir Walter Scott, comedian Richard 'Red' Skelton, French writer and philosopher Francois Voltaire, General Jonathan M. Wainwright, Lou Wallace (author of Ben Hur), Chief Justice of the Supreme Court Earl Warren, and Booker T. Washington. Given such facts, who can doubt the influence and power of modern Masonry?" (p. 23-25).

The authors quote from the funeral ritual of Masonry to show that Masonry teaches salvation by works and not through faith in Jesus Christ. Masonry actually teaches hatred for the Christ of the

The book shows that Masonry has infiltrated many churches and yet also quotes from the official reports of various churches which have concluded that Masonry is anti-Christian and that no Christian should belong to the Masonic Lodge. Unfortunately most churches, including The Lutheran Church-Missouri Synod, no longer practice what they preach about Masonry.

Masonry Offers The Viewpoint of Liberal Religion

"Liberal religion has long stressed the fatherhood of God, the brotherhood of man, and salvation by character. It typically teaches unitarianism (God is one person, not three) and universalism (all men will be saved). This is why many liberal ministers have taken notice of Masonry. 'The Relation of the Liberal Churches to the Fraternal Orders' is a pamphlet published by the American Unitarian Association and written by E. A. Coil, a Unitarian minister and Mason. In that article he pleads for a closer cooperation between Masonry and liberal religion because of their similar beliefs about God, man, and salvation by character. The following definition of Masonry, given in the Iowa Quarterly Bulletin, illustrates the similarity

"Masonry is a Divinely appointed institution, designed to draw men nearer to God (by character), to give them a clearer conception of their proper relationship to (a unitarian) God as their Heavenly Father (the universal fatherhood of God), to (all) men as their brethren (the universal brotherhood of man) and the ultimate destiny of the human soul (the immortality of the soul, i.e., universalism)' "(p. 53).

Activities to Further Covert Goals

"Masons, particularly groups like the Shrine, are known primarfor their humanitarian activities, e.g., children's hospitals. Certainly we can all be thankful for such activities on behalf of these children and all needy persons. But, unfortunately, this is not the whole issue, and a number of sources have questioned the use of funds donated for such causes.

'The Southaven, Michigan, Daily Tribune of April 24, 1987, revealed that even though the Shrine is the richest charity in the nation, it gave its twenty-two hospitals for children less than one-third of the total amount collected from the public in 1984. The remainder was spent on travel, entertainment, fraternal ceremonies, fund-raising, food, and so on. In other words, the Shriners allegedly kept 71 percent of \$21.7 million raised.

'Circuses sponsored by the Shrine generated \$23 million in 1985, but less than 2 percent went to the medical care of children. The Orlando Sentinel, June 29, 1986, ran a special four-part series on its six-

month investigation into Shrine charity expenditures, confirming the above statistics through IRS records. Also in 1984, the Shrine hospitals received only 1 percent of an estimated \$17.5 million collected from Shrine circuses.

"It is a common characteristic of many cults to make extravagant claims touting their funding of charitable causes. But investigation often reveals that far more money is kept to promote the organization's own religious goals. This raises the question as to the motive underlying Masonry's human-itarian activities. What are their motives? Unfortunately, Freemasonry is not the benign and charitable fraternity it claims to be. That it engages in charitable causes cannot alter the fact that it leads millions of people astray spiritually. That great men are counted among its membership shows only that great men can also be deceived. That Masonry wants to be best known for its charitable works is, like its 'secrecy,' often a cloak to hide its real teachings and goals from the undiscerning" (p.

The authors quote Paul Fisher, a Roman Catholic:

"It is evident that international Freemasonry historically has been a revolutionary world-wide movement organized to advance Kabbalistic Gnosticism; (and) to undermine and, if possible, to destroy Christianity; to infuse Masonic philosophy into key government structures . . . All evidence points to the fact that most members of the Masonic Fraternity are largely ignorant of its . . . (real) designs" (p. 74).

Masonry, like many liberal Bible scholars within the churches. regards the Bible as a mere symbol and not the directly revealed and inerrant word of God. Masonic scholar Joseph Fort Newton writes in a preface to the Holman Temple Illustrated Edition of the Holy Bi-

"The Bible, so rich in symbolism, is itself a symbol . . . It is a sovereign symbol of 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 in every age. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere (honor and respect) every book of faith joining hands with the man of Islam as he takes oath on the Koran, and with the Hindu as he makes 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 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 the Faith of Man (bold face added)' (p. 94)

The Nature of God

"Anyone who has ever read what Albert Pike (leading Masonic authority, ed.) taught about God in the higher degrees knows about the deity of Masonry is not the God of the Bible: 'Masonry, (is that religion) around whose altars the Christian, the Hebrew, the Moslem,

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the Brahman, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all the Baalim.

"Who are the Baalim? Pike defines the term 'Baalim' as the idols and false gods that are found in all other religions outside of Masonry. These false gods are considered dim reflections of the one true Masonic god, the Supreme Architect, that Masonry reveals. Pike taught that 'Every religion and every conception of God is idolatrous, insofar as it is imperfect, and as it substitutes a feeble and temporary idea in the shrine of that Undiscoverable Being (of Masonry)" (p. 110-111).

"In conclusion, there is absolutely no doubt that Masonry's god is not the God of the Bible. First of all, Masonry deliberately rejects Jehovah God. Second, it permits, at one level, the gods of Hinduism, Buddhism, Islam, Mormonism, and Shintoism to be worshiped around its altar according to each individual Mason's belief. At a higher level, Masonry defines God as G.A.O.T.U.: a vague, absolutely unknowable and inoffensive unitarian deity whom it encourages all men to worship. Fourth, it calls this god by the secret name 'Jabulon,' a joining together of evil heathen deities with the God of the Bible. Because Masonry has done these things, it has rejected the God revealed in the Bible and exchanged Him for a false god. Therefore, Masonry practices idolatry and blasphemes God' (p. 124)

"The god of Masonry is not the God of the Bible. How then can you as a Christian possibly remain -Mason when you now know Masonry has lied to you and tricked you into practicing idolatry? How can you remain a Mason knowing that Masonry is causing you to blaspheme God? If you are a Christian pastor whose divine calling is to preach and teach the truths concerning the God of the Bible, how can you continue to support Masonry, which instructs its members to worship a false god? Jesus said, 'No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other' (Matthew 6:24; NIV) (p. 124-125).

"Christian Masons and Christian pastors who presently support Masonry, must choose to whom they will give allegiance - to the God of the Bible or to the god of Masonry. It is impossible to do both" (p. 124, 125).

Jesus Christ "Masonry turns men away from Christ in at least five ways: (1) Masonry deliberately deletes the name of Christ from its prayers and Scripture quotations; (2) Masonry requires a Christian to disobey Christ by officially prohibiting all discussion of Christ from Lodge activities; (Masonry) blasphemously offers the titles and offices of Christ to unbelievers; (4) Masonry denies the deity of Christ; and (5) Masonry purposely downplays the unique role of Christ as Savior, e.g., by teaching that the Christian message of divine redemption is merely a revival of earlier pagan stories" (p. 126).

According to the editor of CN, The Secret Teachings of the Masonic Lodge is well worth \$7.95.



Cover the January 18, 1959, GLOBE-DEMOCRAT SUNDAY MAGAZINE

Masonry Is Anti-Christian

Continued from Page 1

of Masonry is not the Holy Trinity, the only God which the Bible and the LCMS says actually exists. The LCMS says that Masonry rejects the virgin birth, deity, vicarious satisfaction and resurrection of Jesus Christ. According to the LCMS, Masonry teaches that man must at least in part work his own way to heaven. The LCMS insists that man is totally sinful, man can do nothing to get to heaven, and that a man's eternal salvation depends totally upon the grace of God.

Many church members, along with Masonry, believe that man must do good works to get to heaven. Theologians of the LCMS have long said that basically there are only two religions in the world, Christianity, a religion of grace alone, which teaches that man is saved completely by God's grace, and a religion of the law, which includes all other religions which teach that man himself must do something to get to heaven.

The 1992 convention of the LCMS again adopted a resolution declaring that Christianity is the one and only true and saving faith and that other religions are false. Today most de-nominations refuse to say that non-christian religions all worship a false god. The LCMS says in its "A Statement of Scriptural and Confessional Principles," adopted in 1973: "We believe that Jesus Christ is the only way to heaven and that all who die without faith in Him are eternally damned. We believe that those who believe in Christ will enjoy a blissful relationship with Him during the interim between their death and His second coming and that on the last day their bodies will be raised (entire statement in The Christian News Ency-

clopedia appendix to Volume 1).

Today most major denominations, and also the Pope, agree with the Masons that Jews, Hindus, Mohammedans, and other non-Christians still worship the true God and that these non-Christians can get to heaven without saving faith in Jesus Christ. They all reject the words of Jesus in John 14:6 "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Along with the Masons, the Pope and many modern clergymen and theologians in the major denominations reject the Athanasian Creed which begins: "Whoever will be saved, before all things it is necessary that he hold the Catholic (i.e., universal, Christian) faith.

"Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.

"And the Catholic faith is this, that we worship one God in Trinity and Trinity in Unity."

The Masons, the Pope and modern Protestant leaders reject the sections of the Athanasian Creed which teach that those who do not believe that the Holy Trinity is the only true God are lost in Hell.

No denomination has taken a stronger stand against Freemasonry than the Lutheran Church-Missouri Synod. The LCMS has always opposed Masonry because of the LCMS's great love for the truth of God's Word, the Saving Gospel of Jesus Christ, the scriptural doctrine of justification by faith alone, and the eternal salvation of lost sinners.

Luther Was Not a Mason

Some Masons contend that Martin Luther was a Mason. See "An Open Letter to Lutherans Spreading Anti-Masonic Propaganda—Was Martin Luther a Mason? . . . Masons Saved Luther's Life" by Charlie Van Cott, the publisher of Masonic Inspiration in the Christian News Encyclopedia, p. 1139. The

final part of this article, "The Lutheran Arguments Answered" appears in this special issue on Freemasonry

Freemasonry.

Dr. Paul M. Bretscher of the LCMS's Concordia Seminary, St. Louis, in the April, 1956 Concordia Theological Monthly, edited by the faculty of Concordia Seminary and published by the Lutheran Church-Missouri Synod, answered Mr. Van Cott in "An Open Letter to the Publisher of Masonic Inspiration." Dr. Bretscher concludes:

"My conscience has been taken captive by the Word of God.' Against such a conscience, Luther says, it is neither safe nor right to act. Lutherans who voiced their objections to the religious beliefs of Freemasonry are people whose 'conscience has been taken captive by the Word of God.' This is the ultimate reason that they dared to protest against the religious beliefs of Freemasonry. From your point of view, Mr. Van Cott, they were spreading 'anti-Masonic propaganda.' From their point of view they were, and still are, concerned only about confessing what they believe to be the Word of God recorded in Holy Scripture. They cannot do otherwise.'

Dr. Theodore Graebner of Concordia Seminary, St. Louis, answered the Masonic claim that Luther was a Mason in "Can Freemasonry Claim Martin Luther?—A Sweeping Disclosure of the Historical Inaccuracies and Misrepresentations Contained in this Widespread Masonic Legend" which appeared in the November, 1924 Walther League Messenger, a youth publication

of the LCMS. Graebner began: "Does it sound absurd? Well absurd or not, Freemasonry does claim Martin Luther as a member of the order!

"The difficulty in making good this claim consists, for one thing, in the fact that Luther lived in the sixteenth century while the Order of Freemasons was founded in the eighteenth."

Graebner concludes "Can Freemasonry Claim Martin Luther?":

In the third place, had Free-masonry existed in Luther's time, we know full well what the Reformer's attitude toward its teachings and practices would have been. He would have noted a strange similarity between the god of Ma-sonry and the god of the Turks, both the Masonic and the Mohammedan system denying the Holy Trinity by worshipping a god who is not God and Father of Jesus Christ. Luther would have been horrorstruck if asked to repeat the blood-curdling oaths of the lodge. Above all, he would have testified with all the power of language at his command against a system which has as its very basis salvation by works. For this is the great, soul-destroying error of lodge religion that it demands no repentance, no faith in Christ as Mediator and Redeemer, but promises salvation to all who live up to the principles of fraternity and general moral-

ity.

We can hear the Reformer exclaim, as the principles of the system are explained to him (assuming that Masonry existed in his day):

"Why, my good Stauffe-nacher, thou art two-fold a child of perdition! Thou hast been set free from one heathenish system of superstition and hast adopted another! Thou hast been liberated from the self-chosen holiness of the Pope and hast adopted the selfchosen holiness of the Worshipful Master's 'lectures!' Thou hast thrown overboard such ways of salvation as monasteries, prayers to the saints, penances and indulgences, and hast adopted the way of the Level and the Square, and of the Rough Ashlar, and of the theological ladder of Seven Virtues, and of the Master's Carpet! In short, thou hast cruci-fied Christ afresh by substituting for His own atoning merits the 'pass of a blameles life' as thy hope for eternity! Fie, what a work of deception has Satan practiced upon thy soul! Flee to Christ's wounds in repentance for thy denial of Him, asking His pardon for Dr. Martin Luther



Some leading Masons claim he was a Mason.

rejecting His redeeming blood! Nay, it seemeth as if I had labored in vain!"

We can understand, of course, why Masons have invented such stories by which Luther is enrolled in the Royal Arch; it is a poor attempt to inveigle Lutherans into the Order. But to drag down the servant of God and hero of the Reformation into their numbojumbo of Jubelo, Jubela, and Jebelum is an insult to our Christian sentiment and should open the eyes of some people as to the true character of lodge religion and lodge morality.

"Was Jesus a Member of the Masonic Order?", an editorial by Graebner which appeared almost 70 years ago in The LCMS's Lutheran Witness, said:

"Even to ask such a question smacks of blasphemy, does it not? Yet we see it before us, in bold print, as the heading of an article written by a 32d-degree Mason in the New Age, an organ of that degree.

"To make Luther a Mason, as has recently been done, is an insult to the Reformer of the Church. Even to suggest that Jesus might have been a member of the Craft is repulsive in a much higher degree, yes, is blasphemy."

"Again, we must insist that, according to Masonic writers, the system which now bears that name did not originate before 1717; hence the claim suggested in the heading quoted is in itself ridiculous."

"We can forgive Masons for inventing stories by which Luther is enrolled in the Royal Arch—a poor attempt to inveigle Lutherans into the order. But to drag down the Son of God into their mumbo-jumbo of Jubelo, Jubela, and Jubelum is an insult to our Christian sentiment and should open the eyes of some people to the true character of lodge religion and lodge morality."

Deceptions of Masonry

Graebner, who was long a professor at the LCMS's Concordia Seminary and editor of LCMS's The Lutheran Witness, wrote many editorials and articles exposing the anti-Christian nature of Masonry and the lodges. His "Letters to a Masonic Friend" was published by Concordia Publishing House in 1923. It consists of a series of letters which appeared in the 1923 issues of the Lutheran Witness. The letters showed why no consistent Christian should become a Mason. His Winning The Lodge-Man-A Handbook of Secret Societies" was published in 1925.

"The Lodge Undermining Justice" by Frank G. Brash in the May 15, 1928 Lutheran Witness concludes: "Could the Christian church justify its existence if it would idly stand by and condone societies whose pernicious influence is so evident that even the daily press complains of it?"

"The Deceptions of Masonry" in the August 2, 1921 Lutheran Witness concludes: "Is it so difficult, after all, to judge an organization which instructs its members to intentionally lead astray' those who are not members of the order?"

"Freemasonry and Eddyism" in the June 21, 1921 Lutheran Witness quotes the following tribute to Christian Science in The Builder (Vol. 1, p. 212), a Masonic publication: "The best and most logical explanation, I have seen, of that law which is the strength of sin and the cause of death, is given in Science and Health, with Key to the Scriptures, by Mary Baker Eddy; she is truly Masonic in placing God first, foremost, and all the time.

"A Denial of Jesus Christ To Be a Mason"

The October 25, 1921 Lutheran Witness in "More Lutheran testimony against the Lodge" says:

Since the (Swedish) Augustana Synod at its Jamestown, N.Y., convention, some twenty years ago, decided by a close vote (80 to 70, we believe) to retain the antilodge declaration in its constitution, that body has been divided into two camps, many churches openly tolerating the lodge, others maintaining the bars against it. So we rejoiced when the Lutheran Companion, a few months ago, opened its columns to articles against the lodge, the editor himself say-ing that "the regalia and claptrap displayed by secret orders on state occasions ought to be enough to frighten any one away from such heathen-ish nonsense." A contributor later demonstrated that the god of Freemasonry is not the God of the Bible, and that "it is a denial of Jesus Christ to be a Freemason." It remains to be seen whether the lodge element among the Swedes is strong enough to muzzle this

The Kirchenblatt of the Iowa Synod, September 10, pronounces the fight against the lodge to be inevitable and attacks the Lutheran Brotherhood of America, a laymen's organization, because its leading men are Masons. The Kirchliche Zeitschrift (Iowa) August, 1921, contained an article: "Why May We Not Cease Our Testimony Against the Lodge?" The author says that "no orthodox and honest synodical body is permitted to tire in its fight against this great-est evil of our time," and asserts that "every congregation in which the lodge has found a home must institute measures of church discipline,"—that it must exclude those who finally remain obdurate. "The lodge denies, in principle, Christ as the Mediator." "The love of God and fellowman rapidly grows cold in lodge-infested congre-gations." Etc.

The Ku Klux
Klan and Masonry

"The Ku Klux Klan," an editorial by Graebner in the November 22, 1924 (?) Lutheran Witness, p. 375, blasting the KKK, says: "If there is anything dark and secret, it is the ways of the international Jew. One need not accept all the revelations of political Judaism which Mr. Ford has published, but his agents have unearthed enough to prove that the Jews are working under a great and influential secret organization which has its branches in every continent in the world. As between the New York Kehillah, the American Jewish Committee, and the great Order of B'nai B'rith on the one hand, and the workings of the Ku Klux Klan, the latter seem harmless and ineffectual . . . And is there not more openness in the practices of the K.K.K. than in the intense political activity of international Freemasonry? We know what the Kluxes want; but what is behind the machinations of Masonry? Is it not very stange that the congressional investigating committee at Washington after a few sessions dropped the Ku Klux Klan like a hot iron? Why? Is it possible that the lodgemembers in Congress heard from their constituency. It is possible that as a result of the Ku Klux agitation the entire secret system is in danger of being recognized by the man in the street in its un-American and antisocial tendency?

"The Klan on Trial," an article in the June 13, 1923 The New Republic, said that "One of the THE CHRISTIAN NEWS May 24, 1993 Page 14

striking facts produced during the trial was that most of the Klansmen in Minneapolis are Masons. The Klan leaders in the state are mainly prominent Shriners. During its early organization period in Minnesota, I am informed, only members of Masonic bodies were permitted to join. An anomalous situation was created by the fact that Mayor Leach and the prosecuting attorney, Floyd B. Olsen, are Shriners."

"Solemn But Undignified Penguins" in the January 3, 1923 Nation said: "In another section the Ku Klux ticket is swept into office. Here and there other organizations are suspected of helping the Invisible Empire. We have interesting testimony in a letter lately received from a prominent New York Mason and the Klan. He cites a dozen different acts and policies of the Masons exactly in line with those of the Klan, the most significant of which was the recent suspension for un-American conduct of a Jewish Master and his whole lodge because the lodge held a banquet on a Sunday night.'

The December 4, 1923 Lutheran Witness noted: "Congressman W.D. Upshaw of Georgia told a Cleveland audience November 12 that, when a bill was offered in Congress for the investigation of the Ku Klux Klan, he offered an amendment which would provide for the investigation of all secret or limited organizations, including publication of their oaths. This amendment, he said, killed the proposal to investigate the Ku

Klux Klan" (p. 396). During the 1920's, the KKK worked together with Freemasons and various liberal protestants to close all Christian day schools in the U.S. to make certain that all children attend some government school. Dr. John C. Baur, who wrote many articles for Christian News prior to his death at almost 100, was chosen by the LCMS to lead the fight for Christian day schools which ended with the well known Oregan and Michigan cases. Baur said that the publicizing of a tract by Masons, which said that children belong first to the state, helped turn the tide against the Masons, KKK, and various liberal Protestants.

The Uniting of Christ and Belial

"Settling the Lodge-Question Right," and editoral by Graebner in the July 19, 1921 Lutheran Witness (p. 231)

Witness (p. 231)

Settling the Lodge-Question Right.—We recorded some months ago the persistent efforts which are being made throughout the country to break down the position of our Church on the lodge-question.

But this agitation, while much more fierce and purpos ful than in the lodge-fight of twenty years ago, has even now brought forth an astounding result. It has acted as a boomerang. Not only are our congregations fully alive to the situation, but the entire lodgequestion is getting an airing in congregational meetings, pastoral conferences, and synodical conventions as it never had before. The opening gun was fired when our national convention at Detroit, by unanimous vote of the pastors and laymen present, declared that the paragraph against unionistic worship, the membership paragraph of our constitution, includes the lodge as a unionistic organiza-tion.—Membership in the lodge is thereby declared an obstacle to membership in our Synod. Since that date, and especially in recent months, no question has been so thoroughly discussed in our conferences as this, and, let it be said, in every case that has been reported to us absolute unanimity prevailed,—"this thing must be fought to a finish." More than that.

In the time of rest that we had, vigilance has not everywhere been what it should have been,—unremitting,

Continued on Page 15

Continued from Page 14

sleepless. Some congregations have gone to sleep on the question. And in some of these the lodge has taken a foothold. NOW SUCH CONGREGA-TIONS ARE CLEANING HOUSE. In some places there has even now been a fierce fight; in others the membership is quietly and purposefully getting rid of its lodgemembers. In not a single congregation in which, to our knowledge, the issue has now been drawn, has a stand been taken tolerant of the lodge. In the aggregate, compared with the great number of congregations in our Synod, the churches which have become contaminated with this evil are not many. But where the evil has entrenched itself, it is now being dealt with sternly, with due regard to the degrees of brotherly admonition,-but none the less sternly. Undoubtedly, where congregations continue to permit this uniting of Christ and Belial, of apostolic Christianity and eighteenth century British Deism, the Districts will speak

a word.
"Defining an Elk," an editorial in the September 13, 1921 Lutheran Witness (p. 297) said after quoting an Elk poem: "So the Elk goes to heaven by his good works, without Christ. But and this must give us pausehaving a Christless religion and professing a Christless God means that the Elk goes to a Christless heaven."

