

# HOW SHOULD WE WITNESS?

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March, 1979

1. Know what we believe.
2. Examine personal life.
3. Witnessing to Mr. Ordinary Church Member
4. Witnessing to Roman Catholics
5. Witnessing to Jehovah's Witnesses.
6. Witnessing to Charismatics.
7. Witnessing to Mormons.
8. Anglo-Israelite Theory.
9. Witnessing to Seventh-day Adventists.
10. The Paganism of Freemasonry.

Excerpt, pp 62-72



I have been asked many times about the Masons. The Masons are composed of many people from various religious backgrounds. I try to not make rash judgements concerning any group, but try to base my judgement on comparing what any group teaches with Scripture. In the few pages that follow I will be careful to let the Masons speak for themselves. I have reproduced the face pages from the two

MORALS AND DOGMA

OF

THE ANCIENT AND ACCEPTED SCOTTISH RITE

OF

FREEMASONRY

PREPARED FOR THE

SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE,

FOR THE

SOUTHERN JURISDICTION OF THE UNITED STATES,

AND

PUBLISHED BY ITS AUTHORITY.

CHARLESTON.

A. S. M. S. 5641.

Masonic books which I will quote, so there will be no misunderstanding, (M+D by a quote will mean Morals and Dogma; E.F. will mean Encyclopedia of Freemasonry) What does the Bible say about Scripture?

2 Tim. 3

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

What does Freemasonry teach about the importance of Scripture and its authority?

NEW EDITION—REVISED AND ENLARGED

# ENCYCLOPEDIA OF FREEMASONRY AND KINDRED SCIENCES

*Comprising the whole range of the Arts, Sciences, and  
Literature of the Masonic Institution*

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E.F. page 113.

**AUTHENTICITY OF THE SCRIPTURES.** A belief in the authenticity of the Scriptures of the Old and New Testament as a religious qualification of initiation does not constitute one of the laws of Freemasonry, for such a regulation would destroy the universality of the Institution, and under its action none but Christians could become eligible for admission. But in 1856 the Grand Lodge of Ohio declared "that a distinct avowal of a belief in the Divine authority of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry, and that a denial of the same is an offence against the Institution, calling for exemplary discipline." It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation of the Grand Lodges and Masonic jurists of this country. The Grand Lodge of Ohio subsequently repealed the regulation. In 1857 the Grand Lodge of Texas adopted a similar resolution; but the general sense of the Fraternity has rejected all religious tests except a belief in God.

E. F. p. 727

**OBJECTIONS TO FREEMASONRY.** The principal objections that have been urged by its opponents to the Institution of Freemasonry may be arranged under six heads: 1. Its *secrecy*; 2. The *exclusiveness* of its charity; 3. Its admission of *unworthy members*; 4. Its claim to be a *religion*; 5. Its administration of *unlawful oaths*; and, 6. Its *puerility* as a system of instruction. Each of these objections is replied to in this work under the respective heads of the words which are italicized above.

Matt. 5

33 Again, ye have heard that it was said to them of old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; 35 nor by the earth, for it is the footstool of his feet; nor by Jê-rû-sâ-lêm, for it is the city of the great King. 36 Neither shalt thou swear by thy head, for thou canst not make one hair white or black. 37 But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

M. & D p 219

Masonic secret manifests itself, without speech revealing it, to him who even partially comprehends all the degrees in proportion as he receives them; and particularly to those who advance to the highest degrees of the Ancient and Accepted Scottish Rite. That Rite raises a corner of the veil, even in the degree of Apprentice; for it there declares that Masonry is a worship.

M. & D. p 213, 214.

Every Masonic Lodge is a temple of religion; and its teachings are instruction in religion. For here are inculcated disinterestedness, affection, toleration, devotedness, patriotism, truth, a generous sympathy with those that suffer and mourn, pity for the fallen,

The purpose of not making belief in Scripture a requirement for admission was so that any "religious" person might be acceptable.

2 Cor. 6

14 Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?

What about Scripture?

People in general have raised various criticisms in regards to being a Mason. The Masons list some of these in E.F. p. 727.

Of these 6 listed objections I would consider only #5 as any real objection, and that not quite as serious as so often is supposed. Masonry claims to be a religion, and that is not an objection but an important admission. The real objection I see to Masonry is, that it is a religion, a false religion.

