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The Unveiling of Lodgism vs. Christianity: Positively Discussed Only In The Light of Its Most Friendly and Authorized Source of Information by Representative Men of God

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THE UNVEILING

OF

LODGISM

VS.

CHRISTIANITY

POSITIVELY DISCUSSED ONLY IN THE LIGHT OF
ITS MOST FRIENDLY AND AUTHORIZED
SOURCE OF INFORMATION

BY

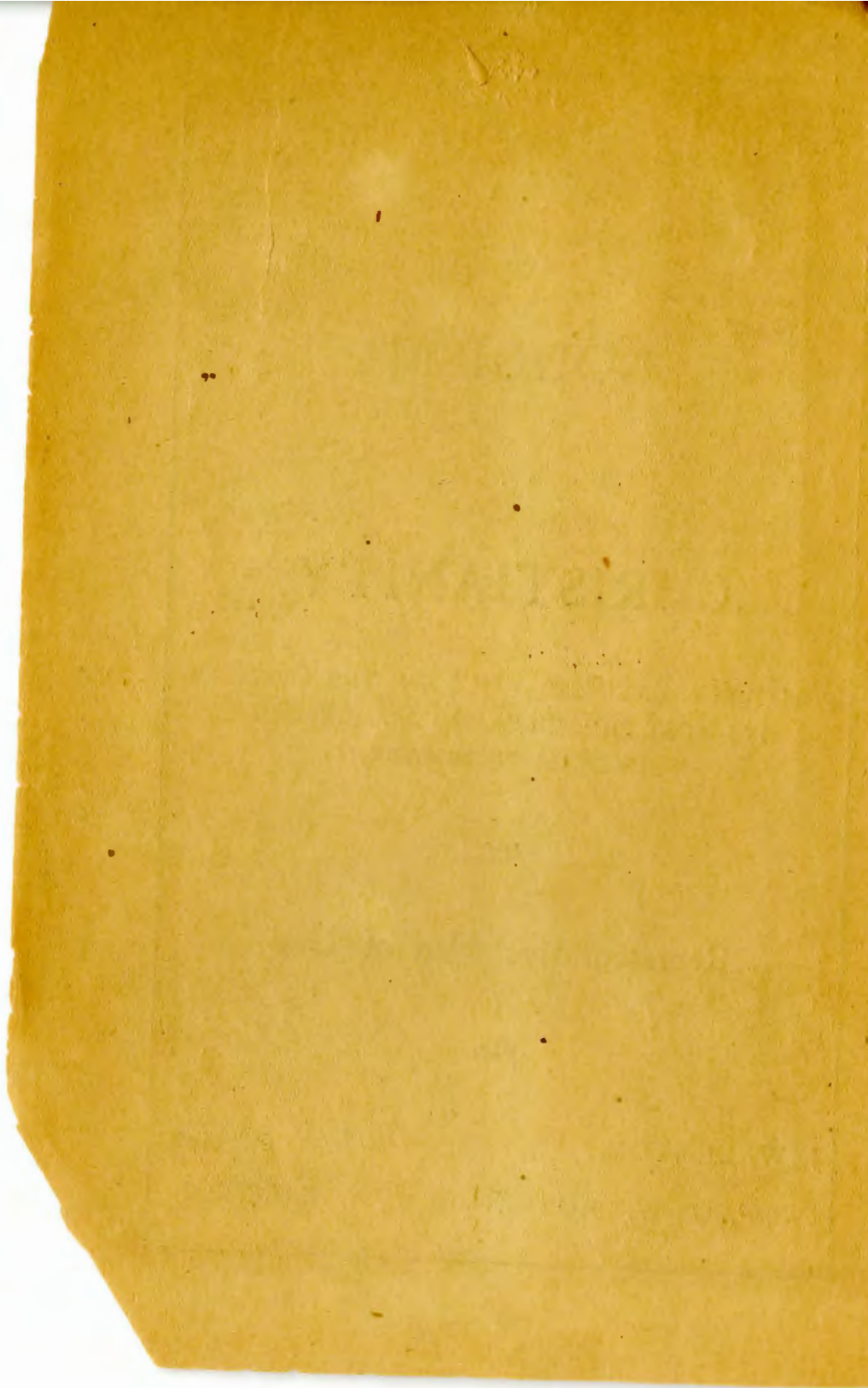
Representative Men of God

VIZ:

J. W. DENTON,

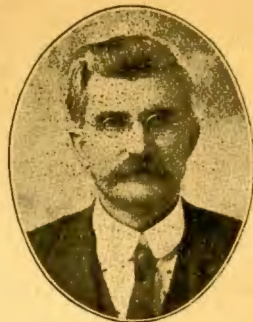
DR. L. V. BATES,

PROF. G. W. AUSTIN and E. A. BEDICHEK





E. A. BEDICHEK



J. W. DENTON

"Whosoever goeth onward and abideth not in the doctrine of Christ hath not God."—2 John 1:8-9.

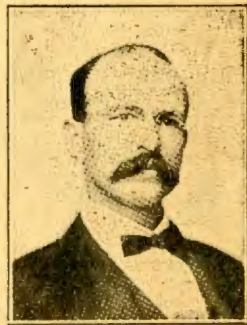
*"Come out from among them and touch not the unclean things and I will receive you saith the Lord"—
2 Cor. 6:14-18.*

"Unto Him be glory in the Church throughout all ages, world without end. Amen."—Eph. 3:22.

"Blessed are they who do His Commandments that they may have right to the tree of life, and enter through the gates into the city."—Rev. 22:14.



DR. L. V. BATES



G. W. AUSTIN



PREFACE.

Complying with the urgent request of Brothers Denton, Bates and Austin I write the preface to the following tract.

Looking back to the simple, pure life of Christ as our great Exemplar and by faith hearing his earnest prayers offered to our Heavenly Father in behalf of the Church of the first born that He said, "Upon this rock I will build my Church," and "Purchased with His blood" and God having raised Him from the dead gave him to be heard over all things to His body, which is the Church and declared to be the Savior of the body to all that obey Him and will gather as His jewels at his second coming only those whom He can present to Himself, a glorious Church without spot or wrinkle or any such things.

We firmly believe that we cannot serve the cause of truth to any better advantage than in the humble effort to exalt the truth by exposing the falacious claims of Lodgism and exalt the Mission of the Church of God.

We have put forth our very best effort to give the Brotherhood the very best work on the subject discussed in the following tract. Brothers Bates, Denton and Austin have beheld with their own eyes the evil of Lodgism, having been members of the various lodges. Christ says in the mouths of two or three witnesses shall every word be established; surely no one doubts their ability to declare between good and evil and no one can doubt their veracity. They, like Paul, count all things as loss for the excellence of the knowledge of the glory of Jesus Christ. They realize the world will criticize them and a great many of the Church of God join in with the world and oppose them in every way they can, but with Paul they say, "That and affliction abide me, but none of these things move me, I am set for the defense of the Gospel, woe be unto ye if I preach not the Gospel. If I seek to please men I would not be the servant of God."

We have contended earnestly for the Faith once for all delivered unto the Saints. On this subject we have endeavored to speak the truth in love, and in the meekness and gentleness of the Savior's spirit persuade our erring friends and brethren to come out of the secret empire, touch not the unclean things, preserve their vessel in sanctification and honor, giving God and Christ the glory in the Church, purchased by the Savior's blood throughout all ages, world without end. Eph. 3:22.

Yours for the truth and pure life in Christ.

E. A. BEDICHEK.

**BRO. JOE S. WARLICK'S POSITION ON SECRET SOCIETIES AND A. D.
ROGERS' POSITION ON MISSIONARY SOCIETIES
COMPARED AND REVIEWED.**

(By E. A. Bedichek.)

What this scribe said about "Secret Societies" in the October Guide seems not to take well with a very few brethren. I am sorry I cannot please all. Paul said he could not do this, so I suppose I should not be discouraged. I may rejoice in one fact, however, and that is that there are more brethren who are pleased with what I said, ten times over, than there are who dissent from it.

Since Bros. Warlick and A. D. Rogers have submitted their position to the public on the above named societies they no doubt appreciate the fact that it is the right and privilege of the public, especially the brethren, to differ from them on said position and offer such criticism in meekness and fear as may be considered wise and prudent to offer in behalf of the divine rule and institution by and through which God has ordained that our deeds of charity and preaching the gospel must be measured and executed. Since I am one among the few that differ from them on their position and earnestly believe that they are wrong on the same, I will endeavor to show in the meekness and gentleness of my Savior's spirit why they are wrong and that I am right; and that their teaching and practice lead people into error, and in a great measure prevent the progress of the onward march of primitive christianity in its original simplicity, purity, grandeur and glory; and that my teaching and practice lead people into the glorious light, liberty and love of the gospel of Christ, and will cause them to contend earnestly for the faith both in word and deed, honoring the Head of the Church and giving Him the glory that we so justly owe and that is due Him. On account of the fact that we are not our own but that we are bought with a price, the precious blood of Jesus, and knowing that I love His truth and church better than my own life, why should I not utter my humble protest against what I conceive to be error when taught and practiced, will lead people to "abide not in the doctrine of Christ," and therefore have not God and dying in that condition would be resurrected in that condition and appear at the judgment claiming that they had done "many wonderful works in His name," when in reality they were not in His name? He would say "depart from me you that work iniquity," Matt. 7:22.

In the paragraph at the head of this article you notice Brother Joe says: "What this scribe said about Secret Societies in the October Guide seems not to take well with a very few brethren." What Bro. A. D. R. says about missionary societies does not take well with some of the brethren. I wonder why it does not take well with them. Speaking for myself, I can say, because in God commanding us to preach the gospel, Mark 16:15, and showing us by example how to carry out the command through the church of God excludes any human rule or institution by or through which the gospel should be preached. Also for the same reason Bro. Warlick's position on secret societies is equally false and unscriptural. Rom. 15:27, "If the Gentiles have been made partakers of their spiritual things (i. e. the gospel of Christ) their duty is also to minister unto them in carnal things (i. e. the temporal blessings, food and raiment). The Holy Spirit inspired Paul to say to the church at Rome their duty is also to minister unto them (i. e. the poor saints at Jerusalem) of their carnal things. How did they do it? By congregations giving as God prospered them on the First day of the week, I Cor. 16:1-2, and sending their fellowship to the poor saints. See Rom. 15:26, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." Paul carried it to the poor saints. See Rom. 15:25: "But now I go unto Jerusalem to minister unto the saints." 28th verse: "When therefore I have performed this and have sealed to them this fruit, I will come by you into Spain." Note the fact that the way of ministering of the spiritual things and carnal things stand or fall together. For both were carried out the same way, both revealed, confirmed and sealed as the way given by the wisdom of God carried out by the early Christians whose faith worked by love, in preaching the gospel and ministering to the

poor saints. Phil. 4:9: "Those things which ye have both learned and received and heard and seen in me, do and the God of peace shall be with you." We have learned, received and seen in the Apostle Paul's teaching and practice the following: No. 1: "Preached the word." II Tim. 2:2. No. 2: Example of the Churches of Christ co-operating in fellowshiping Paul in preaching the gospel of Christ, II Cor. 11:8-9; Phil. 4:15-16. "For that which was lacking to me the brethren which came from Macedonia supplied." "For even in Thessalonica ye sent once and again unto my necessity." 2 Thes. 1:8. "For from you sounded out the word of the Lord not only in Macedonia and Achaia but also in every place your faith to Godward is spread abroad, so that we need not speak anything." 3d. The result of the command under the head of No. 1 being carried out through the example of No. 2, i. e. the co-operation of the churches and individual Christians. Acts 8:4, "Therefore they that were scattered abroad went everywhere preaching the word." The gospel was preached to every creature under Heaven and all heard the gospel of Christ. See Col. 1:23, Paul declares the gospel that he was made a minister of was preached to every creature under Heaven. "Be not moved away from the hope of the gospel which ye have heard and which was preached to every creature which is under Heaven whereof I, Paul, am made a minister." Rom. 10:18 teaches the same as the above. Note the exact parallel on ministering the carnal things to the poor saints. No. 1 command to visit the fatherless and widows in their afflictions, Jas. 1:27. "Do good unto all men, especially the household of faith," Gal. 6:10. Rom. 15:27, "Their duty is also to minister unto them in carnal things." I Cor. 12:25-26. "But the members should have the same care one for another, and whether one member suffer all the members suffer with it." This includes the carnal as well as the spiritual interest of the body of Christ. I Cor. 16:12, "Now concerning the collection for the poor saints as I have given order to the churches of Galatia even so do ye. Upon the First day of the week let every one of you lay by him in store as God has prospered him that there be no gathering when I come." No. 2, the example of the churches of Christ co-operating in fellowshiping the poor saints. See Rom. 15:26-28, already quoted. Please read and reread it. I Cor. 16:3, "And when I come whomsoever ye shall approve by your letters them will I send to bring your liberality unto Jerusalem and if it be meet that I go also they shall go with me." Acts 6:3. The Apostles selected brethren whom they appointed over "this business," i. e. distributing the means collected among the poor saints. 3d. The result of the command under the heading of No. 1, being carried out by the churches of Christ giving as God prospered them, sending their fellowship to the poor saints, they were clothed and fed.

Brother Warlick and the great number that he says were well pleased with what he said on secret societies in the October Guide, say it is not wrong to minister our carnal things through secret societies to the poor saints or the world. A. D. Rogers and the vast number who stand with him say it is not wrong to do mission work through the Texas Christian Missionary Society or the Foreign Christian Missionary Society. Bro. Warlick, in his supplement in the October Guide, after naming some few things he considered was wrong and very wrong, concerning the form of worship, says "God's saints might work a reformation in the orders along this line if they would only stand firm for the right." You notice he says, "They might work a reformation." I am sure there is room for doubt as to whether one could work a reformation. How many lodges have brethren reformed since they have been members of them. Yes, Bro. Joe, I might ask how well have you succeeded in reforming the one you are a member of. I suppose it don't have any services as worship or anything you object to. Bro. A. D. Rogers told me that there were some things about the Missionary Societies that he did not endorse and that were unscriptural. But we see he is laboring under the direction of them in his preaching. If Bro. Joe can set aside the divine rule revealed, confirmed and sealed and the New Testament example of the Churches of Christ ministering their carnal wants to the poor saints, and teach by tongue and pen and by practice that the members of Christ's body can minister their carnal things through secret societies, A. D. Rogers can do the same for T. C. M. S.

Though they have some things that are very wrong and that he will not countenance, yet he advises brethren who are members to try and work a reformation by standing firm for the right. It is absurd in the extreme to contemplate the saints working a reformation in the form of worship in

secret societies. When the form of worship is abolished in those secret societies, there will be no one left but the saints. Sectarians must play a part in dictating what they have in the form of worship or be no part of the society. Look at Masonry and Woodcraft. Bro. Joe says he does not approve to any extent the burial service in the name of the lodge where they have a form of service and worship. I would like for him to point out one that does not have some form of burial service and worship in the name of the secret society. Point out one that the saints have ever reformed. Tell us how long it would take to change the burial service and worship of Masonry and Woodcraft and when changed or reformed would you advise the saints to walk by the human rule, i. e. join a secret society, observe the rules governing the same, supply the temporal wants by and through said rule and society, rather than advise them and so practice before them to walk by the divine rule, as Paul in Phil. 3:16 says, "Let us walk by the same rule and mind the same thing?" I am sure Paul referred to the New Covenant revealed, confirmed and sealed, and I am sure if the spirit reveals under Nos. 1, 2 and 3 in preaching the gospel is a part of the divine rule that we must walk by, and excludes the human rule by which Bros. A. D. Rogers and McPherson walk in missionary societies, preaching the gospel and they and all who stand with them are condemned on account of erring from the truth. Then why is not the latter Nos. 1, 2 and 3 also a part of the divine rule on how to minister our carnal things to the poor saints, since it has been revealed and the early Christians observed it as long as they observed any other part of the divine rule? Why should not Bro. Warlick and those who stand with him be equally condemned for setting aside the divine rule and substituting another and organizing another institution composed of all classes of believers and unbelievers and contend earnestly both by word and deed that it is right and well pleasing to God to walk by the human rule rather than the divine rule, or divide their time, talent and means and try and walk by both rules like Bros. Rogers and McPherson do, and those with them on mission work. You no doubt would find less to reform. For though there is precept and example on preaching the gospel through the church, yet they would not walk in the old path and good way revealed, confirmed and sealed in the New Covenant, viz: carrying out the instructions already given under the former heads of Nos. 1, 2 and 3. Likewise you imitate them instead of imitating the early Christians. Though you can read precept and example under the heading of Nos. 1, 2 and 3 on ministering our carnal things to the poor saints, still you will either altogether forsake the old path and good way and not walk therein or try to hold to both and make a success of the human rule and a sad and miserable failure of the divine rule. The human rule and societies get the honor and glory and the divine trampled under the unhallowed feet of ungodly sinners of all classes, professing to know God but in works denying him, "by not striving lawfully," II Tim. 2:5, and therefore lose the things that you have wrought and fail to receive the crown of life, II Jno. 2:8. Note that Bro. Joe, in the clipping at the head of this article, compares numbers on those pleased and displeased. He says: "I may rejoice in one fact, however, and that is that there are more brethren who are pleased with what I said, ten times over, than there are who dissent from it." When I read the above I called to memory when Bro. Joe was debating with a sectarian who compared the testimony of his church and all sectarians to Rom. 8:16 on how the spirit beareth witness with our spirit, as to how he knew the spirit operated directly independent of the word, he quoted the following scripture: II Cor. 10:12, "For we dare not make ourselves of the number or compare ourselves with some that commend themselves, but they measuring themselves by themselves and comparing themselves among themselves are not wise." "More brethren pleased with what I said, ten times over, than there are who dissent from it." Thou are the man that Paul says is "unwise" in comparing "yourselves among yourselves." And Bro. Joe rejoices in being called by Paul "unwise," because he says he rejoices in one fact, and then tells us what it is, "ten times more brethren are pleased with his position than dissent from it." Now, is a good place to remind Bro. Joe of the statement in the December Guide on second column, page 150: "Would it not be more honorable to get the beam out of their own eyes first, than ask the world to let them take the mote out of its eye." Matt. 7:3-5. In Bro. Joe's comment he says: "I have not heard of any of them trying to answer the question propounded. We shall patiently wait to see whether Bro. Warlick tries to answer that how Bros. A. D. Rogers and Mc-

Pherson are condemned and all sectarians in doing the things already named, i. e. doing mission work through missionary societies and the latter comparing themselves among themselves. And at the same time he is guilty of advocating that though there is some things about secret societies that are wrong and as we have learned God has given a specific rule and institution by and through which He commands us to minister carnal things to the poor. Still he can advocate and observe another which is human and say by word and deed it is all right for Christians to belong to and do their deeds of charity through said institutions. I will give a statement clipped from the Guide concerning digressive preachers and their work, as Bro. Joe sees it:

"The digressive preachers, and others, are now in Waxahachie, in their convention, trying to learn from one another what is the best way to get and to have more money with which to carry on their divisive work in the State. They have made no progress in the last few years in Texas. In fact they are not as strong as they were a few years ago. If the Faithful would all do their whole duty, it would not be long until the Digressives would have no chance at all in Texas."

What Bro. Joe says about "The Digressive preachers and others trying to learn from one another what is the best way to get and to have more money with which to carry on their divisive work in the State," I am sure can be truthfully said about secret order brethren in a measure. I know of a church in West Texas now that is divided over the secret society question on account of some brethren persisting in contending for those things that Bro. Warlick says are very wrong and that he does not approve of to any extent, and says brethren who are members of such societies who have a form of worship and burial service, should discourage and discountenance it. But some members probably less pious and Godly than others thought it was none of the elder's business about their form of worship and burial service, and when he followed such instruction as Bro. Joe gives it caused division. I can give the names of elders and place if necessary.

Bro. Warlick exhorts the faithful to do their whole duty and says if they will it will not be long until the Digressives will have no chance at all in Texas. Permit me, please, to suggest the same to Bro. Joe and those who approve of what he said in October Guide, that if the faithful will do their whole duty, i. e. not only put the digressives out of business but put the secret societies out of business, or at least let them be composed of the world and all kinds of sects and not a single child of God in them. Then the people of God will stand consistent in condemning the digressives in departures from the faith in doing mission work contrary to the N. T. precepts and examples. For fear that some who may read this have not read Bro. Warlick's article referred to in this article on secret societies, I give it in full:

"Hobbies and hobby-riders have grown to be so common in some places that a man who wants to see the cause prosper without hindrance, sometimes becomes discouraged and out of patience. One of the latest is the cry against all secret orders of whatever kind. This scribe has had dozens of letters during the last few months requesting that something be said about them in the Gospel Guide. I have been slow for the reason that I have promised that no discussion of any personal nature shall ever appear in these columns, and that I would try to keep the pages clear of all useless matter. I should like, also, to refrain from writing upon anything of a little or penurious nature. But some one says: 'I do not object so much to insurance as I do to the secret orders of the day and time.' Where is the wrong in belonging to a secret society? Is it wrong to know and to have secrets? If so, it is wrong for a man and his family to have, and to hold in the family, any secret that they would not be willing, and even volunteer to tell everybody? What man and his wife among you brethren, who do not have secrets which to you are as dear as life? The married life is of itself a secret society, and if it be wrong to belong to a secret society and have secrets, then it is wrong to be married. Who is willing to have this as a consequence? But do you say that the orders and societies keep brethren from doing their duty as Christians, by taking them off to the lodge, and keeping them away from church? I answer, the same is true of the married life.

"How often do we see young lady members of the church, who are very zealous for the cause until after they are married, and then they seem to lose their interest in their work. Is it wrong, therefore, for them to get married?

Paul himself tells us that we may expect such troubles when he says the married woman careth for her husband, while the unmarried woman careth for the things of the Lord. But you say she only makes the married life an occasion for her neglect, and that the fault is with her and not with the married life. I answer, just so. And so with the lodge. A man does not have to neglect his duty as a Christian for the lodge. If he does do so, he is to blame, and not the lodge. Of course, I could have expressed myself upon this matter in other ways, but I choose this in order to let those good brethren who are riding this hobby see how they appear in the eye of others. Brethren, quit it, and put away childish things."