Why I Left the Masons "Why I Left the Masons," an article in the August-September, 1923 Walther League Messenger by Benjamin M. Holt concludes: "Masonry has no sins, my friend! She needs no Savior, so she claims. Says J.W. Lawndes, Grand Secretary of the Grand Lodge of Wyoming: 'Masonry teaches you to live a just and upright life, and so long as you do this you need not worry about your sins. There will not be

1921 "Now do you see why I left the Masons? Would you not have done the same?"

518

any.'-Official letter, January 7,

Masonic Codebook Decoded

When the editor of Christian News was a student at Concordia Seminary, St. Louis (1952-58), Masonic codebooks, which only masons were supposed to have, were available at the seminary to show students what masonry teaches. The section on page 47 reproduced below teaches salvation by works. Explanation of the code beginning at line 3 on page 45:

Line 3: Worshipful Master: Why were you presented with a lambskin apron, which is the true badge of a mason?

Senior Warden: Because the lamb has in all ages been deemed an emblem of innocence, he therefore who wears the lambskin as a badge of Masonry is thereby continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Architect of the Universe presides.

KING SOLOMON

AND

HIS FOLLOWERS

A VALUABLE AID TO THE MEMORY

REVISED EDITION 1953

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Mr. Holt wrote many articles and poems for Christian News even after he reached 100 years of age. His "The Case Against The Lodge" appears in the Christian News Encyclopedia, p. 1140. The LCMS's Concordia Publishing House in 1914 published "A Treatise on Freemasonry" by Theodore Graebner based on the testimony of Benjamin J. Holt and other Masonic sources

"Another Self-Indictment of Masonry" by H. Harms in the December 4, 1923 Lutheran Witness quotes a leading Mason as saying: "In perfect harmony the Jew from his synagogue and the Christian from his church find a common ground in the Masonic fraternity."
The Lutheran Witness then

comments:

The Jew, who is a Jew just because he denies Jesus to be "the Christ, the Savior of the world," and the Christian, who is a Christian just because he confesses Jesus to be his Savior, the Redeemer from sin and death, on common ground of principles of religion! Strange harmony, indeed! Light and darkness, Christ and Belial, believer and infidel, truth and lie-on common ground, of the same belief! No, not even a Master Mason like the aforementioned speaker can erect such a structure. God's Word says: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other," Matt. 7,24; and this divine statement will remain true. Jew and Christian on common ground! No; "All men Christ says: 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. Truth and lie on common ground! No; for St. John says: "Who is a liar but he that denieth that Jesus is the Christ? He is antiChrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1 John 2,22.23.

A true Christian can therefore not stand on common ground of religious principles with the Jew. Such position is the unequal yoke regarding which the apostle admonishes every Christian, saying: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

"Opposing Secret Societies" an editorial which appeared some 70 years ago in The Lutheran Witness (date not recorded in the clipping in CN's files, only p. 343 cited): "No organization has given so much intelligent instruction and patient, but explicit warning against these secret societies as the faithful Lutheran Church of this country. For many years the pastors and press of the Lutheran Church have raised their voices against this evil. They suffered persecution and ostracism because of their testimony.

Jews in Freemasonry

"One Thing Mr. Ford Forgot," an editorial by Lutheran Hour Speaker and Concordia Seminary Professor Dr. Walter Maier, in the July 1923 Walther League Messenger, youth publication of the LCMS, noted the large influence Jews have in Masonry. This editor can recall that during his boyhood years in New York City, his father took issue with German immigrants who claimed that Jews were not allowed to be Masons. The editor's father told his nominally "Lutheran" Masonic friends that Jews were often in leadership positions in their own lodges. As a member of a German singing club he was able to get into some Masonic gatherings where most non-Masons were not invited.

Maier wrote in the Walther League Messenger:

The fact of the whole matter is this that proportionately no church or nationality is as strongly represented in the Masonic ranks as the Jews!

Perhaps it was this fact that caused the Grand Secretary of the Grand Lodge of New York to withhold all information when he was asked to issue a statement as to the number of Jews in the territory under his jurisdiction. For, in New York City, where according to the latest issue of the city directory there are

Page 15 more Cohens than Smiths the Jews have a stranglehold upon Masonic activity. There are about 200,000 Masons of all ranks and degrees in this, the greatest Jewish city of the world, and there are not only lodges which are composed entirely of Jewish Masons, but there is scarcely any lodge or any activity of any lodge that

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leadership or propaganda.

The same conditions prevail proportionately in our other American cities. At least half of the Chicago Masons are Jews, according to the statement of a Chicago Jew who is a high-degreed Mason. The Old Keystone lodge in that city from which Ronayne seceded has as many Jews as Gentiles. And here, too, there are lodges, like the Pilgrim lodge, which are composed entirely of Jews.

is not influenced by Jewish

There is especially one branch of Freemasonry which the Jews in America control practically without limit and restraint, and that is those lodges which are composed of German Americans-the lodges that have succeeded in snatching some of our misinformed members from the church which they had not learned to love.

What All This Means

When we are thus con-fronted with the evidence of increasing domination of the Masonic orders by the Jews, we realize-entirely apart from the question that may be raised as to the genuiness of the Protocols-that the international program of the Jews is using these secret orders to further its own ambitions and that the greater their success, the more dangerous their ag-gression will be to our own country

But in addition to this, we also realize that the anti-Christian character of Masonry also increases to the extent that the Jews are successful in carrying through their proposed dominion of Masonry. The fact that the policies and plans of this organization are being shaped by men who are anti-Christian in word and deed should be a powerful and compelling reason for everyone who is moved by the Spirit of Jesus Christ to flee from this polluting inquity for-ever. W.A.M.

The Masonic Apostacy Continued on Page 16

WALTHER LEAGUE MESSENGER

July, 1023 July, 1023 Youth Publication Lutheran Church-Missouri Synod

Few agitations have created so much nent and caused such general ex-ent as the anti-semitic campaign of Mr. Ford, instituted about three years Mr. Ford, instituted about three years International Jew and the Freemasons ago, and continued in the columns of the "Dearborn Independent" until comparatively recently, when, for some reason or other, the anti-Jewish articles "Dearborn Independent" knew that the series of anti-Semitic articles in the "Dearborn Independent" knew that the Protocols specifically mentioned and were rather abruptly discontinued. In the long series of these articles Mr. comes to the part of the Protocols which deal with secret societies, he says, very were securing a strangle-hold upon some of the industries of our country, how they controlled the financial world, the publishing industries, the theatre busipublishing industries, the theatre business in all of its phases, including the ish brain were combining to carry through the program laid down in the

The deluge of printed material that flooded the country in the newspapers and popular magazines in the attempt to counteract the claims of the Detroit automobile manufacturer has not said and written, the significant fact remains that no one has yet been able to disprove the existence and the genuineness of these Protocols, which claim to reproduce the resolutions accepted at the first Zionist Congress which was held in 1897, at Basel, Sy erland, and which for very obvious rea-sons were kept secret until by accident

Most of the very plain and alarming utterances of these Protocols received detailed comment in Mr. Ford's paper. One very important, yes, essential part stand why the series should be completed without mention of perhaps the alism. But if what Mr. Ford has writmore than the newspapers would lead his name, fame, and fortune by support affairs, or are earnestly striving — and us to believe, and Mr. Ford, anxious to ing a mere will-o-th-wisp fancy) then not without success — for this control be elected, realizes that he cannot over- what he has neglected or forgotten to and direction in those countries where come the combined opposition of Jews write about Masonry is also correct. their plans have not fully matured.

and - Masons. For, the part of the Protocols that the Ford weekly has not discussed is the relation between the International Jew and the Freemasons.

curtailed by the present writer, because the Protocols make reference to a very important secret order, the mention of whose name in this connection might lead to misunder standing (because Mr. Ford is a Mason) and which is therefore, re-served for future and fuller attention. It will however, be of intersay of it, and then to check up the fact and see how they correspond.

Three years have passed since the "future and fuller attention was made, and while we have not the slightest doubt that the promise made in the columns of the "Dearborn Independent" will be kept, we do not feel that there should be any further delay in presenting to the readers of the "Messenger" the attitude of the International Jew toward the Masonic order, as it is

This attitude is nothing short of startling. But lest the reader consider the ression of the Protocols too drastic too startling to be true and historical, we simply emphasize the fact that if this part of the Protocols is rejected, then all that Mr. Ford has pub-lished must be consigned to the limbo of newspaper imagination and sensationten is correct (and it would be difficult to suggest any possible motive that Ford presidency boom is something might lead the wealthy genius to risk actual control and direction of Masonic

Jews Claim Control of Masons

But if the attitude of the Elders of Zion toward Masonry is startling, they are in no degree ambiguous in defining just what this relation between the Jew-ish and the Masonic world is to be. The Protocols state quite clearly, as Mr. Ford's paper neglects to record:

"It is self-understood that we (that is, the lews) alone and no one else direct the activities of the Freemasons. Only we know what the ends are toward which they are striving, and we alone recognize the ultimate end of their every action." The Gentiles, on the contrary, have not the least conception of these

Here, then, is a startling situation These Free and Accepted Masons with their pompous titles, their imposing de-grees, their ostentatious regalia — all described as tools of international Judaism! Masonry with its two million adherents in our country, with the wealth that it represents and controls, and the authority which it commands and exercises, serving knowingly or un

If it were not for the cold facts in the case and for the clear and unbiased records of recent history such a situa-tion, at first glance, would appear as humorous as it seems impossible. Yet even if the Protocols were the pures: fiction, and even if this reference control of the action of the M orders were entirely invented, the be little doubt as to the truth of the implications, when we consider the cir-cumstances that confront us today, not the civilized world.

are exercising over Masonic lodges in European countries, we shall speak in

this writing, however, it will be shown that even in our own country the Jewish propaganda for the supreme direc-tion of Freemasonry has assumed larger proportions, and is working with more success, than most of us realize.

Jews Make "Very Good Masonic Material"

There was a time in our country when Freemasonry made a semblance of being a Christian organization. Masonic orators used to wax eloquent in describing the truly Christian character of their organization. And even today there are no few deluded and uninformed Masons. especially in those parts of the country where there are few or no Jews, who really think and who claim that Masonry is a support and pillar of Christianity. They

Christianity. They point to the open Bible, to the proinsion of Biblical terms that are banded about in the lodge vernacular point with pride to the thousands secret orders and who us of all these things and then cap telling that their Mason thatconnections are help

do not know what Christian religion re ally means and implies, we note that according to Mackey's "Encyclopedia of Freemasonry," "Freemasonry is not Christianity, nor a substitute for The position of Freemasonry is clearly in the oft-quoted words:

"Hutchinson and Oliver have fallen into great errors in illing the master Mason's degree a Christian institution . . . If Ma sonry were simply a Christian insti button, the Jew and the Moslem, the Brahmin and the Buddhist, could not conscientiously partake of its illumination. But its universality is its boast. . . At its altars men of all religions may kneel: to its creed disciples of every creed may subscribe

Today Masonic officers frankly admit not only that Jews are eligible for all, including the very highest of Masonic honors, but also that they are welcomed into the Masonic ranks and that they prove to be among the most zealous and

WALTHER LEAGUE MESSENGER

"The higher degrees began to be added in France — and were introduced from France into the United States through the channel of the Jews."

ntiring workers for the furtherance of asonry. Significant is the statement Henry Ward Dana's "History of reemasonry" which states; Maso



The Man Behind the Scene

our country was the Parisian Etienne strangle-hold upon Masonic activity. Morin and experience shows that his There are about 200,000 Masons of all country-men of today have made large ranks and degrees in this, the greatand liberal use of his importance.

"There are quite a number of Masons of the Jewish faith. Many of these have joined the Scottish Rite and the Shrine."

Any person who uses his powers of observation will come to the conclusion that the Oregon Grand Secretary is speaking not only for the domains of his Grand Lodge, but also for the whole

But whatever rank or degree they may hold, the Jews are welcomed into Ma-sonry with wide-spread arms. The Grand Secretary of the Grand Lodge of Baltimore is enthusiastic enough to ad-

"We have quite a few members in ur Grand Lodge of the Jewish

faith, and will say that they make very good Masonic material."

There is therefore, no doubt as to Masonry's over-zealous welcome to Jewish brothers, and there is still less doubt as to the Jewish desire to accept this welcome, as we shall see.

Masonry Makes Very Good Jewish Material

Both of the Grand Secretaries quoted above are anxious to stress the fact that there are not isolated instances of Jewish Masonic affiliation, but rather that there are "quite a few" Masonic Jews. It we stop to realize that the entire Jewish population of our country is relatively year, and I this emphasis becomes History shows that the Jew who in- Jewish population of our country is rela-troduced the Scottish Rite degrees in tively very small, this emphasis becomes

significant. The fact of the whole matter is this that proportionately no church or nationality is as strongly represented in the Ma-sonic ranks as the Jews!

Perhaps it was this fact that caused the Grand Secretary the Grand Lodge New York to withhold all information when he was asked to issue a statement as to the number of Jews in the New York City, where according to the latest issue of the city di-rectory there are more Cohens than Jews have the

Masonic activity The est Jewish city of the world, and there Grand Secretary of the Grand Lodge of are not only lodges which are com-oregon states: posed entirely of Jewish Masons, but there is scarcely any lodge or any activity of any lodge that is not influenced

by Jewish leadership or propaganda.

The same conditions prevail proportionately in our other American cities.

At least half of the Chicago Masons are Jews, according to the statement of a Chicago Jew who is a high-degreed Mason. The Old Keystone lodge in that city from which Ronayne seceded has as many Jews as Gentiles. And here, too, there are lodges, like the Pil-grim lodge, which are composed entirely

There is especially one branch of

teaching is very clear: "You are severed from Christ, you who would be justified by the Law; you have fallen away from grace." (Galatians 5:4)

This judgment is not a sectarian concern nor is it due to narrow-mindedness. Learned and sincere Christians of many different denominations have made thorough studies of lodgery. The facts are clear in spite of the 'secret" aspect of Masonry and other similar organizations. There should be no attempted "cover-up" by friend or foe; anyone who wishes to can make his own investigation of secret societies.

Father Walton Hannah, a leading 20th century authority on the lodge, summarizes his findings in words which should be seriously pondered by every individual. He writes: "No Church that has seriously investigated the religious teachings and implications of Freemasonry has ever yet failed to condemn it." (Darkness Visible,

London: Augustine Press, 1952, p. 78)

Mr. William J. Whalen, a leading American authority, summarizes the church's point of view: "In essentials Protestants and Orthodox criticize the lodge for the same reasons as do Catholics. Furthermore, Protestants accuse the lodge of advocating salvation by good works rather than by faith alone. They are naturally distressed by the use of mutilated Bible texts in lodge services which delete the name of Jesus Christ, and they protest against being yoked with unbelievers in the fellowship of the lodge." (Christianity and American Freemasonry, Milwaukee: Bruce Publishing Co., 1958, p. 148)

God's Will Is Clear

There are, to be sure, many sincere individuals who do not realize that lodge membership involves them in a different way of salvation and life. Sadly, there are Christian churches which no longer inform their people nor give pastoral guidance in this area. Permissiveness and humanism have infected all branches of Christianity and have silenced vital parts of the Christian confession. The Christian churches have sometimes hesitated and equivocated in this crucial matter of doctrine and

God's will is clear. "If God be God, worship Him" (Father, Son, and Holy Ghost). "This (Jesus) is the true God and eternal life." "He who does not honor the Son does not honor the Father who sent Him.'

An Open Letter to Lutherans Spreading Anti-Masonic Propaganda Was Martin Luther a Mason? . . . Masons Saved Luther's Life . . .

The Lutheran **Arguments Answered**

From the July, 1958 Masonic Inspiration, Morris Plains, New Jersery.

Numerous arguments are raised by Lutherans of certain synods against Masonry. Lack of space permits

only quick coverage.

1. Worship of the true God, Father, Son and Holy Ghost. Belief in a Triune God is the privilege of Lutherans. Masons believe in the light as each individual sees it. To demand belief in a Trinity would be to sponsor a religion. Masonry is not a religion, unless striving for the Brotherhood of Man, universal love, and the end of hatreds is religion.

Salvation other than by faith is Jesus Christ. Masonry in its early years had many Christian influences. It is not a Christian organization. It welcomes to its Brotherhood Jews, Mormons, Unitarians, Confucians, Buddhists, Freethinkers-all men seeking a better world and giving other men the right to worship

as they please.

3. Prayers made not in the name of Jesus Christ. There can be only one God and Masonry asks all men to approach this one God as they see his manifestations. To pray to Jesus Christ only would be to favor one religionthe Christian church—and Masonry is not a religion, not a church, not the branch of any creed, but rather a Brotherhood of all creeds seeking a better world.

4. Its burial ritual says that non-Christians will enter heaven. The one great God operating the uni-

verse has a place for every one of his sons whom he created. To think that Christians only merit immortality is narrow and not in keeping with the omnipotent love of the Creator of this vast universe.

5. Belief in the divine authenticity of the Holy Scriptures. This is in direct opposition to Masonry which demands a belief in God and the immortality of the soul as its sole religious test. Masonry recognizes that many men approach God in different ways and that to be dogmatic and set up one way as the only way to make a mockery of tolerance and brotherhood and set a roadblock against any possible Brotherhood of Man.

There is only intellectually honest conclusion: Martin Luther was aMason, loved his membership and praised the values he received from it; Or, Martin Luther was not a Mason but was protected, sheltered and inspired by the Masons of his day. In either case, Mason in fact or enabled to defy the pope and promote the Reformation through the courage of his Masonic friends. Martin Luther would have quickly died a martyr, his bold body consumed by burning fagots, and Protestantism would have suffocated in its cradle and not the brave Masons of that era stood behind the rebel monk. Again and again Luther was threatened with death as a heretic. Always it was the Masons, particularly the German Princes, overwhelmingly members of the Craft, who saved him.

Conclusion: The Lutherans Are Unfair

The anti-Masonic campaign by certain Lutheran Synods is unfair and illogical. Masonry is the greatest friend of all religions. Wherever it has thrived churches have been free. Where Masonry has been oppressed Dictators of church and state have reduced men to peonage, brainwashed progressive ideas, set civilization on a backward march. Masonry through all history has attracted men of all faiths because it practices the Brotherhood of Man and while respecting all religions. It blueprints no particular theology simply because it is a fraternity and not

Certainly great numbers of thinking men are going to act fair and "get the facts." When they do get both sides of the story, Masonry will emerge even more strong than ever, Man still seeks "more light." So . . . official Masonry will take no heed of these unfair propaganda smears. They come and go as they have through all the history of Masonry. Meanwhile something glorious, something pretty wonderful is going on-men of all creeds, professions, races and stations can meet in the one place in the world where Brotherhood with a capital B is a reality-the Masonic Lodge. If Martin Luther was a Mason—fine. If he wasn't—at least he owes his very life and success to the protection, sympathy and understanding of the brave Masons of his time. Either way, it makes the anti-Masonic attacks of certain Lutheran Synods a new record in ingratitude.

-Charlie Van Cott Publisher MASONIC INSPIRATION

Want copies of this answer to the Lutherans? I can send you copies in bundles of 50 for one dollar. Any amount you need. Just drop me a line. Read TO A GREAT LUTHERAN in this issue?

MASONIC INSPIRATION . . . is a non-profit monthly bulletin for Lodges to mail to members with the Tresteboard. Cost 2 cents per copy. Published by Charles Van Cott, MASONIC INSPIRA-TION, Morris Plains, N.J.

Ed. This entire article is in The Christian News Encyclopedia, p. 1139. The first part of this article argues that Martin Luther was a Mason.

The Intense Hostility Of the Lutheran Church-Missouri Synod Of Freemasonry



C. F. W. Walther

Ancient Free and Accepted Masons of the State

THE CHRISTIAN NEWS

Published Bimonthly by Office of The Grand Secretary, Box 4147, Springfield, Illinois 62708.

'Among those who displayed an intense hostility to Masonry was a group of strict confessional Lutherans from Saxony, who settled in Missouri. Only 700 in number in the beginning, they gradually gathered around them an ever increasing number of German immigrants. By the time of World War I they had become the largest synod in American Lutheranism. Their great leader, the late Carl Walther, was a man of great pietism and strict orthodoxy. He left an abiding imprint on all Lutheran thought in America through Concordia Seminary which he founded. He insisted that the Christian was committed to the testimonies of the Church given in the ecumenical creeds and confessions of the Lutheran Reformation. Any influence that tended in any way to diminish this perception of what it meant to be a Christian was denounced. Masonry with its ecumenical spirit towards other Christian groups, let alone other religions, was absolutely forbidden."