Have no doubts that 'Freemasonry regards itself as a worship a religion. What kind of a religion is it? Where did it originate? What does it believe about Jesus?



mercy for the erring, relief for those in want, Faith, Hope, and Charity. Here we meet as brethren, to learn to know and love each other. Here we greet each other gladly, are lenient to each other's faults, regardful of each other's feelings, ready to relieve each other's wants. This is the true religion revealed to the ancient patriarchs; which Masonry has taught for many centuries and which it will continue to teach as long as time endures. If unworthy passions, or selfish, bitter, or revengeful feelings, contempt, dislike, hatred, enter here, they are intruders and not welcome, strangers uninvited, and not guests.

M. + D. P. 526

Masonry is a worship; but one in which all civilized men can unite; for it does not undertake to explain or dogmatically to settle those great mysteries, that are above the feeble comprehension of our human intellect. It trusts in God, and HOPES; it BELIEVES, like a child, and is humble. It draws no sword to compel others to adopt its belief, or to be happy with its hopes. And it WAITS with patience to understand the mysteries of Nature and Nature's God hereafter.

E.F. p 709

NIMROD. The Legend of the Craft in the Old Constitutions refers to Nimrod as one of the founders of Freemasonry. Thus in the York Manuscript, No. 1, we read: "At ye making of ye Toure of Babel there was Masonrie first much esteemed of, and the King of Babilon yt was called Nimrod was A Mason himselfe and loved well Masons." And the Cooke Manuscript thus repeats the story: "And this same Nembroth began the towre of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well" (see line 343). The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Bochart, which says: "From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah, and Resen between Nineveh and Calah, that is the great city."

M. + D. p 277

All antiquity solved the enigma of the existence of Evil, by supposing the existence of a Principle of Evil, of Demons, fallen Angels, an Ahriman, a Typhon, a Siva, a Lok, or a Satan, that, first falling themselves, and plunged in misery and darkness, tempted man to his fall, and brought sin into the world. All believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome, and the Supreme Deity reconciled to His creatures. The belief was general, that he was to be born of a Virgin, and suffer a painful death. The Indians called him Chrishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhon-ranai; the Egyptians, Har-Oeri; Plato, Love; and the Scandinavians, Balder.

Chrishna, the Hindoo Redeemer, was cradled and educated among Shepherds. A Tyrant, at the time of his birth, ordered all the male children to be slain. He performed miracles, say his

It teaches love.  
It teaches goodness.  
You say, what is wrong with that?

Prov. 12:15

15 The way of a fool is right in his own eyes;  
But he that is wise hearkeneth unto counsel.

Prov. 14:12

12 There is a way which seemeth right unto a man;  
But the end thereof are the ways of death.

It comes from the ancient past.

M. + D. p. 221

It is philosophical, because it teaches the great Truths concerning the nature and existence of one Supreme Deity, and the existence and immortality of the soul. It revives the Academe of Plato, and the wise teachings of Socrates. It reiterates the maxims of Pythagoras, Confucius, and Zoroaster, and reverentially enforces the sublime lessons of Him who died upon the Cross.

The ancients thought that universal humanity acted under the influence of two opposing Principles, the Good and the Evil: of which the Good urged men toward Truth, Independence, and Devotedness; and the Evil toward Falsehood, Servility, and Selfishness. Masonry represents the Good Principle and constantly wars against the evil one. It is the Hercules, the Osiris, the Apollo, the Mithras, and the Ormuzd, at everlasting and deadly feud with the demons of ignorance, brutality, baseness, falsehood, slavishness of soul, intolerance, superstition, tyranny, meanness, the insolence of wealth, and bigotry.

← This is the story of all religions carried everywhere from the tower of Babel.

This is universal paganism hidden to all but the initiated into the ancient "mysteries."



legends, even raising the dead. He washed the feet of the Brahmins, and was meek and lowly of spirit. He was born of a Virgin; descended to Hell, rose again, ascended to Heaven, charged his disciples to teach his doctrines, and gave them the gift of miracles.

The first Masonic Legislator whose memory is preserved to us by history, was Bouddha, who, about a thousand years before the Christian era, reformed the religion of Manous. He called to the Priesthood all men, without distinction of caste, who felt themselves inspired by God to instruct men. Those who so associated themselves formed a Society of Prophets under the name of Samaneans.