You notice in the first of his article he denominates us hobby-riders such as have opposed Christians belonging to secret societies and contending for the very identical things that I have in the article. May I name some of the preaching brethren who in Bro. Warlick's estimation are hobby-riders, and advocating things that are a hindrance to the Cause prospering, and calculated to discourage many brethren. Bear in mind however they have not advocated anything more or less than I have in this article. I do not give the brethren's names in comparing numbers or measuring ourselves by ourselves, but that all who read this may know that some of our very best talented brethren are hobby-riders, and actually if Bro. Joe is right, hindering the Cause that our Savior purchased with his blood from prospering and discouraging many disciples in many parts of the vineyard. The names of the preachers are as follows: N. L. Clark, J. R. Jones, John T. Poe, John W. Denton, F. W. Smith, Nashville, Tenn.; F. L. Young, Denton, Texas; D. S. Ligon, T. W. Phillips, John Hayes, G. A. Dunn, F. M. Coleman, W. F. Ledlow, and I could give others, but this is sufficient to give a sample of those who are called hobby-riders. We have this consolation that the Christ and the Apostles were "Hobby-riders."

Christ was the first to ride the hobby and commanded us to preach and practice the same as they did, and most assuredly we are in good company and if we continue faithfully in riding said hobby at last our Savior will say "Well done, thou good and faithful servant." In the paragraph on "Hobby-riding and Hobby-riders," Bro. Joe quotes from Abe Lincoln and applies it to the above named brethren. If two of his Guide family are riding the hobby with us—yes, there is Bro. G. H. P. Showalter makes three, so the house divided against itself can not stand. I wonder how three of the Guide family felt when editor in chief classed them as he has. So part of his force are "Hindering the Cause from prospering and cause some to become discouraged and out of patience, and fooling part of the people part of the time." Bro. W. refers to the investigation of the secret society question as a useless matter and that he would like also to refrain from writing upon anything of a little, penurious nature. The Digressives call the discussion of the Missionary Society question a "useless matter," of a little, penurious nature. You notice he asked the question, "Where is the wrong in belonging to a secret society?" When he answers where is the wrong in belonging to a Missionary Society? he will know how to answer his own question. He would answer, the wrong is setting aside the blood-sealed rule and institutions by and through which God commands his children by precept and example to do mission work. Equally so it is wrong to set aside the divine rule and institution by and through which we must minister our carnal things to the poor and needy. Christ says: "If you love me you will keep my sayings." If we love Him supremely and present our bodies a living sacrifice we will be swayed by His mild sceptre of love and righteousness, ground the arms of our fleshly wisdom at His feet and exclaim "not my will, oh God, but thine be done." "Speak Lord, I will hear. Command and I will obey." If this spirit animates and permeates the deep recesses of the inmost nature of our immortal souls we will be satisfied with the divine rule that Paul and James declare is perfect and Paul says: "Let us walk by the same rule and mind the same things." Phil. 3:16. Jas. 1, "Be not ye hearers only, deceiving yourselves, but be doers of the word, for such shall be blessed in the deed." The perfect God, Matt. 5:48, through the perfect Christ, Heb. 5:9, by the perfect spirit, Heb. 9:14, revealed the perfect law of liberty, Jas. 1:25, sealed with the perfect blood of Christ, Heb. 9:12, and has most emphatically affirmed in Phil. 3:15 "Let us therefore as many as be perfect be thus minded," Col. 1:28; II Tim. 3:17, teach every man in Christ that he is made perfect and thoroughly furnished unto all good works. "If in anything else ye be otherwise minded God shall reveal even this unto you." The 16th

verse says: "Nevertheless whereto we have already attained let us walk by the same rule, let us mind the same things. The 17th verse, "Brethren be ye followers together of me and mark them which walk so as ye have us for an example." Shall we walk by the perfect rule and follow Paul's example on how to preach the gospel and minister carnal things to the poor, or Joe S. Warlick's human rule and follow their example? If you choose the former you will give all diligence to make your calling and election sure, and honor and glorify Christ in your body and spirit, which is not your own, but bought with the precious blood of Jesus. If you choose the latter you will strive unlawfully and receive no crown. You will impeach the wisdom of our God, dethrone our King and trample under your unhallowed feet the sceptre of our Savior's righteousness given by the Holy Spirit, substitute your wisdom for our Heavenly Father's, enthrone yourselves in the place of Christ, dictate the rule that shall govern you and others. Behold the sad picture. The imperfect creature with his or her imperfect wisdom gives an imperfect rule that is guaranteed to succeed when and where the divine rule fails. Such men wear their badge advertising the human rule and institutions as a grand and glorious success and the divine rule and institutions as a sad and miserable failure.

Inasmuch as I am acquainted with the kind of preaching and practice Bros. Young and Warlick did at Nolanville, I submit the following: "The writer held the campmeeting at Nolanville, Bell County, nine years. I am under promise to be with Bro. Young there this year, beginning the first of August. The meeting will include three Lord's Days this time. It is hoped that many will come to camp on the ground, and remain through the meeting. Get ready for a great time, and hard work. Let all come to work; not to play." I wish to state I have heard Bro. W. speak of Bro. Young preaching against secret societies, i. e. that it was wrong for Christians to belong to them, and Bro. W. would wear his badge. A sad picture, indeed, to behold.

Bro. Young contending earnestly for the faith once for all delivered to the saints, Bro. W. compromising the truth with the world, flesh and the devil. To Bro. Young the Lord will say "Well done, thou good and faithful servant." To Bro. W. the Lord speaks of him and those with him in no uncertain sound in Phil. 3:18-19: "For many walk of whom I have told you often and now tell you even weeping that are the enemies of the cross of Christ, whose end is destruction, whose God is their belly and whose glory it is their shame, who mind earthly things." Jas. 4:4 says: "Whosoever therefore will be a friend of the world is the enemy of God." John 15:14, "Ye are my friends if ye do whatsoever I command you." Brother, you prove to be a friend of God by teaching and practicing the truth as it is in Jesus. Bro. W. proves to be an enemy by being a friend of the world, advertising and defending one of its institutions, and as you observe in this article he defends it with what he says: "It seems good that I say what I am sure is true relative to secret societies." He can defend them by tongue, pen and practice, but he advises those he calls good brethren who are riding the hobby to let such things alone. Also he emphasizes another thing as follows: "Such things I despise." The things he despises are what he calls "useless matter; of little, penurious nature," i. e. what I have (and all the brethren named in this article) contended for by word and deed, in opposition to a human rule and institution, and says for us to put away "such childish things." Speaking for self I am not to be intimidated nor humiliated by such expressions but add to my faith that degree of courage that will cause me to follow the footprints of my Savior and the Apostles in planting the banner of Christ my King upon the breastworks of the Satanic majesty, unfurl it bathed in His blood, standing firmly by it clothed with the whole armor of God, wielding the sword of the spirit in my humble way, bidding defiance to the armies of the aliens and all the ungodly children of my King who have bowed at the knee of the Mother of Harlots, that have the mark of the beast in her forehead and who by good words and fair speeches have deceived the hearts of the simple, causing them to depart (i. e. leave, go away from) the faith, giving heed to seducing spirits and doctrines of devils, leaving their first love, growing luke-warm in the service of God, losing their respect and reverence for the blood bought and sealed institution by and through which God has taught by precept and example we must preach the Gospel to all nations and minister our carnal things to the poor. Tell me not that we should be intimidated, humiliated by such expressions as quoted from Bro. W.'s pen. But by the grace of God continue to fight until the knowledge

of the Lord covers the earth as the waters cover the sea, and the kingdom of our God and Christ break in pieces and consume all other kingdoms. Yes, until Christ shall consume by the spirit of His mouth and destroy by the brightness of his coming the doctrines and commandments of men that hinder and impede the progress of our Savior's divine rule that he commands us all to walk by, minding the same thing. Gal. 2:14, Paul says: "But when I saw that they walked not uprightly according to the truth of the gospel I said unto Peter before them all," and in verse 11 he says he withstood Peter to the face because they were to be blamed. So have I called attention to the errors of Bros. Warlick and A. D. Rogers on the question under consideration; because I believe they are to be blamed for teaching and practicing what they are when they could use their talent, means and influence for a restoration of primitive Christianity as already described on the question under consideration.

Bro. W. asks is it wrong to be a member of the lodge because it has secrets? He says then it is wrong to be married because the married life has secrets that he would not tell to any one. It is owing to the thing done in secret. Matt. 6:6, Jesus teaches his disciples to enter their closet and pray in secret and the Father which seeth in secret shall reward thee openly. Also the same upon fasting, Matt. 6:18. But in Eph. 5:11-12, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." It is not a shame to speak of the disciples praying or fasting in secret because what they did was right, but the unfruitful works of darkness that God says have no fellowship with them (i. e. have no copartnership with those works) but rather reprove them. They are to be reprov'd because they are wrong and they are done in secret. And such things done in secret are to be condemned.

What does the Lord mean when he says "reprove them?" And then adds: "It is a shame to speak of those things done of them in secret?" He certainly must mean to not speak of them by way of approving of their unfruitful works of darkness, and if one defends them like Bro. W. has it is a shame. I prefer to do what the Lord says, i. e. reprove them, and have no fellowship with them. Some of the things described by Paul in the preceding verses 11 and 12 already quoted are carried on in secret societies. Read from the 4th to 17th verses, obey what he there teaches and you will walk in the path of success, peace and happiness while upon earth you live, move and have your being, and as Paul says "for ye were sometimes darkness but now are ye light in the Lord; walk as children of the light." John says: "If ye walk in the light ye shall have fellowship one with another." What a precious sweet, happy thought: "fellowship one with another." That includes the temporal as well as the spiritual as we are taught in II Cor. 12:25-26: "Where one member suffers let all the members suffer with it." Have the same care one for another. I am contented and perfectly satisfied to walk in the light of the wise and loving Counselor of my God, trusting His exceeding great and precious promises as the days come and go, growing strong in the Lord and in the power of His might, proving what is that good, acceptable and perfect will of God, Eph. 5:10. Rom. 12:2. I read in Matt. 6:33 where my Master says, "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." Eccl. 12:13: "Let us hear the conclusion of the whole matter: fear God and keep His commandments, for this is the whole duty of man." Phil. 4:9, "Those things ye have both learned, received and seen in me, do and the God of peace shall be with you." "Proving all things, holding fast to that is good." I am on the infallible, safe side of that which is good, acceptable to our God. You notice Bro. W. further defends the secret societies in a comparison of the husband or wife neglecting the Lord's business. If she neglects to carry out her obligation to her husband, the fault is not altogether with her, but in a measure the fault also is with the married life itself. Certain things that Bro. Warlick says he does not approve of to any extent and believes to be very wrong, is necessarily a part of the lodge, and since the members of said lodge can not change the by-laws and constitution under which the charter members came in or by which others were initiated, their form of burial service and worship must continue the same, and grant that they succeed in changing, i. e., reforming the lodge, still they no doubt would still have some things that would be wrong as they will always have some kind of burial service, and form of worship and such things are a part of the lodge, and if said

members who try to reform the lodge fail to carry out such obligations as may be binding upon them, they must cease to be members of the lodge. So that they may not be condemned with the other lodge members. Since there are some things in the burial service and form of worship that is in the lodge that some member does not approve of to any extent and believes to be very wrong, I am sure any one can see the fault is certainly with the lodge in a measure as well as the member of said lodge. So we again see the weakness of a strong man when opposing the truth as it is in Jesus.

If there is any difference between the secret society and missionary society, that it is being a substitute for the divine institution and having things in it that are wrong, it is in favor of the missionary society. As it is composed of disciples whose purpose is to carry on their work decently and in order without disturbing the peaceful slumbers of the citizens of any community at the midnight hour and before performing their duties quietly, have to be threatened with execution of the law of the land upon such transgressions. The secret society is composed of a class of unbelievers as well as disciples. If I was going to choose the lesser evil, I would choose the missionary society, and really if the brethren who are members of secret orders would be consistent in their position, they would cease their opposition to the missionary society, join heart and hand with them and make a glorious success of it, like they are the secret societies. For if they can set aside the divine rule and institution and substitute another rule and institution and having things that are necessary in carrying out their obligation to minister carnal things to the poor also they can substitute the missionary society through which to carry out their obligation to preach the gospel. If not, why not?

Again to Bro. Warlick's illustration about the married life. But he supposes, one says, they would only make the married life an occasion for her neglect and the fault is with her and not with the married life. If such an argument originating with his mighty pen sent forth in the great leading religious magazines of the entire brotherhood is to be received by the number that he says are ten times more pleased with it than displeased as the end of all controversy, then Bros. McPherson and Rogers can with equal force and weight of argument put to flight Bro. W. and those with him on the same hypothesis of reasoning. Both secret societies and missionary societies are substitutes for the divine rule and institution by and through which to preach the gospel and minister carnal things to the poor, substitute missionary societies for secret societies. Apply his reasoning and if it is good for the secret societies as an able defense in their behalf equally so is it an able defense in behalf of missionary societies when applied to them in the sense in which it is applied to secret societies. However, his reasoning is not true when he stated the fault is with her and not with the lodge, placing it altogether upon her and not allowing the married life to be responsible at all for her neglect. Her obligations to her husband by reason of the fact she is one with him in flesh, which is necessarily a part of the married life and by virtue of the fact that she realizes it is her duty to carry out said obligations which is part of the married life.

J. W. Bailey, a bright and shining star in the political world who has served the people of Texas for fifteen years in the Legislature and congress, has become entangled with the affairs of the Waters-Pierce Oil Co., and while he has labored long and hard to prove himself innocent of any transgression that would render him unfaithful to the people who have elected him and trusted their interest to him, granting that his relationship to H. C. Pierce has been nothing more or less than of an individual, friendly nature, borrowing money from him as he would any other man aside from H. C. P. connection with the Waters-Pierce Oil Co., still by virtue of the entanglement and his friendly relationship with Mr. Pierce and the money that he has used, entered on the books as being used as expenses relative to the expenses connected with their cases in Texas. With all of his power with the pen, tongue and influence with the people in Texas, it appears that the hope of his ambition will soon set to rise no more. All the eloquence that he may command, all the money he may spend and all the friends he may be able to rally around him can not bear him up and over this fatal mistake, and as one of the papers puts it, "It appears that he is irretrievably lost." Bro. Joe S. Warlick, who has been a minister of the gospel and a defender of the faith for about twenty years and stands today with a national reputation as a preacher and debater and has gained it by virtue of the fact of having had

over one hundred battles with the enemies of the Cause of Christ connected with his supposed faithfulness to the New Covenant revealed, confirmed and sealed and as far as I know there is nothing to be laid at his feet as a sad and fatal mistake upon his part that could be looked upon as a matter of unfaithfulness, and that is three things. First, his position on the confession, being an incidental and not a condition of salvation, addressed to the alien sinner of equal importance with faith, repentance and baptism. Also the part he played at Nashville, Ark., in laboring with the digressives and allowing the instrument to be played without condemning the use of it publicly. The readers of this will remember how Bros. Savage and McGary exposed the fallacy of this reasoning on his defense of the above position, and now to cap the climax having utterly failed to get any following or sympathizers on the above named positions, he is exerting his great influence by tongue, pen and practice in behalf of secret societies, and claims to have ten times more brethren that are pleased with his efforts than are displeased. Has he ever acknowledged that he was wrong upon the first two named? No. But he has not repeated the Nashville affair and it is most sincerely hoped that he never will, and as far as I know he no longer advocates that the confession is not a condition of salvation to the alien sinner, but takes the confession as we all do, and says himself that he has not and never will baptize a man that does not confess or acknowledge his faith in Christ. I do not expect him to see his error just now upon his position on secret orders, but judging the future by the past he will cease to be a member of a single one and never defend them as he has already done in the October and December Guide.

When he was about twenty-three years old he preached against secret orders, i. e. on that occasion against the Masonic lodge. Instead of it being J. W. Bailey counselling with H. C. Pierce, it was Joe S. Warlick counselling with an old pioneer preacher who was then and is now a Mason and the pioneer preacher persuaded Bro. W. to cease his opposition to said institution. These are facts, as Bro. W. has told me these things in the presence of the old pioneer preacher and another preacher. Also he added that since that he had learned some sense, i. e. learned to let such things alone. Also he advised me to cease my opposition to such things as I would injure my influence for good and not get the support that I otherwise would. As he said he was sure that by his preaching against those things he lost an opportunity to do good and failed to get the support he would have gotten if he had remained silent upon those things. My reply was, if I had to live upon bread and water, working only for my board and clothes and those depending upon me, and all the people of God withdraw their support from me, I would continue to preach against them until I was convinced that they were all right and nothing to be condemned as wrong. I referred them to F. W. Smith, who had visited Dallas, Denton and Weatherford and held good, successful meetings and received good support, and now he is called back to Denton this fall to hold a meeting. Bro. Joe S. W. has said he was the soundest man that he had ever met. Bro. Smith cried against those things everywhere alike and said he did not know of any other preacher east of the Mississippi River who preached against those orders as he did. He has climbed to the highest degree of Masonry and says no sooner did he reach the top than he hastened down, and is willing to meet any man on earth in discussion of the same. There is J. W. Denton, who lately has challenged any of the defenders of the secret orders to investigate the subject with him. Read all he says upon the subject. He will lift the veil of human tradition from honest hearts. Bro. W. has allowed himself to be persuaded by the secret empire to compromise the truth that he preached when he was twenty-three years old, sacrificed his wonderful talent and influence at the feet of the enemies of the Cause of Christ, closed his lips, silenced his tongue and forever laid aside his pen in public or private opposition to the most God-dishonoring, soul-destroying and hell-deserving doctrine and institution that ever cursed the apostate race of Adam's posterity, and with its beguiling and seducing influence has wended its way into the simple, innocent-hearted disciples of the meek and lowly Nazarene, cause them to abide not in the doctrine of Christ, strive unlawfully in ministering their carnal things to the poor, rob God and Christ of the glory that is so justly due them in the precious name of our blessed redeemer who purchased us with his own precious blood and says "unto him be glory in the Church throughout all ages world without

end, amen." Eph. 3:21. II Tim. 2:4: "No man that warreth entangleth himself with the affairs of this life that he may please him who hath chosen him to be a soldier."

If J. W. Bailey had observed the above gentle warning he would not have had the hope of his ambition to vanish like the mist before the morning sun, and grant should he escape this time and still be honored with his seat in Congress, his great power and influence in the political world has been greatly impeded and injured, and it will take years of faithfulness and abstinence from the appearance of evil to regain what he has lost, if he ever can. So it is with the least and greatest in the kingdom of God, they will impede the progress of the dear Master and lose their influence over the world as the salt of the earth or the light of the world, and fail to lead people to the full appreciation of primitive Christianity, and rest contented with a partial restoration of the New Testament practiced of early Christians, and therefore not please our Savior who hath chosen us to be good soldiers of the cross by not entangling ourselves with the affairs of this life.

Even Bro. W. admits that some things connected with the secret orders are very wrong and it is yet to be proved or demonstrated that such things can altogether be removed. And then admitting that they could (and I don't believe they can, for reasons already given), why should we want to observe a human rule when we have a divine rule? When it is observed, will bring the very same results as may be realized by the observance of the human rule. "If you love me you will keep my sayings." The faith that works by love will show which we will prefer to carry out.

I will now give Bro. W.'s supplement to the article already given in full and commented upon: "I beg to say as a supplement to the above about the lodges and secret orders of our country, that I really believe the brethren who do belong to them, those which have a form of worship in their meeting, should discourage and discountenance the worship. Of this, I do not approve to any extent, but believe it to be very wrong. I would not attend a burial service in the name of an order where they had a form of service and worship. God's saints might work a reformation in the orders along this line if they would only stand firm for the right. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God, and the Father by him." (Paul.) While there are some things I have already referred to in this article that is in the supplement just quoted, but there are some few things I want to say in conclusion that I have reserved until now, and it as follows: It is remarkably wonderful and strikingly strange that Bro. W. would defend such institutions and contend with all of his masterful efforts that it is all right for God's children to be members of institutions that they need to work a reformation in and especially knowing this before they enter it, that said institutions have such things "as are very wrong" and "should be discouraged and discountenanced." Every Digressive has found some few things that he could not altogether endorse in the beginning when first entering the apostate church, but have made and still are making excuses in behalf of the missionary society, instrumental music and other things, have eased their consciences with the deceptive delusion as suggested by Bro. W. hoping to reform said institutions.

I call to memory R. R. Hamilton, of Palestine, Texas, i. e. he lived there about eight years ago. I conversed with him in his home about three hours in his study room on such things as we differed upon. He stated to me that he did not endorse instrumental music in the worship and as he had never put an organ in any church and never would, he would try to work a reformation along that line, but he has failed. Also Bro. A. D. Rogers as already referred to stated about the same.

The warning of my God is "Wherefore come out from among them and be ye separate saith the Lord and touch not the unclean thing and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Col. 2:21-22. "Touch not; taste not; handle not, which all are to perish with the using after the commandments and doctrines of men." Wesley tried to reform the Church of England. Wesley failed. Luther tried to reform Catholicism, and he failed. Bro. W. and those with him will fail in trying to reform the secret orders of the day. Bro. A. C. Campbell endeavored to restore primitive Christianity to the world and he succeeded in a measure, because it was God's will to so do.

The truth that had been buried beneath the debris of infidelity and Catholicism for several hundred years, he preached it as he found it written,

confirmed by the death and resurrection of Christ. Upon his right and left the enemies of the truth fell pierced with the sword of the Spirit as he spake where the Bible spake and was silent where it was silent, and had no compromise to make with any departure from the blessed precepts and examples of the New Testament.