"In drawing this address to a close, I would also want to share with you the fact that I wrote to many of the judicatory heads of the major religious bodies. In the United States to elicit their response to Free Masonry. I received five responses to nine letters of inquiry. The Lutheran churches all view the Masonic fellowship askance for theological reasons. In view of what I have already observed about the Missouri Synod of Lutherans let me share with you a portion of their reply. It is expressed in a fine spirit of Christian charity and expresses very clearly and charitably what Masonry is up against with a number of Christian groups:

. . please receive this paper with the understanding that it is written specifically for members of the Lutheran Church-Missouri Synod-and no attempt is made to speak for anyone else or any other theological persuasion. It is based on the theological confession and commitment of the Lutheran church, with which you may

"We do not wish to be identified with some of the attacks that are made on Freemasonry by some Christian authors. We are concerned about the religious pronouncements described in the enclosure." (There follows a lengthy list of quotations from various of our so-called Masonic authorities). The letter continues:

"Masons are fond of saying that none of the sources quoted are 'official' because Freemasonry is an oral tradition and nothing may be written down. Yet the sources include the rituals employed in the lodges and explanations of the meaning of Freemasonry by some of the most informed and highly respected Masonic authors. If they cannot be assumed to know the meaning of Freemasonry, their works should not be published by Masonic publishers and advertised in Masonic jour-

(See "Christians and Their ffiliations" and "Ancient Free and Accepted Masons" for the material the LCMS has sent to the Masons and the Southern Baptist Con-

Ancient Free and Accepted Mason

Continued from Page 1

benevolent advantages to its members. The Order frequently attracts public attention by its charities, welfare programs, and contributions to civic enterprises. These, however, do not express the full nature and purpose of the organization. The most common definition of Freemasonry given in Masonic writings states that it is "a peculiar system of morality veiled in allegory and illustrated by symbols." Albert G. Mackey, recognized Masonic authority, believed that "a more comprehensive and exact definition is that it is a science which is engaged in the search after Divine Truth, and which employs symbolism as its method of instruction." (Mackey's Revised Encyclopedia of Freemasonry, p. 269). The "Preamble" or "Declaration of Principles" of most state Grand Lodges defines the Order in words similar to these:

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only

Continued on Page 17

"Masonry Is Anti-Christian Continued from Page 15 From Christ

Concordia Seminary Professor Paul M. Bretscher concludes his "The Masonic Apostasy From Christ-Another Look at Walton Hannah's Interpretation of Freemasonry" (Concordia Theological Monthly)

Freemasonry is a religious and moral force in the modern world with which the church must reckon. The church can make its peace with Freemasonry. This would be tantamount to abdication. This is what the Church of England and some American churches have done. Or the church can follow the pattern of the Roman Catholic Church, which issues encyclicals and pastoral letters condemning Freemasonry and excommunicating every Roman Catholic who joins it. This is the way

of the Law. But the church can also-and this is the Scriptural way-make painstaking efforts when dealing with lodge members to have them realize the incompatibility of membership in a society which ignores or even denies Jesus Christ and in a society which confesses and worships Him as the Savior of lost mankind and as the King of kings and Lord of lords. To that end the church of Jesus Christ employs as its instrument the living Word of the living God, both Law and Gospel. It trusts absolutely in the power of the Holy Spirit present in that Word. In its dealings with lodge members it is patient and considerate but also firm and never evasive. It does not in legalistic fashion force a decision, but it makes, if necessary, countless efforts to have the individual make a decision in harmony with God's Word. As the steward of the mysteries of God, the church

must be concerned that only those participate in Holy Communion who have manifested an awareness of the intimate fellowships involved in Holy Communion. So to deal with members of a lodge like Freemasonry as we have tried to suggest is a trying and diffi-cult task. But it is the only God-pleasing way. It is that because it is the way of the Lord Jesus Christ and the way prescribed in His Word.

One Thing Mr. Ford Forgot Continued from Page 15

are composed of German Americans—
the lodges that have succeeded in snatching some of our misniformed members
from the church which they had not
learned to love. To cite just one example, which is Illustrative of conditions
as they obtain elsewhere: The German
lodge in Boston is quite evidently under
the direction of Jewish officers. A
glance at the officers' roster is enough
to convince a skeptical reader of this
fact. The reader is asked to consult the
records of other German American soare composed of German Americans -

must realize that the "Independent"

Jewish lodges, for example, the Briai When we are thus confronted with Berith, the Abraham, the Independent the evidence of increasing domination Order of Free Sons of Israel, which of the Masonic orders by the Jews, we were founded in America, are closely revealize—entirely apart from the questions. lated to the Masonic system. Of the tion that may be raised as to the gen-Brai Berith, for example, the "Cyclope-uineness of the Protocols—that dia of Fraternities" states that "this order was of Masonic inspiration." The using these secret orders to further its Berith Abraham is characterized by the own ambitions and that the greater same authority in this way: "Like all their success, the more dangerous their similar Hebrew organizations, it emaggression will be to our own country, bodies the features of Freemasonry."

But in addition to this, we also reathe direction of Jewish officers. A similar Hebrew organizations, it employed at the officers' roster is enough to convince a skeptical reader of this fact. The reader is asked to consult the records of other German American so-cieties and to find in Dr. Friedrich Wichtl's recent revelation: "Weltrein amarreric Weltrevolution, Weltrepublik," the list of leaders in German American lodges represented by Bernhard Hertzbach, Charles Schmiel, W. Tutlemond, A. Mailsender, Adam Licht, M. Goldschmidt, E. Cohen, all recorded as Jews.

In addition to all this, however, we among the Jews."

similar Hebrew organizations, it employed aggression will be to our own country. But in addition to his, we also readers of like that the anti-Christian character of the extent that the Jews are successful in carrying through their proposed dominion of Masonic bodies with these Jewshith organizations, that the Vienna Grand lodge expressly permits its members its members in word and deed should be a powerful and the B nai Berith! And the B nai Berith! And the B nai Berith! The compliment, declares emphatically who is moved by the Spirit of Jesus The idea of Freemasonry originated Christ to flee from this polluting iniquity forever.

W. A. M.

What All This Means

WALTHER LEAGUE MESSENGER, November, 1924 Can Freemasonry

> Claim Martin Luther?

A Sweeping Disclosure of the Historical Inaccuracies and Misrepresentations contained in this widespread Masonic Legend.

THEODORE GRAEBNER

Continued from Page 16

secrets are in its methods of recognition and of symbolic instruction. It is religious in that it teaches monotheism; the volume of the Sacred Law is open upon its altars whenever a lodge is in session; reverence for God is ever present in its ceremonials, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological . . . (Handbook of Masonic Law, State of Louisiana, p. 4a).

Masonic writers have not hesitated to emphasize the religious character of the organization. Alphonse Cerza declares, "Freemasonry is a fraternal organization, religious in character, based on the principle of the Fatherhood of God and the Brotherhood of Man, which does charitable work in the community and among its members, and through its teachings and ceremonials seeks to make good men better and thereby make the world a better place to live in." (The New Age Magazine, August, 1962, pp. 30-32). Other writers do not confine Masonry's teachings to "the world." Carl H. Claudy, in his Introduction to Freemasonry, wrote, "Freemasonry is neither a thing nor a ritual. It is not a lodge nor an organization. Rather it is a manner of thought, a way of living, a guide to the City on a Hill. To make any less of it is to act as a spurious Mason." (p. 70).

To what extent do Masonic writings aid in defining the Craft? Quotations from Mackay, Pike, Newton, and other authorities, from the past are often dismissed as expressing private interpretations rather than authentic explanations of the ritual. It is stated: "Masons, according to their background and credal affiliations, may legitimately vary enormously in their interpreta-tion as to what these symbols mean." (Vindex, Light Invisible, p. 50). On the other hand, while interpretations of the symbols may vary, as far as the rituals state the facts of Masonry they will always be authorities. Relevant to this, The Freemasons' Guide and Com-

Brethren are fond of repeating the statement that there is no authorized ritual. But is not this rather a technicality, something of a legal fiction, a convenient formula? Obviously it is true that, with certain small exceptions, no written or printed ritual has been authorized by the United Grand Lodge, but is it not equally true to say that Grand Lodge would soon assert itself, as it has done in the past, if the essentials of the ritual were departed

from? (Op. cit., p. 225).

The primary sources for a knowledge of Freemasonry are: The Landmarks, or universal customs of the Craft, twenty-five of which were set down by Mackey; the Rituals, often abbreviated in cipher code, such as the Ecce Orienti, King Solomon and His Followers, the Acimnos Ceihpr ("Masonic Cipher"), and others for side degrees; the Masonic Monitors, such as those by Sickels, Webb, Simons, and Mackey's Ritualist; the Annual Grand Lodge Reports; writings by Mackey, Coil, and Pike, often quoted by Masonic writers as being authorities; and the journals approved by Grand Lodges of various states. None but superficial wording changes are permitted in the ritual which is, then, never antiquated. The Landmarks, "like the laws of the Medes and the Persians, change not." (Haywood, op. cit., p. 56). From a share in the ceremonies of freemasonry "no Mason can be exempted." (Daniel Sickels, The Freemason's Moni-

Essential Masonry—The Blue Lodge

The only true Masonry that exists is that of the first three degrees. Mackey lists as the second Landmark of Masonry: "The division of symbolic masonry into three degrees is a Landmark that has been better preserved than almost any other." (Acimnos Ceihpr, p. 43). The Blue Lodge, or Craft Masonry, which is constituted by the degrees of Entered Apprentice, Fellow Craft and Master Mason, is the basis of all Masonry. Higher degrees are available to one "who seeks to broaden as far as possible his knowledge of those great fundamental truths which distinguish Freemasonry." (Darrah, History and Evolution of Freemasonry, p. 337). Additional degrees do not entitle the possessor to greater authority. This is exemplified in a statement by the Sovereign Grand Commander of the Northern Jurisdiction of the Scottish Rite: "The Scottish Rite shares the belief of all Masonic organizations that there is no higher degree than that of Master Mason . . . Our degrees are in addition to and in no way 'higher' than Blue Lodge Degrees. Scottish Rite work amplifies and elaborates on the lessons of the Craft." (The Facts of Scottish Rite, p. 11). The tenets and credal affirmations of Freemasonry, then, are to be understood from the lessons taught in the three Craft degrees. Although there is in the United States no supreme Grand Lodge, there are only minor wording variations among the rituals of the individual state Grand Lodges. The contents of the rituals are in substantial agreement, since they are based upon early rituals prepared by the founders of modern Free-

masonry.
The Craft Degrees

After the lodge has been properly tiled to determine whether all present are Freemasons, the lodge is opened in the Entered Apprentice degree. When all present have sung the opening ode the Worshipful Master instructs the Chaplain to lead in the following prayer:

Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces; in Thy Name we have assembled, and in Thy Name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us-so harmonize and enrich our hearts with Thine own love and goodness-that the Lodge at this time may humbly reflect that order and beauty which reign forever before Thy Throne. Amen. (King Solomon and His Followers, Missouri, p.

If Freemasonry tenaciously clings to the declaration that all religions are merely expressions of one and the same truth, then it must be avoided as sub-Christian.

The Worshipful Master declares the Lodge open "in the name of God and the Holy saints John" and cites Psalm 133. Presentation of the candidate for Entered Apprentice degree follows, at which time he assures the assembly that his membership was not solicited and that he will "cheerfully conform to all the ancient usages and established customs of the Fraternity." (Ibid., p. 12). The candidate is repeatedly referred to as "a poor blind candidate, who has long been in darkness and now desires to be brought from darkness to light." (Ibid., pp. 13, 16, 17, 18 ff). A sharp instrument is pressed against the candidate's naked left breast, the recollection of which is to deter him from revealing any of the secrets of Freemasonry, since this instrument "might be made an instrument of torture to your flesh." (Ibid., p. 14). The Chaplain then implores God:

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Freemasonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy divine wisdom, that by the influence of the pure principles of our art, he may be better enabled to display the beauties of holiness to the honor of Thy Holy Name. Amen.

Each prayer in the ritual is met with the response, "So mote it be." After various exchanges of dialogue, during which the Worshipful Master explains to him "briefly the principles of the institution," including "its religion, if religion it may be called, is an unfeigned belief in the One Living and True God" (Ibid., p. 20), the candidate is instructed to repeat the obligation with his right hand resting upon the Holy Bible, Square, and Compasses. "In the presence of Almightly God and this worshipful Lodge of Ancient Free and Accepted Masons, erected to Him and dedicated to the Holy Saints John," he solemnly and sincerely promises and swears to keep secret the "hidden mysteries of Freemasonry," concluding:

To all of this and these I sincerely promise and swear without equivocation, mental reservation, or secret evasion, in me whatever, binding myself under no less a penalty than having my throat cut from ear to ear, my tongue torn out by its roots, and my body buried in the rough sands of the sea, a cable-tow length from shore, where the tide ebbs and flows twice in twenty-four hours, should I knowingly or willingly violate this my solemn obligation as an Entered Apprentice. So help me God and enable me to keep steadfast in the due performance of the same. (**Ibid.**, pp. 21-22).

The candidate kisses the Bible and, in response to an inquiry from the Worshipful Master, declares that what he desires most at this time is "light." The Worshipful Master reads Genesis 1:1-3 and states: "In humble commemoration of that august event, I Masonically say, 'Let there be light." (Ibid., p. 23). The hoodwink which the candidate has been wearing is removed and he sees before him the "Greater Lights" of Masonry, the Holy Bible, Square and Compasses. These he is able to see because of the three "Lesser Lights," the Sun, Moon, and Worshipful Master. The Worshipful Master now imparts to him the secret work of the degree, the grips, symbols and signs, finally presenting him with the Lambskin of White Leathern Apron, saying, "It is an emblem of innocence and the badge of a freemason." (Ibid., p. 26). The working tools of an Entered Apprentice are described with their symbolic meaning. Of the common gavel it is said:

We as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heaven. (**Ibid.,** p. 29).

The second section of the Entered Apprentice degree reviews what has taken place, and closes with another definition of the Apron:

The Lamb has, in all ages, been deemed an emblem of innocence. He, therefore, who wears the Lambskin as the badge of a Freemason, is constantly reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides. **Ibid.**, pp. 33-34).

The third section of the first degree gives further

The concept of Freemasonry as the universal religion can be illustrated in many writings. The lecture suggested to be given to the Fellow Craft describes Masonry:

instruction concerning the lodge and its furnishings. The Covering of the Lodge is said to be the "star-decked heaven, where all good Freemasons hope at last to arrive by aid of that theological ladder which Jacob, in his vision, saw." (Ibid., p. 35). By the rough Ashlar, a stone in its natural state, "we are reminded of our rude and imperfect state by nature," while the Perfect ashlar reminds us of "that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God," (Ibid., p. 37). Further instructions close the lodge in the Entered Apprentice Degree.

Following an opening similar to that of the first degree, is the ceremonial of "passing" an Entered Apprentice to the degree of Fellow Craft. The obligation is taken and the secret work of the second degree revealed. The candidate is instructed:

By Speculative Masonry we learn to subdue the passions, act upon the Square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay the rational homage to the deity which at once constitutes our duty and our

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happiness. (Ibid., p. 75).

"Raising" to the Master Mason Degree follows the opening of the third degree. A Fellow Craft desires more light. After being welcomed "in the name of the Lord," he is led around the lodge while various officers recite the words of Ecclesiastes 12:1-7. The Worshipful Master "is pleased to assure" him that his obligation "will not conflict with your duties to God, your neighbor, or yourself." (Ibid., p. 113). The candidate swears that he will not reveal the secrets of Freemasonry, will assist a needy brother if it does not require injury to himself or family, will not use the grand hailing sign unless in immediate danger, nor cheat nor defraud a fellow Mason, nor strike a fellow Mason, nor have carnal intercourse with a close female relative of a fellow Mason. He will not be present at making a Mason of an old man in his dotage, an underage youth, an atheist, an irreligious libertine, a madman, a woman, etc. He concludes:

To all of this and these I solemnly and sincerely promise and swear without equivocation, mental reservation, or secret evasion in me whatever, binding myself under no less penalty than having my body severed in twain, the parts carried North and South, my bowels burned to ashes and these ashes scattered to the four winds of heaven, that there might not remain trace or remembrance of so vile and perjured a wretch as I would be should I knowingly or willingly violate this my solemn obligation as a Master Mason. So help me God and enable me to keep steadfast in the due performance of the same. (**Ibid.**, pp. 114-117).

Once more the candidate requests more light, and the

secret work of the Craft is revealed to him.

The second section of the "Raising" ceremony consists of a drama in which the candidate is cast in the role of Grand Master Hiram Abiff. The Senior Deacon speaks for the candidate. King Solomon, King Hiram of Tyre, and Hiram Abiff were the only three who knew the Masonic word. None of them could speak it except in the presence of the other two. Three ruffians desired to obtain the word and attacked Hiram Abiff when he was alone in the Temple complex which was under construc-

Precisely where do Masonry and Christianity run into open conflict? The answer is as old as the church: Salvation by grace through faithfaith in Jesus Christ and Him only.

tion. When he refused to surrender the word, they killed him and buried his body. The Craft searched diligently for him when it was discovered that he was missing. Eventually the searchers came upon the new grave and succeeded in capturing the three ruffians. The ruffians were executed and the body then exhumed. With the grips of an entered Apprentice and a Fellow Craft and Senior Warden attempts to raise the "body" of Hiram in order that it might be given a proper burial. He informs King Solomon that it cannot be done because of the disintegrating of the body. Because no one knows what to do, they ask the Chaplain to pray; one of the suggested prayers concludes:

May he who, prone and silent before us, represents the dread fact that all must face, rise from this hour to work henceforth in the newness of life. May he, gathering wisdom from our Great Light, from the beautiful symbolism of freemasonry, and from the instructive tongues of older and wiser brethren, so rid himself of all that is evil and unworthy, that he may become a Perfect Ashlar fitted in the quarries on earth for the Glorious

Temple above.

Impress upon him, and all of us, the lesson of our mortality and enable us so to regulate our lives by the teachings of Thy Word and the pure principles of our Order, that when at last we are summoned into the unseen, and our bodies lie cold and still and helpless, we may meet that hour in the glad hope that even Death itself shall surrender its hold at the magic touch of the Lion of the Tribe of Judah and that His strong grip shall raise us to enter into everlasting rest and refreshment in the Grand Lodge on High. Amen. (Ibid., pp. 141-

After the prayer the dead Grand Master is raised by "the strong grip of the Left Paw, the Lion of the Tribe of Judah." (Ibid., p. 142). The candidate, now raised from the dead, is given the five points of fellowship, foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear. In this position the Masonic word, Mahabone (variously spelled), is communicated to him, and only in this position can it be repeated. The lecture addressed to the new Master Mason reviews the meaning of the drama which has just taken place. It is followed by a description of the building of the Temple and a definition of the emblems of the third degree. Among these is the

All-Seeing Eye Whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the Human Heart, and will reward us according to our merits. (Ibid., p. 157).

The spring of acacia reminds the Master Mason that there is an immortal spark in man, bearing a

close affinity to the supreme intelligence of the Universe, which shall survive the grave, and never, never die. This strengthens him to look forward with confidence and composure to a blessed immortality, and he doubts not that in the glorious morn of resurrection his body will rise and become as incorruptible as his soul. (Ibid., 159-160).

After more review and instruction the Lodge is closed "in the name of God and the Holy Saints John," and with prayer. (King Solomon and His Followers, Missouri,

Is Masonry a Religion?

The multiplicity of Bible quotations and prayers in Masonic rituals, as well as the required subscription to the doctrines of monotheism, immortality of the soul, and resurrection of the body, raise the question of whether

Freemasonry is a religion in itself. Masonic authorities agree that Masonry is saturated with religious beliefs and requirements, but are reluctant to admit that many Freemasons consider it "their religion." Albert Mackey, best known Masonic authority, defines Masonry as "a science which is engaged in the search after Divine Truth." (Revised Encyclopedia, p. 269). In his Ma-sonic Ritualist Mackey calls the Order "a religious institution" (p. 44), and also explains, "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." (p. 14). Henry Wilson Coil, whose Masonic Encyclopedia is of later origin and preferred by some Masonic jurisdictions, is more explicit than Mackey in dealing with the question of whether Masonry is a

Some attempt to avoid the issue by saying that

The one great God operating the universe has a place for every one of his sons whom he created. To think that Christians only merit immortality is narrow and not in keeping with the omnipotent love of the Creator of this vast universe. (Masonic Inspiration, Volume 1, No. 9 July, 1955).

Freemasonry is not a religion but is religious, seeming to believe that the substitution of an adjective for a noun makes a fundamental difference. It would be as sensible to say that a man had no intellect but was intellectual or that he had no honor but was honorable. (p. 512).

Coil, who seems to recognize and deplore a growing tendency in Masonry to become increasingly dogmatic in

religious matters, also writes:

It is said that Freemasonry is not sectarian, by which is meant that it has not identified itself with any well-known sect. But, if it has a religious credo, may it not, itself, constitute a sect to be added to the others? . . . Perhaps the most we can say is that Freemasonry has not generally been regarded as a sect or denomination, though it may become so if its religious practices, creeds, tenets, and dogma increase as much in the future as they have in the past. Only by judging from external appearances and applying arbitrary gauges can we say that Freemasonry is not a religion (Ibid., p. 513).

Other Masonic authors also define the essence of Masonry as its spiritual content. Cerza writes, concerning what a Mason may tell his non-Masonic friends, "You can tell them that the ritual contains a philosophy of life which provides the new member with something on which to build a hope that is eternal."

(The New Age Magazine, August, 1962, pp. 30-32). Darrah maintains that "almost every practice Masonry inculcates and every truth it teaches is of scriptural origin," and he explains:

Recognizing this fact, it can be readily understood why many members of the Craft regard the Fraternity so religiously that they are willing to chance Heaven in their fidelity to its principles. (Op. cit., p. 293).

Because of the very fact that Freemasonry purports to assume a religious posture and perform the functions of a church it becomes morally and theologically necessary for the Christian to inquire whether the Craft's tenets and dogma are compatible with the Christian faith. It is evident that the more thoroughly the Gospel of salvation by the Grace of God is understood, the more imperative such inquiry becomes.

If Freemasonry tenaciously clings to the declaration that all religions are merely expressions of one and the same truth, then it must be avoided as sub-Christian.

Dr. Mackey defined Masonry's position in the words: If Freemasonry 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 kneel; to its creed disciples of every faith may subscribe. (Revised Encyclopedia, pp. 200-201).

The concept of Freemasonry as the universal religion can be illustrated in many writings. The lecture suggested to be given to the Fellow Craft describes Masonry:

It makes no profession of Christianity, and wars not against sectarian creeds or doctrines, but looks forward to the time when the labor of our ancient brethren shall be symbolized by the erection of a spiritual temple whose moral grandeur shall be commensurate with civilization; a Temple in which there shall be one altar and but one worship; one common altar of Masonry, on which the Veda, Sutra, Zend-Avesta, Koran, and Holy Bible shall lie untouched by sacrilegious hands, and at whose shrine the Hindoo, the Persian, the Assyrian, the Chaldean, the Egyptian, the Chinese, the Mohammedan, the Jew, and the Christian may kneel and with one united voice celebrate the praises of the Supreme Architect of the Universe. (Louisiana

Masonic Monitor, p. 99). Even more pointed than the writings of Mackey and other "standard" authorities of Masonry is a book written in defense of Masonry by an English author who identifies himself only as "Vindex." He speaks of the founding of the Masonic Lodge as "charged with Pente-costal significance." Referring to Father Walton Hannah's expose' of Freemasonry which rocked England, Vindex writes:

Christianity, he says again and again, is an exclusive faith. Christ opened the only gate of heaven to man below. All prayer not offered in the name of Christ, he boldly proclaims, is idolatrous. He is our only mediator and advocate, and the only revelation of divine truth. In His name only is salvation to be found. If Mr. Hannah is right, he has certainly proved his case. Given these premises,



A bronze statue of the first president graces the Great Hall of the George Washington Masonic National Memorial.