M. + D. p. 23

Though Masonry is identical with the ancient mysteries, it is so only in this qualified sense: that it presents but an imperfect image of their brilliancy, the ruins only of their grandeur, and a system that has experienced progressive alterations, the fruits of social events, political circumstances, and the ambitious imbecility of its improvers. After leaving Egypt, the mysteries were modified by the habits of the different nations among whom they were introduced, and especially by the religious systems of the countries into which they were transplanted. To maintain the established government, laws, and religion, was the obligation of the initiate everywhere; and everywhere they were the heritage of the priests, who were nowhere willing to make the common people co-proprietors with themselves of philosophical truth.

M. + D. p. 379

Blue Masonry, ignorant of its import, still retains among its emblems one of a woman weeping over a broken column, holding in her hand a branch of acacia, myrtle, or tamarisk, while Time, we are told, stands behind her combing out the ringlets of her hair. We need not repeat the vapid and trivial explanation there given, of this representation of Isis, weeping at Byblos, over the column torn from the palace of the King, that contained the body of Osiris, while Horus, the God of Time, pours ambrosia on her hair.

What do Masons believe about the Bible?

M. + D. p. 744, 745

The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews. The doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils. The Hebrew books were written only to recall to memory the traditions; and they were written in Symbols unintelligible to the Profane. The Pentateuch and the prophetic poems were merely elementary books of doctrine, morals, or liturgy; and the true secret and traditional philosophy was only written afterward, under veils still less transparent. Thus was a second Bible born, unknown to, or rather uncomprehended

The same paganism also came into Israel.  
Ez K. 8

5 Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold, northward of the gate of the altar this image of jealousy in the entry. 6 And he said unto me, Son of man, seest thou what they do even the great abominations that the house of Is'ra-él do commit here, that I should go far off from my sanctuary? But thou shalt again see yet other great abominations.

7 And he brought me to the door of the court; and when I looked, behold, a hole in the wall. 8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold, a door. 9 And he said unto me, Go in, and see the wicked abominations that they do here. 10 So I went in and saw; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Is'ra-él, portrayed upon the wall round about. 11 And there stood before them seventy men of the elders of the house of Is'ra-él; and in the midst of them stood Jâ-âz-â-ni'ah the son of Shâ'phân, every man with his censor in his hand; and the odor of the cloud of incense went up. 12 Then said he unto me, Son of man, hast thou seen what the elders of the house of Is'ra-él do in the dark, every man in his chambers of imagery? for they say, Jê-hô-vâh seeth us not; Jê-hô-vâh hath forsaken the land. 13 He said also unto me, Thou shalt again see yet other great abominations which they do.

14 Then he brought me to the door of the gate of Jê-hô-vâh's house which was toward the north; and behold, there sat the women weeping for Tâ'mûz. 15 Then said he unto me, Hast thou seen this, O son of man? thou shalt again see yet greater abominations than these.

16 And he brought me into the inner court of Jê-hô-vâh's house; and behold, at the door of the temple of Jê-hô-vâh, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jê-hô-vâh, and their faces toward the east; and they were worshipping the sun toward the east. 17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Jû'dâh that they commit the abominations which they commit here? for they have filled the land with violence, and have turned again to provoke me to anger: and, lo, they put the branch to their nose. 18 Therefore will I also deal in wrath; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them.



by, the Christians; a collection, *they* say, of monstrous absurdities; a monument, the adept says, wherein is everything that the genius of philosophy and that of religion have ever formed or imagined of the sublime; a treasure surrounded by thorns; a diamond concealed in a rough dark stone.

M. + D. p. 247

The religion taught by Moses, which, like the laws of Egypt, enunciated the principle of exclusion, borrowed, at every period of its existence, from all the creeds with which it came in contact. While, by the studies of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed, in the wanderings of the People, by everything that was most impure or seductive in the pagan manners and superstitions. It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of Daniel and Philo.

M. + D p. 207

The Deity of the early Hebrews talked to Adam and Eve in the garden of delight, as he walked in it in the cool of the day; he conversed with Kayin; he sat and ate with Abraham in his tent; that patriarch required a visible token, before he would believe in his positive promise; he permitted Abraham to expostulate with him, and to induce him to change his first determination in regard to Sodom; he wrestled with Jacob; he showed Moses his person, though not his face; he dictated the minutest police regulations and the dimensions of the tabernacle and its furniture, to the Israelites; he insisted on and delighted in sacrifices and burnt-offerings; he was angry, jealous, and revengeful, as well as wavering and irresolute; he allowed Moses to reason him out of his fixed resolution utterly to destroy his people; he commanded the performance of the most shocking and hideous acts of cruelty and barbarity. He hardened the heart of Pharaoh: he repented of the evil that he had said he would do unto the people of Nineveh; and he did it not, to the disgust and anger of Jonah.