Brethren, you see the result of his labor, the glorious light, liberty and love of the gospel of Jesus shines with all of its effulgent brightness and glittering rays causing our hearts to rejoice in joy unspeakable and full of glory. May God help us to continue the grand and glorious work, never falter and never fail at all times under all circumstances to keep our eyes fixed upon the cross and the crown, and when it comes ours to quit the walks of men, we can lay the armor aside in the language of the Apostle Paul, "I have fought a good fight; I have finished my course and kept the faith; henceforth there is a crown of righteousness laid up for me and not for me only but for all who may love the appearing of our Lord and Savior Jesus Christ." Remember the divine rule, what it includes and excludes, as it is the faith we must contend for. Jude 3. Live by Gal. 2:20, Phil. 3:16 and by II Tim. 4, and be judged by John 12:48. Behold the Masonic Lodge circled around the open sepulchre, gaze intently upon the scene and listen to their words as they drop the evergreen and white apron, saying this is emblematical of our faith and hope that he will bloom in everlasting spring and youth. The white apron is emblematical of the innocence and purity of our deceased brother. Oftentimes the person buried is a sectarian or one who has not made any profession of any kind of religion. Since words are signs of ideas our Masonic friends select such expressions as stated above and apply it to their members. If it means anything it certainly means that all who die as Masons, living up to the principles of Masonry, will enter through the gates into the city of God, and they state in their prayer that such one "will enter the celestial lodge above in the temple made without hands, whose builder and maker is God." Jesus in John 8:32 says, "Ye shall know the truth and the truth shall make you free." II Cor 5:1: "We know that when this house of our tabernacle has been dissolved we have a building made without hands, whose builder and maker is God, eternally in the Heavens." If what Jesus and the Apostle say is true, then what Masonry says is not true. Christ and the Apostles offer salvation from past sins and eternal life on certain conditions. The Masonic lodge offers eternal life to all of its members who comply with the principles of Masonry, whether they are members of the Church of Christ or not. They promise peace where there is no peace. They promise eternal life where Christ has not promised it. Moses, Deut. 18:20, speaking of those who would speak where He had not spoken. He says they shall die, i. e. a spiritual death. No wonder Bro. Warlick says such things "are wrong and very wrong, and should be discouraged and discountenanced," and that brethren might work a reformation, for I am sure it needs to be reformed, but it will be impossible to reform it, as it will continue like it is and to merely suggest that a reformation might be worked is all very nice on paper, but the real thing itself, i. e. a reformation worked in Masonry will never be worked, i. e. a changing of its burial service and form of worship. Bro. W. concludes by saying, "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Col. 3:17.

No doubt he quotes the above language to prove that a child of God must act in harmony with our Savior's teaching in all he says and does. And since what the secret orders do in their burial service and form of worship is very wrong, Bro. W. being judge, and he says so, and we have learned there is nothing they do that is in the name of Christ, and since whatever is not in the name of Christ is very wrong, then all a child of God does in secret orders is very wrong. I have already given the reasons why the above is true. I appeal to reason upon its proper throne and beg you in the name of Christ to retain your appreciation of the simplicity of the truth as it is in Jesus, contending earnestly for the faith once for all delivered to the saints, both in word and deed, giving all diligence to make your calling and election sure by abiding in the doctrine of Christ, keeping yourselves unspotted from the world, abstaining from the appearance of evil, giving God the glory in the Church, heeding Paul's admonition in Phil. 4:9, those things that ye have both heard, learned, received and seen in me, do and the God of Peace shall be with you.

Let us, as God's people, make a success of the divine rule, and allow

the people of the world to follow the human rule. Then we will be consistent with our vocation as a Christian and have the blessed assurance that Christ will be with us always, even unto the end.

"Prove all things and hold fast to that which is good."

In justice to Bro. Warlick and his work as a rule in preaching and debating, I wish to say I am absolutely sure that he has never had a superior, and but few equals among uninspired men in all ages of the world. I believe he is always honest in the positions submitted to the public as well as strictly honest in all of his private affairs, and whatever his mistakes may be they are not intentional or willful. Also I am sure that I do not have a better friend or any brother in Christ who has done any more or who would do any more for me in every way possible in his power than Bro. W. I appreciate such friendship and fellowship as much as any man could with the same ability that I have to appreciate such things. Any one can see that anything of a personal nature has never entered my mind, but solely and absolutely my motive has been to offer my kind criticism and gentle warnings in meekness and fear, speaking the truth in love, believing it to be my Heaven-bound duty to so express myself upon the issue referred to in the article reviewed in this article. I waited patiently to see if some one else would offer such criticism and warning as would be necessary without my having it to do, as I am sure that older brethren could have done much better than I have. But I have done what I could and believe I have done my duty. I am absolutely sure that Bros. F. W. Smith and J. W. Denton ready, yes, even more than willing and anxious to discuss the matter with any man in the United States on fair propositions and while I would much rather sit at their feet and learn wisdom and by reason of the fact of their age, experience and influence they would be much better prepared to discuss the subject than myself. But if they should not be in a position to enter upon the investigation of the subject at the time named by their opponent, I am ready.

"The 'Anti-Sunday School' hobbyists, and the 'Anti-Lodge' hobbyists, are doing the cause of New Testament Christianity much harm. Their work was one of J. C. Mason's sweetest morsels in the recent debate in Dallas. It is a shame we have to apologize continually for the crankiness of some brethren. It is to be hoped they will soon desist and go on in the work in the right way." The following statement from Bro. G. W. Savage expresses my sentiments and I consider it sufficient comment on the above clipping from the Guide, from the pen of Bro. Warlick. Only I shall add a brief statement relative to the class described as causing much harm to the cause of New Testament Christianity. Such articles as Savage's are doing New Testament Christianity much harm. New Testament Christianity, as given by the Holy Spirit and practiced of the Apostles, taught, "Let us walk by the divine rule; let us mind the same things," and we have already learned that the divine rule reveals to us the command to evangelize the world and the example how to carry out the command, also the happy results coming from the command being carried out lawfully. Also the command to do good unto all men, especially the household of faith, example of how they carried out God's will and the happy results that came from the command to minister carnal things unto the poor being carried out lawfully through the church of the first born, as Col. 3:17 and Eph. 3:22 teaches it should be done. Though the parties that Bro. Joe denominates as hobbyists and doing much harm unto New Testament Christianity, are consistent in contending earnestly for the faith once for all delivered unto the saints, by insisting upon the children of God giving all diligence to make their calling and election sure by walking by the same rule, minding the same things the Apostles did. If the work of such brethren was a sweet morsel for J. C. Mason in the recent debate at Dallas, the work of the early Christians is also a sweet morsel, as they taught and practiced the hobbyists first and said follow us as we follow Christ, and those things that ye have both heard, learned and received and seen in I Paul, do, and the God of Peace shall be with you. As for myself, I prefer preaching and practicing the pure and undefiled religion of Jesus Christ, and by my example teach and admonish others to preach and practice the same. In so doing, I have the assurance Christ is with me and that I will have a right to the tree of life and enter through the gates into the city of God. But if I should act like those who belong and advocate that it is right for brethren to be members of missionary societies and secret societies, I would be numbered among those who

will exclaim "Lord, have we not done many wonderful works in thy name?" but He will say "depart from me; I never knew you," i. e. as Bro. Joe S. W. taught in his debate with Autry, the Lord did not approve of them. "All must perish after the using of the doctrines and commandments of men." Those who belong to and advocate the necessity of the existence of missionary and secret societies through which to preach the gospel and minister carnal things to the poor, are certainly making void the commandments of God through their tradition which Christ will at the last day consume by the Spirit of His mouth and destroy by the brightness of His coming and the angels will gather out of Christ's kingdom all who thus offend and work in iniquity and cast them into outer darkness where there shall be weeping and wailing and gnashing of teeth.

I will now give Bro. Savage's article as it appeared in the C. M., March, 1907: "The proposition that Christians can not, under the direction of **elders in the church, divide the congregation into classes in order to better and more effectively reach conditions, ages, and meet circumstances, is one too silly and ridiculous to be worthy of the name. It does not deserve an argument, because there is nothing in it coupled with logical or scriptural contention. It is contended that missionary societies are justified on the same basis as classes in teaching. This is a grievous and hurtful mistake. Missionary societies are separate organizations from the church; they do not glorify God in the church." Classes are in the church, under the direction, not of a superintendent, but of the elders of the church of God. Quite a difference, indeed. Christians do not object to any and all good done by missionary societies, lodges, secret societies, aid societies and all other societies;—even the "Modern Sunday School" society. Every pain relieved; every heartache cured; every mist of ignorance removed, and every chapter taught to men should rejoice our hearts, provided the pain is relieved, the heartache cured and the Bible taught. But the place for Christians to do these things is in the Church of God, not in societies, Modern Sunday Schools or any other organization outside of the Church of Christ. The rebellion against God consists, not in the teaching nor in the manner of teaching, either by chart, preaching, classes or no classes, but in ignoring God's institution, and in the organization of human institutions to do the work. The church promises every good thing found in any institution, and offers to the human family, fully and freely. Jesus bled and died to establish it, not only to reach this end, but more than human organization can promise. It proposes life eternal, happiness and everlasting union on the new earth, and in the presence of glorified saints, God and holy angels in the world to come. For the disciples of Christ to forsake this holy institution and seek to accomplish God's work in lodges, secret orders, missionary societies and Modern Sunday Schools, amounts to no less than rebellion against Him who loved us and washed us in His own blood."

The clipping from Bro. Joe S. W.'s pen appeared in the Gospel Guide—the May issue.

I will now give another statement from him in the same issue: "If I show that there is not in all the Book of God any authority for the various societies, and for instrumental music as used by our Digressive brethren, they get mad and undertake to do me all the harm they can, for they are the most narrow of all sectarians, and where their idols are involved they have less regard for God's word, and are more ignorant upon its lessons than any known to me, being absolutely ignorant upon the Scriptures in regard to such things; they are very prejudiced and are the hardest to please of all the rest. Now, what am I to do? I suppose I shall stand with Paul, and say, 'If I please men I should not be the servant of Christ.'" I shall therefore go right along preaching the word, and try to be instant in season and out of season, reprove, rebuke with all long-suffering and doctrine. In the meantime I must speak the truth in love."

What Bro. W. has said about the attitude of the Digressives toward him when he shows there is no authority in all the book of God for missionary societies, the same is true relative to those who belong to secret societies. Where their idols are involved they have less regard for God's word. It is hoped that the articles in this tract will have the desired effect of arresting the attention and causing many brethren who are honestly deceived to reflect seriously over the matter and turn away from such idols before it is everlastingly too late. Although I know that many brethren and men of the world shall treat me like Bro. Joe says the Digressives will him; but I shall

make the same decision that Bro. W. has made: Seek to please Christ and not men. Speak the truth in love.

"Bro. Price Billingsly came very near capturing West Dallas in a recent meeting there. He is now in a fine meeting in Dublin. Price is not behind the foremost as a preacher. He is sound in the faith, a terror to all kinds of opposition to the truth, and is not a hobby-rider. Such preachers are always in demand, and are always wanted again where they have been before." I give the above clipping to show that Bro. Joe is pleased to denigrate those of his brethren as hobby-riders who earnestly and honestly believe we should contend for the divine rule as much so for the carnal things to be ministered to the poor saints as we should for the gospel to be preached to all the world, because we find precept and example for both and we have not learned to be wise above that which is written, that is, make a distinction between the things revealed, confirmed and sealed, i. e. contend earnestly for that part of the divine rule that teaches what to do to be saved from past sins and how to worship God in Spirit and in truth and let people do as they please with the other part of the rule that teaches how to minister carnal things to the poor. The reader will notice that Bro. W. says Bro. Price Billingsly is not a hobby-rider, sound in the faith and there is always a demand for such men. The Master has said woe be unto you when all men shall speak well of you. We had better be very careful who it is that always demands our service. Bro. W. has preached for the Digressives and did not say anything against instrumental music publicly. You see there was a demand for his services, but if he had continued in such work the loyal brethren would not have had occasion to call upon him to co-operate with them like they have. The time is not far distant when the brotherhood will be sufficiently taught on the subject that the preachers who will not take a positive stand against such spiritual wickedness that there will not be any demand for such preachers among the few faithful that have not and will not bow their knee to Baal.

In 1845 A. Campbell says the matter must be discussed. He stands with me upon the subject. You will see his position in another part of the tract. Some of our very best and soundest men are with me upon this issue as the tract will show.

"Between twenty and twenty-five loyal preachers attended the debate, and there were several Digressive preachers in attendance also. Some of them quit us before the debate was over because they said Mason was not doing anything. What a 'picnic' we would have if we could get those fellows to debate with us. A. D. Rogers told me the last night that they had held a council and decided to discriminate against this scribe, that I had had too much experience in debating, and was too much of an adept at it; that it would be unfair, and that I need never hope to get a debate with them. I am sorry of this, but I see no way to help it. I am consoled with the fact that when they meet others among us just once, I will have plenty of company, for they will cut them out too when they have tried them one time." What Bro. W. says about it being a picnic to get a debate with the Digressives I can with equal force and propriety say the same relative to such secret order men as Bro. Joe. S. W. and all those identified with him. It would indeed be a picnic to meet such in debate, but the secret order men have held a secret council and not merely discriminated against any one man meeting their brethren, but they have discriminated against all preachers of all ages, and will not discuss the subject with any of them. Bro. W. says: "I am sorry of this, but I see no way to help it." I am the same way about the secret order men.

Should they ever rally any men sufficient to affirm their teaching Bro. F. W. Smith, of Tennessee, is ready at any time to meet any man in their ranks on a fair proposition. I will submit some fair propositions to the Digressives and secret order brethren and see if they will have the courage of their convictions and defend their teaching and practice: "The scriptures teach that the various Missionary Societies are authorized by the word of God." Affirmative, Negative, E. A. Bedichek.

"The scriptures teach that the church of God is an all sufficient institution through which to evangelize the world in carrying out the commission as regarded in Matt. 28:19-20, Mark 16:15-16." Affirmative, E. A. Bedichek. Negative,

The scriptures teach that the various secret societies are authorized by the word of God. Affirmative, Negative, E. A. Bedichek.

The scriptures teach that children of God abide in the doctrine of Christ in becoming members of the W. O. W. or the Masonic lodge and all others of kindred nature, and carrying out the by-laws of said institutions. Affirmative,..... Negative, E. A. Bedichek.

I submit the two above propositions so as to leave any one who may be a member of said lodges without an excuse for not affirming their teaching and practice.

The scriptures teach that the Church of God is an all sufficient institution through which the people of God should minister carnal things to the poor, i. e. all men, especially the household of faith. Affirmative, E. A. Bedichek. Negative,.....

I am sure that Bros. A. D. Rogers and Joe S. Warlick and all who stand with them have something definite before them and unless they prove to be theological cowards they will be more than anxious to take advantage of the opportunity to prove the scripturalness of their claims or forever hereafter hold their peace. We shall wait patiently to see if they feel disposed to respond and defend their teaching and practice.

THE POSITION OF J. C. MASON ON THE TEXAS CHRISTIAN MISSIONARY SOCIETY AND W. P. RICHARDSON'S POSITION ON SECRET SOCIETIES REVIEWED AND COMPARED.

(By E. A. Bedichek.)

Bro. Mason is a member of the missionary society and W. P. Richardson is a member of the Masonic fraternity. I submit the arguments of W. P. Richardson against the missionary society that Mason is a member of and the reader will observe that in the comparison of the two positions they stand or fall, sink or swim, survive or perish together.

I give an article from Bro. W. P. Richardson relative to the Mason and White debate held in Dallas, Texas. The article will explain itself. On account of some arguments given by Bro. Richardson, that I am sure can be logically and scripturally used with equal force against the secret societies. I give that portion of the article which deals with Elder Mason's position on said society and apply his arguments that he makes against the above named society to his own position on the Masonic society. Thus far, the advocates of missionary societies have manifested greater courage in defending their position than the advocates of secret societies. What Bro. Richardson says about the religious condition of Dallas being entirely ripe for such a debate. I am sure one can, with perfect propriety, suggest the same relative to the investigation of the secret society question. Insert the U. S. instead of Dallas as being ripe for such an investigation? I will give the reader a sample of a few statements from the members of the Church of God, from A. Campbell down. The statement from Campbell is as follows: "This subject must be discussed. Thousands call for it, all these considerations among Christians with Turks, Jews and athelsts are in our opinion anathematized by heaven, and are just as useless to the Church as to the State, fit only for darker times—for ages of knight errantry, witch-craft and the Abracadabra." A. Campbell in Harbinger, 1845. The article in full will be published in the tract on lodgism, from which the above quotation is given. Another statement: "You may put me down for at least one dozen. If I can be of any assistance to you in any way, I shall be more than glad to do so, for I consider lodgism one of the worst enemies that the church has to deal with today. I was a member of the Masonic Fraternity for several years, know the workings of others. I think they ought to be exposed from the very bottom. * * * I sent Bro Trott a list of questions on lodgism that he refused to answer. If you have not arranged the amount of matter that is to go into it, I'll prepare a short list of questions to be answered by lodge men, including in substance of what I asked Bro. Trott." Prof. G. W. Austin, Pottsville, Texas, other similar statements could be given, but as they will appear in the tract elsewhere, I will not give them here. Passing on down, the comparison of the Church and missionary society, Bro. Richardson, commenting on Bro. Mason's comparison of the Church and society, says: "Here is another exactly parallel. The Court of Judge Justice in its operations does a good work in the execution of the criminal, but upon some excuse Judge Lynch organizes a court that does the like work of Court No. 1. Is Mason's inquiry now pertinent? Did Court No. 2 do evil because it

did precisely the same work done by Court No. 1? Not one single judge of any court in Texas will hesitate to decide that Court No. 2 is a mob and guilty of crime in the eye of the law. Any self-constituted body that takes the work assigned to a legally constituted body out of its hands is a criminal body. This must be and is universally conceded to be correct. The church of Jesus Christ is the only legally constituted missionary body. It is missionary society No. 1. Mason's Texas body is missionary society No. 2 just as long as Judge Justice presides. We have no use or need for Judge Lynch, just as long as Jesus presides over his body, the Church Missionary Society No. 1, we have no use or need of Mason's body or its president or missionary society No. 2.

From the point of view taken from the above principles, Mason's institution is violent and criminal in the eye of the law of God, and cannot be in harmony with it." All that Bro. Richardson has emphasized concerning the Texas Christian Missionary Society can with equal force be applied and emphasized concerning the secret society. In my review of Bro. Joe S. Warlick's position on secret societies I demonstrated to a demonstration the following:

Rev. 22, 14. Luke 12, 47. 2 John, 8-9. 2 Tim. 2-5. Phil. 3, 11. Col. 3, 17. Act. 6, 1-6. Rom. 15, 24-28. 1 Cor. 12, 25-26. James, 1, 27. Gal. 6, 10. 2 Cor. 9, 1-12. 2 Cor. 8, 1-24. 1 Cor. 16, 1-2.

No. 1 commands to minister our carnal things to all men, especially the household of faith, through the Church of God.

Phil. 4, 89. 1 Cor. 16, 12. Rom. 15, 24-28. Act. 6, 1-6.

No. 2 example of the Churches of Christ ministering carnal things to the poor saints in the name of Christ.

1 Cor. 16, 1-2. Rom. 15, 25. Act. 6, 11-6.

No. 3: Result of command No. 1 being carried out through example No. 2. The wants of all the poor saints were supplied through the Church of God.

2 John, 11, 8-9. Phil. 3:16. 2 Tim. 2:5. 2 Tim. 4:1-2. Mark 16, 15. Matt. 28:19-20.

No. 1 command to preach the gospel through the Church of God.

Rom. 15, 23-26. Act. 6:4. Col. 1:23. Phil. 4, 14-15. Phil. 11, 5. 1 Cor. 11:9.

Example of the Churches of Christ carrying out command No. 1 through the Church of God.

Act. 2, 16-39. Col. 1, 33. Act. 8:4.

No. 3: Common result of command No. 1 being carried out through the example of No. 2, the gospel was preached to all the world and should be now.

As we see the exact parallel as taught and practiced by the apostles in the carnal and spiritual. Let us look now at the exact parallel in the latter days in the departures from the faith and the substitution of man's wisdom instead of God's, both on how to preach the gospel and minister carnal things to the poor.

The by-laws and constitutions of different secret societies of the present day as given by human wisdom.

Tradition No. 1, carnal, i. e. temporal things being ministered to the needy by the direction of human wisdom and through human institutions, such as the W. O. W., Masonic and I. O. O. F. fraternities.

In all the civilized world the zealous lodge members can be seen carrying out the instructions of the by-laws and constitutions of the various orders.

Example No. 2 of the secret societies ministering carnal things through all the different lodges.

The result of human wisdom being carried out through human institutions the temporal wants of all secret society members are supplied.

Result of tradition No. 1 carried out through example of No. 2, the temporal wants of all the lodge members are supplied through the human institutions, viz: the W. O. W. and Masonic fraternities.

The by-laws and constitutions of the various missionary societies as given by human wisdom.

Tradition No. 1, the Texas Christian Missionary and the Foreign Christian Missionary Societies are directed and perpetrated by human wisdom.

Three thousand churches co-operating through the various missionary societies claiming to carry out the lesson. Matt. 28:19-20.

Example No. 2; the Missionary Societies carrying out the instructions of the by-laws of said missionary societies under the head of No. 1.

Five hundred missionaries sent out, forty colleges in operation on the foreign fields with two thousand five hundred pupils attending regularly; over three million dollars given in the last twenty-five years.

Result of Tradition No. 1, through the example of No. 2, the gospel is preached to most all nations through the above rule and society, both are substituted for divine wisdom and the divine institution.

Bro. W. P. Richardson further states: "Many years ago in Texas, restless, superficial men began to talk of the failure of the Church to do its duty in spreading the gospel. They also threatened to organize a missionary society to do the work neglected by the Church. The threat was carried out, and missionary society No. 1, the Church, and missionary society No. 2 are ready for comparison. Jesus formed the first of Christians; the second is also composed of Christians and came into existence on the plea that the first missionary body of Christians failed. The second missionary body of like composition continues to exist on the ground that it has succeeded and does now succeed.

This claim substantially says: Jesus made a failure out of Christians, and also claims that a convention of uninspired men made a success out of the same material. Thus the premises are laid for the conclusion that uninspired men are superior to the Lord Jesus Christ. Any Christian preacher or mere member who now does more work, manifests greater zeal or will contribute more of his means to the success of a man-made missionary society than for the success of the missionary society of the Lord scarcely deserves the name of a Christian, and sustains a character the rational will never envy."