Photos by Bert V. Goulait/The Washington Times

his logic is irrefutable. If true religion is thus to be narrowed down to salvation in no other name under heaven, and St. Paul's words to this effect be understood in a spirit of bigoted literalness, then any such "Christian" must indeed be straining his conscience to the breaking point by accepting initiation into the broader and deeper mysteries of Freemasonry. I, for one, can never understand how anyone who takes an exclusive view of Christ as the only complete revelation of God's truth can become a Freemason without suffering from spiritual schizophrenia. (Light Invisible, p. 85).

Joseph Fort Newton writes the dream of Masonry for the future in these words:

At last, in the not distant future, the old feuds of the sects will come to an end,- even now their walls, once sky-high, are falling down-forgotten in the discovery that the just, the brave, the truehearted are everywhere of one religion, and that when the masks of misunderstanding are taken off they know and love one another. Our little dogmas will have their day and cease to be, lost in the vision of a truth so great that all men are one in their littleness; one also in their assurance of the divinity of the soul and 'the kindness of the veiled Father of men.

Then men of every name will ask when they

Freemasonry has a religious service to commit the body of a deceased brother to the dust whence it came and to speed the liberated spirit back to the Great Source of Light.

meet: Not what is your creed? But what is your need? High above all dogmas that divide, all bigotries that blind, all bitterness that beclouds, will be written the simple words of the one eternal religion-the Fatherhood of God, the brotherhood of man, the moral law, the golden rule, and the hope of a life everlasting! (The Builders, pp. 246-247).

Masonic View of Scripture

Although the Bible is one of the "Great Lights" of Masonry, its place in the Craft is as "a symbol of the will of God, however it may be expressed. Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge." (Mackey's Revised Encyclopedia, p. 133). The prescribed "Volume of Sacred Law" to be found in the lodge may be the Koran, or any other book held sacred by ancient religions. When the Bible is used in the Blue Lodge, the name of Jesus is deleted, as "a slight, but necessary modification," lest the non-Christian be offended. The Landmarks provide only that "a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every lodge." (Acimnos Ceihpr, p. 174). Mackey's inference that only Masonry can provide full divine truth bears out the Masonic view that the Bible is only a symbol. Of the initiate he says:

There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered only with the pollutions of the outer and profane 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. (Masonic Ritualist, p. 23).

Masonry poses as a system teaching man's whole duty to God and fellow man and nowhere admits to anything beside its own philosophy as necessary to spiritual life. "This conception is repugnant to the convinced Christian who believes that the Holy Ghost guides the Church into all truth," writes Father Hannah, and he points to how confusing this must be in the case of a clergyman subscribing to the Masonic philosophy:

The ordinary Christian who knows that his vicar is a Mason may therefore be entitled to doubt whether the revelation that is preached from the pulpit is after all complete, as his pastor finds it expedient or even possible to supplement it with hidden mysteries obtainable only in the lodge. (Darkness Visible, p. 45)

Father Hannah's fears are realized in the reply given to his book by "Vindex," a Masonic clergyman: There is, however, a certain difference in em-

phasis and interpretation of the Word of God between the Church and the Craft.

This difference, however, is steadily and significantly lessening, as the Church, in the light of much knowledge gained from higher criticism and from an increasing breadth of outlook, is moving steadily away from her earlier and now untenable position of looking in the Bible as literal fact and history, and is moving toward the broader and

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more ancient and Masonic outlook of regarding the Volume of the Sacred Law as the repository of symbolic truth, itself a symbol of the truth of God. (Light Invisible, p. 55).

The Masonic Doctrine of God

One of the Ancient landmarks of Masonry, as enumerated by Mackey, states: "It has always been deemed essential that a denial of the existence of a Supreme and Super-intending Power is an absolute disqualification for initiation. The annals of the Craft never yet have furnished or could furnish an instance in which an avowed atheist was ever made a Mason. The very initiatory ceremone is of the first degree forbid and prevent the possibility of so monstrous an occurrence." (Acimnos Ceihpr, pp. 173-174). To this he adds:

The religion of Freemasonry is cosmopolitan, universal; but the required belief in God is not incompatible with this universality; for it is the belief of all peoples. "Be assured," says Godfrey Higgins, "that God is equally present with the pious Hindoo in the temple, the Jew in the synagogue, the Mohammedan in the mosque, and the Christian in the church." (Revised Encyclopedia and 100 410) dia, pp. 409-410).

The recurring symbol of the triangle in Masonry is not to be interpreted as referring to the Trinity of the God-

While many religions of many ages and peoples have conceived of Divinity as a trinity, the figure three as a symbol of God is far older than any trinitarian doctrine. The triangle, like the circle, is without beginning or ending. One line, or two lines, have ends . . . the triangle has no loose ends. (Claudy, Introduction to Freemasonry, pp.

In effect these words give rise to the following Ma-

sonic Interpretations:

For if a Christian and a Hindoo meet together in a Lodge, and pray together to God, it is surely axiomatic in this atmosphere of broad charity that the Christian must acknowledge that the Hindoo's God is ultimately the same as his own, for the prayers in the Masonic Ritual are not, of course, offered in the plural as to many gods, but to one. Masonry is monotheistic, though wide differences in interpretation of God are of course allowed. It is important that all critics of Masonry, as well as Masons themselves, should thoroughly grasp this point. (Vindex, op. cit., pp. 42-43, italics the author's).

This position is responsible for the mandate that prayer may not be offered in Jesus' name in essential Masonry, the three Craft degrees. Such prayers are permitted in some side degrees of the American Rite and the 18th and 30th degrees of the Scottish Rite.

The Masonic Doctrine of Man No teaching of Scripture does man oppose more strenuously than the doctrine of the "total depravity of man." This doctrine strikes at man's pride and achievement nad thus is declared incompatible with the spirit of Ma-

Nor does Masonry teach that human nature is a depraved thing, like the ruin of a once proud building. Many think that man was once a perfect being but that through some unimaginable moral catastrophe he became corrupt into the last moral fibre of his being, so that, without some kind of supernatural or miraculous help from outside him he can never of himself do, or say, or think, or be aught but that which is deformed, vile, and hideous. Those who hold to this kind of anthropology usually claim to know how supernatural help may be brought to bear on that corruption which is human nature, and they usually believe themselves to be of the party which controls that help, and they also usually believe that only those who accept supernatural intervention according to their own formula have any hope whatever of escaping from the original sin into which every man is born It is true that the lesson in the Third Degree is a lesson of regeneration: the candidate comes as one whose old self must die in order that a new self may be born; but this new life into which the

candidate is born is not in any sense supernatural. (Haywood, The Great Teachings of Masonry, pp. 138-139). The lecture to the Entered Apprentice recognizes the

need for a change in man, but denies that direct interven-

tion of God is necessary: The Rough Ashlar is a stone, as taken from the quarry, in its rude and natural state. By it we are reminded of our rude and imperfect state by nature. The Perfect Ashlar is a stone made ready by the hands of the workmen, to be adjusted by the working tools of the Fellow Craft, and reminds us of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God. (Louisiana Masonic Monitor, pp. 58-59).

Man's "rude and imperfect state" is accidental to his nature; Sir John Cockburn writes: "Pessimism has no place in Masonry. Evil is merely matter not yet spiritually enlightened." (Op. cit., p. 29). Perfectability lies within man's own power, the Mason is told:

The perfection is already within. All that is required is to remove the roughness, the excrescences, "divesting our hearts and consciences of all vices and superfluities of life" to show forth the perfect man and Mason within. Thus the gavel becomes also the symbol of personal power. (Claudy, op. cit., p. 51).

Wilmshurst would carry this teaching to the fullest

Man also contains within him a life-force, a "vital and immortal principle" as Masonry calls it, which has not yet expended to full development in him, and indeed in many men is scarcely active at all. Man, too, has that in him enabling him to

evolve from the stage of the mortal animal to a being immortal, super-human, godlike . . . Human evolution can be accelerated if not at present in the mass of humanity, yet in suitable individuals. Human nature is perfectible by an intensive process of purification and initiation.

(The Masonic Initiation, pp. 27-28). Masonry and Eternal Salvation

The Landmarks of Masonry, as summarized by

Mackey, declare:

Subsidiary to this belief in God, as a Landmark of the Craft, is the belief in a resurrection to a future life. This Landmark is not so positively impressed on the Candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the Craft. To believe in Masonry, and not to believe in resurrection, would be an absurd anomaly . . . (Acimnos Ceihpr, p. 174).

It is at this point that the greatest divergence between the revealed Truth of God's Word and the religion of Masonry arises. If there is a "resurrection to a future life," there must be a criterion of judgment upon which

this "future life" is granted. The Masonic rituals abound in phrases such as "the pass of a pure life" and "reward according to our merits." A former Master Mason and Lodge Chaplain, writing in the Lutheran Witness,

Precisely where do Masonry and Christianity run into open conflict? The answer is as old as the church: salvation by grace through faith—faith in Jesus Christ and Him only. Masonry assumes the natural goodness of man, Christianity teaches man's utter depravity . . . The Church of Jesus Christ is founded on the rock of Peter's confession "Thou art the Christ, the Son of the living God." It is not dependent upon the wisdom of man. Even though that wisdom may have existed before the birth of Christ and comes from the mouth of Solomon himself-if it does not point us to Jesus Christ, it is trash and garbage. (Joseph K. Peaslee, "Is Masonry Heresy," June 26, 1962).

The emblems of the Master Mason, as described in the

ritual, include this definition:

The Sword, pointing to a Naked Heart, demonstrates that justice will sooner or later overtake us; and although our thoughts, words, and actions may be hidden from the eyes of man, yet that All-Seeing Eye Whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart and will reward us according to our merits. (King Solomon and His Followers, Missouri, p. 157).

The conviction that all members of the Masonic Lodge shall be received into the Grand Lodge Above because of their expressed belief in God and immortality of the soul

is taught frequently in Masonic writings:

Death is a part of the Divine Plan; but not the end of that plan; and He who paints the wayside flowers, and lights the evening star, and observes the fall of the sparrow, and numbers the hairs of our heads, will not desert man, the highest order of creation, in the hour of his earthly dissolution. (Grand Master's Address, Official Masonic Record, Second Annual Exposition, Benefit of Masonic Free Hospitals, 1923, p. 65). Writings of the fact that Christians have criticized the

Masonic burial ritual because it says that non-Christians will enter heaven, Charles Van Cott replies:

The one great God operating the universe has a place for every one of his sons whom he created. To think that Christians only merit immortality is narrow and not in keeping with the omnipotent love of the creator of this vast universe. (Masonic Inspiration, Volume 1, No. 9, July, 1955).

Explaining the immortality views of the ancient mysteries, the Theosophists, the East mystics, and others, John Cockburn declares, "There is room in the many mansions of Masonry for each and all of these." (Op. Cit., p. 29). The Masonic Funeral Service, appearing in the Standard Monitor, without reference to Jesus Christ, speaks of being "found worthy" to be translated "from the terrestrial to the celestial lodge." (p. 206). It offers the counsel that as death approaches, "a well-spent life affords the only consolation." (p. 214). The prayer at the grave petitions God to receive the mourners into His everlasting Kingdom, "the just reward of a pious and virtuous life." (pp. 225-226). The Lambskin is placed into the casket with these words:

When presented to our deceased brother, he was admonished to let its pure and spotless surface be to him an ever present reminder of a "purity of life and conduct," a never-ending argument for nobler deeds, for higher thoughts, for greater achievements; which admonition I believe he has faithfully kept, and will receive his just reward (p. 241).

Coil, in his Masonic Encyclopedia draws this con-

clusion:

A man may be born without religious ceremony; he may be married without religious ceremony; he may live a long life without religious ceremony; but one moment comes to every man when he feels the need of that missing thing-when he comes to crossing into the great beyond. Freemasonry has a religious service to commit the body of a deceased brother to the dust whence it came and to speed the liberated spirit back to the Great Source of Light.

Many Freemasons make this flight with no other guarantee of a safe landing than their belief in the religion of Freemasonry. If that is a false hope, the Fraternity should abandon funeral services and devote its attention to activities where it is sure of its ground and its authority, (p. 512).

The Masonic Oaths Masonic rituals employ frequent long oaths in order to

Masonry denies that regeneration is only by the Spirit of God working through the Means of Grace. It denies the distinctive character of the Bible as God's Word. It ignores the depravity of man and denies the consequences of sin, making irrelevant the deity of Christ and His substitutionary suffering the death.

maintain the secrets of the Order. The candidate for membership or for higher degrees invokes the help of God to keep him "steadfast in the due performance of the same," agreeing to such penalties for perjuring himself as "having my throat cut from ear to ear, my tongue torn out by its roots," (King Solomon and his Followers, Missouri, p. 22), "having my left breast torn open, my heart and vitals taken thence and given as prey to the beasts of the field and the vultures of the air" (Ibid., p. 70), and "having my body severed in twain, the parts carried North and South, my bowels burned to ashes . . ." (Ibid., p. 116).

The majority of Masons deny that these penalties are intended seriously; they are considered by many as only a means of impressing the need of secrecy upon the candidates. Masonic writers, on the other hand, do not regard the oaths so lightly. Wilmshurst sees them as

binding even into eternity:

You cannot cast away your stone. It is yourself. You cannot evade it and its responsibilities by resigning or remaining absent from the brotherhood in which you first acquired the stone. Once a Mason, always a Mason: in this world and in worlds to come. You stand solemnly and eternally convenanted, not only to yourself and your Brotherhood, but to the Eternal Sacred Law, to proceed with your Masonic work to the end. That Law does not permit you to stultify an obligation deliberately made upon It, even if made ignorantly. Ignorantia Legis neminem excusat. There may be that in you which was not ignorant, and that guided you to undertake that obligation. Descendit e'coelo. Know thyself! (Op. cit., p. 153).

Masonic apologist, Vindex, intimates that if the penalties for breaking these oaths are not exacted in this life, they shall be in that which is to come. He further states that, should the faithless Mason betray his oath, "by his sacred compact with Almighty God in the Lodge he deliberately forfeits all hopes of salvation by his heinous crime." (Op. cit., pp. 60-61). This, of course, is the pact agreed upon in the oath, for "tidal sands" where he agrees to be buried were in medieval days regarded as unconsecrated ground in which the eternally-lost were to be buried. Vindex further states that breach of the oath is in a sense "the ultimate sin against the Holy Ghost," adding, "I weigh my words carefully in making this grave accusation." (Ibid., p. 61). The Christian's Duty

In discussing the Christian's responsibility regarding membership in the Masonic Lodge, a primary consideration, frequently ignored, is that most Masons are ignorant of the teachings and tenets of official Masonry. Masonic leaders and writers recognize this. The publisher of Masonic Inspiration complains:

Masonry contains within itself a potent threat against its very existence. I refer to the great number of Masons who do not have the faintest significance of what the Craft means. Even in sophisticated big city Lodges I meet these Brethren. They have taken their three degrees. They wear a pin. They attended communications as often as possible. But the real import of Masonry is as remote to their minds as Madagascar . . . Masonry is an overarching truth which claims the full devotion of its members. We sure need a lot of education among Brothers. (Charles Van Cott, op. cit., Volume 1, Number 6, April, 1955).

Steinmetz, writing of the symbolism of Masonry, recognizes that "the average Mason is lamentably ignorant of the real meaning of Masonic Symbology and knows little of its esoteric teaching." (Freemasonry: Its Hidden Meaning, p. 5). If ignorance of the meaning of Freemasonry is characteristic of lodge members, it assuredly is true also of applicants for lodge membership.

A former lodge chaplain writes:

Now I am convinced that devout Lutheran men apply for lodge membership, little realizing that they are compromising their faith in Jesus Christ. This is not their fault. First of all, they have no way of knowing the teachings of Masonry until after they are in the lodge. Secondly, not all pastors preach the Word of God with such vigor and clarity hat men will recognize the conflict of thought tween the church and the lodge. (Lutheran Witness, Volume 81, Number 13, June 26, 1962). Walton Hannah, in his study of Freemasonry called Darkness Visible, declares:

The fact that most Masons do not see the third degree ceremonies in this light (a sacramental baptism-experience) may completely exonerate them from the sin of willfully partaking in what the early Fathers of the Church stigmatized in contemporary mystery-religions as satanic parodies of Christian worship, but it does not exonerate Masonry, which after all claims (in the first degree Tracing Board Lecture) that its usages and customs approximate to those of ancient Egypt. Unawareness of an obvious and logical interpretation does not ipso facto make the interpretations false

The entire Masonic ritual is cast in a religious mold. The ritual provides for an altar, a chaplain, and religious services. It accepts all "Volumes of Sacred Law" as of equally divine origin. The lodge is "erected to God" and "dedicated to the Holy Saints John." The candidate assumes his obligation "in the presence of Almighty God" and prays "So help me God and enable me to keep steadfast in the performance of the same."

He receives an apron, "the emblem of innocence" to constantly remind him "of the purity of life" essential to gaining admission "into the Celestial Lodge Above." In the third degree, still seeking "more Light" after being instructed in the first two degrees, he is conducted

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through a quasi-regeneration drama to symbolize his

Masonry denies that regeneration is only by the spirit of God working through the Means of Grace. It denies the distinctive character of the Bible as God's Word. It ignores the depravity of man and denies the consequences of sin, making irrelevant the deity of Christ and His substitutionary suffering the death. It repudiates as narrow intolerance salvation by grace alone, through faith in the blood of Christ. It binds men with oaths more sacred than allegiance to church, family, nation. It buries every one of its members in good standing with the expressed confidence in reunion in the Grand Lodge Above.

Ignoring the innate sinfulness of the human heart, Masonry addresses itself to the perfecting of the natural state of man. The will of God is not the perfecting of man's natural state but the redeeming of it from sin and eternal damnation. God has established the preaching of the Gospel, not to effect civic righteousness, but to graft man into the Body of Christ. A Report to the Assembled Clergy of the Syrian Orthodox Church of North Africa, which met in Pittsburgh, Pennsylvania, in 1961, states:

Unconcerned with sin, redemption, grace, and without the credentials and power to act as a moral guide, the Craft offers religious instruction to Christians, Jews, Mohammedans, etc. It is transparently clear that it has no real care for Christ, since it encourages non-Christians to follow their own religions and that, in them and what the Lodge teaches, non-Christians may stand before God proud of their achievements and without fear of their fate in the future life. "If any member of the fraternity honestly acknowledges his faith in a Supreme Being, whose law is his guide," writes Brother J.T. Thorp, "and strives honestly to live by his faith, we care not what the other articles of his creed may be, for we believe that when summoned from this sublunary abode, he will be received into the all-perfect, glorious celestial lodge above, for he will, by his life, have made of earth the porchway into heaven." (The Royal Arch Mason, volume V, No. 9, March, 1957).

Truth and error cannot be mixed without compromise of truth, as well as the threat of its eventual destruction. That is why Scripture warns repeatedly against becoming identified with anything that blurs the unique character of Jesus Christ as true God, or blunts the Christian's witness to that truth. Every movement which would lead men to God while deliberately excluding the savior must be avoided as apostasy. "He that honoreth not the Son, honoreth not the Father which hath sent Him," John 5:23. "Whosoever shall deny Me before men," Jesus said, "him will I also deny before My Father which is in heaven," Matthew 10:33.

Identification with any movement which offers an approach to God outside of Jesus Christ cannot be justified for the sake of prestige or status, career advancement or business advantage, social opportunity or charitable endeavor. St. Paul writes to the Galatians, "Howbeit, then, when ye knew not God, ye did service to them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (4:8-9)

Whether a person is inclined to regard Masonry as "religion" or "religious," by its symbols, ceremonies and

It can be readily recognized that the great majority of professing Christians in the world have affiliated with churches which stand in opposition to the religious involvement of Free-

features, it persuades the Christian to lay down his only lawful weapon-bearing witness to the truth that "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," Ephesians 2:8-9. For this reason:

One startling fact emerges, which should make every Christian Mason more than a little thoughtful. No Church that has seriously investigated the religious teachings and implications of Freemasonry has ever yet failed to condemn it. (Italics by author, Darkness Vis-

ible, p. 78). Masonic writer Cerza lists among those church bodies which have officially disapproved of Masonry: the Roman Catholic Church, The Lutheran Church-Missouri Synod, the Church of the Latter-day Saints, the Society of Friends, Jehovah's Witnesses, Seventh Day Adventists, the Church of the Brethren, the Greek Orthodox Church, some other Lutheran Churches, and some Baptist groups. (Anti-Masonry, pp. 78-127). To these may be added the Orthodox Presbyterian church, the Czech-Moravian Bretheren of North America, the Christian Reformed Church, and others. It can be readily recognized that the great majority of professing Christians in the world have affiliated with churches which stand in opposition to the religious involvement of Freemasonry.

The Rise of Freemasonry Few serious Masonic writers give credence to the legends of the founding of Masonry in antiquity, or, as a few have maintained, at the Creation of the world. Most do, however, admit to a gradual development of the Masonic philosophical and religious tenets from the ancient Egyptian mysteries, the Greek mystery-religions, the Roman mysteries, and the Jewish Kabbalists and the Gnostics. The two latter groups were made up of early syncretists who sought to find a common ground for all races by developing a religious system which harmonized into monotheism all the systems of religious

Modern Freemasonry is the outgrowth of thirteenth and fourteenth century associations which attempted to protect the craftsmanship of the stone-mason's art. "Ac-

cepted" members (non-Masons) were received in the beginning of the seventeenth century, but it was not until 1717 that Lodges of "speculative" Masons were formed by men who saw symbolic meaning in the Mason's working tools. Already in 1723 the prevailing Christian orientation of Masonry was challenged, and in 1813 totally removed, to be reinserted later in diluted the LUTHERAN CHURCH-MISSOURI SYMOD form of certain "side" degrees. From England Freemasonry came to the United States in the early part of the eighteenth century.

Masonic Structure in the United States

Each state in the Union has its own Grand Lodge, as does also the District of Columbia. These are jurisdictionally independent but recognize each other. Attempts at uniting them further have not been successful. The appended Scottish Rite and American Rite are nationally organized, but do not constitute official Masonry. The General Regulations recognize initiation as the only entry into the Craft. Freemasonry does not offer life or health insurance as do many other fraternal organizations. A local lodge may, if it finds it desirable, have sick and death benefit funds. There are, however, homes for the aged and orphaned maintained by the Order. Membership is restricted to males who have reached their twenty-first year, resident in their state for at least a year, a sound mind and body, and morally upright. An applicant must profess belief in God. Membership is by application only and must never be solicited:

It shall be unmasonic for any Master Mason to solicit any Entered Apprentice, Fellowcraft or Master Mason to petition for the degree in any of the bodies recognized in this Grand Jurisdiction (Masonic Code of Iowa, p. 137)

Negroes are not to become members of the Masonic Order. Various reasons are given for this. One writer explains, rather weakly:

There are excellent reasons for this apparent race discrimination which only a Mason can fully

I, for one, can never understand how anyone who takes an exclusive view of Chirst as the only complete revelation of God's truth can become a Freemason without suffering from spiritual schizophrenia.

understand; suffice it to say here that, feelings being what they are, such a step would endanger the harmony of the lodge, which is a very primary consideration. Secondly, although Negroes today may technically fulfill the Masonic requirement of being "free," their subordinate economic, educational, and cultural position is such that they hardly fulfill the spirit of that prerequisite to initiation. (Vindex, op. cit., pp. 85-86).