Such were the popular notions of the Deity; and either the priests had none better, or took little trouble to correct these notions; or the popular intellect was not enough enlarged to enable them to entertain any higher conceptions of the Almighty.

But such were not the ideas of the intellectual and enlightened few among the Hebrews. It is certain that *they* possessed a knowledge of the true nature and attributes of God; as the same class of men did among the other nations—Zoroaster, Menu, Confucius, Socrates, and Plato. But their doctrines on this subject were esoteric; they did not communicate them to the people at large, but only to a favored few; and as they were communicated in Egypt and India, in Persia and Phœnicia, in Greece and Samothrace, in the greater mysteries, to the initiates.

The communication of this knowledge and other secrets, some of which are perhaps lost, constituted, under other names, what we now call Masonry, or Free or Frank-Masonry.

Luke 16

23 And in Hā'dēs he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lāz'ā-rūs in his bosom. 24 And he cried and said, Father Abraham, have mercy on me, and send Lāz'ā-rūs, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. 25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lāz'ā-rūs in like manner evil things: but now here he is comforted, and thou art in anguish. 26 And besides all this, between us and you there is a great gulf fixed, that they that would pass from hence to you may not be able, and that none may cross over from thence to us. 27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; 28 for I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 But Abraham saith, They have Mō'sēs and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. 31 And he said unto him, If they hear not Mō'sēs and the prophets, neither will they be persuaded, if one rise from the dead.

Luke 24

25 And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! 26 Behooved it not the Christ to suffer these things, and to enter into his glory? 27 And beginning from Mō'sēs and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

44 And he said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Mō'sēs, and the prophets, and the psalms, concerning me. 45 Then opened he their mind, that they might understand the scriptures;

John 5

45 Think not that I will accuse you to the Father: there is one that accuseth you, even Mō'sēs, on whom ye have set your hope. 46 For if ye believed Mō'sēs, ye would believe me; for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

Even the name  
Free mason is  
a deception for  
a Mason is not  
free but under  
bondage to Satan.



# What do Masons believe about Jesus?

M. + D. p. 719

However the Mason may believe as to creeds, and churches, and miracles, and missions from Heaven, he must admit that the Life and character of him who taught in Galilee, and fragments of whose teachings have come down to us, are worthy of all imitation. That Life is an undenied and undeniable Gospel. Its teachings cannot be passed by and discarded. All must admit that it would be happiness to follow and perfection to imitate him. None ever felt for him a sincere emotion of contempt, nor in anger accused him of sophistry, nor saw immorality lurking in his doctrines; however they may judge of those who succeeded him, and claimed to be his apostles. Divine or human, inspired or only a reforming Essene, it must be agreed that his teachings are far nobler, far purer, far less alloyed with error and imperfection, far less of the earth earthly, than those of Socrates, Plato, Seneca, or Mahomet, or any other of the great moralists and Reformers of the world.

M. + D. P. 310

That God is good and merciful, and loves and sympathizes with the creatures He has made; that His finger is visible in all the movements of the moral, intellectual, and material universe; that we are His children, the objects of His paternal care and regard; that all men are our brothers, whose wants we are to supply, their errors to pardon, their opinions to tolerate, their injuries to forgive; that man has an immortal soul, a free will, a right to freedom of thought and action; that all men are equal in God's sight; that we best serve God by humility, meekness, gentleness, kindness, and the other virtues which the lowly can practise as well as the lofty; this is "the new Law," the "WORD," for which the world had waited and pined so long; and every true Knight of the Rose ✕ will revere the memory of Him who taught it, and look indulgently even on those who assign to him a character far above his own conceptions or belief, even to the extent of deeming him Divine.