Now let us logically and scripturally apply the above to those like Bro. W. P. Richardson and Joe S. W., who pose to be Christian preachers but are members of secret societies that are not altogether composed of Christians but of all classes of believers and unbelievers. Bro. Joe S. W. being in the prime of life can not help but appreciate the force of the arguments submitted and from the indication of Bro. W. R. R.'s logical way of reasoning and applying his scriptural arguments with emphasis to J. C. M. and the missionary Society No. 2, i. e. a criminal in the eye of the law. He can not be excused from appreciating the force of this logic when scripturally applied to the Masonic society, of which he is a member. Also he informed me that he was a member not because his family needed financial aid at his death because he had plenty to provide for them, but he was a member because he could reach some persons in the Masonic society and preach the Gospel of Christ to them, that he could not reach outside of the Masonic institution. All that he has said about J. C. M. and society No. 2 can with equal force be applied to him, and as his logical, forcible scriptural arguments brushed away the foundation of society No. 2, while doing that, he, with the same sword cuts off the limb he was perched upon and down he and J. C. M. falls together and the arguments he and Mason once made against any departure from the faith rebounds a boomerang, covering them with their own shame and folly. It is hoped that Bros. R. and W. will first pull the mote out of their own eyes so that they may see clearly how to pull the beam out of their erring brother's eye. But it is sad to behold that the idol in their heart, viz: clinging to secret societies and using their great giant intellects to defend the same has blinded their minds to their own faults and departure from the faith, clinging to the deceptive delusion that they can substitute society No. 2, viz: the W. O. W. or Masonic fraternity to do the work that God commands society No. 1, i. e. the Church of the living God to do, in the name of Christ, giving God the glory in the Church throughout all ages and they can thank God that they are not like other men. "Oh, consistency, thou art a jewel." Remember God is no respecter of persons and just as sure as he condemns J. C. Mason and Joe McPherson for substituting society No. 2 to do the work that society No. 1 has been commanded to do, so He will condemn W. P. R. and Joe S. W. for forsaking the right way and going astray, following the way of Cain and Baalam for the reward of iniquity.

Referring to Bro. R.'s article, he says: "Many years ago in Texas, restless and superficial men began to talk of the failures of the Church to do its duty in spreading the gospel."

They also threatened to organize a missionary society to do the work neglected by the church." These very same men, including some like Bro. W. P. R. and Joe S. W. have talked of failure of the Church to do its duty in ministering carnal things to the poor. The threat was carried out and as Bro. W. P. R. says, "societies Nos. 1 and 2 are ready for comparison. Christ formed Society No. 1, composed of Christians. Society No. 2 is also composed of Christians and came into existence on the plea that the first society failed." So it is with the secret orders of every class and kind that brethren are members of; they offer the plea that it is because society No. 1 has failed to minister their carnal things to the widows and orphans. But if on account of the failure of Society No. 1 to do its duty, i. e. preach the gospel according to the N. T. plan is no excuse that justifies J. C. Mason & Joe McPherson to organize society No. 2 to do the work of society No. 1. Also for the same reason the failure of the church, i. e. society No. 1 to do its duty ministering carnal things to the poor, is no excuse for such brethren of Bros. W. P. R. and Joe S. W. of entering society No. 2, using Bro. R.'s expression, "Society No. 2 claims to exist because it has succeeded and does now succeed." Apply the same to secret societies. Bro. W. P. R. says this claim substantially says: "Jesus made a failure out of Christians, and also claims that convention of uninspired men made a success out of the same material. Thus the premises are laid for the conclusion that uninspired men are superior to the Lord Jesus Christ.

The same can truly be said of the secret society brethren. Because we have already learned if it takes a command, example and results to prove the existence of society No. 1, by authority of Christ through which to preach the gospel, then also the same must be true concerning our duty towards society No. 1 in ministering carnal things to the poor. As I have given command No. 1, example No. 2 and results No. 3, relative to the authority of Christ on the mission of society, No. 1, through which to visit the sick, the widows and orphans in their affliction. Having the same care one for another and where one member suffers let all the members suffer with it." I Cor. 12, 25-28.

In conclusion, hear Bro. W. P. R. press the conclusion of his premises with all the force of his great logical way of pressing those who depart from the faith:

"Any Christian preacher or mere member who will do more work, manifest greater zeal or will contribute more of his means to the success of a man-made missionary society than for the missionary society of the Lord, scarcely deserves the name of a Christian, and sustains a character the rational will never envy." "Dost thou teach another man should not steal and dost thou steal?" Paul. Dost thou teach that J. C. M. and McPherson scarcely deserves the name of Christian and sustains characters that the rational will never envy, and at the same time W. P. R. and Joe S. W. are guilty of the same crime against God, His law and Church. But they are the true, faithful and loyal and possess characters that the rational always envy. "Oh consistency, thou art a jewel!" "Oh shame, where is thy blush?"

My dear, erring brethren, I beseech you in the name of Christ to cease your false teaching and ungodly practice and return to your first love. The cause of Christ needs our talents and influence in restraining the New Testament plan of how to preach the gospel of Christ and ministering our carnal things unto all men, especially unto the household of faith. I do not know of anything any more appropriate to close my part of the tract with than a quotation from 2 John, 8:9:

"Look to yourselves that we lose not those things in which we have wrought but that we receive a full reward.

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 (i. e. to fellowship his teaching) neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds."

Brethren, "rightly divide the word of truth." "Prove all things and hold fast to that which is good," and see who it is that has the truth and the whole truth...Bros Mason, McPherson, W. P. Richardson and Joe S. Warlick; or the brethren that bring you the message in this tract.

I firmly believe without a doubt that we have the infallible safe side of the question. It is a serious thing to not abide in the doctrine of Christ. **We have not God.** We can not afford to be ushered into the presence of God at the judgment and hear the great judge exclaim "All must perish after the using of the doctrine and commandments of men." Col. 2, 22. But let us so abide in the doctrine of Christ that we will hear the Lord say "Blessed are they who do His commandments that they may have a right to the tree of life and enter through the gates into the city." Rev. 22:14.

May God help us all to preach and practice only that which has been revealed, confirmed and sealed in the New Covenant, in ministering the gospel and ministering carnal things to the poor. Yours for the one faith,

E. A. BEDICHEK.

IS IT RIGHT?

"And Jesus answering said: A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him * * * Which now of these three thinkest thou was neighbor unto him that fell among the thieves?"

The above parable was drawn from the Savior in answer to the question, "Who is my neighbor?"

The law said, "Love thy neighbor as thyself." The lesson taught is, that God requires His people to do this work, and to do it in the name of the Lord, that God may receive the glory and not man.

In this instance the priest and Levite represented the religious, or God's people of that age. God's law required them to "love thy neighbor as thyself," to manifest this love by alleviating suffering humanity as far as possible; and to do this because it is right, and because God requires it. By this means the God of heaven gets the glory through His people. But these passed by, they saw his condition, but would not help him.

SAMARITANS.

These people were looked upon by the Jews as the chief of sinners. Hence, this sinner did what God had ordained that His people should do, and thus the world, and not God, had the praise. While that lesson was taught then, it applies with a thousand times more force now.

The Church of God should do the work assigned her, and do all through the church, and thus glorify God, or let God have the glory through His ordained means.

"Unto Him be glory in the church by Jesus Christ throughout all ages; world without end." Eph. 3:21. All glory through Christ comes through the church, His body. But I find fifty per cent of the members of the church doing all their charity through secret organizations. They are acting the Samaritan, not through God's appointed means—the church—but through a worldly institution that has no connection with the church of God. Thus the world gets the praise and the church of God sinks into disgrace.

No one can approach God, the Father, except through Christ. When we enlist under the banner of Christ we are no longer our own. We serve a King supreme, eternal! All that we do must be done through Him (His body—the church), that God may be glorified by Him. The religion of Jesus Christ is to "visit these fatherless and widows in their affliction." But visit them how? Visit them in the name of the Lord—as a Christian, thus giving the glory through Him in the church. But how are the brethren doing? We have the Masonic Orphans Home, and widows of Masons. The Masonic brother will join his lodge in sending the orphans of dead Masons to the Orphans Home to be fed, clothed and educated. The widow of the Mason is seen after Masonically; and brethren work through Masonry to that end. Do they do this in the name (by the authority) of Christ? I answer, Christ is left out of Masonry. Does the Church of God get the glory, and Christ the glory through the church in this work? No, a worldly institution gets the

honor that is due the God of heaven through His church, while a brother will give of his means and moral support to assist the orphans and widows of the Mason. Here is a poor widow and orphan who are members of the church of God. Go to this Masonic brother and tell him you want help, and now, candidly, my brother, if you are a Mason, Oddfellow or some other secret order man, which would you help, the orphan and widow of the Mason or the orphan and Christian widow, who have no connection with Masonry, or other secret order?

"Two can not walk (work) together unless they be agreed." Now, Christian brother, can you, and do you not walk in harmony in secret orders, with men who are not Christians? You answer, yes. Are you in harmony with them religiously? Can you walk and work with them religiously? You answer, no. Then you can not do your charities through these orders from a religious standpoint, for you can not walk and work together religiously. You can then surely see that, to work in peace through these orders, you must put your religion, Christ, church of God, all in the background. Besides, you are doing through these orders the very thing God says for you to do through the church.

And yet you can not possibly work through these orders in the name of Christ, or church of Christ. Why? Because you are yoked together with unbelievers, and you can not find Christ's yoke upon them. "Take My yoke upon you and learn of Me," says Jesus. Now brother, can you have the yoke of Christ on you and work in harmony with the man who does not, and will not, wear that yoke? Can't you see then, to walk with him, you must throw off the yoke of Christ, and put on the yoke of the secret order? If not, you must wear two yokes at the same time. That forces you to wear the yoke of the world and the yoke of Christ. "You can not serve two masters, you will love the one and hate the other, or hate the one and love the other."

Remember that God says, "In brotherly love preferring one another." Which do you help, the widow and orphan in Christ, or the widow and orphan in the secret orders? Put the question this way: How many children have been sent to orphan homes of these secret orders by us in the name of the Church of Christ? You answer, not one. Does the religion of Christ teach us to care for the widow and orphans? You answer, yes. Have you, my brother, ever contributed of your means (as a Christian, through the church of God—His ordained way) to build an orphan home, and maintain it? You say, no. Have you ever done so through secret orders? Honestly now. You say, yes. Then you have honored these worldly institutions more than you do Christ. But you say, "the church won't do these things." Are you a part of the church? Yes. I'll tell you why the church don't do these things. It is simply because the members put their time, means and influence into these various secret orders, and thus rob Almighty God of the means and honor that is due Him. Brethren, it is useless to deny these facts. The church of God is selling itself bodily to worldly institutions; robbing the church of God and building up worldly institutions. You may take the brethren in the State of Texas alone, who belong to the various secret orders; give me the means they have paid through them since they have been members, and I (in the name of the Church of God) can build and equip an orphans home in every county in the State. Yes, I can clothe, feed and educate every orphan in the church of God in the State. Christ is "head over all things to the church." Are you a member of the church? Then Christ is head over all things to you. Is He the head of a secret organization? Is a single one of these orders in the church? You say, no. Then Christ is not the head of them. Brother, do you believe the "scriptures furnish to every good work?" You say, yes. Do the scriptures authorize you or any other man to work in these orders? No. Jesus says, "Go work in my vineyard." He has never promised to pay you for working anywhere else. But you say, "I am to contribute of my means to the support of this Government, and be subject to the powers that be." Yes, the scriptures tell you to do that. But God nowhere teaches you to bind yourself by a most fearful obligation to support, protect as sacred, and maintain these secret orders. I repeat, that each secret order is a deadly enemy to the kingdom of God. You may apologize for them, but you can not make an argument in their favor. I throw down the gauntlet here. "To the Son He saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of Thy kingdom." "Be ye not equally yoked together with unbelievers; for

what fellowship (copartnership) hath righteousness with unrighteousness?" Read the whole connection here. But you say, righteousness is right doing, and it is right for me to feed, clothe, and build homes for orphans. If you are a man of the world, you can only operate from the platform that you stand on, that of the world. You can not do a thing in that line by the authority (in the name) of Christ, because you are not under His authority. You (of the world) can operate in the name of secret orders, but not in the name of secret orders, but not in the name of Christ. A Christian is under Christ, and all that he does, must be done in the name of Christ, either "in word or deed."

Now, brother, can you go into and work through these orders without violating the law of Christ? Oh how the loyal brethren will condemn societyism in the church! The authors of these societies tell you they only have them to get the church to work. I had much rather work through these societies, boards, etc., than secret orders. Why? Because the latter are composed very nearly altogether of members, while secret orders are composed of everything. They are ring-streaked and striped. These church societies do send men and money into the world to carry the Bible; a secret order never does. These church societies do care for the aged, poor old preachers. Secret orders never, unless they happened to be of them. The trouble with the church societies is, they are doing through the societies the things God says do through the body—the church—and glorify God through Christ. The trouble with secret orders is, they can not do anything through Christ or the church. If you can work through the one, you can the other. They are all of men—all of the world-worldly.

I will gain no popularity by writing this, for those who are worldly-minded will not like it. But I am pleading for the government of God over His people. And, until His people divorce themselves from all these institutions of men, and quit putting their means into them, the church of God will be looked upon as a back number, societyism and secret orderism will get all the worldly praise, and the whole business the wrath of God in the end.

Now, brother, if you have an argument to make in behalf of these things, make it. But I do ask that you stop your silly, sickly, worldly, unscriptural apologies.

J. W. DENTON.

LODGISM—No. 2.

We now look at the subject of lodgism from the standpoint of the institutions themselves, and the relationship existing between the members, their obligations to each others, and as to whether said obligations are contrary to the principles and government of God.

In Deut. 29:29 God said to the Jews, "The secret things belong unto the Lord, our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the works of the law."

The lesson taught in this is, that God had revealed His whole will to that people for that age. Hence, they need not be seeking after more knowledge from Him. What He knew about that which was revealed belonged to Him. That which was revealed belonged to them and their children.

After God had revealed His law He said, "You shall not add aught thereto nor take aught therefrom." As much as to say, "I have given you all that necessary to build you up before Me, hence, add nothing to it, nor take anything from it." Solomon said, "Fear God and keep His commandments, for this is the whole duty of man." The scriptures "furnish the man of God unto every work." The great trouble with man is, and ever will be so long as time shall be, continually trying to better his own condition and that of others, by the use of means not ordained by God. This caused the fall of our first parents—seeking wisdom—guidance over and beyond what God had ordained. It was the first great sin of Israel, not being satisfied for God to rule over them, by His revealed way. But you ask, "What has this to do with secret organizations?" Just this: If these orders are for the betterment of humanity, over and above what God has revealed, then God's law does not bring man up to the standard of charity, purity and fellowship that is necessary to man's good in this life. These orders are for the betterment of humanity or they are detrimental to uprightness from a Bible standpoint. I challenge any lodge man in the United States to show a moral principle taught in lodgism that I can not show God requires of you as a Christian. If you can show as much, then it follows that lodgism is above Christ and Christianity. If you can not show as much, then, by the authority of high

heaven I challenge you to show the right to do your works of righteousness through secret orders, instead of God's ordained means—the Church of Christ. John says, "If we walk in the light as He is in the light, we have fellowship (co-partnership) one with another."

When a man starts into Masonry he is "seeking for light" and is "brought to light." God says those who walk in the light have "fellowship (co-partnership) one with another." "In Christ is life; and the life is the light of men."

As many as walk in the God-given light have "fellowship (co-partnership) one with another." But there are two kinds of light. God, the author of the one; Satan, the author of the other.

"And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." "There is a way that seemed right unto man, but the end thereof is the way of death." Now, gentlemen, in these secret orders you claim light and righteousness, and such light and righteousness as none but the "initiated" can see or know. I will ask you, brother Christian, you who are in the light (?) of wisdom, if, while walking in that light (?), you do not have fellowship (co-partnership) with every man who is in that light (?) with you? You must say yes. Now, are you not fellowshipping men who are as wicked as Satan wants them to be? Are not these wicked men under the power of Satan, and thus in darkness? You must say yes. Then are you not fellowshipping the power of darkness, the very thing God says not do?

God is faithful, by Whom you are called to the fellowship (co-partnership) of His Son."

What fellowship hath righteousness with unrighteousness? Then what fellowship (co-partnership) hath the righteous with the unrighteous? Can you fellowship the son in one or all these secret orders? You can have no fellowship with the Son only by walking in the light. You were called from "darkness to light" and "from the power of darkness into the kingdom of His Son." Then the light is in the kingdom, Christ's body—church. Now the fellowship you give in those secret orders to the children of the devil; are you doing that fellowship in the light of the kingdom of God? I challenge you to say that you are, or that you can. Why? Because these children of Satan—your wicked lodge brethren, are in the same light of lodgism that you are, and in many instances have a great deal more lodge light than you have. Can the light of the kingdom of God shine in the light of lodgism? You know it can not. You know you dare not even try to run a lodge by the authority of Jesus Christ, or practice the religion of Christ there. If you did fifty per cent of your lodge brethren could not, yea, would not take part with you.

This is why, gentlemen, when you pass the sentinel at the door of lodgism, you must leave Jesus and His way, will and worship outdoors. You forced to greet, hear, recognize, as upon an equality with you, men who are as corrupt and wicked as Satan wants them. Yea, you are forced to sit at their feet (not feet of Jesus) and learn of them, and address some as "Worshipful Master."

Such is lodgism and Christianity blended. Tell me not the light of God's government is in a lodge. You would then have Satan's host in the light. But you say, we are to "let our light so shine that others, seeing our good works, will glorify God." Yes, indeed, our light as children of God is radiated through His kingdom as God's children doing good works in His name, and people give God the glory. But you let your light shine through the lodge and do your works of righteousness through the lodge, and the world, flesh and the devil get the glory. If lodgism is no part of Christianity, then it is of the world. If it is of the world, it is fleshly. If fleshly, and you walk after the flesh, you shall die. "If you walk after the Spirit you shall live." The Spirit has revealed all heaven-born truth. Has the Spirit revealed lodgism with its secret workings? If you say no, then lodgism, with its workings, is not heaven-born. If you say yes, then lodgism is revealed truth, and as such belongs to me and my children.

But some of my children are girls, and girls can not know the secrets of some lodges. Hence, the law governing these lodges is a respecter of persons. God's law is not a respecter of persons. In Christ there is neither male nor female, that is, all get the same blessings through the law of Christ.

But you say God's law does respect persons, because God forbids women to speak and men can. The women have the right to learn of God, learn all of God's will. No law of God is hid from her. But in secret orders the man dare not tell his wife the secrets of lodgism; hence, it enters the sanctity of the home and binds that husband's lips and heart with an oath of iron against his wife. Yet God says, they are one. It is a notorious fact that all justice is greatly hampered by lodgism. Not only do you feel the baneful effects in the church, but you can see it in all courts of justice. There are crimes tried before lodges and hushed up, yea, crimes that are open violations of the laws of our country are committed and lodgism covers them up so that the perpetrators are never brought to justice. I know of a case where a lodge member tried to seduce the daughter of a member, and I happened to know that courts are ordained to punish such crimes, and that God positively commands you to respect and be subject to, but the courts never learned of this case. The number of such cases is not one but legion. Hence, I charge against lodgism the protection of criminals in open violation of the law of God and man.

Later on I will give statements of able jurists in regard to this matter. I know of another case that happened in Hunt county, Texas. A lodge member had died and was buried according to the ritual of his lodge. God's people had met for worship. The bishops of the congregation were members of the lodge of the deceased member. A brother arose with the loaf to give thanks for the same, the bell tolled at the lodge room, the bishops picked up their hats and walked away from the emblem of the mangled body of Jesus, and away from that of His blood, to the duty of lodgism! These are facts.

Gentlemen, these are some of the baneful effects of lodgism. I tell you it will cast a blight over the life of a child of God from first to last. I see it, God sees it, and you know it. Satan is the author and God the judge.

I shall tell the effects it has on protracted meetings before I am done.

J. W. DENTON.

LODGISM—No. 3.

The efforts of some of our preachers in apologizing for lodges is amusing to say the least of it. One brother seems to think that because he said these institutions are charitable, etc., that this would settle the question. He seems to think if one criticises him, that on account of his greatness, (?) all will do as he does—just ridicule the idea of any one calling in question anything said by him.

Well, such egotism deserves to be let severely alone. Popularity is not always an evidence of ability. There is such a thing as brass, bombast, blow and bluff. This goes far with some, but will not last long.

I demand argument, not egotistical assertions, and "taking for granted."

Another brother, when asked about the propriety of Christians being mixed up with lodgism, answers by saying, "I know of no scriptures that condemn these institutions." Such sophistry! Wonder if this brother could answer whether lodgism is "of God or of man?" Whether "of the flesh or of the Spirit?" Whether there is lodge-life or Spirit-life developed in lodgism. Why could not said brother just as easily have answered: "I know of no scripture that will justify a Christian in taking part in lodgism."

Here is the reason: "If I concede that the scriptures justify lodgism and my affiliations in same, then I could not be justified by the scriptures without such affiliation. Besides, all Christians are justified the same way, i. e., by the scriptures, or in obedience to the scriptures. But, on the other hand, if I concede and contend that lodgism is a good work, then I must show that God's word teaches it, or the scriptures do not "furnish the man of God to every good work." But if I concede that the scriptures do not teach lodgism, then I confess that such is not a "good work" from a Bible standpoint. But if I confess that these institutions are of the world, then I must confess I am working in worldly institutions to do good. But, as I am "not of the world, but chosen out of the world," then I have left Christianity, to work with and for the world, or I am trying to "serve God and the world" at the same time.

Jesus says, "You can not serve two masters." Now, if, as I have said above, lodgism is a good work, and the scriptures "furnish the man of God to every good work," then the scriptures teach all there is in lodgism that is worthy of acceptance, and if the scriptures so teach, then you can get all

that is in lodgism that is worthy of acceptance without binding yourself to secret orders to find it out.

If there is any good in lodgism that is for the upbuilding of a child of God and Christianity that I can not get from the word of God, then the word of God is not what God claims for it.

Did you know, my brother, that when you contend for good works through lodgism for a child of God, that you accuse the Holy Spirit of lying? You ask, "How?" The Holy Spirit says "the scriptures * * * make the man of God perfect, thoroughly furnishing him unto every good work." So there is just one of two things for a Christian to do. First, he must concede that all the good in lodgism is taught in the scriptures, or, second, that the scriptures do not furnish you to every good work as a child of God. Hence, the Holy Spirit has recorded a falsehood.

All spiritual blessings are in Christ. If there are any spiritual blessings in lodgism, then such blessings are in Christ, and are common to all Christians. If there are no spiritual blessings in lodgism, then there can be no spiritual development by such affiliation. All promises of God "in Him are yea, and amen, unto the glory of God."

All promises that give glory to God are in Christ. God says so. Now, brother, I ask you, candidly, can you work through lodgism and get a promise of God?