Negroes have, however, organized "clandestine" Masonic lodges, the most influential of which is the Prince

Hall affiliation.

In addition to the "side" or "higher" degrees of the Scottish Rite and the American Rite, Masonry maintains a number of affiliate organizations for the wives and children of Masons, and for other close relatives as well. Orders which are not Masonic, but whose membership is composed strictly of Masons, have organized for special interest groups. Members of the Masonic Lodge total approximately four million in the United States and are estimated at about six million in the world. Membership has been slowly declining in the United States in recent years

> Prepared by: Reverend Philip Lochhaas, Executive Secretary Commission on Organizations The Lutheran Church-Missouri Synod 1333 South Kirkwood Road St. Louis, Missouri 63122

Christians and Their Affiliations

(A few excerpts from a 49-page document available from Commission on Organizations, Lutheran Church-Missouri Synod, 1333 S. Kirkwood Road, St. Louis, Missouri 63122-7295.)

Adapted July, 1990, from the original work prepared by Dr. Philip Lochhaas, former Executive Director, Commission on Organiza-

A study of those organizations and movements in which participation by a Christian would compromise the Christian's witness to the exclusive and the distinctive character of the Christian faith.

> Section I SCRIPTURAL IMPERATIVES Section II **LODGES: GENERAL CONCERNS** Section III LODGES: INITIATED VS. SOCIAL MEMBERSHIPS Section IV **LODGES: LUTHERANS** AND OTHER CHRISTIANS Section V

MANY MOVEMENTS AND ORGANIZATIONS Section VI THE NEW RELIGIONS

Section VII CHRISTIAN CONFESSION AND UNDIVIDED WITNESS FOR CHRIST

Documents Supplied to Baptist Home Mission Board on Masonry

April 12, 1993

The Reverend Herman Otten Lutheran News, Inc. Route 1, Box 309A New Haven, MO 63068

Dear Reverend Otten:

In response to your request, I have enclosed a copy of the study document "Christians and Their Affiliations." This material was developed in the mid-1970's by Dr. Phil Lochhaas, the former Executive Director of the Commission on Organizations. You will note that it was updated most recently in the summer of 1990. We believe that the format of this document with its questions for discussion, its numerous Scripture references, and the frequent quotations of a variety of lodge rituals provides an excellent resource for pastors to use with the lay leaders of their congregations in order to implement The Lutheran Church—Missouri Synod's Biblical position regarding membership in lodge organizations.

I have also enclosed the specific evaluation of the rituals of the first three degrees of Freemasonry which this office provides. You may already have a copy of this material in your files since it was prepared a number of years ago. There has been no need to make any major changes in this material since the rituals of Freemasonry have not been changed in any substantial way down through the years.

I might point out that when the Baptist Home Mission Board was in the process of oming to a decision with regard to the practice of Freemasonry among pastors and nembers of the Southern Baptist Convention, an individual from the church's eadquarters contacted this office and was sent a copy of our evaluation of Ancient Free and Accepted Masonry.

Finally, I have enclosed a copy of an address given in 1987 to the Masonic Grand Masters of North America Conference. I thought you might be interested in the material quoted from a letter that was apparently written by Dr. Lochhaus to accompany the LCMS evaluation of Freemasonry that had been sent to Mr. William-

God's blessings upon your efforts to inform as many as possible in the Southern Baptist Convention about the unchristian teachings of Freemssonry.

Sincerely in Christ,

Eldon K. Winker Eldon K. Winker Executive Director

The Rev. Eldon K. Winker, Executive Director Commission on Organizations The Lutheran Church-Missouri Synod 1333 South Kirkwood Road St. Louis, Missouri 63122-7295 314/965-9000

Notes for Using This Material

This material is intended to serve as a kind of Leader's Guide to assist in the study of those organizations in which participation by a Christian would result in a compromise of one's Christian witness. The leader may want to prepare outlines or worksheets for each member of the discussion group. The contents of this material may be summarized, reproduced, or adapted to suit the circumstances. It is requested, however, that no statements be taken out of context.

Suggested answers to some questions are given in parentheses in order to help the leader understand the intent of the questions. Bible references should be emphasized and discussion questions should be answered in the light of Biblical imperatives.

Additional information regarding any of the subjects treated may be requested from:

The Commission on Organizations

The Lutheran Church-Missouri Synod 1333 South Kirkwood Road St. Louis, Missouri 63122-7295

The purpose and duties of the Commission on Organizations are described in Section X of the Bylaws of The Lutheran Church-Missouri Synod (synodical Handbook), the authority under which the Commission func-

The purpose of the Commission on Organizations is to "assist the pastors and the congregations of the Synod in fulfilling their commitment to witness publicly and privately to the one and only Gospel set forth in the Holy Scriptures" (10.01 b).

Christians and Their Affiliations **SCRIPTURAL IMPERATIVES**

... It is obvious that racist or criminal organizations incompatible with the Christian's profession of faith There are, however, other organizations with noble purposes and commendable programs that nevertheless require that their members subscribe to a religious understanding and practice that compromises a Christian's profession of faith. Among these are some of the lodges that involve themselves quite seriously in religion of the universalist-unitarian kind. It is quite disturbing to Christians to discover that such religious involvement makes it impossible for them to identify themselves with organizations that they would otherwise wish to join.

In the final analysis, there is only one "Standard of Evaluation" for a Christian who is contemplating membership in any organization-"Can membership be carried out to the glory of God, and will it allow me to give witness to the exclusive and distinctive character of the Christian faith?" (See 2 Corinthians 5:15; Galatians

> Section II LODGES: GENERAL CONCERNS

The universalist-unitarian religious posture assumed by many of the lodges becomes evident especially in regard to four cardinal doctrines:

The Doctrine of Scripture

The Bible is considered as merely one of the world's sacred books, inspired in the same sense that all are. In some lodge organizations, when a person of a non-Christian religion is being initiated, the Bible is replaced on the altar by the sacred book of the initiate's religion.

THE CHRISTIAN NEWS May 24, 1993

Where the Bible is used exclusively, it is a book of Law, a guide to the living, an inspiration because of the example of the people who walk across its pages. The central message of the Scripture-salvation through faith in Jesus Christ-is entirely omitted in any use of the Bible by lodge organizations.

The Doctrine of God

It is pointed out that there is one God, by whatever name He is called. Where this God is assumed to be the "Christian" God, only His creative and preservative acts may be noted. He may be a "Redeemer," but only in the sense of having given man a guide by which man can prove himself to be a child of God. The Doctrine of Man

sumed to be perfectible, either through a process of initiation (refinement) or through development of charity. Such progress shall eventually become universal as

man moves closer to becoming a superior being.

Man is viewed as being inherently good and is as-

The Doctrine of Salvation—Heaven Salvation is either universal for all who believe in a Supreme Being or reserved only for the virtuous. Heaven is an extension of the brotherhood (sisterhood)-the place where all sincere members will gather for eternity....

> Section III LODGES: INITIATED Vs. SOCIAL **MEMBERSHIPS**

. . . Concern for a unified witness to an undiminished Gospel led The Lutheran Church-Missouri Synod, in its 1977 convention at Dallas, Texas, to reaffirm its position regarding religious lodges by adopting unanimously the following resolution:

Whereas, The Lutheran Church-Missouri Synod has declared itself to be firmly opposed to all societies, lodges, and associations of unchristian and antichristian character (Handbook 14.01 and 14.03); and

Whereas, No changes have been made, not even by so-called "animal" lodges, that would remove the Synod's objections and that would permit a change in the Synod's position; and

Whereas, A common witness against such organizations is vital to maintain the unity of faith and life within the synodical fellowship; and

Whereas, Congregations that diregard these Bylaws of the Synod-

1. present a false witness to the world and to their own members;

2. undermine and weaken the witness of others that seek this position out of a sincere concern for the spiritual life and welfare of

3. cause confusion and uncertainty among those who hold or seek membership in such organizations in that they are accepted in some LCMS congregations and rejected by others; therefore be it

Resolved, That congregations in the Synod be encouraged to study and discuss Art. XIV of the synodical Handbook together with materials available from the synodical Commission on Organizations; and be it fur-

Resolved, That all members of the Synod be strongly urged to follow the guidelines of Art. XIV out of love and concern for other members of the Synod and from a desire to help provide common witness to the world; and be it finally

Resolved, That District officials be reminded of their responsibility to exercise proper Christian, evangelical supervision and discipline in such cases wherever such leadership is required. .

Section IV **LODGES: LUTHERANS AND OTHER** CHRISTIANS

By emphasizing joint programs and close cooperation with the churches, some lodges assume the posture of allies of the Church and channels through which expression can be given to Christian service. Many lodge officials seem surprised that there should be any Christian opposition to the religious involvement of the lodges. Some are inclined to think of such opposition as minimal-coming from a few non-representative church bodies. The witness of the various church bodies has not been consolidated and, therefore, has had little impact upon the lodges.

After an intensive study of Freemasonry and its relationship to the Christian faith, however, the internationally known lodge authority, Walton Hannah, arrived at a different conclusion, especially as regards Freema-

One startling fact emerges, which should make the Christian Mason more than a little thoughtful. No church that has seriously investigated the religious teachings and implications of Freemasonry has ever yet failed to condemn it. (Darkness Visible, page 78, emphasis is au-

Considering how many Christian denominations, Roman Catholic, Protestant, and Orthodox, have taken a specific stand regarding lodges, inquiry is frequently made why all Christian bodies have not done so.

It must be realized, first of all, that denominations in the liberal or modernist Protestant tradition may see no conflict between their interpretation of Christianity as primarily an ethical system and the religious involvement of the lodges. For them Christianity is not the exclusive faith that the words of Jesus and the apostles recorded in the Scriptures teach it to be. (See John 14:6; 1 John 2:23) Second, many Protestant bodies are organized around a congregational polity that permits great latitude in both doctrine and practice. Third, some denominations apparently assume that the religious tenets of the lodges are Christian wherever lodges are found in a Christian nation, especially since most lodge members would claim some identity with a Christian denomi-

nation. Finally, some large denominations are staffed by lodge-member ministers and are dependent upon lodgemember benefactors to the extent that an evaluation of the religious involvement of the lodges is quite unlikely.

The position and practice of The Lutheran Church-Missouri Synod continues to be one of strong opposition to lodge membership as stated in Section X of the Bylaws of the Synod. The Bylaws state in part:

The Synod has declared itself firmly opposed to all societies, lodges, and organizations of an unchristian or antichristian character.

Pastors and laymen alike must avoid membership or participation in any organization that in its objectives, ceremonies, or practices is inimical to the Gospel of Jesus Christ or the faith and life of the Christian church.

The responsibility of diligent and conscientious pastoral care requires that pastors of the Synod do not administer Holy Communion nor admit to communicant membership members of such organizations who, after thorough instruction, refuse to sever their affiliation with the organizations, since Holy Communion expresses an exclusive spiritual relationship of the communicant to his Lord and to his brethren (Matt. 10:32; 1 Cor. 10:16-17; 1 Cor. 11:25). Earnest continuous efforts should be put forth to bring individuals to a clearcut decision regarding their contradictory confessions, in order that they may become or remain communicant members of the congregation, as the case may be.

Protestant Churches

Among the Protestant churches in general there is a wide variation in statements, attitudes, and prohibitions concerning the lodges. Many of the larger, more liberal churches have taken no position at all-although in some cases they did experience some sharp differences over lodge membership within their own communions in the past. Some Protestant churches have made lodge membership a test of church membership. Others have issued statements against lodge membership or have recommended against it. Some apply their prohibitions

only to the clergy.

The Christian Reformed Church is opposed to lodges that involve themselves in religious matters. The Orthodox Presbyterian Church recommends to its congregations to make lodge membership a test of church membership. The Reformed Presbyterian Church forbids membership in lodges beause they permit no witness to Christ even in ostensibly religious services. The Manual of the Church of the Nazarene asks members to give evidence of their fellowship in faith by avoiding lodge membership. Several groups with the name Church of God are totally opposed to lodge membership. Pentecostal and Holiness Churches in general oppose lodge membership for laity and clergy. The Church Handbook of the Mennonite General Conference makes lodge membership a test of membership in the church. The Books of Discipline of both the Free Methodist Church and the Wesleven Method. Free Methodist Church and the Wesleyan Methodist Church hold lodge membership to be a breach of the covenant relationship of the Christian with the church. The Assemblies of God are committed to a strong antilodge position and in their Constitution and Bylaws set forth their principles with supportive Bible passages.

The Greek Orthodox Church of North America has not made lodge membership a test of church membership, but the Eastern Orthodox Church of Greece has pronounced Freemasonry a syncretistic religion separate from, and alien to, the Christian faith . . . "lifting itself to a position of a kind of super-religion, looking on

all religions as inferior to itself."

The Episcopal Church has taken no position on lodge membership although strong voices have been raised on occasion, calling for a study of whether the "theological implications of Freemasonry are compatible with the Christian faith." Because of their church polity neither the Churches of Christ nor the Baptist Churches have adopted a position regarding lodge membership, but in both churches there are ministers that look with disfavor upon it. The Christian Church (Disciples of Christ) and Methodist Church are perhaps the least antagonistic of all churches toward the lodges, although the founders of both churches were known to have opposed Freemasonry.

Members of the Seventh-Day Adventist Church may not join any lodge because of Scripture's injunction against being unequally yoked with unbelievers. Several groups of Quakers are strongly opposed to lodge membership, while others tolerate it. Chief among the criticisms of the lodge is the requirement of oaths, although some Quaker statements about the lodge also call attention to "non-democratic social discriminations." General Booth of the Salvation Army severely criticized the lodges for "allowing neither Jesus nor His Name a place in religious ceremonies," adding, "The place where Jesus Christ is not allowed is no place for any Salvation Army

Section V MANY MOVEMENTS AND ORGANIZATIONS The Lodges

Objectionable from the theological perspective of

The Lutheran Church-Missouri Synod.

The Masonic family of organizations. It is to be noted that the only authentic expression of Free-masonry is found in the "Blue Lodge," the first three degrees of Ancient Free and Accepted Masonry. There may be some "Christian" references in the rituals of some of the side degrees and allied orders of Freemasonry, but these may not in any way contradict the universalism of the mother lodge which controls all Masonic affiliates by means of "patrons" or other lodge sponsors.

Ancient Free and Accepted Masons American (York) Rite Masonry Scottish Rite Masonry

No church that has seriously investigated the religious teachings and implications of Freemasonry has ever yet failed to condemn it.

Ancient Arabic Order Nobles of the Mystic Shrine (a.k.a. "Shriners") Prince Hall Masonry Order of the Eastern Star Order of Rainbow

Order of Job's Daughters Order of De Molay

Etc. (many additional orders and affiliates)

Also considered objectionable are those lodges that have closely emulated the Masonic Lodge and many of the "animal lodges" (the collective term is not derogatory but is used by these lodges them-

> Knights of Pythias Order of Pythian Sisters Independent Order of Odd Fellows The Rebekah Lodge
> Order of Patrons of Husbandry
> Benevolent and Protective Order of Elks
> Ben. and Prot. Order of Elks of Canada Order of the Royal Purple (Canada) Loyal Order of Moose Fraternal Order of Eagles Frat. Order of Eagles Ladies Auxilia-

> > Section VI THE NEW RELIGIONS

It has pleased God to make known by Christian witnesses the saving Gospel of Jesus Christ. You and I have been called to witness. If we are evidence of Jesus Christ being Lord of every area of our life, and if we give evidence of His love in all our activities and involvements, there will still be many who are lost because they reject our witness. But then it will not be our fault because we have divided our witness by contradictory confessions of faith. As Christians, may the affiliations we make in our lives always serve as an opportunity to bear witness to our faith in Christ.

Official Publication of the Lutheran Church-Missouri Synod

Freemasonry vs. Christianity

From the Lutheran Witness, Official Publications of The Lutheran Church-Missouri Synod,

In this celebrated case two unimpeachable witnesses have recently testified for the defendant. Let us rehearse the scene.

The first witness takes the chair. Question: "Your name?"

Answer: "Elijah Alfred Coil."

Q.: "What was your station in life?"

A .: "Minister of the Gospel."

Q.: "What denomination?" A .: "Unitarian."

Q.: "Were you a member of a secret order?"

A.: "I was a 32d-degree Mason."

Q.: "Repeat your testimony" regarding Freemasonry and the Church for the benefit of the court.

A.: "A little child, once his attention is called to the matter, ought to be able to see that it is impossible to harmonize the statement that we are counted righteous before God only for the merit of our Lord and Savior Jesus Christ,—I say it is impossible to harmonize this statement with the declaration taken from a Masonic Monitor that God will reward us according to our merits. One of these declarations excludes the other. Man cannot consistently subscribe to both.

Q.: "I understand, then, that lodges, also the Masonic order, do have a religion. This is often denied.'

A.: "It is foolish to deny it. I have admitted that Masonry has a religion and has a creed.'

Q.: "You assert that there is a fundamental difference between Masonry and Christianity?

A.: "They are as irreconcilable as fire and water." Q .: "Is this difference hard to detect?"

A.: "A little child, once its attention is called to the matter, ought to be able to see it."

Q .: "What was the intention of your former testimony,

from which you have quoted?" A.: "My purpose was to convince lodge-members in the orthodox churches that they ought to drop their inconsistency and join a non-Christian church, like the

Q.: "Can you assure us that your opinions are good Masonic doctrine?

A.: "The Builder magazine, Vol. 1, p. 247, praises a sermon in which I brought out the above opinions as 'well

calculated to clear up the confusion which still obtains in many circles' regarding the lodge and the Church. Q.: "Is the Builder magazine qualified to speak?"

A .: "It has the official approval of the Grand Lodge of Iowa, its editor being appointed by that body."

Q .: "Can you quote the opinion of some Mason in high

standing regarding your views?"

A.: "Herbert W. Dixon, Grand Master of the Wisconsin Grand Lodge, April 20, 1928, in a letter addressed to Rev. F.C. Brandhorst, of Madison, Wis., declares that my pamphlet is correct in its essentials'; that 'there is nothing in Masonry teaching salvation through the blood of

The second witness now takes the chair.

Q .: "Your name?

A.: "Luther Burbank."

Q.: "Your profession?" A .: "Experimenter in plant culture."

Q .: "Your religion?"

A.: "Infidel. I think I have made that clear when I so

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declared myself in a newspaper interview and in a public address early in 1926."

Q .: "Do you believe in life after death?"

A .: "I do not. For this reason I requested that a funeral oration once delivered by Robert Ingersoll, the professional agnostic, be recited over my remains.

Q .: "What other ceremonies were conducted on that

occasion?

A .: "My body was buried with the full Masonic ritual." Q.: "The Masonic ritual, I understand, designates a happy reunion of our souls with our departed friends and their enjoyment of heaven as 'the just rewards of a pious and virtuous life.' Was this part of the ritual used in your own case?"

A .: "It was."

Q.: "The Masonic lodge, then, is ready to call those blessed who have rejected the Christian religion, so long as they have lived by the level and on the square?" A.: "There is no question about that, since I, who died

a declared infidel, was buried with full Masonic honors.' Q.: "How do you explain the inconsistency that one who denied immortality is nevertheless buried with

ceremonies which imply a hereafter of bliss merited by A .: "I am not here to explain the inconsistency. I am

here to say that the Masonic order accords full ritualistic honors to every member, whether he dies a Christian believer or not.

Q.: "Would you, then, say that the doctrines of Free-masonry and of Christianity can be reconciled?"

A .: "It would be absurd to maintain anything of the

The testimony brought out in this famous case sheds some light upon the experiences which have led to the anti-lodge policy of our Lutheran congregations. Two instances are in point, one from a former age and the other from the present year.

1852.

The one issue was the stand of the congregation regarding secret organizations, or lodges. The Independent Order of Odd-Fellows was very flourishing. Under the existing order of things it happened that men belonging to this or some other secret society had gained membership in the congregation. Since the activity of Pastor Schmidt there was a strong undercurrent against lodgery in the congregation. Due to the preaching of God's Word the consciences became more and more alarmed because of the ungodly secretism harbored in their congregation. The church council took the matter up and investigated lodgery in 1852. The result was that a meeting of the whale congregation was called to consider the question at issue, March 5, 1854. The pastor was requested to lecture on the relation of lodge-members to the Church. Finally, the eighteenth day of September, 1854, resolutions were passed against further receiving members of secret orders into the congregation, of disciplining lodge-members already in the congregation, even of disciplining all members who would defend lodge-members. In this same meeting a new form of reception into the congregation was adopted, which form is in force and is used to the present day. According to this form the candidate for membership must declare in open meeting that he is not, and with the help of God never will become, a member of any secret organization, forfeiting all privileges of membership and all rights to the property of the congregation in case he fails to keep his promise." (From memorial booklet of First Trinity Lutheran Church, Pittsburgh, Pa., Rev. W. Broecker, 1928.

"I know full well what a terrible effect it has upon a congregation if lodges succeed in gaining a hold. My experience at H., Mich., as pastor of a lodge-ridden congregation clearly taught me the awful evil of lodgery. For years that congregation was lodge-ridden and therefore could make no progress. As soon as any pastor sought to cope with the evil, the congregation succeeded in having him removed. The members in that congregation, strange to say, admitted the antiChristian character of the lodge, but contended that the pastor had no business to meddle with their private affairs. Finally the matter came to a head; my salary was withheld, secret meetings were held by lodge-members, petitions were circulated under false pretenses, merely to get signatures, and I, who had been a popular minister at first, was deposed from office on no charge whatsoever. The congregation split. The faithful members, being in the minority, reorganized, and the old congregation, one of the oldest of our Synod, went over to the Merger. As a result my position on lodgery is more definite than ever. If the lodge can gain a foothold, it will do all that it might keep it and finally gain control of the congregation and ruin the positive Lutheran stand of a congregation, not shrinking from the most base means to gain its ends. The unseen power in back of the lodge is the Evil One." (Paul L. Kretzmann.)