M. + D. P 308

No one Mason has the right to measure for another, within the walls of a Masonic Temple, the degree of veneration which he shall feel for any Reformer, or the Founder of any Religion. We teach a belief in no particular creed, as we teach unbelief in none. Whatever higher attributes the Founder of the Christian Faith may, in our belief, have had or not have had, none can deny that he taught and practised a pure and elevated morality, even at the risk and to the ultimate loss of his life. He was not only the benefactor of a disinherited people, but a model for mankind. Devotedly he loved the children of Israel. To them he came, and to them alone he preached that Gospel which his disciples afterward carried among foreigners. He would fain have freed the chosen People from their spiritual bondage of ignorance and degradation. As a lover of all mankind, laying down his life for the emancipation of his Brethren, he should be to all, to Christian, to Jew, and to Mahometan, an object of gratitude and veneration.

John. 1

1 In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made through him; and without him was not anything made that hath been made.

14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth. 15 John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. 16 For of his fulness we all received, and grace for grace. 17 For the law was given through Mo'ses; grace and truth came through Je'sus Christ. 18 No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.

All Scripture  
testifies as to the  
deity of Jesus.  
Jesus is Jehovah.  
Jesus is THE  
IMAGE of the  
invisible God.  
The demons  
know that Jesus  
is the Christ the  
Son of God.

Luke 4

40 And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

This teaching of  
tolerance and  
morality blinds  
its pupils to Truth  
and condemns them  
to death.



M. + D. p. 275

These old controversies have died away, and the old faiths have faded into oblivion. But Masonry still survives, vigorous and strong, as when philosophy was taught in the schools of Alexandria and under the Portico; teaching the same old truths as the Essenes taught by the shores of the Red Sea, and as John the Baptist preached in the Desert: truths imperishable as the Deity, and undeniable as Light. Those truths were gathered by the Essenes from the doctrines of the Orient and the Occident, from the Zend-Avesta and the Vedas, from Plato and Pythagoras, from India, Persia, Phoenicia, and Syria, from Greece and Egypt, and from the Holy Books of the Jews. Hence we are called Knights of the East and West, because their doctrines came from both. And these doctrines, the wheat sifted from the chaff, the Truth separated from Error, Masonry has garnered up in her heart of hearts, and through the fires of persecution, and the storms of calamity, has brought them and delivered them unto us. That God is One, immutable, unchangeable, infinitely just and good; that Light will finally overcome Darkness,—Good conquer Evil, and Truth be victor over Error;—these, rejecting all the wild and useless speculations of the Zend-Avesta, the Kabalah, the Gnostics, and the Schools, are the religion and Philosophy of Masoury.

M. + D. p. 311

We, like him, recognize all Initiates as our Brothers. We belong to no one creed or school. In all religions there is a basis of Truth; in all there is pure Morality. All that teach the cardinal tenets of Masonry we respect; all teachers and reformers of mankind we admire and revere.

Masonry also has her mission to perform. With her traditions reaching back to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banners and to war against evil, ignorance, and wrong. You are now her knight, and to her service your sword is consecrated. May you prove a worthy soldier in a worthy cause!

M.D. p. 223

The true word of a Mason is, not the entire, perfect, absolute truth in regard to God; but the highest and noblest conception of Him that our minds are capable of forming; and this word is Ineffable, because one man cannot communicate to another his own conception of Deity; since every man's conception of God must be proportioned to his mental cultivation, and intellectual powers, and moral excellence. God is, as man conceives Him, the reflected image of the man himself.

For every man's conception of God must vary with his mental cultivation and mental powers. If any one contents himself with any lower image than his intellect is capable of grasping, then he contents himself with that which is false to him, as well as false in fact. If lower than he can reach, he must needs feel it to be false. And if we, of the nineteenth century after Christ, adopt the conceptions of the nineteenth century before him: if our conceptions of God are those of the ignorant, narrow-minded, and vindictive Israelite; then we think worse of God, and have a lower, meaner, and more limited view of His nature, than the faculties which He has bestowed are capable of grasping. The highest view we can form is nearest to the truth.

What is Truth?

John 8

31 Je'sus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples: 32 and ye shall know the truth, and the truth shall make you free.

John 14

6 Je'sus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.

John 16

13 Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.

John 17

17 Sanctify them in the truth: thy word is truth.

No truth is known apart from God's revelation.

Masonry involves itself in double-talk. Satan was a murderer from the beginning. (John 8:44) He is also a liar.

John 8

44 Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. \*When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

Anti-Semetic.

Masonry makes a mockery of the bread and wine.



M. + D. p 539

Qu.: What is to us the chief symbol of man's ultimate redemption and regeneration?