Not long since—just after the great disaster at San Francisco—a brother told me that he had fellowship in the relief of those people. I asked him how? He said, through the State lodge. I asked him if that help went in the name of Christ? He said, "No, it went in the name of the State lodge." I said, "Brother, do you think God will bless you for such work?" He said he did. "You did not give this as a Christian, but as a Mason?" "Yes, as a Mason." I said, "Will God bless the work of a Christian that is not done in the name of Christ?" He did not answer.

No, brother, and the rest of you will not answer.

I then asked this brother, "Did you give anything to those people as a Christian in the name of Christ?" He said, "No." Then, who got the glory for your gift, the church of God, Christ and God through the church, or Masonry?" He has not answered, and you, my brother, have not answered, and you will not answer in the light of heaven's truth.

All the good a brother can do through lodgism he can do the same through the church of God. If he denies this, then lodgism is superior to the church of God.

On the other hand, if you can do all the good God requires you to do through the church—as a Christian, nothing more—and you do not do it that way, you will stand condemned in time and eternity.

If you say the work you do in the lodge, you do as a Christian, I tell you then, that you do that work in the name (by authority) of Christ. For all that you do "in word or deed" is to be done "in the name of Christ." God is no respecter of persons. If one man works through lodgism in the name of Christ as a Christian, then all must work the same way. Thus, God would get the glory through lodgism, and not through the church. But the lodge is a respecter of persons.

Not long since a brother (who lives in a town in Texas) contributed 5 cents on the first day of the week to go into the treasury of the Lord. On Monday a lodge member notified him that he had not paid his dues. He ran his hand into his pocket and "fished up" one dollar and seventy-five cents for the treasury of the lodge. I don't think God blessed that nickel, and I feel sure the one seventy-five will curse him in eternity.

Yes, we have the lodge craze now, and but few men have the courage to speak out against these things.

I want the world to know I am for God, Christ and the Church of God, first, last and all the time.

I saw an elder (?) of the church of Christ conducting the funeral services at the grave of a dead lodge member. He joined in a prayer that he might meet the deceased brother "in that celestial city above." This brother (?) (that was dead) was a man of the world. In that funeral procession were all classes of sects, and very wicked men of the world. Their prayers all went up (?) together. Mockery, mockery! More anon.

J. W. DENTON.

LODGISM AGAIN.

Well, Bro. Trott comes again and says that Bro. D. has misapplied Deut. 29:29. It is strange that a man will so misapply what another says, and by sophistry try to destroy the force of argument he can not answer. When I said that lodgism is of the flesh and not of the spirit, Bro. T. says, "Some are and some are not." Which ones are and which ones are not? How can you tell unless you have been in them? If you know lodges that are of the flesh and you do not name them and warn the brethren against them, you are guilty before God. If you know of lodges that are of the spirit and you do not teach and uphold them you are equally guilty before God.

Select one or more, brother, and try your hand at a defense.. I promise you that when you locate good in them I will show you that God requires you to do that good as a Christian and in the name of Christ, and thus give God the glory through the church, and not through some lodge. Come, Bro. T., and defend these institutions as good in the light of God's word, or confess it can not be done. Now in Deut. 29:29: "Secret things belong to God, but revealed things belong to God, but revealed things belong to us and our children." My argument was this, that God had revealed His law to man; that in said law He had made known to man all that He wanted man to know and do in the way of worshipping Him, and just how to treat his fellow man. That all acts of charity and worship are made known; that when man worships as God directs, he honors God. When he performs his acts of charity as God's revealed will directs, he honors God. But if man presumes to worship God as He has not revealed, is to say that God has not revealed His will, or that He permits me to worship in a way not revealed.

Anything God knew and was not revealed, can not be God's will to man. If so, God's will is not revealed to man. That which God knows and is not revealed is a secret, and belongs to Him. The Jew had no right to bind himself in secrecy in a lodge to do what God had revealed for him to do, and when he did so he sinned against God, and was disloyal to the truth. My contention is that a revealed thing is not a secret, and can not be. Now, if God has revealed His will it can not be a secret, for anything revealed is not a secret. Then it follows that the secret things of lodgism can not be the will of God. Now for anyone to contend that a man can do the will of God God through lodgism, and each lodge having secrets differing from every other lodge, is to admit that the will of God differs from itself, and that men can bind themselves by an oath to do the same. Such is blasphemy. I contend that God has revealed His will to man, and when Paul said "I have not shunned to declare the whole counsel of God" that all that God wants man to do from a moral, social, spiritual and charitable standpoint is revealed. That the revealed things belonged to all alike, and that no man, or a set of men, have the right to get up a lot of mystical signs, grips and passwords, and bind themselves by an oath of secrecy to carry out the very things that God requires them to do as His servants, and in the name of Christ, thus honoring God through Christ. I deny that any child of God has the right to bind himself or herself in the secrets of lodgism to do the things that God requires them to do as Christians.

Will any brother so affirm? If anyone says no child of God can so bind himself for such purposes, then it follows that the works he does by virtue of such an oath and affiliation can not be according to God's will, and he can not do said works as a Christian.

I say they all deteriorate from the church of God by doing through the lodge the very things God requires you to do through the church and in the name of Christ. Does anyone deny this?

Whoever does puts himself in this attitude: That the things through the lodge are not required of any child of God. God permits His children to honor Him through Christ only. Does any one deny this? I am not talking about the secrets of merchants' trade mark, and yet if that merchant is a Christian, and his customers are Christians, why this secret trade mark? Is it not to keep from the public what his goods cost? Such secrecy smacks of extortion. If a man is doing a legitimate business at a reasonable per cent he has no use for "secret trade marks."

I find that the charity of lodgism is confined to lodges, and as a preference always so. I challenge any one to show an exception to this rule, that is, that the preference of these lodges is not confined to each distinct lodge in the way of protective charity. Here is where the child of God sells his

birthright to lodgism. What I contend is, that no Christian has a God-given right to do things that he can not do in the name of Christ.

I challenge any one to show a charitable deed that he can do through lodgism that is not required of him by virtue of being a Christian and unless he can show this, then I challenge the right of any cold of God to bind himself by any oath to do said charitable deeds. Don't dodge the issue here. You can not do a deed of charity through a single lodge in this land only in the name of each distinct lodge, and that said acts of charity can not be done through said lodge in the name of Christ. If in the name of Christ the lodge loses its prestige and God gets the glory, if in the name of the lodge, then Christ and the kingdom of God lose the prestige and that lodge gets the glory. Two two institutions (the kingdom of God and lodgism) are not the same. Then don't tell me you can work the works of God through them. What is done by Odd Fellows is done in the name of that lodge alone. What is done through Masonry is done in the name of that lodge alone, and so on with all orders. One can not work through the other unless he takes the special oath that binds him to that peculiar order. Again, you may be a Mason all your life till you are old, you may pay hundreds of dollars into the institution, and when you are old, fail to pay your dues the charity of that lodge can not and will not be given you. No, I contend that the man who goes into these lodges for the charity of the lodge, or to confer upon others his charity, simply turns his back upon the church of God.

But listen to Bro. T.: "No man has authority to bind upon anyone." A-M-E-N. Now, brother, who binds thesecrets of lodgism by these "blood-curdling" oaths? Is it God or man? Again, does God endorse these "blood-curdling oaths" by which members of His family are bound to the secrets of lodgism? Do you know of a secret order that does not bind to secrecy by an oath? I do not, neither does any one else. They take an oath to hold inviolate the secrets and workings of that order. Now if such secrets and workings are the will of God, then does not any brother know that I nor he do this will of God till we take said oath to do so? Can God put His will behind the oath and then condemn the oath that is necessary to the doing of His will?

But Bro. T. says again: "Let us avoid both lodgism and anti-lodgism." Am I to avoid that which is right? All say no. If I avoid lodgism then it must be wrong. But I am equally to avoid "anti-lodgism." If lodgism is right, I am not anti-lodge, because I can not afford to be anti-right. But if lodgism is wrong I have the manhood to be "anti-lodgism," on the ground that I must be anti-wrong.

Tell me not that the church of God and these institutions are not different. Do not tell me that God works for the good of humanity save through Christ.

Tell me not that Christ is the head of any institution save the kingdom or church of God. Tell me not that God will divide the honor due Him between the church of God and these institutions. No, no, a thousand times no.

I have more than two hundred letters from leading minds (and a great many lodgemen) who endorse what I say. J. W. DENTON.

LODGISM—No. 5.

By request of Bro. J. R. Lane, I will write one more article on lodgism. This will be my finale, unless it becomes necessary for me to notice adverse criticism. I shall briefly pay my respects to Brother Trott's excuse at an apology for lodgism.

I did not think Brother T. would write upon the subject, but as he has written, I am disappointed at his effort. But more along that line presently. Brother Lane says he has found some who contend that they have as much right to the benefit of lodges for protection of their families as we have for life insurance. This I deny. First, because you can invest in, or take out, life insurance, and do not have to take a binding oath of secrecy. Second, through a life policy, at your death, your family gets the money and can use it in the name of Christ to support self and the cause of Christ. Thus, God, through Christ, is glorified. But, if you go into the lodge for protection, then you expect the lodge to see after your family at your death; hence, you surrender your Christianity to the lodge. The lodge gets the praise and not the Father through Christ.

You are in a lodge which is composed of all classes of sects, and the

world generally. Thus the sects and the world get the praise for that which God has taught that His people shall do. I reiterate, that you may strike lodgism from any angle, and I will prove it to be a curse to the cause of Christ. If Brother T. thinks I can not do this, let him bring out argument (not apology) for any feature of lodgism, and I will show that he should do the same as a Christian, in the name of Christ, and not as a lodge member, and in the name of the lodge. I mean anything good, pure and ennobling, anything that will elevate morality (for there is no spirituality in lodgism), can be none as a Christian in the name of Christ and not through lodgism.

I want it understood that I am not contending that men of the world can't have these things in the name of the world, but am contending that no Christian can bind himself by the secrets of lodgism to benefit himself morally or spiritually, or to benefit others thus; that he does not by so doing virtually admit that his Christianity is a failure; unless he can show that God does require him as a Christian and in the name of Christ, to do this work.

Now, will Brother T. please answer: Do we need lodgism to make men Christians? De we need lodgism to make us better Christians? Do we need it to help us as Christians to disseminate morality, spiritually or the Christian life? If he says yes, then the more lodges we affiliate with the more good we can do. And, as we are to do all the good possible, and it is possible for us to be members of fifteen or twenty lodges, do we do our duty unless we take this means of disseminating moral and spiritual development?

Brother T. says, "I know of no scriptures that condemn these institutions." "I feel in honor and loyalty to Christ to reply." This in itself is a virtual argument that lodgism, and lodge affiliation is permissible.

Brother T. could have as easily replied by saying, "I know of no scriptures that justify these institutions, or Christians participating in them," or he could have shown the scriptures that justify their existence and such affiliation. No, such answers would have thrown lodgism out of the ring, or forced its adherents to produce the scriptures that justify Christians affiliating in the same. Brother T.'s answer simply condones lodgism.

Yes, I said, and still say, that "each secret order is deadly to Christ." He says, "How can he know?" I know, first, because, if lodgism is for my good as a Christian, or for the good of any one, then Brother T. nor I or any one have the right to bind ourselves by an oath to keep the secrets of this good work from a brother who is not a member. Brother T. is a lodge member; I am not. He is there to do good in the name of Christ. He is bound by an oath to the secrets of the lodge and to do this good as a member of the lodge. Brother T. can not do the work he is doing through the lodge outside of the lodge affiliation. I can not do the work because I do not have lodge affiliation. Brother T. can see this. This is one reason. I can do all that God requires me to do (as a child of God, and not have lodge affiliation. If not, then I must have such affiliation to enable me to do what God requires a Christian to do.

Another reason is, that means you contribute through the lodge can not be done, or used in the name of Christ. I could multiply, but this is enough. God says to "abstain from the appearance of evil."

Brother T. says, "Brother D. says, and truly, that lodges condone crimes, but he has not shown that all lodges have condoned crime, or defeated justice." I only referred to these to show the evil tendencies, and that Christians should not bind themselves by an oath that would cause them to act thus.

Again, "If I concede that the scriptures justify lodgism and my affiliation in the same, then I could not be justified by the scriptures without such affiliation." Brother Trott, I never said anything about the "scriptures permitted" anything. Did not know the scriptures were the permitter. I thought God was the one who was the author of the scriptures and He permits you to obey them, and thus be "furnished to all good works, or He will let you disobey them by doing the good works that He has taught in the scriptures, in the name of some other god-lodge.

A man can farm in the name of the Lord, and can benefit himself and be a blessing to the church of God. But can he affiliate in lodgism on the same principle of farming? Such sophistry is unbecoming a man in Bro. T.'s position. By Brother T. affiliating with the State Medical Association he comes in contact with men who have studied and have practical knowledge of all

phases of diseases. Thus, he is benefited by their and his knowledge and experience. He is not bound by an oath to secrecy, and to practice only in and for members of said association. Brother T., what knowledge do you get by lodge affiliation that you can apply to the betterment of humanity, that you can not get through God's word? You are not made a physician by lodge association; you are not made a merchant; you are not educated in the sciences; you are not taught God's word. You do not go there to become a millionaire; you do not go there to become a mechanic; you can not learn chemistry in the pale of lodgism. You do not go there to learn how to become a Christian, or to live the Christian life. As a Christian you do not go there to develop a moral, social or spiritual principle. If you take advantage of lodgism for the sake of popularity, you are acting a hypocrite.

If he goes there for protection; he admits that the laws of the country and of God are a failure. You can not go into lodgism to become a politician.

Then what do you go there for? Lodgism does not build up political, mechanical, scientific, statesmanship, develops no medical or surgical knowledge, and God knows, it develops no spiritual knowledge, neither does it disseminate the same. The idea, that a man must be bound by an oath to secrecy to learn any of the various educational principles that elevate humanity, it too absurd to talk about.

No, there is nothing in lodgism. Take the mystical from them and the rest is foolishness.

Gentlemen, I can speak from practical knowledge.

Brother T.'s effort is an apology to condone lodgism.

If Brother T. can show one good thing to be gained by a Christian affiliating with these secret orders, that he can not get in the kingdom of God, as a Christian, and said good thing is for his or her good in time and eternity, then I shall contend that the word of God is a failure.

If he can not show that his moral, social, spiritual, scientific or financial condition is made better by such affiliation, then I shall contend that the mystical environments of lodgism are such that circumstances will force the one who affiliates, to do things contrary to the will of God. I know the obligations of each member in the leading secret orders of the day. Do you want me to give them?

Yes, I say they are a curse to the cause of Christ. They take valuable time and means that can not be used in the name of Christ. It puts a Christian brother in fellowship with men who are not Christians, and with environments that cause said brother to discriminate between his lodge brother and brother in Christ. The lodge brother having the preference. It causes him to often sanction (or to be and work with those who do sanction) prayers that are not offered in the name of Christ.

But this is enough.

I have no desire to enter a discussion with Brother Trott. If so, I ask that, instead of apologizing for said institutions, he show wherein a Christian can be benefited by affiliation in lodges. If he can not, then it is simply foolish for him to write in defense of the same.

Again, is lodgism of the world, or is it of God? That there are certain forms of worship peculiar to each lodge can not be denied, but I do deny that said forms of worship are ordained of God, through Christ.

How can any Christian take part in the same? Yes, they are a curse to the cause of Christ.

J. W. DENTON.

PREFACE.

Seeing the undermining influence that lodgism is having on the church has prompted me to write these lines. I do not hope to bring forth any new thing nor to astonish the world with a great literary production; but I do hope to be able to get the attention of the brethren of the church of Christ, to some things that they will realize when they think. People who read and think for themselves and have a love for God and His Word in their hearts above everything else, no difference what their intellectual and literary qualifications may be, are in little danger of going into serious error. Hence all I ask of any reader is, that he rid himself of all preconceived ideas and selfish motives and "Think on these things." Phil. 4:8.

That these Mnes may contribute a mite toward ridding the world of human innovations and supplanting them with pure Christianity (for the on hinges man's freedom and God's glorification), is the earnest prayer of your humble servant,

G. W. AUSTIN.

LODGISM.

(By G. W. Austin.)

That lodges and benevolent societies propose to do a work that was intended for the church to do, no one doubts or denies. Anything that is not in God's kingdom is in Satan's. That God ordained the things in His kingdom is a self-evident truth. All with intelligence enough to be responsible to God will agree that we can not thoroughly please Him without doing all that He has ordained for us to do. All agree, too, that man may reach the highest degree of perfection possible for frail humanity to attain, without belonging to any institution that obedience to the Bible does not make him a member. Therefore, lodges and benevolent societies are not ordained of God. The devil has always come to man as a benefactor; and lodgism is no exception to his rule. He has always adopted the tenets of God to some extent. When our great grandmother Eve was induced to forsake the holy highway of innocence, it was through his apparent friendship. He came to Jesus in the form of a friend and helper. When Moses and Aaron performed miracles in the presence of Pharaoh, "the magicians of Egypt did so with their enchantments." Ex. 7:22. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel (not surprising); for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." If this is not literally fulfilled in lodgism, I never expect to see its fulfillment. In their lodge meetings they have worship led generally by some irreligious person, and rarely, if ever, by a zealous Christian. For I have never seen a zealous Christian and zealous lodge man in the same personage. "No man can serve two masters." Matt. 6:24. Most lodge men affirm that there is no religion in their works; but listen: They teach salvation in obedience to their precepts, "transforming themselves into the ministers of righteousness." All lodge men deny this, but they confirm it in their funeral services. They always assure their members and other hearers that the departed brother has gone on to enjoy the fraternal bliss of the "Grand Lodge Above." I would as soon work in a Methodist camp meeting as any other institution that offers salvation on other terms than those given in the Book. Why it is that some men are seized with fits of righteous indignation at the mere thought of the sectarian inconsistencies, and then fall in line with something on the very same order, is more than I am able to understand. Many brethren can't bear the thought of a missionary society, but they go into lodges and make claims that would make a missionary society man blush with reverential shame, if he would only think what he is saying. I am unable to see how any one who thinks of the oaths he takes in the lodges, can say there is no religion in lodges.

A man who attempts to live up to his obligations in lodgism is in a more hazardous condition in the lodge than out of it. Imposters frequently make raids on lodges and individuals. I can give information on this line, if it should be desired. I am frank to admit that there are many good men in the ranks of Lodgism; but the trouble is, we have no way of knowing when we have found a good one. If a man will be a "man" in the lodge, he will be one out of it. No fraternal or benevolent order ever made a man out of a hundred and eighty pounds of pure and unadulterated selfishness and hypocrisy. Lodgism makes no man better in any way, but gives the schemer a chance to practice his vile purposes on the unsuspecting.

Now, a few arguments especially for loyal Christians: First, I propose to make every argument or apology for missionary societies that can be made for lodges, and every argument against lodges and benevolent societies that can be made against missionary societies. You may tell me that lodges and benevolent societies build widows' and orphans' homes, and in various other ways do much to relieve suffering and distressed humanity. What if they do all that is claimed for them? That is the work of Christianity, and not the work of lodgism. "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven

men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business (looking after the widows). Acts 6:2-3 "Let brotherly love continue. Be not forgetful to entertain strangers; for some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body." Heb. 13:1-3. I make the argument for missionary societies, that they do missionary work, which is good. You do not deny that missionary work is a good work, but you say we ought to do it as Christians and not as members of a missionary society. That is exactly what I say about the lodges and benevolent societies. Of the two the missionary society is the better. It proposes to do good to those outside of its own ranks; while the benefits of lodgism are for "Me and my wife and my son John and his wife, us four and no more." To fit lodgism, the above passage would have to read: "Let brotherly love continue among the members of our lodge. Be not forgetful to entertain strangers, if they can give the signs and passwords of our lodge. Remember your brother lodge men, when they are in distress, etc." Lodgism is selfishness gone to seed. It is composed largely of men who are so afraid they will bestow benevolence (?) on an unworthy object, that they must have a sign. They are not in the lodges for the good they can do, but for what they can get out of them.

Now, will some lodge apologist tell me why you condemn missionary societies as sinful, and then call any brother a "hobby-rider" who denounces other human institutions that are doing another kind of Bible work? Will this same man tell me what kinds of God's work may be done through human organizations, and what kinds may not be thus done? It may be ignorance in me that I condemn all human institutions alike, that propose to do some Bible work. But when I was a digressive, the "loyal" (?) brethren taught me that it was sinful to do works of Christianity through human organizations. They said that the church was God's missionary society. I believed what they said. I saw that lodges and benevolent societies were proposing to do Bible works. So, I decided that the church was God's fraternal and benevolent society, just the same as it is His missionary society. If not, why not? If in one we unduly exalt human wisdom and depreciate God's institution, why is it not so with the other?

Often men pay for "sick benefits" in lodges, and then when they get sick, of course, the lodges do what they are paid to do; and that is peddled over the country for **benevolence**; and at the same time the church is slurred for not doing its duty. There is no benevolence about it; neither is it the duty of the church to do what the lodge is paid to do. If a man hires me to nurse him while he is sick, nobody thinks of ascribing benevolence to me; neither do people think of charging the church with negligence on that account. But some long-faced hypocrites will rob the church of their time, means, energy, and influence, and bestow them upon lodges and benevolent societies; and then, if they happen to draw on some of these institutions for some of that long-deposited fund, in the eform of "sick-benefits," they laud their humanisms to the sky and defame and slander the church for not doing what they had paid something else to do. **Shame** on such loyal(?) church members.

(1.) Can a man give his whole time, means, energy and influence to two things at the same time, one of which is not included in the other?

(2.) Does the Bible justify a Christian in taking any of his time, means, energy or influence from the church and giving it to something not included in Christianity?

(3.) If so, state under what conditions or circumstances.

(4.) Are the honest avocations of life included in Christianity?

(5.) If they are, we can not be perfect Christians without following at least one of them, can we?

(6.) If they are not, we can not be perfect Christians and follow any one of them, can we?

(7.) Are missionary societies included in Christianity?

(8.) If they are, we can not be perfect Christians without belonging to at least one of them, can we?

(9.) If they are not, we can not be perfect Christians and belong to any one of them, can we?

(10.) Are lodges and benevolent societies included in Christianity?

(11.) If they are, we can not be perfect Christians without belonging to at least one of them, can we?