The Relation of the Liberal Churches and the Fraternal Orders. Questions are from thsi treat.

Freemasonry

Kurt Marquart,

Toowoomba, Australia CHRISTIAN NEWS, March 18, 1968

I. Preliminary Observation: Can Outsiders **Know Masonic Teachings?**

Many people have the impression that an outsider cannot possibly discuss the Craft with a Mason, be-Continued on Page 22

cause the former can have no knowledge of the Craft which could be proved correct, while the latter is bound to absolute silence.

It will therefore come as a surprise to many, to learn that according to HIGHEST MASONIC AUTHO-RITY ANYONE may know the religious philosophy of Freemasonry, since only the rituals, modes of recogni-tion, etc., are secret, but not "the Masonic Creed."

The following statements are taken from the latest edition (seventh printing, 1956) of Albert Mackey's ENCYCLOPEDIA OF FREEMASONRY (Revised), published as "The World's Greatest Masonic Authority" by The Masonic History Company, 2300 S. Michigan Avenue, Chicago 16, Illinois, U.S.A., and obtainable from there by anyone for 25 dollars. In the front of the book there appears the note: "IMPORTANT, Standard and fully approved works on the subject of Freemasonry are published only by The Masonic History

Company."
Under "Secret Doctrine," (vol. II, p. 920) the EN-CYCLOPEDIA says:

All mystical societies, and even liberal philosophers, were to a comparatively recent period accustomed to veil the true meaning of their instructions in intentional obscurity, lest the un-learned and uninitiated should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics . . FREEMASONRY ALONE HAS NO SECRET DOCTRINE, ITS PHILOSOPHY IS OPEN TO THE WORLD, Its modes of recognition by which it secures identification, and its rites and ceremonies which are its method of instruction, alone are secret. ALL MEN MAY KNOW THE TENETS OF THE MASONIC CREED.

And again, under "Secret Societies," (vol. II, p.

only as respects its signs, a few of its legends and traditions, and its method of inculcating its mystical philosophy, but which, as to everything else--its design, its object, its moral and RE-LIGIOUS TENETS, AND THE GREAT DOCTRINE WHICH IT TEACHES--IS AS OPEN A SOCIETY AS IF IT MET ON THE HIGHWAYS BENEATH THE SUN OF DAY, AND NOT WITHIN THE WELL-GUARDED PORTALS OF A LODGE. (our emphases)

So the Masonic Creed is quite open to public dis-cussion--and that is really the most vital aspect. But even the rituals and other matters can be discovered by anyone without too much trouble. In the first place, most of these "secrets" are printed in official Masonic publications, either quite openly or else in an easily decipherable code. In the second place, many former Masons have written books about the Craft, so that there is really no doubt whatever as to what goes on in the Lodge, And it should not be forgotten that those who leave the Lodge for conscience's sake, usually turn over all the authentic information they possess to their pastors!

We can be done then with the argument that Masonry cannot be discussed, fully confident that all the necessary authentic evidence is available,

II. Preliminary Observation: Defining the Is-

It is not correct to say that the Church is "against Masons," The Church isn't against any individual, But precisely because she is profoundly and compassionately FOR each human being, she is AGAINST all systems, opinions, and teachings which, from the divine Revelation in Scripture she knows to be harmful and wrong. The argument has nothing to do with anyone's personal sincerity or character. It should be viewed strictly objectively: Are there objective conflicts between the teachings of Christianity and those of Masonry? It is the argument of this article that Masonry and Christianity are two mutually exclusive, incompatible religious systems, and that no human being can CONSIS-TENTLY be both a Christian and a Mason. That many Christians appear to find no conflict, we grant, But such people misunderstand either Christianity or Masonry, or both. It is the argument and position of the Church that no one who knows both what Christianity is and what Masonry is, can be both a Christian and a Mason. Anyone who is or seems to be both, is not true to one of his mutually exclusive loyalties,

This should also make it plain to anyone that the Church's objection is not mere traditionalism, or a temporary "cultural lag," but is as permanent and as incorrigible, as the Christian Faith itself.

We repeat, that all this should not be construed as personal judgment on any individual. The argument is based on official documents.

III. First Basic Conflict: Christianity and Masonry have a different God.

A. Masonry Is a Religion.

This is usually denied. But how can it NOT be a religion, when it has temples, altars, doctrines, worship, cha-plains, etc.? Mackey's ENCYCLOPEDIA settles the ques-

There has been a needless expenditure of ingenuity and talent by a large number of Masonic orators and essayists, in the endeavour to prove that Freemasonry is not a religion . . . Freemasonry is . . . an eminently religious institution . . . Freemasonry may rightfully claim to be called a religious institution. (Vol II, p. 847 "Religion of Freemasonry")

B. Masonic Religion Tries to Include All Religions and Gods.

Mackey: (vol. II, pp 847 ff):

Freemasonry is not Christianity, nor a substitute for it ... But the religion of Freemasonry is not sectarian. It admits men of every creed



DEDICATION OF SOLOMON'S TEMPLE is re-enacted by Brooklyn Royal Arch Masons, Orient Chapter 138. This ritual, never before photographed, is part of ceremony awarding Most Excellent Master degree to prospective Royal Arch Masons. High Priest of Jews (center) kneels before cherubim-decorated Ark of the Covenant flanked by members of the Jewish tribes. King Solomon stands before Bible (background) surrounded by princes, workmen and court attendants.

within its hospitable bosom, rejecting none and approving none for his peculiar faith . . . Its religion is that general one of nature and primitive revelation -- handed down to us from some ancient and Patriarchal Priesthood--in which all men may agree and no man can differ.

R. Swinburne Clymer, ANCIENT MYSTIC ORIEN-TAL MASONRY:

Masonry is the universal religion only because and only so long as it embraces all religions . Masonry is not only a universal science, but a WORLD-WIDE RELIGION, and owes allegiance to no one creed, and can adopt no sectarian dogma, without ceasing thereby to be Masonic . . . Without any references to forms and modes of faith, it furnishes a series of indirect evidences which silently operate to establish the great and general principles of religion, and points to that triumphant system which was the object of all preceding dispensations, and must ultimate-ly be the sole RELIGION OF THE HUMANRACE." (pp 58-118 Our emphases)

C. Christianity conflicts with Masonic universalism:

Exodus 20:3: Thou shalt have no other gods before Me!

St. John 5:23: All men should honour the Son even as they honour the Father, He that honoureth not the Son, honoureth not the Father, which hath sent Him. St. John 14:6: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me."

Romans 16:17: Mark them which cause divisions and offences contrary to the doctrine which ye have learned;

II Cor. 6:13 ff.: Be ye not unequally yoked together with unbelievers . . . Wherefore come out from among

them, and be ye separate, saith the Lord.
Galatians 1:8ff: But though we, or an angel from heaven, preach any other gospel unto you than that which we haved preached unto you, let him be accursed, I John 2:22ff: Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the

Father and the Son, Whosoever denieth the Son, the

same hath not the Father.

II John 9 ff: Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God, He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds.

D. Objection: Masonry Uses the Christian Bible and Therefore Cannot Be Anti-Christian.

Reply: Masonry does not use the Bible as divine truth, but only as a symbol of divine truth, on the same level with the Koran and other pagan books. Proof: Mackey, Volume I, p. 133 ("Bible");

The Bible is properly called a greater light of Freemasonry, for from the center of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Freemasons as a symbol of the will of God, however it may be expressed. Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Freemasons make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it every where Masonically conveys the same idea -- that of the symbolism of the Divine Will revealed to

From the introduction to a Masonic edition of the Bible, writen by H.L. Haywood, "Masonry's greatest living writer and scholar,":

THE CHRISTIAN NEWS May 24, 1993

The Bible itself has a similar multiplicity of uses and meanings; it is the Bible and at the same time is the Volume of the Sacred Law; it is the Book of the Old and New Testaments and at the same time represents each of the world Bibles, and may be replaced by the Koran, the Zend Avesta, the Vedas, etc.; it lies on the Altar and yet does not have possession of it because the Square and Compasses lie on the Altar with it; . . . the Lodge uses it as the LITERATURE of religion; . . . Masons . . . employ it for purposes of their own and apply to it definitions peculiar to themselves;

III. Second Basic Conflict: Christianity and Masonry Teach Different Roads to Salvation.

The basic moral doctrine of Masonry is that man is "saved" not by the merit of Christ, but by his own merit, effort, morality, character, etc. Masonry uses geometrical allegory to teach this system of self-

Mackey (Volume I, p. 499), under "Jacob's Ladder," Masonic symbol:

Its three principal rounds, representing Faith, Hope, and Charity, present us with the means of advancing from earth to heaven, from death to life -- from the mortal to immortality. Hence its foot is placed on the ground floor of the Lodge, which is typical of the world, and its top rests on the covering of the Lodge, which is symbolic of heaven.

That "Faith" here cannot be understood in the Christian sense of trust in the Redemption of Christ, is clear from the fact that Masonry is open not only to Christians, but also to Jews, Mohammodans, etc.

The Lamb-skin given to the Mason upon his initiation is to be

an ever-present reminder of that "purity of heart and uprightness of conduct so essentially necessary," thus keeping pure your thoughts, and inspiring nobler deeds and greater achievements! (Masonic Ritual of the State of Texas, U.S.A., p. 208)

The lamb-skin is given to Christian and non-Christian alike, making it clear that Masonry offers a way of salvation which has nothing to do with Christ's Redemption. The Lamb-skin lecture concludes:

. . may the record of your life and actions be as pure and spotless as this Apron now is; and when your soul, freed from earth, shall stand naked and alone before the Great White Throne, may it be your portion to hear from Him Who sits theron, the welcome plaudit: "Well done, thou good and faithful servant! Enter thou into the joy of thy Lord!"

Clymer, ANCIENT MYSTIC ORIENTAL MASONRY:

Every soul must "Work out his own salvation." Salvation by faith and the vicarious atonement were not taught, as now interpreted, by Jesus . . . Masonry does not teach salvation by faith, nor the Vicarious Atonement. Go through its degrees, study the history as taught by its greatest Masters, and you can not find that it teaches this doctrine. Boldly do I claim that this doctrine does not make Christians, but it does make criminals. (pp. 10-11)

Now compare all this with the doctrine of the Sacred Scriptures;

St. John 3:36: 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. St. John 14:6: I am the way, the truth, and the life, no man cometh unto the Father but by Me.

Acts 4:12: Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Galatians 3:11: No man is justified by the Law in

Ephesians 2:8 ff: For 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.

I John 5:12: He that hath the Son hath life; and he that hath not the Son of God hath not life.

IV. The Conflict Is Admitted Not Only From the Christian, But Also From the Masonic Side:

Not only Roman Catholics, Eastern Orthodox, and Lutherans have condemned the religious teachings of Freemasonry (and these three churches alone constitute an overwhelming majority of Christians), but the conservative Reformed or Calvinistic bodies too have rejected Masonry, for example, conservative Presbyterians, Reformed, Methodists, and Baptists. In fact, as Fr. Hannah points out in DARKNESS VISIBLE:

NO CHURCH THAT HAS SERIOUSLY INVESTI-GATED THE RELIGIOUS TEACHINGS AND IM-PLICATIONS OF FREEMASONRY HAS EVER YET FAILED TO CONDEMN IT. (P. 78)

"The Relation of the Liberal Churches and the Fraternal Orders" is a pamphlet by Elijah Alfred Coil, a Master Mason, and a Unitarian minister (Unitarianism denies the Blessed Trinity, the Divinity of Christ, and consequently, the Redemption). The following statements appear in this pamphlet (pp. 10-15):

Nearly all of those monitors have, as their very heart, the fatherhood of God, the brotherhood of man, immortality, and salvation by character, principles very familiar to every Unitarian Sunday School scholar who has been properly taught the fundamentals of our faith.

That the fundamental difference in the principles embodied in the historic creeds of Christendom and those of our modern secret orders

Freemasonry

Continued from Page 23

has not been clearly thought out is indicated by the fact that many pledge themselves to both, There are lodge men who, in the churches, subscribe to the doctrine that "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith and not for our own works or deservings," and enthusiastically join in the singing of hymns in which that idea is embodied. Then in their lodge meetings they just as enthusiastically assent to the following declaration: "Although our thoughts, words and actions may be hidden from the eyes of men, yet that All-Seeing Eye whom the sun, moon and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits." A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declaration taken from the monitor of one of our greatest and most effective secret orders, and found, in substance, in the liturgles of nearly all the others. If "We are accounted righteous before God only for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works or deservings," then it cannot possibly be true that the All Seeing Eye "Pervades the inmost recesses of the human heart, and will reward us according to our merits." One of these declarations excludes the other. Men cannot consistently subscribe to both.

Fraternity men, interested in the welfare of their children, should be informed that in the liberal churches (modernist and Unitarian, K.M.) their children will be trained in principles which they will not practically have to deny, should they become members of the lodge.

And Mr. Coll argues, quite consistently, that Masons should leave their conservative Christians church-bodies, and unite with those which deny the historic Christian Faith!

In reply to the Church of England's Fr. W. Hannah's book DARKNESS VISIBLE, there appeared, anonymously, LIGHT INVISIBLE, by one who is both a Mason and a Church of England minister. The dust jacket speaks of the author's "profound Masonic knowledge and insight," and styles the book "a clear, logical, and irrefutable answer." An editorial review of the book in FREEMASONS MAGAZINE, No. 677 (published from Great Queen Street, London, and styled "The Organ of the Craft,") praises this book as an "authoritative" statement of Masonic principles. Excerpts follow:

. were Mr. Hannah's excessively exclusive and narrow interpretation of Christianity the true one, it would indeed be incompatible with the broader spirit of Freemasonry which sees trutt in all religions and gives precedence to none in its religious observances. (p. 42)

How then does Mr. Hannah profess to build up a case against our ancient and honourable fraternity? He does so only by presenting a distorted and un-Christian interpretation of Christianity. He neither knows nor cares to know anything of comparative religion. Christianity, he says again and again, is an exclusive faith. Christ opened the only gate of heaven to man below.
All prayer not offered in the name of Christ, he boldly proclaims, is idolatrous. He is our only mediator and advocate, and the only revelation of divine truth. In His name only is salvation to be found.

If Mr. Hannah is right, he has certainly proved his case. Given these premises, his logic is undoubtedly irrefutable. If true religion is thus to be narrowed down to salvation in no other name under heaven, and St. Paul's (should be St. Peter's, Acts 4:12, K.M.) words to this effect be understood in a spirit of bigoted literalness, then any such "Christian" must indeed be straining his conscience to the breaking point by accepting initiation into the broader and deeper mysteries of Freemasonry. I for one can never understand how anyone who takes an exclusive view of Christ as the only complete revelation of God's truth can become a Freemason without suffering from spiritual schizophrenia . . . the really honest Mason who is capable of logical reasoning must realise that such a dual allegiance is difficult to reconcile with spiritual integrity. If that is conceding a point to Mr. Hannah, he is welcome to it, (That isn't just "a point" that's the whole case, K.M.)..

If it is wrong for a Christian to pray together with the Jew or Moslem to the Great Architect, then it is undoubtedly wrong for him to become a Mason. (pp. 48-49)

For, if a Christian and a Hindoo meet together in a Lodge, and pray together to God, it is surely axiomatic in this atmosphere of broad charity that the CHRISTIAN MUST ACKNOWLEDGE THAT THE HINDOO'S GOD IS ULTIMATELY THE SAME AS HIS OWN, for the prayers in the Masonic Ritual are not of course offered in the plural as to many Gods, but to one. Masonry is monotheistic though wide differences in interpretation of God are of course allowed. It is important that all critics of Masonry as well as Masons themselves, should thoroughly grasp this point.

Is such an attitude incompatible with Christianity? Again, if it is, without doubt Masonry stands condemned. (p. 59)

The liberal Christian has more in common with the liberal Jew or the liberal Buddhist than he has with the bigotries of either extreme Protestantism or extreme Catholicism, Anglo or Ro-

In this book I have tried above all things to be completely honest and open. Frankness and candour can hurt no one, and many Masons with whom I have discussed it agree with me that previous defences of the Craft against former attacks have sometimes tended to lack candour through being written in the idiom of the attacker. That is, the religious side of Freemasonry has all too often been played down to the level of the knife-and-fork Masons' conception of it, in the language and phraseology of Christian theology, in order to pacify a narrow and exclusive interpretation of Christianity which can brook no rival. In other words, Freemasonry has been defended on premises and arguments which the loyal honest Mason cannot altogether wholeheartedly accept. (pp. 13-14)

V. Further Points of Conflict: Oaths, Fellowship.

In order to emphasize the major issues, we have not detailed other, subsidiary objections, which, however, should at least be mentioned.

The dreadful oaths of Masonry are immoral from the Christian point of view not only because of the macabre punishments invoked ("your throat cut across, your tongue torn out by the root," etc. in the Name of God, but also because it is sinful to swear in UNCERTAIN matters. For the oaths are required BEFORE the candidate discovers the "secrets."

Either the oaths are taken seriously, but then they are blasphemous (cursing and swearing by God's Name), Or else they are not taken seriously, but then they are also blasphemous (literally taking the Name of the Lord in vain)! This reflects the general dilemma of Free-masonry: Either it is taken seriously, but then it is a sin against the First Commandment (Idolatry), or else it is not taken seriously, but then it is a sin against the Second Commandment (Blasphemy, taking the Name of the Lord in vain).

Another issue has to do with the unity of the Church. How can a Christian segregate himself from his fellow-Christians, and unite with non-Christians in a religious fraternity, in the face of such clear divine commands as II Cor. 6:13 ff.? What sort of superficial views of the Church and its unity and fellowship does this presuppose? The Church then is reduced to the level of one club among others! And what becomes of the pastoral relation? A Christian must be able to discuss his spiritual life freely with his pastor, who is his con-fessor. But the Mason cannot go to his non-Masonic pastor to discuss the Masonic part of his religious life! Such a situation is intolerable to anyone who takes seriously the doctrines of the Church and of the Office of the Keys.

VI. Concluding Observations

Persons interested in further study of this subject are advised to obtain some of the literature here referred to. In this article our object has been merely to show to the satisfaction of any fair, unprejudiced person that the religious system of Freemasonry and the historic Christian religion are totally incompatible, and that no man can therefore CONSISTENTLY be both a Christian and a Mason, We have not argued here the TRUTH of the Church's Faith, but merely its LOGIC in relation to Freemasonry.

The reader, whether Christian or Mason, or both, is asked to weigh the matter carefully, conscientiously, and prayerfully, for nothing less than eternal salvation is at stake! Let no one be confused by false, irrelevant arguments, which have nothing whatever to do with the case. For example: (!) "Many good people belong to the Lodge." True, but our ar hority in religion are not "good people," but the Bible. The best people can be mistaken, (2) "Clergy belong to the Craft." Yes, unfortunately! But clergy also crucified Christ!
(3) "The Craft does welfare work," Yes, but so do other religions. That doesn't make them true!

Each individual will, in the privacy of his own conscience as well as in his outward affiliations, have to make his choice between Christ's Redemption and Masonic self-salvation, the Most Holy Trinity and the "Great Architect of the Universe," the Church and the Craft. Where do you stand:

Here: in the confession of the ONLY TRUE GOD we worship the Trinity in Person and the Unity in Substance, of Majesty co-equal" (Communion

Here? "Father of all! In every age, In every clime adored, By saint, by savage, and by sage, Jehovah, Jove, or Lord!" (The UNIVERSAL PRAYER, oft quoted in Masonic instruction," EN-CYCLOPEDIA, Vol. II, p.

Grown Men Acting Like Immature Boys Silly and Stupid

CHRISTIAN NEWS, January 20, 1992

"Joining the Shriners Can Be Electrifying-Michael Vaughan Was Jolted by a Shocking Initiation; Secret Rites Laid Bare" reproduced below from The Wall Street Journal shows how silly and stupid grown men can act. It tells about the initiation rite of Shriners' Oleka Temple in Lexington, Kentucky. The Shiners are an auxiliary of the masonic order.

Some 50 years ago this editor's father, when he was a member of a singing club which had masons as members, was invited to sing to some masonic group. Some of his friends wanted him to join the masons. He got to see some of the silly rites of the masons and had us all laughing as he told about his experience in his humorous style.

Christians certainly do not oppose the good the shriners do. They can overlook the silly and stupid initiation rites. However, no consistent and informed Christian can long remain a member of the masons. Masonry, according to its official statements, is a religion even though many members may deny this. Furthermore, masonry, according to its official statements, teaches that man must work his own way to heaven and that the gods of non-Christian religions are just as true as the Holy Trinity. Masonry does not teach that Christianity is the one and only true and saving faith. The Christian News Encyclopedia has a large section which documents the religious views of Masonry. Most major Protestant denominations allow their members to be masons

because they also teach work righteousness and do not teach that Jesus Christ is the only way to heaven.

WALL STREET JOURNAL MONDAY, NOVEMBER 4, 1991

Joining the Shriners Can Be Electrifying

Michael Vaughan Was Jolted By a Shocking Initiation; Secret Rites Laid Bare

By ALECIA SWARY LEXINGTON, Ky.-What do you get

LEXINGTON, Ky.—What do you get when you mix strawberries, whipped cream and a branding iron?

Answer: A lawauit.

Michael Vaughan, a 44-year-old brick-layer and noetime, would-be Shriner, has sued the fraternity's Oleika Temple here for damages over what he says happened to him in odd initiation rites.

The case, set for trial in early December in Fayette County Circuit Court, lifts the veil on the kinky side of an organization known for its children's hospitals, convention high jinks and paunchy, post-middle-aged men in fezzes. Former President Cerald Ford belongs. John Wayne and Clark Gable endured secret initiation rites. But did Mr. Ford have to drop his pants But did Mr. Ford have to drop his pants for the privilege? He didn't call back. Desert Sands

Desert Sands

Mr. Vaughan says that he himself had
to strip down to boxer shorts and walk on
an electrified mat simulating the hot sands
of the Sahara. "It's shameful," he says.
But beyond that, mun's the word. Mr.
Vaughan can no longer talk about it. Judge
George Barker has ordered court records
sealed and has told both sides to shut up so
he can find impartial jurors to hear the
case. That will be tricky, the judge thinks.
Given the allegations, "some people would
laugh the plaintiff out of court," he says.
"Others would sock it to the Shrine for being a bunch of idiota."