Ans.: The fraternal supper, of bread which nourishes, and of wine which refreshes and exhilarates, symbolical of the time which is to come, when all mankind shall be one great harmonious brotherhood; and teaching us these great lessons: that as matter changes ever, but no single atom is annihilated, it is not rational to suppose that the far nobler soul does not continue to exist beyond the grave: that many thousands who have died before us might claim to be joint owners with ourselves of the particles that compose our mortal bodies; for matter ever forms new combinations; and the bodies of the ancient dead, the patriarchs before and since the flood, the kings and common people of all ages, resolved into their constituent elements, are carried upon the wind over all continents, and continually enter into and form part of the habitations of new souls, creating new bonds of sympathy and brotherhood between each man that lives and all his race. And thus, in the bread we eat, and in the wine we drink to-night, may enter into and form part of us the identical particles of matter that once formed parts of the material bodies called Moses, Confucius, Plato, Socrates, or Jesus of Nazareth. In the truest sense, we eat and drink the bodies of the dead; and cannot say that there is a single atom of our blood or body, the ownership of which some other soul might not dispute with us.

M. + D. p. 241

We no longer expect to rebuild the Temple at Jerusalem. To us it has become but a symbol. To us the whole world is God's Temple, as is every upright heart. To establish all over the world the New Law and Reign of Love, Peace, Charity, and Toleration is to build that Temple, most acceptable to God, in erecting which Masonry is now engaged. No longer needing to repair to Jerusalem to worship, nor to offer up sacrifices and shed blood to propitiate the Deity, man may make the woods and mountains his Churches and Temples, and worship God with a devout gratitude, and works of charity and beneficence to his fellow-men. Wherever the humble and contrite heart silently offers up its adoration, under the overarching trees, in the open, level meadows, on the hill-side, in the glen, or in the city's swarming streets; there is God's House and the New Jerusalem.

M. + D. p. 104, 105

Masonry, like all the Religions, all the Mysteries, Hermeticism and Alchemy, conceals its secrets from all except the Adepts and Sages, or the Elect, and uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it. So God Himself incapacitates many men, by color-blindness, to distinguish colors, and leads the masses away from the highest Truth, giving them the power to attain only so much of it as it is profitable to them to know. Every age has had a religion suited to its capacity.

Matt. 26

26 And as they were eating, Je'sus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. 27 And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; 28 for this is my blood of the covenant, which is poured out for many unto remission of sins. 29 But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

As would be expected the Mason does not believe in a literal millennium, nor even a New Jerusalem coming down from above.

Zech. 14.

16 And it shall come to pass, that every one that is left of all the nations that came against Je-ru-sa-lém shall go up from year to year to worship the King, Je-ho-vah of hosts, and to keep the feast of tabernacles. 17 And it shall be, that whoso of all the families of the earth goeth not up unto Je-ru-sa-lém to worship the King, Je-ho-vah of hosts, upon them there shall be no rain.

Isa. 5

20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! 21 Woe unto them that are wise in their own eyes, and prudent in their own sight!

So admittedly Free masonry uses "false explanations," "misinterpretations," "to conceal the Truth." It is a religion of lies.



The Teachers, even of Christianity, are, in general, the most ignorant of the true meaning of that which they teach. There is no book of which so little is known as the Bible. To most who read it, it is as incomprehensible as the Sohar.

So Masonry jealously conceals its secrets, and intentionally leads conceited interpreters astray. There is no sight under the sun more pitiful and ludicrous at once, than the spectacle of the Prestons and the Webbs, not to mention the later incarnations of Dullness and Commonplace, undertaking to "explain" the old symbols of Masonry, and adding to and "improving" them, or inventing new ones.

M. & D. p. 11

The Holy Bible, Square, and Compass, are not only styled the Great Lights in Masonry, but they are also technically called the Furniture of the Lodge; and, as you have seen, it is held that there is no Lodge without them. This has sometimes been made a pretext for excluding Jews from our Lodges, because they cannot regard the New Testament as a holy book. The Bible is an indispensable part of the furniture of a Christian Lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew Lodge, and the Koran in a Mohammedan one, belong on the Altar; and one of these, and the Square and Compass, properly understood, are the Great Lights by which a Mason must walk and work.

The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no other concern with your religious creed.