(12.) If they are not, we can not be perfect Christians and belong to any one of them, can we?

Don't slack your horse's feed because a goat has been stealing from him, in consequence of which he looks bad. Neither forsake the church because it has been robbed, in consequence of which it is out of duty.

Faithfully and fraternally,

G. W. AUSTIN.

SUPPLEMENT.

(By W. G. Austin.)

Some of the following thoughts were suggested by the arguments of the brethren, where I condemned lodgism in a discourse. Lodgism was rife, but many of the church members were so worldly that they were a disgrace to common decency and had to quit the church.

It seems to me that if the lodges are such moralizers they would have had the country in better shape than that. But I have yet to see a zealous lodge man and zealous church member in the same individual. "Ye can not serve two masters." The man who neglects the church for his lodge is a traitor to Christ; and the man who refuses to obey the calls and summons of his lodge for church duties violates his obligation, and is, therefore, a deceiver.

The world says, "As the church will not do its duty, we must do its work through organizations of our own." The church says to the world: "That's so; our own members are forced to go into lodges and benevolent or fraternal orders for protection against our negligence." Brethren, there is not a business firm under the broad canopy of heaven that would stand twelve months under the abusive talk and treatment of its members that the church gets from its members. Then, how can we expect the church to prosper when no business firm would survive under the pressure that we ourselves are helping to pile upon it? Wouldn't it be sensible in the members of a business establishment to turn their trade and influence to their neighbors whose business would, in some respects, surpass their own? That is exactly what the church members are doing who have gone into other orders to supplement the church. I could name at least one church member who did a certain benevolent work in the name of his lodge, and then blamed the church for not doing it. "For where your treasure is, there will your heart be also." Matt. 6:21. That man had his treasure in the lodge and not in the church.

Selfishness is the very mud-sill of lodgism, and that is the very opposite of Christianity. Jesus said: "But he that is greatest among you shall be your servant." Matt. 23:11. He "went about doing good," "leaving us an example, that we should walk in his steps." No man ever went into a lodge in order to broaden his field of usefulness—in order to find more opportunities to do good; but it is with the hope of bringing some of the good things of life his way that he might otherwise miss. So, in this way there is a great deal of money and valuable time squandered in purchasing chances at earthly blessings. Imagine the carpenter's son paying \$33 to become a Master Mason, and then keeping his dues paid up. Then, picture Him in your mind, if you can, presiding over a lodge as "Worshipful Master," while the impetuous Fisherman, after paying a like sum for the degrees, stands without as "Tyler," with the same sword with which smote off the servant of the high priest's ear, "To keep off all cowans and eaves-droppers." Reflect on their teachings a moment and see if you remember anything that would cause you to think that they would go into such a clan for self-protection. Any intelligent and informed man knows that Jesus and the apostles did not spend their time in that way, and they had no money, Jesus especially. Peter said: "We have forsaken all and followed thee." Are you willing to "Forsake all," or do you have to go into some order for protection? The church is my benevolent order, fraternal lodge, missionary society, and life insurance company. I believe in God; hence I am not afraid of suffering for the blessings that lodgism holds out to the world. The Bible promises the same, and I have more faith in God than I have in lodgism. Fraternally,

G. W. AUSTIN.

THE DOMINION OF CHRIST.

(By Luther V. Bates.)

Could I speak with the tongues of men and of angels, and had I all knowledge and all faith, I would proclaim aloud, not as noisy brass or a tinkling cymbal, but in the wisdom and power of God, and with words laden with love, declare the sovereignty of King Jesus over the hearts and lives of his people and make his power and dominion my theme until all rebellious pride and love of worldly humor were forever dispelled from the minds of all saints; so that, instead of conforming to this world, they would all become "transformed by the renewing of their minds, proving what is that good and acceptable and perfect will of God."

This is the crying need of the hour. The cause is bleeding at every pore, truly, "Jesus is wounded in the house of his friends," and it is just as true today as was it when the religious Jews furnished the evidence, and pagan Pontius Pilate consented to the verdict, that shamefully put to death our Savior.

These allies of the wicked one, organized religion and the civil powers, are still deceiving unsuspecting, honest men. The world washes its own hands and looks on in scornful glee, while you, dear brother, serve its purposes and crucify the Lord afresh.

God's cause needs more Nehemias to lead His people again out of the kingdoms of darkness, and to build high the walls of Jerusalem to separate them from the world. Yet there are those who are ready to laugh to scorn any effort along this line as did Sanballat, Horonite and Tobiah of old, but "the God of Heaven, He will prosper us; therefore we, His servants, will arise and build." See Neh. 2d chapter.

Go back with me to the very beginning of all dominion and note that:

1. God made man and gave him his dominion. "And God said, let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and the fowls of the air, and over the cattle, and over every creeping thing that creepeth upon the earth." Gen. 1:26. God gave man dominion over everything, but

2. God commanded and directed man Himself. "And the Lord God commanded the man, saying," etc. Gen. 2:16. God gave man much authority, but reserved to himself the right and prerogative to govern and control his creature, man.

We thus find man with all the good of earth to enjoy and control, with but two restrictions placed upon him; he must bow to God's sovereignty and obey one commandment, but this, man disregarded and soon rebelled against all restraint and began to govern himself, in open rebellion to the God of heaven. Gen. 10:8-10. The kingdom thus established by Nimrod, the grandson of Ham, on the plains of Shinar, was called Babylon. Having usurped God's dominion, they now seek His throne, but their evil designs are frustrated, their language confused, and they are dispersed over the whole earth. Gen. 11:1-10. The height and wickedness of man's rebellion can be seen when it is remembered that this is the second catastrophe thus brought upon himself. While yet the earth was new and the sons of men related to their children the beauties of God's paradise from which Adam and Eve, by disobedience, were driven from the presence of God, man became so wicked that it repented God that He made man. This resulted in the destructive flood which God sent upon the earth. Despite this manifestation of God's displeasure, and the remainder of this terrible event by the bow God placed in the heavens, man's heart continually contrived rebellion against his maker until it culminated in the establishment of this human government from which all other human governments originated, through the Medo-Per-sian, Grecian, Roman, etc., down to the present time.

Along down the line some 2500 years ago, God's prophet, Daniel, said that "the God of heaven (it could not be said of earth) would set up a kingdom which should break in pieces and consume all kingdoms of men. Dan. 2:44. This was to be accomplished by the little stone cut out of the mountains without hands (Christ, born among the nations, but not of men). Daniel says this prophecy is both sure and certain.

Some 600 years later, according to the promise made in the Garden of Eden, and in fulfillment of Daniel's prophecy, Christ appeared among men, a citizen of no country but heaven, and was heard to declare "that every plant which My heavenly Father hath not planted shall be rooted up." Matt.

15:13. He also said, "Now is the judgment of this world these kingdom.). Now shall the prince of this world be cast out, and I, if I be lifted up (crucified) will draw all men unto me." Jno. 12:31-32.

The Devil, in his satanic wisdom, saw and sought to thwart the mission of the Son of God. To do this he adopted the tactics which have always so easily captured human beings; that is, putting all stress on the end to be accomplished, disregarding the God-given means of accomplishment, a substitute for God's will, pure and simple, at once the height of rebellion and disobedience. Now watch this crafty prince: "And the devil, taking him up onto an high mountain shewed unto him all the kingdoms of this world in a moment of time, and said unto him, all this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will I give it. If thou wilt worship me, all shall be thine." Let Christ's reply sink deep into our hearts and burn out every trace of worldliness that would prevent us from submitting wholly to God's dominion. Listen: "And Jesus answered and said unto him: Get thee behind me satan, for it is written: Thou shalt worship the Lord thy God, and him only shalt thou serve." There is no faltering compromise in this. Jesus came to win the hearts of men to loving obedience and service in his kingdom, to this end he left the portals of glory and gave a ransom for all, thus obeying the Father's will, and also wresting from the devil the power and glory that he had acquired over men. In view of this terrible conflict with the author of death, Jesus assured his disciples that he would establish his kingdom, and that the gates of hell should not prevent it. Matt. 16:18.

He suffered himself put to death and his body consigned to earth, but conquered death, hell and the grave, "rising from the dead the third day," bringing life and immortality to light, "Blotting out the handwriting of ordinances that were against us, which was contrary to us, and took it out of the way, nailing it to his cross, and having spoiled principalities and powers He made a show of them openly, triumphing over them in it." Col. 2:14-15, declaring, "All power is given unto Me in heaven and in earth." Matt. 28:16. He ascended into the heavens and was crowned King of kings and Lord of lords. His kingdom and reign being fully established at Jerusalem fifty days after he arose from the dead. Three thousand obedient subjects being enlisted upon that memorial Pentecost, God's dominion and reign is again restored to earth as it was in the beginning. God's will is done on earth as it is in heaven.

Christ's ambassadors now enter upon their mission of conquest of the nations of earth under the commission he had given them: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:19-20. With the further significant promise given them that "to him that overcometh will I grant to sit with Me in My throne, even as I also overcome, and am set down with My Father in His throne." Rev. 3:21.

Webster gives as synonyms, Sovereignty, Control, Rule, Authority, Jurisdiction, Government, etc., and defines Dominion thus: "Sovereignty, supreme authority; the power governing and controlling, independent right of possession, use and control." Thus the full import of citizenship in God's Kingdom is clearly set forth, together with his absolute rule and dominion over His subjects. The conflict existing between the kingdom of Christ and the kingdoms of men is only more forcibly suggested when we note that the kingdom of Christ is spoken of in God's word as the "body of Christ," "the kingdom of God's dear Son," "the church," "the people of God," "a holy nation," "a peculiar people," "strangers and pilgrims," "Christians," "saints," etc., in contradistinction to "the world," "kingdoms of this world," "the powers that be," "the powers of darkness," "principalities," "children of wrath," "sinners," etc. This is the distinction that the spirit makes and constantly sets before us throughout the entire bible.

Recognizing Christ's dominion over his people, we must see that they can not affiliate with, or participate in the things that oppose his dominion. Then how shall we regard the human governments? For what and why do they exist? Says one, "would you seek to destroy existing governments?" Not at all. Now understand me, most emphatically, No. When Jesus triumphed over "principalities and powers," He did not announce his purpose to destroy, but to consume them. Win every subject over to himself, one by one. Until

this is accomplished God ordains that they shall continue even to the end of time. (Col. 1:16.) "Let every soul be subject to the higher powers, for there is no power but of God; the powers that be are ordained of God." Rom. 13:1, while every soul shall be subject unto the "higher powers," yet the powers that be, even the kingdoms of men, are ordained for a purpose; "For he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4.

God declares, "vengeance is Mine, I will repay, saith the Lord," for this purpose human governments are his ordained means. They will therefore be needful as long as evil doers remain on earth, while on the other hand the Christians are his messengers of love and mercy, and have no part in his means to execute wrath. "But ye are a chosen generation, a royal priesthood, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light; which in times past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul." 1 Pet. 2:9-11.

This grand union, or perhaps the great Lone Star State, may be the country of our birth, yet we "being born again" into "an holy nation" are become "strangers and pilgrims." Paul, speaking of this change of allegiance from the kingdoms of men to the kingdom of God's dear Son, says "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son," Col. 1:13, and again, "know ye not that so many of us as were baptized into Christ were baptized into his death?" Rom. 6:3. Baptized into Christ out of what? Paul says "from the power of darkness," the kingdom, government or nation under which we lived previous to taking upon ourselves the new relations and accepting the dominion of Christ.

Having forsaken the world, as children of light, we must forsake our former allegiance, because God demands an entire transformation, "a renewing of the mind and a complete separation from the old state." "For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's," "and the very God of peace sanctify (set apart, separate) you wholly (all); and I pray God your whole spirit, and (whole) soul, and (whole) body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5:23. Saints have forsaken the world and voluntarily accepted the dominion of Christ, being purchased with his own blood, they must therefore keep themselves separated, wholly, body, mind and soul, to be found blameless at His coming.

It was the Master who said "If ye were of the world, the world would love his own, but ye are not of the world, but I have chosen you out of the world; therefore the world hateth you." Jno. 15:19. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world. Sanctify (set apart, separate) them through thy truth. Thy word is truth." Jno. 17:15-17.

This is God's plan of consuming the kingdoms of men, converting men, sanctifying them wholly to himself. Oh, how many are answering that most touching prayer, lovingly, tenderly and pleadingly uttered for our faithfulness and complete separation from the world? If we spurn such a Savior's love and court the friendship of the world, tiring of his yoke, no uncertain condemnation awaits us. To such the spirit says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Jas. 4:4. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 Jno. 2:15.

Now, dear brother, if you love God, you will cease working in, with and for the world, its parties, organizations, etc., whether purposing to be of a civil, social or spiritual nature. Only Christ and his cause may engage our love and service.

Paul tells us plainly and in words not to be misunderstood that our citizenship is in heaven, from whence we look for the Savior, the Lord Jesus Christ, Phil. 3:20 R. V., and the Lord said, "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you." 2 Cor. 6:17. Not only this, but it is declared that principalities and human rulers are to be put down, and that our effort and constant vigilance must be in-

listed, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. "Then cometh the end, when he shall have delivered the kingdom of God, even the Father, when He shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under His feet." 1 Cor. 15:24-25.

Christ came to break in pieces and consume all kingdoms of men, to put down all rule and all authority. By supporting, upholding or affiliating with any institution save the kingdom of Christ, we delay his coming and thwart the very purposes for which he died. In heaven's name, will you who are washed, justified, sanctified and saved by his mercy, trample under foot his love, drag to dust the blood-stained banner of Prince Emmanuel, and have it said of you: "The dog has returned to his own vomit again, and the sow that was washed to her wallowing in the mire?" Men do this very thing. Christians have filled every office from president to justice, belonged to every organization from Masonry to the Kukluks. It is said that in the first legislative body of the new State of Oklahoma, twenty-five Christians are members of the lower house alone, some of them preachers.

These same preachers proclaim that the heart is changed by faith. (Acts 15:9); the life by repentance (Acts 26:20); the state or relationship by baptism (Rom. 6:3). Now, why these changes? What is wrong with the heart, the life and relationship of men of the world, honorable, moral citizens of this most enlightened Christian land? No, not Christian; that is the key note. But do you understand that baptism will save any one without the change of life and heart? Most assuredly not. Well, with a change of heart (by faith) and a change of life (by repentance) save any one without a change of relationship (by baptism)? But what if the repentance is not real and genuine, and does not change the life? But again, what if a change of relationship does not follow baptism, then what? Such might properly be termed a still-birth, and the result a sham, not such a Christian as men must be in order to be saved. Certainly a change of the whole heart; intelligence, affections and will, together with a true reformation of life can alone fit men for citizenship in Christ's kingdom; only such can be baptized into Christ, and when a change of state or relationship is not manifest it is as though there had been no faith or repentance. A change of heart, life and relationship is rightly insisted upon, but it is just as necessary that these changes be maintained, and no more importance can be attached to one than another. Baptism translates us out of the kingdom of darkness into the kingdom of Christ, but if the old relationships are maintained, pray show me the evidence of such a change of relationship. There is none. Such a life can be attributed only to ignorance, insincerity or a lack of faith.

Brethren, think on these things and act on them. Your soul is at stake, and the cause of the good Master is suffering on your account. We can not afford to go back to the beggarly elements of the world. We must banish such a thought if we can hope for a home in heaven.

Take the case of faithful Abraham, in whose steps we are said to walk (Rom. 4:12). This very thing confronted him. The record says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whether he went. By faith he sojourned in the land of promise, as a strange country." Heb. 11:8-9. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. 11:13-16.

Here is a plain example for our walk among men, the relations of the Christian to the nations of earth and the obedience God requires of us, clearly exemplified. Christians are just as truly "strangers and pilgrims." (1 Pet. 2:11), the difference being that few have the faith of Abraham and become mindful of that country from whence they came out, or perchance never came out, made no change, while others have gone back to the worldly things. What have you done about it. If you have not separated yourself from the world, let me beg you to repent of your error. The Spirit makes it imperative that you do. Look at the awful condition of those who have gone back

to their first love, "For after they have escaped the pollution of the world through the knowledge of the Lord and Savior, Jesus Christ, they are again entangled therein and overcome; the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered them." 2 Pet. 2:20-21.

So many have never recognized the fact that Christians are not permitted to serve both God and Mammon, the Church and the world; hence they try to continue the old relations along with the new, but baptism must be a more effectual separation than that. Let us read: "The like figure whereunto baptism doth also now save us." 1 Pet. 3:21. Consider the "like figure." Noah and his family were completely separated from the old world by the waters of the flood. Nothing could be more absolute and unchangeable. Just so are we "transformed out of the kingdoms of darkness into the kingdom of God's dear Son," having "risen to walk in newness of life," our old man being crucified with him that the body of sin might be destroyed, that henceforth we should not serve sin." Again: "For in that he died, He died unto sin, but in that He liveth He liveth unto God." So we "should be dead indeed unto sin, that death have no more dominion over us, and when we "rise to walk in newness of life" we should then "live unto God," because "Christ is our life" and we are dead, separated from former conditions (Col. 3:3). This thought is the burden of the twenty-one letters to Christians. Only keep in mind the fact that the Jewish nation was a nation among nations and that "the law" was a law in the flesh, a national law. They were a kingdom subject to earthly kings by their own choosing, which led them into captivity, after which the law, stripped of its executive powers, was alone left to them as a nation. Out of Judaism they came into Christ, just as we enter Christ out of the nations in which we were born, but if the Jew went back he could only go back to the law. If we go back it will not be to Judaism but the country from which we came out will be the means of our "falling from grace." This is just as great a sin to us as was it to them, and the temptation is even much greater, and far more succumb to it.

Israel, as a type, were not permitted to mix and mingle with the nations round about them. We must fulfill that type. They were commanded to remain separate and a mark was placed upon them to preserve the distinction. What are your relations, my brother, to the nations of earth? What are you? Will you answer, a republican, a democrat, a socialist, a mason? Or can your only answer be—a Christian. God bless you, my Christian brother. Be only a Christian; a member of Christ's Church, nothing more.

Christ's dominion is the church, His church—the called out. Christ is our king. His subjects may be called out of the many governments of earth.

The kingdom of Christ is an absolute monarchy, but Christians may live loyal to their king in any earthly dominion. An American might become a citizen by oath of allegiance of a monarchy of Europe and ever afterward reside in the country of his birth, engaging in any line of commerce; pay taxes and claim all the protection afforded others, but he would not be a citizen even in the land of his nativity. He could not exercise the rights of suffrage or public trust. Just so with the Christians in whatever land they may dwell. History, both sacred and profane, says that this was the belief and practice of the church, the called out, before it became perverted by paganism and catholicism.

The law of our king, like that of the ancient Medes and Persians, "changeth not," neither can it be altered. It still reads "and be not conformed to this world, but be ye transformed." Rom. 12:2. Now let us look more particularly at some of the ways of the world to which some Christians(?) do conform at present.

I. MARRIAGE OR BUSINESS RELATIONS. "Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? or what concord hath Christ with Belial? or what part hath he that believeth with an infidel (one who does not believe)? 2 Cor. 6:14-15. Those who practice such things must answer. Certainly Christians must not be bound in any way with unbelievers. No business proposition can justify a Christian in forming a partnership with one who does not belong to Christ's church. Brother, right yourself at once if you have made this mistake.

A Christian can not, for the same reason, marry out of Christ. How many can attest the fact that the way of the transgressor is hard. Yet some gospel

preachers will unite saint and sinner and say: "What God hath joined together let no man put asunder." Such is a greater burlesque than is the fee usually received for such ungodly service.

The Children of Israel were not permitted to intermarry with the nations, and they are examples for us. See 1 Cor. 10:11. These momentous questions might with equal propriety be propounded to those who affiliate with political parties, labor organizations, secret orders, societies, etc. and such must answer—there is no escape.

2. POLITICAL AND WORLDLY DISCUSSIONS. "But shun profane and vain babblings, for they will increase unto more ungodliness." 2 Tim. 2:16. "If any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Jas. 1:26. Profane is used in contradistinction to things divine. We must not spend our time talking about things not divine. The spirit brands such vain talk as "babblings" and "ungodly." Brethren often become eloquent in discussing political questions, telling smutty tales, rounded up with second-hand cursing, relating at length war experiences, etc., when these same brethren say they can not, and refuse to try, to say a word for the blessed Redeemer. I know professed Christians who can repeat lengthy lodge drills and secret work to a nicety, who can not quote one verse correctly from holy writ, and some can give the platform or principles of some political party, who could not instruct a sinner in the way of salvation. I have no doubt but that there are many who could name all officers, state and national, who could not correctly name the twelve apostles of our Lord, and possibly some could repeat the constitution of the United States, preamble and all, who could not give the first word in the new testament. This is a burning shame.

3. TAKING OATHS, SWEARING, ETC. "But above all things, my brethren, swear not, neither by heaven, neither by earth; but let your yea (yea) be yea and your nay (no) be nay, lest ye fall into condemnation." * * * "But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5:34-37. It is said that the spirit does not here refer to "legal oaths." This being true, then, is another oath, but let us see: "But above all things, my brethren, swear not, neither by heaven, neither by earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation." Jas. 5:12. God said once: "Let there be light" and there has been light ever since. It is said twice, by both Jesus and James, "but above all things, my brethren, swear not," and men continue in darkness. James adds, "Neither by any other oath." That ought to forever settle the whole business, and keep Christian men from making a "legal oath" or any other oath, or swearing in any way. It will, and that is not all it will do. It will stop him and turn back at the door of any lodge or secret order I know anything about. It will prevent him from serving on juries, keep him out of office, and make him a citizen of no other government but that over which Jesus Christ has dominion. These positive statements and commands will do still more, they will confront the Christian in the great judgment and forever bar an entrance through the pearly portals of the paradise of God. Brethren, "swear not at all."

4. GOING TO LAW AGAINST A BROTHER. "Dare any of you having a matter against another go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matter? Know ye not that ye shall judge angels? How much more things that pertain to this life? If ye have judgment of things pertaining to this life, set them to judge who are least esteemed to judge in the church. I speak to your shame. Is it so there is not a wise man among you? No, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before the unbelievers. Now, there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud, and that your brother." 1 Cor. 6:1-8.