"Others would sock it to the Shrine for being a bunch of idiota."

Shriners believe in having fun in public circuses, conventions i and for good works raising money for 22 children's hospitals that give free care to the needy). But this is embarrassing, and members tend to be defensive about it.

"Maybe somebody got into some whipped cream or electrical shocks. What's wrong with having a little bit of fun?" says Florida State Sen. John Grant, who has been a Shriner for 20 years.

Robert E. Manley, a Cincinnati attorney specializing in fraternity law, says "the events sound like hazing, and that's generally looked upon as unlawful."

Where the Fez Came From

Where the Fez Came From

The first Shrine temple, known as Mecca, was founded in 1872 in New York. Shriners' elaborate rituals and contumes, including tasseled hats that resemble red flower pots, have Arabian thernes because

flower pots, have Arabian themes because a founding father, an actor named William J. Florence, was smitten with Middle Eastern culture.

The Shrine is a hierarchical organization with headquarters in Tampa, Fia., and has an imperial Potentate reigning over 725,000 members and 190 temples from Pittsburgh to Panama.

But membership in the Ancient Arabic Order of the Nobles of the Mystic Shrine has been dwindling in recent years. "We had It's deaths Jamong members! last year in my temple," says potentate William in the Panama in t had IIS deaths [among members] last year in my temple," says potentate William Miskovic, the presiding officer of the 2,250-member Almas Temple in Washington, Dc. The average age of his members is 60. Fewer young men these days seem to want to nide around in parades on minlature bicycles.

But Mr. Vaughan, the bricklayer, admired the Shriners. And they told him membership would "benefit him emotionally and spiritually, as well as allow him the perform a charitable public service," ac-

perform a charitable public service," ac-cording to Mr. Vaughan's complaint filed

And so, in June 1969, he was among approximately three dozen initiates at the Oleika Temple. The Shrine's doctors ex-cused men with heart and back problems but cleared Mr. Vaughan, Mr. Vaughan, in

a written statement he prepared for his at-torney, said he told the doctors that he had recently been to a chirupractor. But one of the Shriners told Mr. Vaughan he could "take it," he says.

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Feeling the Heat

The initiation began. After the men un-dressed, they were bladfolded and led to a crackling fire where Shrimers heated a branding iron. It was waved in the faces of

branding total it was brindfolds were lifted so they could see it. They could "feel the letense heat," Mr. Vaughan recalled.

One by one, the men were told to lie face down on a table, and their undershorts were pulled down. At that point "an

After that, the men were instructed to slt down on an electrified bench, which Mr. Vaughan said sent them "at least two feet in the air." The audience of Shriners found it all quite hilarious, he said.

at all quite hilarious, he said.

Another shock came from the "desert sands," an electrified mat the caudidates, hand in hand, marched around on. This last joil gave Mr. Vaughan a cramp in his back, he says, and he was allowed by his tormentors to rest for a few minutes. But he had to pass one last test. A Shriner taped Mr. Vaughan's underwear to his legs. "If figured," he said, "they were going to put something down my shorts that they did not, want to fall through."

Sweet Fillier Sweet Filling

A sink nearby full of strawberries, toe cream and whipped cream looked like the "something." But he never got to find out for sure. When he sat on a table, as he was told to do, it jackhifed, he struck his head on the floor and he was knocked out. That's his side of the story.

When he regained consciousness, he was given an ice pack, and the Shriners apologized. The table wasn't supposed to

20 minutes and then left. Within a few days he consulted a neurologist who recom-mended a CAT scan and physical therapy mended a CAT scan and physical therapy, he says. Nearly a year later, he filed his suit charging, among other things, assault, fraud, negligence and a "loss of hedonic pleasure." He said in his statement to his attorney that he wakes up at night with numbness in his arms, and he fears he will never fully recover from his brush with the mystle order. rer fully recover from his brush with the stic order. The Oleika Temple didn't return phone

The Oleika Temple didn't return phone calls seeking comment. But the Shriners concede in court documents that initiation rituals can include one or more of three sorts of brief electrical shock described by Mir. Vaughan. They also acknowledge that taping boxer shorts is part of such ceremonies. According to the Shriners' filing: "The defendant cannot confirm that anyone did such an activity' to Mr. Vaughan, but "there is no duct tape used in such a procedure, but rather, two-inch masking tape." The Shriners insist Mr. Vaughan wasn't injured when the table tipped over,

tape." The Shriners insist Mr. Vaughan wasn't injured when the table tipped over, which they admit it did.

At national headquarters, a spokesman and general counsel decline comment on specific issues in the case, but they are clearly not amused by the news out of Kentucky. "I advise all Shriners not to engage in any activity that could lead to any kind of embarrassment, injury or demean the fraternity," says Theodore Coraones, general counsel.

"I truly hope no tortious conduct" took place, he says, adding that his own initiation in Vermont in 1956 was "good, wholesome education" about the Shriners' hospital.

Other Shriners say that rules are clear And that a tempte can lose its charter for breaking them. "We get a list of do's and don'ts," says Mr. Miskovic of the Washington tempte.

There are even rules about when it is

proper to wear those funny hets. "We never wear the fez where you would hesi-

The Baptists

(An excerpt from a speech the editor of Christian News presented at the 13th Congress of the International Council of Churches which met at the University of British Columbia in Vancouver in August, 1990).

While there are, of course, many smaller Baptist groups which still affirm the basic doctrines of Christianity, the large American Baptist Convention (Northern) has long tolerated denials of almost all the truths of the Christian faith. (See the CNE for documentation.)110 Christian News has published many articles on the Southern Baptist Convention. The SBC has for more than a decade elected conservative presidents. Some disciplinary action has been taken against liberal professors, but the SBC has been having a difficult time removing all the liberal professors from SBC seminaries. Christian News has noted that books published by the SBC's Broadman Press and written by SBC professors, have attacked the inerrancy of the Bible and promoted historical criticism. A September 19, 1988 Religious News Service story reported: 'Amidst talk of a 'denominational holocaust' and denunciations of what was called 'the heresy of biblical inerrancy,' about 700 Southern Baptist moderates agreed to fund an alternative set of Sunday School lessons and began discussing plans for an alternative to the denomination's Cooperative Program."

While Southern Baptists have made some good statements opposing abortion, clergymen and professors, who promote the killing of the unborn, are not being disciplined. Dr. Paul Simmons and Rev. Foy Valentine were not removed from the Southern Baptist convention when they signed a widely circulated statement which called for the right to kill unborn infants.113

"Abortion Becomes Key Issue For Southern Baptist Seminary," an RNS story reports that Dr. Simmons has been warned by seminary trustees that his espousal of a pro-choice stance in public might be cause for dismissal. Simmons has support in the SBC and has not yet been removed. RNS noted:

Dr. Simmons, who has taught at the seminary for 20 years, has frequently advocated a pro-choice stance on abortion in public lectures. In 1981, he told a Washington forum sponsored by the Religious Coalition for Abortion Rights that the Bible takes a pro-choice position. In a recent talk at the University of

tion. But seminary President Roy L. Honeycutt asserted that Dr. Simmons "has the right to speak openly" and questioned whether the trustees have the legal right to fire a teacher because of his position on such issues.113

RNS in another story suggests that abortion may become a

new touchstone issue for the Southern Baptist Convention. 114
The Christian News Encyclopedia, 115, includes "A Call To Concern" signed by Bob E. Adams, Southwestern Baptist Theological Seminary, Paul D. Simmons, Southern Baptist Theological Seminary, Glen H. Strassen, Southern Baptist Theological Seminary, Foy Valentine, The Christian Life Commission of the Southern Baptist Convention, Thomas A. Bland, Southeastern Baptist Theological Seminary, and other Baptists. "A Call to Concern" promotes the killing of unborn infants. Pro-abortionists are being allowed to teach at Southern Baptist Seminary. Those who deny the inerrancy of the Bible are allowed to teach at SBC seminaries.

James C. Hefley in the five volume series The Truth in Crisis: The Controversy in the Southern Baptist Convention shows that theological liberals once tolerated within the

David O. Beale in his well documented S.B.C. House on The Sand_ Critical Issues for Southern Baptists" argues that the Southern Baptist cancer may be terminal."

SBC Professor Morris Ashcraft in his SBC Broadman press published Christian Faith and Beliefs denies such Christian doctrines as the inerrancy of the Bible, the Trinity, the vicarious satisfaction of Christ and the immortality of the soul." Various reports indicate that he has with the help of

SBC "moderates" been making plans to start a new semin-

ary.

Hefley, Beale, Hymers and other Baptists have shown that, while the SBC continues to elect conservative presidents, it still has plenty of liberal professors at its seminaries. There is no need for us here to quote these liberal professors which conservative Baptists have already exposed.

An advertisement for "Inside the Southern Baptist Convention" in the July 1, 1990 Biblical Evangelist, which has been promoted by R. L. Hymers, Jr., says: "New Information Which Proves That The Conservatives Cannot Win The Battle For The Bible In the SBC. You Will Be Shocked And Jolted On Virtually Every Page."

110CNE, pp. 150-155; 1844-1852. ¹¹¹CN, September 26, 1988, p. 1.

112CNE, p. 24.

113"Abortion Becomes Key Issue For Southern Baptist Seminary," RNS, April 27, 1990. CN, May 14, 1990, p. 9.

""Abortion: New Touchstone Issue For Southern Baptist

Convention" RNS, May 16, 1990. CN, May 28, 1990.

115CNE, p. 115.

116 Available from Hannibal Books, 821 Center Street, Hanibal, Missouri. "Critique of 'House Divided,' An Article on the Controversy in the Southern Baptist Convention," by R. Gustav Niebhur, Appearing in 'The Wall Street Journal,' April 25, 1990. CN, June 4, 1990, p. 14.

R. L. Hymers in his Inside the Southern Baptist Convention quotes a good number of SBC theologians to show that they deny basic teachings of historic Christianity. CN, June 4, 1990, 14. A good book on the SBC and Fundamentalism is In p. 14. A good book on the SDC and randalism Since 1850 Pursuit of Purity: American Fundamentalism Since 1850 by David Beale, Bob Jones University Press, Greenville, SC,

117David Beale, "S.B.C. House on the Sand?" Critical Issues for Southern Baptists (Greenville, N.C.: Bob Jones University Press). CNE, 1846.

118CNE, p. 1846.

A Twentieth Century Formula of Concord

CHRISTIAN NEWS, July 30, 1990

Presented by the editor of Christian News to the 13th World Congress of the International Council of Christian Churches at the University of British Columbia, August, 1990. The footnotes, which are longer than the Formula are in The Christian News Encyclopedia.

Part III

We shall now proceed to present to this 13th World Congress of the International Congress of Christian Churches a preliminary draft of a brief Twentieth Century Formula of Concord. This congress may want to recommend that this statement be passed on to a group of ICCC theologians from throughout the world and to its several hundred church bodies in more than a hundred nations for study and then some sort of action at the next ICCC congress. This Formula of Concord does not cover all the doctrines of the Bible. It certainly can be improved. In this statement we will follow the order of the ICCC's doctrinal statement which all members of the ICCC are pledged to accept. The ICCC statement is in bold face and begins each section.

Among other equally Biblical truths, we believe and maintain the following:

A. THE HOLY SCRIPTURES

The plenary Divine inspiration of the Scriptures in the origi-nal languages, their consequent inerrancy and infallibility, and, as the Word of God, the supreme and final authority in

1. We teach that the Holy Scriptures differ from all other books in the world in that they are the Word of God. They are the Word of God because the holy men of God who wrote the Scriptures wrote only that which the Holy Ghost communicated to them by inspiration, 2 Tim. 3:16; 2 Pet. 1:21. We teach also that the verbal inspiration of the Scriptures is not a so-called "theological deduction," but that it is taught by direct statements of the Scriptures, 2 Tim. 3:16; John 10:35; Rom. 3:2; 1 Cor. 2:13. Since the Holy Scriptures are the Word of God, it goes without saying that they contain no errors or contradictions, but that they are in all their parts and words the infallible truth, also in those parts which treat of historical, geographical, and other secular matters, John 10:35.

2. We furthermore teach regarding the Holy Scriptures that they are given by God to the Christian Church for the foundation of faith, Eph. 2:20. Hence the Holy Scriptures are the sole source from which all doctrines proclaimed in the Christian Church must be taken and therefore, too, the sole rule and norm by which all teachers and doctrines must be examined and judged.

3. We reject the doctrine which under the name of science has gained wide popularity in the Church of our day that Holy cripture is not in all its parts the Word of G Word of God and in part the word of man and hence does, or at least, might, contain error. We reject this erroneous doctrine as horrible and blasphemous, since it flatly contradicts Christ and His holy apostles, sets up men as judges over the Word of God, and thus overthrows the foundation of the Christian Church and its faith

We reject the following views:

1. That the Holy Scriptures are inspired only in the sense that all Christians are "inspired" to confess the lordship of

2. That the Holy Spirit did not inspire the actual words of the Biblical authors but merely provided these men with spe-

3. That only those matters in Holy Scriptures were inspired by the Holy Spirit which directly pertain to Jesus Christ and man's salvation.

4. That noncanonical writings in the Christian tradition can be regarded as "inspired" in the same sense as Holy Scrip-

5. That portion of the New Testament witness to Jesus Christ contain imaginative additions which had their origin in the early Christian community and do not present actual

Historic Christianity has always maintained that whatever the New Testament asserts about the Old Testament, or any part thereof, is in principle the dogmatically binding position, to the exclusion of all other interpretations. The Holy Scriptures demand the affirmation, on dogmatic grounds, the Mosaic authorship of the Pentateuch, (the first five books of the Bible), the unity of Isaiah, (the eighth century B.C. Prophet Isaiah wrote the entire book of Isaiah), and the historicity of Genesis and Jonah. The Old Testament directly and consciously predicts a personal Messiah.

While the testimony of Scripture settles the Mosaic authorship of the first five books of the Bible for the Christian, there is no scholarly reason why we must reject the Mosaic authorship of these books.

The view that these books came from certain sources designated by scholars as J-E-D and P:

1. Contradicts the plain statements of the Old Testament and of the New Testament that Moses is the author of the Pentateuch.

b. Contradicts the internal linguistic evidence of the Pentateuch.

c. Is a theory that has been built up by arbitrary and high handed procedures.

d. Is a theory that leads to absurdities.

e. Is a theory which is built up on a vicious and impossible principle, the evolution of religion, according to which the religion of the Israelites has been a gradual and natural growth from the lower to the higher, and which leaves no room or reason for the supernatural, the divine, the revealed. Such premises are repudiated by every conception of Bibliology and of God which the Scriptures contain.³

Isaiah is quoted in the New Testament more than all the other prophets put together. The New Testament leaves no doubt that Isaiah was the author of the entire book of Isaiah.4

The authorship of the book of Daniel is settled for the Christian by the words of Christ.

The sixth century prophet David wrote the Book of Daniel.5 The Book of Genesis presents an accurate historical record of what took place in real history and not in some realm "above and beyond history." The Lord Jesus, who is God, the second person in the Holy Trinity, accepted the Genesis creation account as historical fact. God created the world by His almighty power in six ordinary days and not through a gradual process of evolution which required millions of years. While the Bible is not a scientific textbook and is written in popular language, it does not present an outmoded naive view

Christ accepted the book of Jonah as a factual account of something which actually happened. The question of the historicity of Jonah should be settled forever by the words of

The Old Testament predicts a definite personal Messiah, Jesus Christ.⁸

Law and Gospel Law and Gospel are the two great doctrines of the Bible. The Law is that doctrine of the Bible in which God tells us

how we are to be and what we are to do and not to do. The Gospel is that doctrine of the Bible in which God tells us

the good news of our salvation in Jesus Christ.

The Law shows us our sin and the wrath of God; the Gospel shows us our Savior and the grace of God.

The Law must be preached to all men, but especially to impenitent sinners; the Gospel must be preached to sinners who are troubled in their minds because of their sins.

There is Law and Gospel in both the Old and the New Testa-

Final Authority for Faith and Life

The Bible and not modern science, philosophy, tradition, reason, visions, etc., is the only source and authority of a Christian's faith and life.

The Bible condemns abortion, except in those extremely rare cases where the life of the mother is in danger, as sinful killing. Unborn children are real persons and entitled to the care and preservation which God's command provides for all mankind.10 Churches which allow for the killing of unborn children are false church with which faithful Christians should not be in fellowship."

The Bible condemns both homosexual orientation and practice as sin. There is no room in heaven for unrepentant adulterers, homosexuals, etc. Churches which allow homosexuals and lesbians to serve as pastors are false churches with which taithful Christians should not fellowship. 12

The Bible allows for capital punishment, the right of the government to put murderers to death. Governments may engage in a just war.13

The Bible condemns adultery and allows for divorce only in the case of adultery and desertion. It is a sin to "live together" before marriage." A pastor who divorces his wife for no scriptural reason should be removed from the minisTHE CHRISTIAN NEWS May 24, 1993

God requires married people to love and honor each other, the husband his wife as his God-given helpmate and the wife her husband as her God-given head.16

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Marriage is the lifelong union of one man and one woman unto one flesh. Marriage was instituted by God and is entered into by rightful betrothal, or engagement."17

God requires us to lead a chaste and decent life in thoughts, desires, words, and deed. We should avoid every opportunity for impurity and unchasteness, such as pornography, and fight to overcome all impure thoughts and desires with God's Word and prayer, work and temperance.18

God demands that we do not use his name in vain. Christians should not use coarse talk, the "four letter" words."

Women And The Holy Ministry

According to God's Word, the Christian congregation chooses and calls men as ministers, who in the name of Christ and in the name of the congregation publicly perform the function of the pastoral office, a divine office.3

The Bible teaches that a woman cannot serve as the pastor of a Christian congregation or lead a public worship service. Faithful Christians should not be members of denominations which ordain women to the Holy Ministry.22 When the Apostle Paul declared that women were not to lead public worship services, he was not making some statement merely relevant for his day. He based his argument upon the unchanging order of creation.21

There is no difference between male or female with regard to the order of redemption. Christians are all one in Christ

Jesus.21

God forbids us to take the life of a fellow man or our own life. He forbids us to hurt or harm our neighbor in his body, that is, to do or say anything which may destroy, shorten, or embitter his life. He forbids us to bear anger and hatred in our hearts against our neighbor.23

God forbids us to belie our neighbor; that is to lie about him or lie to him or withhold from him the truth to harm him. Christians tell the truth and recognize that it is a sin to lie about any person, people or nation. It is a sin to reveal a person's private sin without first speaking to the person. If a matter is public, such as when a theologian writes some anti-scriptural views in a book or teaches them in public, it is not a sin to expose the error. Personal contact may first be made but is not mandatory according to Scripture.24

Christian faith, being itself a gift of God, is a living, active, powerful thing, which produces love, humility, self-sacrifice, purity, and all other good works.²⁵

We reject the idea that salvation by grace through faith alone is an "easy religion". On the contrary, "faith without works is dead". 25 A faith which can exist together with contempt for God's Word, Sacraments, Church and Ministry, or with impenitent, unchallenged pride, greed, hatred, lust, and general indifference to the will of Christ and the welfare of others, is not faith at all, but hypocrisy and delusion. 'Whosoever doth not bear his cross, and come after Me, cannot be My disciple'"27

The Church has both the right and duty to condemn Communism as a moral evil, which violates both natural and revealed law. The efforts of the Communists are in conflict with many of God's Ten Commandments.²⁸

B. THE HOLY TRINITY

The Triune God, Father, Son, and Holy Spirit;

We confess with the ancient Christian Church the Athanasian Creed without reservation: "Whosoever will be saved, before all things, it is necessary that he hold the catholic (i.e., universal, Christian) faith.

'Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.
"And the catholic faith is this, that we worship one God in

Trinity and Trinity in Unity.'

The Bible makes it clear that the one true God consists of three distinct persons. While the Trinity is not as clearly revealed in the Old Testament as in the New Testament, there are definite indications in the Old Testament of three distinct persons in the Godhead. The Trinity is not a doctrine which was fabricated by the early church, but it is a divinely revealed truth.²⁰

C. JESUS CHRIST

The essential, absolute, eternal Deity, and the real and proper, but sinless, humanity of our Lord Jesus Christ. Jesus Christ is true God, begotten of the Father from eter-

nity, and also true man, born of the Virgin Mary. The Scriptures ascribe to Christ Divine names30; Divine attributes 31; Divine works 32; Divine honor and glory.33

The divine and the human natures are united in Christ, both natures together forming one undivided and indivisible per-

It was necessary for our Savior to be true man that he might take our place under the Law and that He might be able to suffer and die in our place.35

It was necessary for our Savior to be true God that His fulfilling of the Law might be sufficient for all men;36 that His life and redemption might be sufficient ransom for our redemption;37 and that He might be able to overcome death and the devil for us.38

the Father knew when Judgement Day would come, or that He died does not prove that He was not God in the fullest sense of the term. Christ's State of Humiliation consisted in this, that according to His human nature, Christ did not always and fully use the divine attributes comunicated to His human

Jesus was not made a god at His baptism or at His resurrection, nor was He subsequently deified by His followers, who believed Him to be God, while He Himself never made such a claim. Jesus Christ existed with the Father from the very beginning, as the second person of the Holy Trinity, equal with the Father in every sense. Even after he took on Himself human flesh he was, and still is, and ever will be, the true

Any doctrine of "justification" or "salvation" which is not based on the doctrine that Jesus Christ is true God, the second person is the Holy Trinity, is not Christian and of no value.41

D. THE VIRGIN BIRTH OF CHRIST

His birth of the Virgin Mary.

The Bible teaches the doctrine of Christ's virgin birth.41 The prophet Isaiah 700 years before Christ was born of the Virgin Mary predicted: "Therefore the Lord Himself will give you a sign: Look, the virgin will conceive and have a Son, and His name will be Immanuel!"23. Almah, the Hebrew word Isaiah by the inspiration of God the Holy Spirit used for "virgin" can only be translated "virgin." Nowhere in the Bible or in any Hebrew or semitic literature does Almah mean anything different from virgin.43

There has been only one virgin birth in all history. When

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Isaiah wrote that an Almah (virgin) would conceive and have a Son, Isaiah was not first referring to some woman living during his time but only to the Virgin Mary."

E. THE VICARIOUS SATISFACTION OF CHRIST

His substitutionary, expiatory death in that He gave His life "a ransom for many.