M. & D. p. 167

The Mason's creed goes further than that. No man, it holds, has any right in any way to interfere with the religious belief of another. It holds that each man is absolutely sovereign as to his own belief, and that belief is a matter absolutely foreign to all who do not entertain the same belief; and that, if there were any right of persecution at all, it would in all cases be a mutual right; because one party has the same right as the other to sit as judge in his own case: and God is the only magistrate that can rightfully decide between them. To that great Judge, Masonry refers the matter; and opening wide its portals, it invites to enter there and live in peace and harmony, the Protestant, the Catholic, the Jew, the Moslem; every man who will lead a truly virtuous and moral life, love his brethren, minister to the sick and distressed, and believe in the ONE, All-Powerful, All-Wise, everywhere-Present GOD, Architect, Creator, and Preserver of all things, by whose universal law of Harmony ever rolls on this universe, the great, vast, infinite circle of successive Death and Life:—to whose INEFFABLE NAME let all true Masons pay profoundest homage! for whose thousand blessings poured upon us, let us feel the sincerest gratitude, now, henceforth, and forever!

We may well be tolerant of each other's creed; for in every faith there are excellent moral precepts.

Freemasonry has been shown to be a religion and a worship.

Freemasonry has been shown to hold that it comes from past "mysteries" of pagans.

Freemasonry does not believe that the Scriptures are inspired.

Freemasons do not, as a group, believe the Deity of Jesus.

Freemasonry is a religion of works.

Freemasonry is opposed to a millennium.

Freemasonry admits dishonesty in its teaching.

Freemasonry believes there is good in all religions and since they do not know nor teach the gospel they must not "interfere with the religious belief of another."



M. + D. p. 165

Man never had the right to usurp the unexercised prerogative of God, and condemn and punish another for his belief. Born in a Protestant land, we are of that faith. If we had opened our eyes to the light under the shadows of St. Peter's at Rome, we should have been devout Catholics; born in the Jewish quarter of Aleppo, we should have condemned Christ as an imposter; in Constantinople, we should have cried "Allah il Allah, God is great and Mahomet is his prophet!" Birth, place, and education give us our faith. Few believe in any religion because they have examined the evidences of its authenticity, and made up a formal judgment, upon weighing the testimony. Not one man in ten thousand knows anything about the proofs of his faith. We believe what we are taught; and those are most fanatical who know least of the evidences on which their creed is based. Facts and testimony are not, except in very rare instances, the ground-work of faith. It is an imperative law of God's Economy, unyielding and inflexible as Himself, that man shall accept without question the belief of those among whom he is born and reared; the faith so made a part of his nature resists all evidence to the contrary; and he will disbelieve even the evidence of his own senses, rather than yield up the religious belief which has grown up in him, flesh of his flesh and bone of his bone.

What is truth to me is not truth to another. The same arguments and evidences that convince one mind make no impression on another. This difference is in men at their birth. No man is entitled positively to assert that he is right, where other men, equally intelligent and equally well-informed, hold directly the opposite opinion. Each thinks it impossible for the other to be sincere, and each, as to that, is equally in error. "What is truth?"

M. + D. p. 226

Certain as the open eye drinks in the light, do the pure in heart see God; and he that lives truly, feels Him as a presence within the soul. The conscience is the very voice of Deity.

Masonry, around whose altars the Christian, the Hebrew, the Moslem, the Brahmin, the followers of Confucius and Zoroaster, can assemble as brethren and unite in prayer to the one God who is above all the Baalim, must needs leave it to each of its initiates to look for the foundation of his faith and hope to the written scriptures of his own religion. For itself it finds those truths definite enough, which are written by the finger of God upon the heart of man and on the pages of the book of nature. Views of religion and duty, wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, stamped as sterling by the response they find in every uncorrupted mind, commend themselves to Masons of every creed, and may well be accepted by all.

The Mason does not pretend to dogmatic certainty, nor vainly imagine such certainty attainable.

We are dogmatically certain because we believe God, trusting in the blood of His Son, and we rest in THE TRUTH, THE WORD OF GOD.

Freemasonry leaves its members dead in Trespasses and sins and offers no hope to the lost. Freemasonry leaves your belief to be determined by your conscience and heart. Where will this lead?

Math. 15

<sup>18</sup> But the things which proceed out of the mouth come forth out of the heart; and they defile the man. <sup>19</sup> For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:

Jer. 17

<sup>9</sup> The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?

There are many voices in the world today. We have just examined a few of the ways that seem right to a man, there are literally hundreds of sects and cults. "Men love darkness rather than light for their works are evil." John 3:19.