But, says one, "I do not regard a man as a brother any longer who wrongs and defrauds me, otherwise I would not have gone to law." Most assuredly you would not go to law with one who has not wronged you. The spirit is speaking of just such brethren as wrong and defraud us, and gives a course for us to pursue toward these very characters. It is not that we may regard such as "an heathen and a publican" and rush into court, but that there is a fault at our door if we go to law one with another, that we shall rather take

wrong and suffer ourselves defrauded. Christians must do this, or at least settle all their differences in the church. See Matt. 5:14. Should a Christian go to law in the courts against a brother and win, it would mean bankruptcy to the one who gained such a suit, according to Matt. 8:26. How sad that the children of the most high God should quarrel over the crumbs under the Master's table.

5. **ENGAGING IN WARS; ENLISTING OR DRILLING FOR WAR.** "Jesus answered: My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is My kingdom not from hence." Jno. 18:36. "For though we walk in the flesh, we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.)" 2. Cor. 10:3. Christians must not engage in carnal wars. They could not fight for their own Master when his life was threatened. They are strangers to that ungodly passion called "patriotism," as known to the world. The Christian's only weapon is the "sword of the spirit" and its accompaniments. Any other would be as useless to him as was the armor of Saul to David.

Brethren, drill your sons and daughters in the use of Christian weapons and patronize schools that do so.

The ballot and the bullet are inseparable, neither belong in the Christian economy. Let us forget they exist among men, they do not concern us.

6. **LODGES, SECRET ORDERS, SOCIETIES, ETC.** I have "joined" about ten myself, and God pity the Christian that would "join" anything. I speak from experience, and say frankly that I was made to disobey God's divine law as many times. I thank God that I now, and have long since, known better; and that such men as Bros. Denton, Bedichek, Austin and hosts of other God-fearing and God loving men are teaching others better. These things have no concern for us other than from the Christian standpoint. We have no fight against any lodge or fraternal order, understand me, but I do fearlessly assert that Christians have need for no such things, even Masonry, the mother of them all, can but dwarf a Christian. In fact, Masonry, next to Catholicism, is the greatest enemy of the church today.

By consulting Taylor's Monitor, which is accepted and used by all Masonic lodges of Texas, it will readily be seen that Masonry claims:

1. To do everything in God's name. P. 10. His name being mentioned over fifty times in the initiatory ceremonies.
2. God's blessings are invoked upon their proceedings. P. 10.
3. It usurps the work of the church. P. 12.
4. It unites saint and sinner in Masonry and claims that God dwells there. P. 13.
5. It claims every social and moral virtue. P. 13.
6. It claims eternal life for Masons as such. Pp. 14-119.
7. Self-styled "household of the faithful." Pp. 15-29.
8. It claims to be a moral institution. P. 20.
9. It claims to be founded upon the bible. P. 20.
10. It claims the bible to be the rule of faith and practice. P. 20.
11. It claims to possess all light. Christians are said to be "raised from darkness to light." (Truly, such have need of light.)
12. Homage is paid to the "Worshipful Master," and ancient worthies are held in veneration.
13. All religions are recognized equal, and the true faith discouraged thereby.
14. It inculcates erroneous ideas of God and his eternal plan.
15. It fosters the idea of tradition, and substitutes a plan of morality for that given by Jesus Christ and perpetuates a rival institution.

As a matter of course, all this makes no difference to a man of the world, but Christian(?) Masons, how does it sound to you? Much, very much, more might be said.

If a Christian may consistently belong to the Masonic fraternity he may belong to any or all of them. If he may belong to the Masonic fraternity, which claims to be a moral institution and promises a home in the starry decked heavens where the Supreme Ruler of the Universe presides, he can with equal propriety belong to the Methodist fraternity or any other non-secret moral society, and none of them can promise more, and as for that, be it said to the credit of Masonry, give more. There is salvation in none of them. Human institutions may copy or imitate the morality of the Christian

system in whole or in part, but such is only a rebel's cloak, all unavailing in that great day of final accounts, when the professions of good works will be answered by the Son of God: "Depart from me, ye workers of iniquity, I never knew you." Such professed followers of Christ have never submitted to His dominion; they may be Christians in name but are Gentiles in practice.

As for me, I would rather be a Mormon than a Mason, because I would rather go to hell from any institution on earth than the Church of Jesus Christ. All other lodges I know anything about are largely composed of Masonry and foolishness, with a taint of perverted Christianity, Judaism and Catholicism. The spirit of all these worldly things is entirely foreign and rebellious to the dominion of Christ. O! man of God, flee these things, and be faithful to the only institutions on earth which has God's sanction—the family and the church. Then you can say with Jude: "To the only wise God, our Savior, be glory and majesty, dominion and power, both now and forever, Amen." Otherwise no man can truthfully say that he "loves the Lord with all his mind and soul and strength," or with the grand Apostle Paul when he said: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day, and not to me only, but unto all of them that love His appearing." 2 Tim. 4:6-8.

"In conclusion, strengthen yourselves in the Lord and in the power which supreme might imparts. Put on the whole armor of God so as to be able to stand firm against all the stratagems of the devil, for ours is not a conflict with mere flesh, but with the despotism, the empires, the forces that control and govern the dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare." Eph. 6:10-12. Modern Speech: N. T. Amen.

SUPPLEMENT.

Review of the Various Lodge Rituals That Are Free For All, The Uninitiated As Well As The Initiated To Read.

(By E. A. Bedichek.)

After finishing my review of Bros. Warlick and Richardson's position on secret societies, I decided to add a supplement, reviewing some of the secret order manuals that are published by the authority of the lodges, for general distribution, to be given to any one who may call for them.

That all who may be or may not be members of secret societies, may understand why I will examine the claims of Free Masonry and other lodges though I am not a member, never have been and never expect to be, a member of any secret society.

I submit a statement from W. M. M. Taylor's Monitor, which is endorsed by the Grand Lodge and adopted as the proper manual for its subordinates, and ordered three copies of it for each lodge within its jurisdiction, p. 8, published in 1859, Taylor's Monitor.

Page 27: "Much of this is monitariat and is open and free to all and any persons. By the perusal of our Monitors the uninitiated may learn much of the workings of Masonry."

From the language quoted, it is plain to every one that if Mr. Taylor stated the truth, and the Grand Lodge authorized it to be published, so the Grand Lodge sends the statement out as being true. I shall appeal only to such evidence as the above, having the endorsement of the Grand Lodge, such information that purports to be a true exposé of Free Masonry, it may be or it may not be, but whether it is or is not, has nothing to do with the evidence I submit, not only from the most friendly source but from a source that from it there is no appeal, and no evasion on the part of those in or out of the lodges. No reasonable minded person can afford to object to the examination of the claims of such evidence.

FIRST, I will examine the claims of Free Masonry.

No. 1. Masonry is a moral institution, p. 20.

No. 2. Masonry is founded upon the morality as taught in the Bible. P. 20.

No. 3. Takes the Bible as the rule and guide of his faith and practice. P. 20.

No. 4. It is, i. e. the Bible, the great light in Masonry.

No. 5. The Bible is the source from which Masons derive all their ethics. P. 20.

No. 6. Opens the lodge in the name of God and St. John. P. 11.

No. 7. Opens the lodge in prayer. P. 10.

PRAYER AT OPENING.

"Most holy and glorious Lord God, the Great Architect of the Universe, the giver of all good gifts and graces. Thou hast promised that where two or three are gathered together in thy name thou wilt be in the midst of them. In thy name we assemble, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, and that all our actions may tend to thy glory, and to our advancement in knowledge and virtue; and we beseech thee, O Lord God, to bless this our present assembling, and to illuminate our minds by thy divine precepts of thy Holy Word, and to teach us to walk in the light of thy countenance and when the trials of our probationary state are over, be admitted into the Temple not made with hands, eternal in the Heavens. Amen."

Response: "So may it be."

No. 8. On this principle (i. e. Universal Brotherhood among Masons) Masonry unites men of every country, sect and opinion. P. 37.

No. 9. Claims no other institution was ever raised on better principles or a more solid foundation than that of ours, which takes the Holy Bible as its corner-stone, nor were ever more excellent rules, or useful maxims laid down than are inculcated in the several Masonic lectures. P. 41.

No. 10. Argument in favor of Masonry, is forbidden: "Neither are you to suffer your zeal for the Institute to lead you into argument with those who through ignorance may ridicule it." P. 43.

No. 11. It is a religious institution: "It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness." P. 49.

No. 12. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was. Yet, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denomination or persuasion they may be distinguished, whereby Masonry becomes the center of the Union." P. 214.

No. 13. "We being only as Masons of the Catholic Religion above mentioned." P. 220.

No. 14. "They claim every social and moral virtue, may be continue to preserve the order by cementing and adorning it with every social and moral virtue. Amen."

No. 15. DUTY OF THE CHAPLAIN: "It is your duty to perform those solemn services which we should constantly render to our Creator, and which when offered by one whose profession is to point to Heaven and lead the way, may by refining our souls, strengthening our virtues and purifying our minds prepare us for admission into the society of those above, where happiness will be as endless as it is perfect."

No. 16. THE DUTY OF GRAND TILER.: "I now invest you with the implement of your office, as the sword is placed in the hands of the Grand Tiler, to enable him effectually to guard against the approach of cowans and eaves-droppers, and suffer none to pass but such as are duly qualified." P. 109.

No. 17. Eternal life is promised to all Masons. See pages 10, 14, 23, 25, 27, 31, 78, 97, 88, 146 and 147. See the promise of eternal life in the prayer quoted on page 10: "Thereby fitting ourselves as living stones for that spiritual building, that house not made with hands, eternal in the Heavens." P. 25.

"The covering of a lodge is no less than the _____ canopy or starry-decked Heavens, where all good Masons hope at last to arrive, by the aid of the Theological Ladder, which Jacob in his vision saw extending from earth to Heaven, the three principal rounds of which are denominated FAITH, HOPE, CHARITY, teaching faith in God, Hope in immortality and Charity to all mankind, of these Charity is the greatest, for faith may be lost in sight, Hope end in fruition, but Charity extends beyond the grave through the boundless realms of eternity. Pp. 29, 31. This eternal life is promised on the condition of the life of the Mason devoting their lives to God.

PRAYER USED AT THE INITIATION OF A CANDIDATE.

"Vouch safe thine aid, Almighty Father of the Universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service and become a true and faithful brother among us, that by the influence of the pure principles of our order, he may the better be enabled to display the beauties of holiness to the honor of thy Holy Name. Amen." P. 21.

"Thus you will be enabled to acquit yourself in the discharge of your duties with honor and reputation, and late, very late in life may you be translated from the fading honor of an earthly lodge to the mansions prepared for the faithful in another and a better world." P. 97. "Yet, O Lord have compassion on thy children of thy creation; administer them comfort in the time of trouble and save them with an everlasting salvation. So may it be. Amen." P. 78.

THE ANCHOR AND ARK.

"Are emblems of a well grounded hope and a well spent life. They are emblematic of that divine ark which wafts us over this tempestuous sea of trouble and that anchor which shall safely moor us in a peaceful harbor where the wicked cease from troubling and the weary shall find rest." P. 85.

No. 18. "The book of constitutions you are to search at all times; cause it to be read in your lodge, that none may pretend to ignorance of the excellent precepts it enjoins." P. 116.

No. 19. "You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed."

20. "ADMISSION OF CANDIDATES: Must first carefully read the Constitutions.

(1) Have you carefully read the constitution of the Grand Lodge, and the By-Laws of this lodge, and are you willing to strictly adhere to and be governed by them?" P. 19.

No. 21. Must not enter Masonry through mercenary motives: "Do you seriously declare, upon your honor, that unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry." P. 19.

No. 22. Definition of a Masonic lodge and all members urged to attend regularly: A lodge is a place where Masons assemble and work, hence that assembly or duly organized society of Masons is called a lodge, and every brother ought to belong to one, and to be subject to its By-Laws and general regulations of the General or Grand Lodge, hereunto annexed. In ancient times no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." P. 216.

No. 23. Though a man be a rebel against the State, they, i. e. the lodge, can not exclude him from the lodge: "If a brother be a rebel against the State he is not to be countenanced in his rebellion, however, he may be pitied as an unhappy man, and if convicted of no other crime, though the Loyal Brother must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they can not expel him from the lodge, and his relation to it remains indefeasible."

No. 24. It is impossible for any man or body of men to make innovation in Masonry: "You admit that it is not in the power of any man or body of men to make innovations in the body of Masonry." P. 114.

"The Master or Chaplain reads a prayer at the grave of a brother Mason, O Almighty and Eternal God, there is no number of thy days or thy mercies. Thou hast sent us into this land to serve thee, but we wander far from thee in the path of error. Our life is but a span in length and yet tedious, because of the calamities that inclose us on every side. The days of our pilgrimage are few and evil, our bodies frail, our passions violent and distempered, our understanding weak, our wills perverse. Look thou upon us, our Father, in mercy and pity. We declare thy majesty and trust like little children to thine infinite mercies. Give us patience to live well, and firmness to resist evil. Give us, O Merciful Father, faith and confidence in Thee, and enable us to live that when we come to die, we may lie down in the grave like one who composes himself for sleep, and that we may be worthy hereafter to be remembered in the memories of man. Bless us, O God; bless our beloved fraternity throughout the world; may we live and emulate the example of our beloved brother, and finally may we in this world attain a

knowledge of thy truth, and in the world to come life everlasting. Amen." P. 145-146.

No. 25. The Master drops the apron in the grave and expresses the following: "This emblem I now deposit in the grave of our deceased brother. By it we are reminded of the universal dominion of death. The arc of friendship can not oppose the King of Terrors, nor the charms of innocence elude his grasp. This, that coffin, this circle of mourning friends, remind us that we, too, are mortal; soon shall our bodies moulder into dust. Then how important for us that we should know that our Redeemer liveth and that He shall stand at the latter day upon the earth. P. 152. Also deposits the evergreen and remarks: "By it we are reminded that we have an immortal part within us, which shall survive the grave, and which never, never dies, though like our brother, whose remains now lie before us, we shall soon be clothed in the habiliments of death, and deposited in the silent tomb, yet, through the mercy of God we may confidently hope that our souls will bloom in eternal spring." P. 152-153.

Part of another prayer is as follows: "And at last when our work on earth is done, when the mallet of Death shall call us from our labors, may we obtain a blessing and everlasting rest in that spiritual house not made with hands, eternal in the Heavens. Amen. So must it be." P. 158.

No. 26. ADDRESS AT THE INITIATION OF A SOLDIER: "Our institution breathes a spirit of general philanthropy; its benefits, considered in a social view are extensive. It unites all mankind; it in every nation opens an asylum to virtue in distress and grants hospitality to the necessitous and unfortunate. The sublime principle of universal goodness and love to all mankind, which are essential to it, can not be lost in national distinction, prejudices and animosities. The rage of contest it has abated, and substituted in its stead the milder emotions of humanity. It has taught the pride of victory to give away to the———of an honorable connection. Should your country demand your services in foreign lands, and should captivity be your portion, may you find affectionate brethren where others would only find enemies." P. 225.

ADDRESS AT THE INITIATION OF A CLERGYMAN.

"You, brother, are a preacher of that religion which inculcates universal benevolence and unbounded charity. You will, therefore, be fond of the order and zealous for the interest of Free Masonry, which in the strongest manner inculcates the same charity and benevolence and which, like that religion, encourages every moral and social virtue, which introduces peace and good among mankind, so that whoever is warmed with the spirit of Christianity must esteem, must love Free Masonry." P. 224.

No. 27. Once a Mason always a Mason. P. 6, in blank forms, N. B. "A Mason is said to demit from a lodge when he withdraws from all connection with it, and it is not generally considered consistent with the spirit of Masonry to do so, unless for the purpose of joining another lodge more convenient. It relieves the brother from all dues and contributions, but debars him from many Masonic privileges and rights which he otherwise might enjoy, and does not cancel his Masonic obligations nor exempt him from that control which the order exercises over the moral conduct of its members. In this respect the maxim, Once a Mason always a Mason." P. 6, blank forms Taylor's Monitor.

No. 28. CERTIFICATE FOR WIDOW AND ORPHANS. "To all Free and Accepted Masons throughout the Globe, Greeting: We do hereby certify that our lamented Brother, J. J., was a worthy member of our lodge, in good standing at the time of his death. We do therefore commend his widow, M. A. J., and his two orphan children to the brotherly affection and kind consideration of all of the household of the faithful, we thus commit the widow and orphans of our late brother, under the providence of the Grand Master of the Universe to the care and protection of all true Masons. (S. S.) Witness our hand and seal of our lodge, this day of.....
Attest: W. Master,..... Secretary."

Petitions for a Dispensation for a new lodge should be addressed to the Most Worshipful Grand Lodge of Texas, when in session, and in vacation they should be addressed to.....Most Worshipful Grand Master of the Grand Lodge of Texas, or to.....Right Worshipful Deputy Grand Master of the Grand Lodge of Texas." Blank forms of Taylor's Monitor. P. 1.

No. 29. **GRAND MASTER. RIGHT TO VISITATION:** "The right to visit and inspect belongs to none but the Grand Master and his representatives. When he asserts it in his official capacity he is no suppliant seeking permission of the Master of a lodge to enter; he goes there of a right, as the constitutional executive representative of the Grand Lodge charged with the execution of official duty, clothed by the inherent prerogative of the office by precedent and usage existing for more than nine hundred years, with the right to visit any and every lodge of Craft Masons in his jurisdiction where-soever and whensoever held." 230.

No. 30. "Masons of the Catholic religion are resolved against all politics." "We being only as Masons of the Catholic religion above mentioned, we are also of the nation, tongues, kindred and languages and are resolved against all politics, as what never conduced to the welfare of the lodge nor never will. This charge has been always strictly enjoined and observed, but especially ever since the reformation in Britain or the dissent and secession of these nations from the Communion of Rome." P. 220.

No. 31. Masonry claims to have existed from the beginning of the world and will exist until the end of time: "That all may see the benign influence of Masonry, as all true Masons have done from the beginning, and will do to the end of time. Amen. So mote it be." P. 223.

The thirty-one statements copied from the Monitor endorsed by the Grand Lodge of Texas are the regulations of Masonry. "These are the regulations of Free and Accepted Masons." P. 114, copied from Taylor's Monitor.

In order that all in or out of the Masonic lodge may observe that which I stated in the beginning is correct, viz: I give such information concerning the Free and Accepted Masons as comes not only from the most friendly sources but from the highest authority in the Masonic Fraternity in any State of the Union or in the civilized world, I copy the preface of the Wm. M. Taylor Manual of Free Masonry, adopted to the work and government of the lodges subordinate to the Grand Lodge of Texas, twenty-fifth edition, Houston, Texas. W. H. Coyle, printer and publisher, 1898. Copyright 1875, by W. H. Coyle.

No. 32. "Dedicated to Henry Sampson, Past Grand Master of the Grand Lodge of Texas: M. W. Sir and Brother, esteeming you as one of my earliest and best friends, and knowing well your excellence as a man, and your zealous and ardent attachment to the principles of Masonry, I desire in token of respect to dedicate this work to you. In doing so I take occasion to add my ardent wishes for your future welfare, and to assure you of my constant esteem and regard. Wm. M. Taylor, Crocket, Texas, August 17th, 1859."

PREFACE.

"The following work has been prepared with great care to accompany the Ritual adopted by the Grand Lodge of Texas, in June, 1858, and ordered to be disseminated. Having long been a Mason, the author has felt the want of something different from any of the Manuals in use to put into the hands of the workmen, and especially Masters of lodges. Others have felt the same want, and at the earnest solicitation of many friends he has prepared this book to supply it. He has done the work without the expectation of reward other than that found in the hope of usefulness, and if this Monitor finds a welcome among the brothers and proves to be what they desire, he has nothing further to ask. The publisher would add that the publication of a book of this character has been undertaken to second the wishes of nearly every prominent Mason in Texas with whom he has conversed. The arrangement of the subjects has been made to conform to the wants of the working Mason.

The form of by-laws will be found useful in the establishment of new lodges and revising the by-laws of old ones.

The constitution and resolutions of the Grand Lodge are constantly required for reference, and introduction will be found not the least useful feature of the work.

The illustrations have all been prepared expressly for this book.

The edition published is limited, and if another should be demanded by the craft it will be prepared with such changes as may be suggested by its use in practical work.

The manuscript of this was submitted to many prominent brethren previous to and at the last session of the Grand Lodge and with so much favor was it regarded by them that at their suggestion the Grand Lodge adopted it

as the proper manual for its subordinates and ordered three copies of it for each lodge within its jurisdiction.

Trusting that the Book may not disappoint the expectations of their Brethren, the author and publisher commit it to them. September 1st, 1859."

I thought it best to submit the thirty-two statements copied from Taylor's monitor, endorsed and authorized to be published by the Grand Lodge of Texas, following each of them without comment so that the reader may get all the evidence before him that will be introduced in my part of the tract that I will offer any comment upon. In heeding Paul's admonition: "Prove all things; hold fast that which is good. 1st Thess. 5:21, with Jude, 3. Contend earnestly for the faith once for all delivered unto the saints." Gal. 2:20. "The life I now live in the flesh I live by the faith of the Son of God." Phil. 3:15. "Whereunto we have already attained let us walk by the same rule; let us mind the same thing." 2nd John, 1:8-9. "Whosoever goeth onward and abideth not in the doctrine of Christ, hath not God." John 12:48. "He that rejecteth me and receiveth not my words hath one that shall judge him." "The words that I have spoken, the same shall judge him in the last day." Rev. 22:14. "Blessed are they who do his commandments, that they may have a right to the tree of life, and enter through the gates into the city."

Since we are under obligations to obey 1st Thess. 5:21, as quoted, we can not obey said command without the evidence for or against any proposition being considered with an unbiased mind, with the predominant desire ruling uppermost in our minds, viz: to learn God's will in Christ Jesus concerning us and having learned the Lord's will we are exhorted to contend earnestly for the faith, i. e. the Lord's will, and not only contend for it, but with Paul declare: "The life we live in the flesh we live by the faith of Christ. I. e. by doing God's will revealed, confirmed and sealed in the new covenant that the Apostle says "Let us walk by the same rule, let us mind the same thing," i. e. we can not please God by trying to walk by the human and divine rule, because Col. 2:22 teaches: "All must perish after the using of the commandments of men," i. e. human rule such as I will show the 32d statement of the Masonic Fraternity to be, strictly speaking, the human rule or commandment of men, and all who walk by the said rule go onward and abide not in the doctrine of Christ and hath not God. They reject the words of Christ, as Christ says ye can not serve two masters unless ye cling to the one and despise the other. Christ says His words shall judge them. I hope to be able in the meekness and gentleness of the Spirit of Christ to persuade the members of Christ's body who may be members of secret societies to see the error of their way, that they turn from the commandments of men and love the Lord our God with all their heart, soul, mind and strength, and manifest their love for God by doing His will and in so doing they will sever all connection from human rules and institutions that are directly or indirectly antagonistic and contradictory to the way, the truth and the life as revealed in precept and example in the life of Christ and the Apostles.