The Bible teaches that Christ is not only the victor over sin but that He fully appeased God's wrath for sin and satisfied the demands of divine justice. Christ "gave Himself a ransom for all."45 John wrote that Christ "has paid for our sin, and not for ours only but for the whole world."26 Isaiah wrote that "He was wounded for our transgressions."47

F. RESURRECTION AND JUDGMENT

His resurrection from among the dead in the same body in which He was crucified and the second coming of this same Jesus in power and great glory. Christ rose physically from the dead, The resurrection was a "resuscitation" of the same body which was placed in the tomb. The tomb was empty on that first Easter morning. His disciples did not steal his body. They proclaimed the truth of Christ's resurrection even though they understand it might cost their own lives because they knew that they were telling the truth. They saw the empty tomb. Jesus appeared to them on various occasions. There are no contradiction in the various accounts in the New Testament of Christ's resurrection. It is an event which took place in real history, not something which the disciples and early church fabricated.48

Jesus knew that He was the Messiah promised in the Old Testament and that He would rise again from the dead to save all men from their sins.49

Christ will return visibly and in glory. 50 He will then judge the world in righteousness. 51 He will come on the Last Day, which is appointed by God, but unknown to man. 52
G. ORIGINAL SIN

The total depravity of man through the Fall.

Evil or sin originated from the free choice of free moral agents, and that since the Fall - a real, historical event described in Genesis 3 — all men are by nature spiritually blind, dead, and therefore helpless. 53 Eph. 2:1-2.

We reject the idea that the human soul, after the Fall and

before Conversion, has any spiritual life or powers whatever. Sin was brought into the world by the devil, who was once a holy angel but fell away from God, and by man, who of his own free will yielded to the temptation of the devil.54 Sin is

breaking the Law.55 Sin pays off with death.56 On account of original sin, man is by nature lost and condemned, ruined in body and soul. All men have sinned, in-, cluding every Christian and the greatest of "saints." H. SALVATION

Salvation, the effect of regeneration by the Spirit and the Word, not by works but by grace through faith.

We firmly maintain the doctrine of justification by grace, for Christ's sake because it is the chief doctrine of the Christian religion;58 it distinguishes the Christian religion from false religions, all of which teach salvation by works;59 this doctrine gives enduring comfort to penitent sinners; 60 and this doctrine gives all glory to God. 60

Both the Old and New Testament teach that a man is

justified by faith alone. True believers in the Old Testament

were not saved because of their works but only because they trusted in the promised Messiah. Moses wrote that Abraham "believed in the Lord; and he counted it to him for righteousness."61 Paul elaborates upon this statement in Romans 4 and Galatians 3 and explains that even the Old Testatment men were saved through faith alone. Today only true Christians, and not Muslims, Jews, and other non-Christians, worship the God of Abraham, Isaac, and Jacob, the only God who exists and grants eternal salvation to those who believe in Him. Many of the Psalms emphasize that salvation is completely in God's hands. David wrote that "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile."43 Habakkuk wrote that "the just shall live by faith."44

The Apostle Paul worte: "For we conclude that a person is justified (declared righteous) by faith - apart from the works of the Law."65

Paul wrote to the Ephesians: "Yes, by His grace you are saved through faith. It was not your doing; it is God's gift. It is not a result of anything you have done; and so no one may

Jesus made it clear: "For God loved the world that He gave only-begotten Son so that whoever believes in Him might not perish His but have everlasting life."67

Man does not come to saving faith in Jesus Christ by himself. By nature he is spiritually blind, dead, and an enemy of God; and therefore by his own reason and strength cannot believe in Jesus Christ, or come to Him. 68

It is the work of the Holy Spirit, who is true God, the third person in the Holy Trinity, 69 to bring man to saving faith in Christ by imparting to him the blessings of redemption.70 The Holy Spirit converts man. Man does not convert himself.71 Without the grace, help, and activity of the Holy Spirit man is not capable of making himself acceptable to God, of fearing God and believing in God with his whole heart, or by expelling inborn lusts from his heart.72

I. ETERNAL SALVATION AND ETERNAL DAMNATION The everlasting bliss of the saved, and the everlasting suffering of the lost.

All those, but only those, who trust in Jesus Christ as their Savior from sin and not in their own life or works, will go to heaven when they die. Jesus said: "I am the resurrection and the Life. Anyone who believes in Me will live even if he dies. Yes, anyone who lives and believes in Me will never die."⁷³
"Because I live you too will live."⁷⁴.

The doctrine of the resurrection from the dead is taught in both the Old and New Testaments. It is not some teaching which was developed by men during the intertestamental period so that they might have some comfort in the hour of

Jesus said that He was the only way to heaven and that all those who do not believe in Him are lost.76 The Athanasian Creed teaches that all those who do not believe in the Holy Trinity, the only true God, "without doubt he shall perish everlastingly.

The unbelievers will rise to eternal death, that is, to everlasting shame, contempt, and torment in hell." Man goes to either Heaven or Hell at death. There is no purgatory or limbo, according to the Bible.78

The Bible teaches that at the time of death the soul of the believer is at once received into the presence of Christ.19 At the Last Day the believer will live with Christ, according to body and soul, in eternal joy and glory.*0

Since Jesus Christ is the only way to Heaven and those who die without him are lost in eternal Hell, it is the Christian's

reponsibility to support Christian missions and to the best of one's ability to tell others about Jesus Christ.81

A clear understanding of the Biblical doctrine of the Word is absolutely essential to an effective approach to evangelism and missions. We agree with Luther, that the Word does not merely trip man's trigger of potential . . . for man has no scriptural potential (Eph. 2:1). Instead, the Word effects even that which it commands — it not only calls for conversion and sanctification, THE WORD ITSELF CONVERTS AND SANCTIFIES.86

SPIRITUAL UNITY IN CHIRST

The real spiritual unity in Christ of all redeemed by His precious blood.

The one, holy Christian, and apostolic Church is not an external organization, but a spiritual organism, the Mystical Body of Christ, consisting of all true Christians, i.e. those in

whom God's Spirit has, through the means of grace, worked

true spiritual life, that is faith.

We reject the "Ecumenical Movement" (the National and World Council of Churches, the Lutheran World Federation, etc.) because it refuses in principle to distinguish between truth and falsehood, and acts as if the Church were essentially a visible organization united not by allegiance to divine truth, but by compromise, outward forms, prestige, weight of numbers, and other false standards. While gratefully admitting that there are true Christians, dear children of God, wherever the Gospel is in use, also outside the orthodox (right-teaching) Church⁸³, we reject in obedience to God's commands⁸⁴ Church Fellowship with teachers and church bodies which reject the pure Word and Sacraments of God. It is because we are firmly committed to true, God-pleasing unity that we reject outward church-union without real inner doctrinal unity.

We reject all forms of racism. God has no special or chosen race, only a chosen people. The "chosen people" are all Christians, regardless of race, nationality, color, sex, wealth, social status, etc. Peter told the Christians that "you are a chosen people." ** We reject the racism of the evolutionists who teach that all races do not come from one man. "From one man He made ever nation to have the people live all over the world."86

K. PURE DOCTRINE AND LIFE

The necessity of maintaining, according to the Word of God, the purity of the church in doctrine and life; and, still believing the Apostles' Creed to be a statement of Scriptural truth, we therefore incorporate it in these articles of faith.

The Bible teaches that Christians should practice doctrinal discipline. They should not permit theologians and pastors within their fellowship to deny the doctrines of historic Christianity. Orthodoxy must not only be on paper by officially affirming orthodox resolutions, but it must also be practiced. While clergyman should be free to believe and teach their own religious views, they should join an organization which officially tolerates these views.87

Christians should leave churches which refuse to discipline clergymen who deny such basic doctrines as The Trinity, justification by faith alone, and the deity, virgin birth and resurrection of Christ.88

P.S. Anyone who has some suggestions for a Twentieth Century Formula of Concord may write to the editor of Christian News, Box 168, New Haven, Missouri 63068.

Total Ordained Women In SBC Now 900

From the Baptist Challenge April, 1993

The number of Southern Baptist women who are ordained has almost tripled since 1986, from 230 to more than 900 today-according to a study by the Southern Baptist Women in Ministry.

The states in which Baptists have ordained the most women are Kentucky, North Carolina and Virginia, reported Sarah Frances Anders, chair of the department of sociology and so-cial work at Louisiana College in Pineville, La.

Closing the gap are Georgia and South Carolina, said Miss Anders, who has compiled extensive data on Southern Baptist women who are ordained and/or who have been engaged in minis-

The 900 Southern Baptist women who have been ordained comprise only a tiny fraction of the total number of the denomination's ministers.

A survey of the 1992 edition of the Southern Baptist Convention Annual shows about 90,000 Southern Baptists have been ordained or hold ministry positions in Baptist churches.

According to those numbers ordained women comprise only 1 per cent of the denomination's vocational ministry force. However, even more women are serving in church-staff roles without the benefits of ordination.

The three-fold increase in ordination has placed women in an array of ministries.

Chaplaincy has absorbed the largest block-202-of ordained women ministers in the denomination.

Eighteen women currently serve as pastors of Southern Baptist congregations. A total of 43 Southern Baptist women have

Fifty-seven ordained women have been associate pastors. Others minister in various capacities, such as missions, social work and counseling.
In addition to their increase,

women ministers also are more determined to train for ministry than their male counterparts, Miss Anders said, noting they generally are better educated than male ministers.

Southern Baptists do not require seminary training or any particular level of education in order for ministers to serve churches. Some observers have speculated women must attain educational levels not expected of men in order to prove their worthiness for ministry.

And for most women ministers, their ministerial calling involves following God's leadership, Miss Anders said.

Most of these women feel . . . ordination is not a biblical issue; it's an ecclesiastical issue." she explained. "It's a church problem, not a Bible problem.

"Many of them are not trying to prove anything. They simply are service-oriented. They feel like the best recognition of their position is ordination . . . Most of them are not bucking to be radical feminists."—Copied from The Baptist Trumpet.

(Editor's Comments: The objection to women ministers is not purely ecclesiastical and not biblical as Miss Anders asserts. Two Biblical arguments are to be used against the position of a women preacher.

The first is Paul's admonition to the churches that the women are to keep silent in the churches. Paul says: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve" (1 Tim. 2:11-13). This was an instruction for a young preacher as to the place of women within the churches.

Also we have Paul's instruction to the church at Corinth. He says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (1 Cor. 14:34). If someone asks me to define what this verse means, it means exactly what it says: Women are to keep silent in the public services of the

Secondly, we have the qualifications for a minister. Paul clearly lists them for us in First Timothy. There are at least two of these that a women cannot meet. Paul says a minister must "he the husband of one wife" (1 Tim. 3:2). There is no way that a woman can be a "husband of one wife," and we have no right to turn this verse around and say "the wife of one husband.

Paul also says that the minister is to be "one that ruleth well his own house" (1 Tim. 3:4). The Bible clearly states that the man is to be the head of the wife saying: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:22-23). The Apostle Peter gave the same instructions by saying, "Likewise, ye wives, be in subjection to your own husbands" (1 Pet. 3:1).

Paul further states in giving the qualifications for ministers saying, "For if a man know not how to rule his own house, how shall he take care of the church of God" (1 Tim. 3:5). This also eliminates a woman from being a minister.

Finally, we might also point out that a similar qualification applies to the deacon. Paul, in giving the qualifications for deacons says, "Let the deacons be

the husbands of one wife, ruling their children and their own houses well" (1 Tim. 3:12). Though there may be some

churches that have 'deaconesses," this scripture clearly prohibits women from serving in the office of deacon.

Exiled to the "Little Churches"

By Ernest D. Pickering The Baptist Challenge

As a young man I was ordained to the gospel ministry by a Southern Baptist Convention church. While pursuing my seminary work in an independent seminary one of the great Southern Baptist pastors sought to persuade me to remain within the Convention.

I told the good pastor that I could not remain within a body that allowed rank apostates to hold positions of leadership. I reminded him that at his alma mater, a Southern Baptist semi-Nels Ferre nary, the notorious had lectured, spreading the poison of his unbelief among the student body. "Yes," he said, "it's true, but, but there is nothing I can do about it." When I reiterated my conviction that I must separate from the Convention because of its benign attitude toward apostasy, this noted pastor said, Well, then you'll be consigned to be with the little churches for the rest of your life." I have often thought of his statement. He offered to help me get a "big" church, a "good" church, and no doubt he could have done so. But would it have been honoring to God? God desires "truth in the inner parts" (Ps. 51:6). He is more concerned with our obedience to Him than with the appar-

ent outward success of our min-

Most gospel-preaching, Bibleteaching churches in the world today are little churches. We rejoice at the occasional church which has grown to stupendous size under the blessing of God, but most churches are not in this category nor will they ever be. Thank God for the "little churches!" Where would we be without them? Over the years I have received great spiritual blessing from fellowship with the pastors and congregations of such churches. There are thousands of those churches who have maintained a steadfast allegiance to biblical truth when their bigger brothers have long since departed. From such churches have come a myriad of pastors and missionaries. "Who has despised the day of small things?" (Zech. 4:10). Let us never forget that "little is big if God is in it." God does not measure the worth of churches according to their size. Members of a "little flock' are just as important to God as those in a megachurch. Thank God for those Philadelphian churches-"thou has a little strength, and has kept my word, and has not denied my name" (Rev. 3:8). I like those little churches! How about you?

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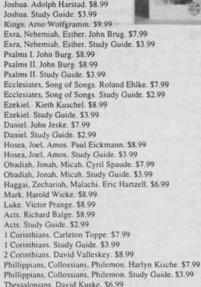
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By Roger Kovaciny

When I was young and foolish, I went along with a cult that denied the Trinity. (All cults deny the Trinity, incidentally.) They taught that the Holy Spirit was only God's "active force"-you may have heard this from Jehovah's Witnesses too.

One day a J.W. challenged me to prove that the Holy Spirit was not just an active force, so I sat down with my

When, in the Benediction, your pastor says "... and the fellowship of the Holy Spirit be with you all," he's not just saying "May the Force be with you."

Bible looking for passages. I had time on my hands that year because of sickness, and did the job most thoroughly, reading from Genesis to Revelation and expecting that maybe I would find 25 passages to write down that talked about the Personhood of the Holy Spirit.

I didn't find 25 pages.

I found one hundred and 25! PAGES—of passages! These passages fell into about 22 categories, which show that the Holy Spirit is a Person, not a thing. (How would you prove to someone, by mail or over the telephone, that you weren't just a computer? About the same way the Bible proves that the Holy Spirit is not just a

depersonalized force.)

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Here are the 22 categories. Most categories have sev-

eral or many passages, but only one or a few are listed.

1. The Holy Spirit speaks, 1 Timothy 4:1 and dozens of other places. Some of those places are through the holy prophets. Many more are not.

2. The Holy Spirit is called "He," John 16:12 and 14. There are many places in the original Greek language where the word "it" is used, because of a fine point of Greek grammar. But in John 16, the Greek word "He" is definitely used. Even the JW translation of the Bible shows this.

The Holy Spirit calls Himself "I," Acts 10:19-20, 13:2, even the JW translation.

The Holy Spirit forbids, Acts 16:6-7.

The Holy Spirit predicts, I Peter 1:11. The Holy Spirit reveals, Lk. 2:25-26.

The Holy Spirit intercedes, Romans 8:26.

8. The Holy Spirit is a witness and bears witness, Acts 5:32. I John 5:7

9. The Holy Spirit can be spoken to and even lied to, Continued on Page 28

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An "Introduction" to Christian News And The Christian News Encyclopedia

About the Editor and Author

The editor has been the pastor of Trinity Lutheran Church, New Haven, Mo. since 1958. He received his elementary education in the public schools of New York. He is a graduate of Concordia Prep and Concordia Junior College, Bronxville, N.Y. In 1957 he graduated from Concordia Seminary, St. Louis, with a Master of Divinity and from Washington University with a Master of Arts in history. In 1958 he received a Master in Sacred Theology from Concordia Seminary. He also took a few graduate courses at Columbia University in N.Y. and the University of Rochester. Since 1962 he has edited Christian News, a weekly newspaper with readers in all 50 states and many foreign countries. He is the author of several books and is the co-editor of An American Translation of the Bible by Dr. William Beck. He has lectured widely throughout the U.S. He and his wife, Grace, are the parents of seven children (16-26). Mrs. Otten is a graduate of Concordia College, St. Paul, Minnesota and Valparaiso University. She has been a deaconess and teacher. She served as the general manager of Christian News for many years. Son Timothy, a graduate of Washington University, now has this position.

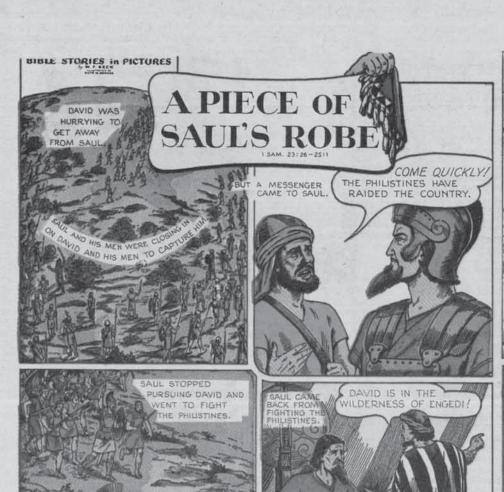
Christian News Encyclopedia

Includes some of today's best and most up-to-date articles by leading scholars on such subjects and names as Abortion, AIDS, Alcoholism, America, Archaeology, Astrology, Bach, Jimmy Bakker, Baptism, Baptists, Bible, Tom Bird Case, Birth Control, Canada, Capitalism, Capital Punishment, Captive Nations, Charismatics, Children, China, Christ, Christian Reformed Church, Christ's Household of Faith, Church, Church Growth, Coalition on Revival, Communism, Communion, Conspiracy, Consultation on Church Union, Creation, Cuba, Cults, Death, Defense, Demjanjuk Case, Divorce, Drugs, Education, Episcopal Church, Ethics, Ethiopia, Euthanasia, Evangelical Lutheran Church in America, Evangelism, Evolution, Fellowship, Fundamentalism, Gambling, Germany, Billy Graham, Health, Heaven and Hell, Holocaust, Homosexuals, Humanism, Israel, India, Indians, Jews, Justification, Martin Luther King, Jr., Law and Gospel, C. S. Lewis, Liberation Theology, Liberalism, Martin Luther, Lutheran Church-Missouri Synod, Lutheran Laymen's League, Lutheran Council in the U.S.A., Lutheran World Federation, Marriage, Karl Marx, Masons, Messianic Prophecy, Methodists, Millennialism, Missions, Modernism, Moon and the Unification Church, Morality, Mormonism, Music, Muslims, National Council of Churches, Richard John Neuhaus, New Age Movement, New International Version, Nicaragua, Occult, Office of Special Investigation, Orthodoxy, Pastors, Norman Vincent Peale, Philippines, Politics, Pope, Population, Pornography, Poverty, Prayer, Presbyterians, Prison, Prophecy, Psychology, Racism, President Ronald Reagan, Reconstructionism, Reformation, Resurrection, Revelation, Oral Roberts, Pat Robertson, Roman Catholics, Sanctuary, Satan, Sex, Shroud of Turin, C. I. Schofield, Slovaks, Smoking, Socialism, Sojourners, South Africa, Soviet Union, Space, Sports, Suicide, Surrogate Mothering, Jimmy Swaggart, SWAPO, Sweden, Talmud, Taxes, Television, Translations, Trinity, Ukraine, Unionism and Universalism, United Church of Christ, Usury, Valparaiso University, Verdict, Virgin Birth, C.F.W. Walther, War, Weddings, Women, Wisconsin Evangelical Lutheran Synod, World Council of Churches, Worship, Zimbabwe, Zionism, and many more

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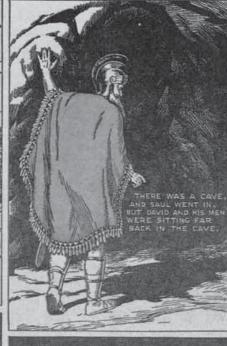
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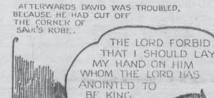








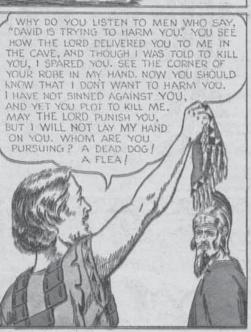






WHEN SAUL LOOKED BACK. DAVID BOWED DOWN WITH HIS FACE TO THE GROUND TO HONDR HIM.













Who Or What Is the Holy Spirit?

Continued from Page 26

Acts 5:3-4. Lying to the Spirit is called lying to God.

- 10. The Holy Spirit can be insulted, Hebrews 10:29. 11. The Holy Spirit can be grieved, Ephesians 4:30.
- 12. The Holy Spirit has feelings, Isaiah 63:10. 13. The Holy Spirit can be blasphemed, Matthew
- 14. The Holy Spirit is not just "the power of the Lord," as he is called by cultists, Luke 5:17.
- 15. The Holy Spirit HAS power, and therefore cannot BE power, Romans 15:13 and 19.
- 16. The Holy Spirit creates and gives life, Job 33:4.
- 17. The Holy Spirit ordains pastors, Acts 20:28. 18. The Holy Spirit gives and/or receives love, Ro-
- mans 1 5:30.
- 19. The Holy Spirit has a mind, Romans 8:27. 20. The Holy Spirit knows, I Corinthians 2:11-12.
- 21. The Holy Spirit also teaches, I Corinthians 2:13; John 14:26.
- 22. The Lord is the Spirit, II Corinthians 3:17. But how can the Holy Spirit be a Person-and how

can the Holy Spirit be God? Actually, this shouldn't mystify us. What did Jesus

say about God? He said "God is a Spirit." What did the say about God? He said 'God is a Spirit.' What did the angels say about God? "Holy, Holy, Holy." Is God a spirit? Yes. Is God holy? Yes. So is God a holy spirit? Yes. So is a holy spirit God? Yes. So is the Holy Spirit God? Yes. It should not, therefore, surprise us if the Lord is "the Holy Spirit" and "the Holy Spirit" is the Lord.

And that's important.

Because when in the Reposition and the Reposition of the Reposition

Because when, in the Benediction, your pastors says and the fellowship of the Holy Spirit be with you all," he's not just saying "May the Force be with you."

(Northwestern Lutheran, May, 1993) Roger Kovaciny is serving with the Thoughts of Faith Mission in Ukraine.