There are some who are now favorably impressed with the thirty-two statements quoted in the tract that no doubt will be caused by a careful perusal of the facts in this tract to give their whole heart and life to Christ, and not be condemned with the world. Also there are some who are so under the influence of the teaching of Masonry that they will not allow anything like an argument against the institution be considered for one moment by them. That class I can not hope to reach, but the rising generation and generations yet unborn will be benefited and no doubt will show their appreciation of the information given them by keeping themselves unspotted from the world; in keeping out of the secret societies, i. e. some of them will. I wish it distinctly understood by all who may read this tract, that my comments upon the thirty-two statements quoted are directly addressed to God's children, whatever the world may be indirectly benefited by the argument offered I will rejoice in the good effect that may manifest itself in them obeying the gospel and severing all connection with the world, the flesh and the devil.

I will allow the brief remarks offered by the way of introductory to my review of the teachings of Masonry for this phase of the work, and proceed at once to offer such comments as I am sure that the truth, the cause of Christ and the interest of immortal souls demand.

The Christ as recorded in Matt. 15:1-15, contrasted the tradition of men with the commandments of God and declared: "In vain they do worship me, teaching for doctrines the commandments of men."

"Every plant which my Heavenly Father hath not planted shall be rooted up." The blind leading the blind shall both fall into the ditch." 1st John, 4:6. "Hereby know we the spirit of truth, and the spirit of error. I want to exalt truth and expose error, that God's children may touch not, taste not, and handle not the commandments of men, but be established in the present truth, and be unmoved away from the Hope of the Gospel.

It becomes necessary, first of all, that I pay my respects to the often repeated statement, viz: "If you are not a member of the secret societies you can not know anything about them." P. 27, Mr. Taylor and the Grand Lodge of Texas, teach us: "Much of this is monitrial and is open and free to the perusal of any and all men." "By a perusal of our Monitor, the uninitiated may learn much of the workings of Masonry." This quotation even without comment shows the fallacy of such expressions, those who make such a statement are either very ignorant of the above statement, or knowingly propose to deceive the people in general, and if possible discourage and prevent them from investigating the claims of Free Masonry. I prefer to think it is the former and not the latter, seeing that no one can evade the force of the language and from it there is no appeal, unless the authority of the Grand Lodge is abolished, but since Masonry declares that to be impossible, then it is very, very plain indeed that the uninitiated can, as Taylor and the Grand Lodge declares, learn just a very precious little about Masonry, but very much. Oh, one says that portion that is absolutely secret, and that only the initiated can know, is what is referred to about no one knowing anything about, except as members.

Page 26 of Taylor's Monitor says: "No portion of it can be written."

It is true that portion that can not be written only the members know anything about, unless someone should reveal it contrary to their obligation. I am not even attempting to criticise the unwritten part of Masonry. First, I have never been a member of the Society, and of course personally I know nothing or the unwritten part, and as I said I appeal to only such evidence as is open and free for any and all persons, as Taylor informs us on page 27. That part of Masonry that is written is all that I need to show any reasonable, pious minded consistent child of God the unscripturalness and sinfulness of its claims, as Isaiah 20:8 says: "To the law and testimony if they speak not according to it, it is because there is no light in them."

I will only refer to the statements by numbers without quoting the statement and review each statement in the order in which they come. The reader is especially requested to refer to each statement as they are reviewed.

No. ONE. There are different standards by which morality is measured. If Masonry is a moral institution, the standard by which it measures its morality is not the Bible, because the Christ taught all who would truly be made moral must love God with all their heart, soul, mind and strength. Masonry as such, includes people of every sect and opinion who do not possess the love described by Christ, viz: "This is the love of God, that ye keep his commandments." Instead of keeping God's commandments as directed in his word, the members reject his commandments and substitute the commandments of men, and hence fail to manifest the morality taught in the Bible, and of course their claim is untrue even by the standard they propose to measure morality by, i. e. the Bible, but their conception of the morality taught therein does not agree with the Christ.

No. TWO cannot be true for the reasons given against number one, also the morality taught in the Bible says: "Love thy neighbor as thyself." "Do unto others as you would have them do unto you." P. 23. Page 23, Taylor's Monitor teaches that if an entered apprentice of Fellow Craft Mason should get their body or limbs mutilated, that would prevent them from communicating the mysteries of Free Masonry, and of complying with all the ancient usages. Shall not prevent his advancement if otherwise found worthy."

We observe that if he has lost a member he can not advance in Masonry. Bro. O. B. Swink informed the audience, while debating the secret society question with me at Filer, Texas, Christmas week, 1907: "That his dear old father was a Mason and wept over him when he was a boy on account of him being unfortunate in losing one of his limbs, because he could never become a Mason." Is such a charitable institution founded upon the Bible, when it excludes from its membership some of the most worthy objects of charity, whose wants are to be supplied by the various denominations, and the household of faith, and such of the cold and heartless world who may do by nature the things contained in the law. It is founded upon the Bible, if

authorized to exist by the Bible, then what part of the Bible authorizes it. If they say the old Bible, then Paul says finding fault with the first: "He taketh away the first." Heb. 10:9.

Referring to the Old Covenant, engraven in stones, Paul in 2 Cor. 3. "For if that which is done away was glorious much more that which remains is glorious." Then if ever Masonry was authorized by the Old Covenant it must have passed away when Paul said "The Old Covenant passed away," if not why not? If they say it is not authorized by the Old Covenant, then it did not exist during the Old Testament times, and their claims for it being so ancient even existing from the beginning of the World, must fall as a tinkling cymbal, absolutely without foundation. But if they say it existed in Old Testament times and the Old Patriarchs and prophets were members of it, it must have been approved or condemned, i. e. authorized or unauthorized. If authorized, then all had access to it as God gave all an equal chance, and did not cut those out who had lost any member of their body, but could approach God upon the same conditions, as he was no respecter of persons. But if it was authorized in Old Testament times in the Old Covenant, then it is not authorized in the New Testament times, in the New Covenant, unless it was transferred by Christ from the Old to the New Covenant. Since the Apostle informs us that Christ made of himself twain, one new man, a new covenant, not according to the old one. Then it is evident that if Christ transferred it from the old covenant there was a change made, i. e. an innovation, because the Apostle informs us the Old Covenant was abolished and the New was established and that the new was a better covenant, this being true and equally true of all parts of the new covenant and Masonry being a part, then Masonry must be better this side of the cross than it was before the death of Christ, it is either better now than then, or it is no part of the new covenant, and if no part of the new covenant, it is not founded upon the Bible, unless it is founded upon that part that has been abolished, taken out of the way, nailed to the cross. If it is a part of the New Covenant it is better and therefore a change, i. e. innovation made in Masonry, but the Monitor endorsed by the Grand Lodge of Texas, says it is impossible for any man or body of men to make innovations in Masonry, that being true, then if Masonry ever existed in the Old Covenant it was impossible for it to be abolished, taken out of the way, nailed to the cross. One of two things must be true that Masonry never did exist in the Old Covenant, i. e. founded upon the Bible, or it was a part of the Old Covenant. Christ did that which Masonry declares was impossible for any man or body of men to do, viz: make innovation in Masonry, i. e. a change. Either Christ or the Grand Lodge of Texas is very badly mistaken about the matter. If what Masons say is true, it is impossible to make innovations, i. e. any change in Masonry.

Christ bowed his head upon the cross and said, it is finished, what is finished? The work God gave Christ to do. Heb. 10:9. "Then said he, Lo, I come, I come, to do thy will O God, he taketh away the first, that may establish the second, i. e. the New Covenant. If Christ did the will of God in taking away the first, and Masonry was a part of the first covenant, then Christ took away Masonry, but Masonry says that was impossible. Which shall we believe, the word of God or Masonry? Paul said, it is impossible for God to lie. I prefer to believe God and not man. But to forever settle the matter as to whether Masonry is founded upon the Bible. Let us read Isaiah 45:16: "I have not spoken in secret in a dark place of the earth." Since God gave us the Bible see Heb. 1:1: "God, who at sundry times and divers manner spake in times to our fathers through the prophets, hath in these last days spoken to us through His Son," and he did not speak in secret or in a dark place of the earth. Then certainly Masonry must have monumental cheek and colossal gall to make such claims as to claim to be founded upon the Bible when God denies it and says: "From the beginning I have said nothing in secret." Isaiah 48:19. Masonry could not exist without the secret part, but as the Lord has declared he has not spoken in a secret place, then the Lord never speaks in the secret place or an assembly of any Masonic lodge. If the Lord ever authorized any one to speak in secret that was not open and free to all mankind to have access to, then Isaiah 45:16 and 48:19 can not be true, because whatever he authorized he did himself. But the above scripture is true, and for that reason the Lord never spake or authorized anyone to speak for him in secret. Since that which is founded upon the Bible must be founded upon what God speaks or authorizes to be spoken, and God hath not spoken in a dark place (that is, excluded from anyone be-

hind the curtain) or in secret; so we must conclude that Masonry, which could not exist without its secret parts that can not be written, can not be founded upon the Bible. Oh, one says, that may be true of the Old Testament but not of the New Testament. Christ says: "I ever speak openly to the people and in secret have I said nothing." So what is true of the old is also true of the new.

The Bible is a revelation of God's mind to his offspring. This could not be true if any part of it was spoken in a secret that his offspring could not have access to unless they bowed at the feet of the all learned in Masonry and receive a revelation of the secret part that God saw fit only to give to Masonry, if what Masonry and the apologist for Masonry claim is true. A quotation from the Monitor is now in order. Speaking of the Bible the Grand Lodge of Texas says: "To you are committed these sacred writings in which are to be found the sublime parts of our ancient mysteries. From this great light our institution derives its wisdom, strength and beauty, and demands from every good Mason the most profound veneration as the word of the Supreme Grand Architect of Heaven and Earth." P. 95. You will observe that the above teaches that the sublime parts of the ancient mysteries of Masonry are found in the sacred writings. If they are really found in the sacred writings, then upon the same authority that the sublime parts of the ancient mysteries are found in the Bible, the revelation of the said mysteries are confined to the members of the said society, and that by the authority of God. Also note the fact of the quotation from the Monitor, p. 55: "From this great light Masonry derives its wisdom, strength and beauty, and demands from every good Mason the most profound veneration." Only those who are members of the Masonic institution derive any light, wisdom, strength and beauty.

The Jews, Mormons, Mohamedans, Methodists, Baptists, Presbyterians, as the Monitor says, it unites every sect and opinion, the classes named can get the interpretation, light, wisdom, strength and beauty from the sublime parts of the ancient mysteries of Masonry, but the Lord's children are kept in the dark. Why should the Lord be so partial, seeing that the class that does not obey him can have access to all of his books, as they can not only derive light, wisdom, strength and beauty by reason of being a member of the Masonic society, but also they have access to the light, wisdom, strength and beauties that the child of God has access to, because there is no hedge built around their light and wisdom in the Bible? The two positions being before the people to choose which they shall prefer, they would choose no doubt to become a member of the Masonic institution, seeing that they hope to obtain eternal life in the world to come, as already quoted from the Monitor, and that is all the Christian can hope for, i. e. eternal life. But the Mason claims more for this world than the Christian as he gets light, wisdom, strength and beauty that the Christian can never touch, taste or handle until they are initiated into the ancient mysteries of Masonry. Why did Christ say: "Upon this rock I will build my church?" Matt. 16:18, and in Eph. 1:2 "All spiritual blessings are yea and amen in Christ" when he knew (i. e. if Masonry is true) that God had an institution that far excelled the one that he came to purchase with his blood, and to establish with his power, and that Masonry was founded upon the Bible, even existing from the beginning of the world? So says the Grand Lodge of Texas. See quotation from the Monitor as to how long the institution has existed. Wonder why Christ purchased such a nonessential thing as the church, if Masonry be true, in her boasted claims of being so ancient and offering humanity more in this world and equally as much for the next?

Wonder why Christ said that "All spiritual blessings are yea and amen in Christ" when he knew that there were spiritual blessings out of Christ and in the Masonic institution that were even greater than some of those offered in the Church of God? Is it not very, very strange that Christ would sacrifice thousands of his fellows to wild beasts and the flames, when it was altogether unnecessary, seeing if they had just espoused the cause of Masonry they could have sailed upon flowery beds of ease, and would have found friends instead of enemies, as Masonry states, during the time war is in progress Masons will find friends instead of enemies even though they are taken prisoners. See the quotation from the Monitor in address to a soldier.

Masonry can not be founded upon the Bible for another reason, viz: God has given the example of the lives of two men in Apostolic times, one representing the chief of sinners and the other the best of moral men in order to

show the unscripturalness of such boasted claims like that offered by Masonry.

Cornelius, (1) a devout man, (2) feared God with all his house, (3) gave much alms to the people, (4) prayed to God always, (5) an angel appeared to him while praying, (6) speaks to him and informs him to send for Peter, who would tell him what he ought to do, as his prayer had come up before God as a memorial. (7) Cornelius obeys the heavenly message. Peter comes and informs him how all the Prophets testified that through Christ both Jew and Gentile should receive remission of sins and the gift of the Holy Spirit. Peter interpreted the message of the angel to mean he must tell Cornelius' household words whereby they could be saved. Acts 11:14. In the defense before the Jews he exclaimed: "What was I that I could withstand God?" When the Jews heard this they all glorified, saying: "Now hath God granted unto the Gentiles repentance unto life."

Granting, for argument's sake, that Masonry existed during the days of the Apostles as it now exists, and that all good Masons hoped at last to arrive in the starry decked heavens by means of Jacob's Ladder, with only three rounds of Faith, Hope and Charity. The numerous passages quoted from the Monitor shows conclusively that Masonry offers eternal life to all Masons in the world to come. If their life depended upon it they could not produce a character from the beginning of the world that could possibly excel the character of Cornelius if they could find one equally as good then such a one would have to comply with the same conditions that Cornelius did in order to have the hope of eternal life as Peter declared, their souls were purified in obeying the truth. 1st Peter 1:22. Paul says, Rom. 6:17-18, "Obeyed from the heart that form of doctrine delivered you being then made free from sin." In obeying the form of doctrine one must exercise faith in Christ and God, repent of their sins, confess their faith in Christ, be buried with Christ in baptism in order to have the remission of past or alien sins. See Heb. 11:6; Act. 17:31; Rom. 10:9-10; Act. 2:38." As sure as the above was required of Cornelius and all other Jews and Gentiles, it must be required now of all who approach God in prayer or have the hope of eternal life.

As Masonry claims to have existed since the beginning of the world, and claims to be now just like it was 6,000 years ago and offers eternal life to all members of the Masonic society. There has never been a time in all the 6,000 years of its existence but what the members claimed the same they do now, viz: eternal life in the world to come.

They claimed such and many died in the hope of such, when Christ died upon the cross, when Peter answered the question of 3,000 souls, what they must do, and also the information Peter gave Cornelius. We see even Cornelius, who did by nature the things contained in the law and no one can be found in all Masonry that could excell Cornelius in his morality had to obey the gospel. If a Mason who had no more than Cornelius did before he heard Peter's message can live and die in the hope of eternal life, unless the mission of Christ, the Holy Spirit and the church be rejected and trampled under the feet of uninspired and sinners, my contention is as just and right as is right for any one to contend for the Mission of Christ, Holy Spirit, and the Church of the First Born; such contention was conceived in Heaven, revealed to men by the Holy Spirit and confirmed by the death of Christ, sealed by Christ's blood when he appeared in the presence of God for us in the Most Holy place. For me to yield to the request of W. P. Richardson and Joe S. Warlick to let such things alone, reminds me of some demons requesting Christ to let them alone and said "why hast thou come to torment us before our time." Christ pressed on to accomplish his mission, seeing about his Father's business, so I must press on in my mission seeing about my Heavenly Father's business, exposing unscriptural, ungodly, sinful and blasphemous claims of the tradition of men. Look at Paul speaking of himself in Phil. 3:6: "Touching the righteousness which is in the law blameless." When the Jews stoned Stephen to death, Acts 7:5-8, "The witnesses laid down their garments at the feet of a young man named Saul." Acts 8:3. "But Saul laid waste the church, entering into every house and haling men and women committed them to prison." Acts 9. "But Saul yet breathing threatenings and slaughter against the disciples of the Lord." Tim. 1:13. "Though I was before a blasphemer and a persecutor, and injurious, how be it I obtained mercy, because I did it ignorantly in unbelief." No Mason could excell Paul in being blameless, in observing the righteousness which is the law of Moses.

If Masonry can save men and give them the hope of eternal life it could do the same in Paul's days. That being true, Paul was in as safe condition for eternal life as any Mason then or now could possibly be, without doing what Christ told him, as he was blameless touching the righteousness in the law, and that is all any Mason can do, as it is not necessary for any one to become a member of Christ's body in obedience to the gospel in order to become a Mason. Seeing that people are promised eternal life through the Masonic institutions and the conditions upon which they obtain it differ from those Peter announced in the name of Christ to both Jew and Gentile.

If God is the author of both he has two ways instead of only one of obtaining eternal life, since the way to obtain eternal life through Masonry was made known from the beginning of the world. The way made known through Christ dates back only about 1874 years. The former must have the right way by reason of its ancient antiquity, being indorsed by both God and Christ from the beginning of the world. The latter is also indorsed by God and Christ but only one-third as long as the former.

Since Masonry unites every sect and opinion and but very few unite on the way announced through the Apostles and the Church of Christ of the First Born. For these reasons, certainly if the former is founded upon the Bible, the wise would select the former and march on with the majority, sailing on flowery beds of ease. No doubt that is why Bro. W. P. Richardson is a member of the said institution and Joe S. Warlick is an apologist for it, i. e. that must be the reason they believe the Grand Lodge of Texas, knows what is their teachings and practice when they endorsed Taylor's Manual, when they say we take the Bible for our rule of faith and practice. Masonry teaches the Grand Lodge is the highest authority in the lodge. It wont do for Joe S. Warlick and W. P. Richardson to say they don't believe that is the teaching of Masonry, for then they would (at least in their own estimation) be greater authority with Masons than the Grand Lodge of Texas. They may fool some of the Masons some of the time, but they can't fool all of the Masons all of the time.

In view of the evidence introduced and reasoned upon our only conclusion can be that unless it is possible for God to lie, that He has two conflicting systems of salvation by which His offspring can obtain eternal life, that the claims of Free Masonry are false as any error conceived in the minds of men, and as fatal in its nature as any tradition of men, even the utterances of the Pope of Catholicism, because it contradicts the word from every angle you may view it, and speaks where Christ has not spoken, and therefore condemned as adding to the word of God, promising peace where there is no peace.

It is impossible for Christ to lie, and He has but one way for his offspring to approach him in prayer and obtain eternal life, so Masonry must be relegated to the rear and banished to the moles and bats as the invention of uninspired men, which will be consumed by our Savior's spirit and destroyed by the brightness of his coming.

Nos. 3, 4 and 5 are reviewed under number one.

No. SIX. As we have learned the lodge can not open in the name of God, i. e. by His authority, neither can it open in the name of St. John unless he indorsed that which God did not, he did not betray the cause of God into the hands of sinful men. See John 5:23, why John was not a Mason nor an apologist either: "That all may honor the son even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent Him." Masonry honoreth not the Son, as nothing is done in His name. See also Dr. L. V. Bates' statement, who has been a Mason. He ought to know what he is writing about. Also Bros. Denton and Austin testify to the same and they both have been Masons. As the Apostle John is not here to defend himself, I will defend him by quoting from his inspired utterance.

No. SEVEN. They take the promise of Christ revealed only to His children, Matt. 18:20, and apply to all of every sect and opinion. See Deut. 18:12-20: "Those who speak where Christ has not spoken shall die." As Masonry has spoken and promised where Christ has not promised, Masonry is under the wrath of God as prophesied by Moses. John 9:31 teaches that God hears not sinners, and all Masons are sinners, either aliens and strangers from the covenant of promises or erring children of God. See James 5:19. The sinner, i. e. the erring child of God, needed converting from the error of their way, the aliens must obey the gospel, and the erring children of God must obey the conditions addressed to them, before they are in a position to pray in the name of Christ.

No. EIGHT. Masonry may unite every sect and opinion on a humane plan, but Christ prayed for unity only of those who believed on Him through the Apostolic words, John 17:20, but one can be a Mason and not believe in Christ as the son of God. God condemns the former but blesses the latter.

No. NINE. The Church of God is an institution that takes the Holy Bible (Eph. 2:20) as its corner-stone, the rule laid down by Christ and the Apostles is perfect. Tim. 3:17. The Masonic institution does not take the Bible as its corner-stone, neither are the rules given in the Masonic lectures to be compared with those given by Christ. Masonry would like to be equal with the Church of God and its lectures equal to the teachings of the Christ, but it is as impossible as it is for the creature to be equal to the Creator.

No. TEN. Talk about sectarianism and Catholicism keeping their subjects in ignorance and preventing them from discussing their creeds. So Masonry stands without a peer in this respect. Note the statement that those who through ignorance may ridicule it. But still the Monitor informs us that the uninitiated may learn much about Masonry. Why, then, should they through ignorance ridicule it, since they can learn much about Masonry. Surely, they are afraid that their members might get some information that would lead them to sever their connection from Masonry. Of course they must keep their members.

No. ELEVEN. Some deny that it is a religious institution, but the quotation is very plain, and there is no way of evading the plain statement, "It is so far interwoven with religion." On account of it being a religious institution they are under obligation to pay homage to the Deity, which constitutes the duty and happiness of all the Masons, without performing the religious duty, they could not be happy here or hereafter. What more could the sectarian churches claim than Masonry claims. No wonder Masons claim that if you are a good Mason you are all right for time and eternity, because they are religious, perform their duty worshipping God, are happy and hope for eternal life. If Joe S. Warlick and W. P. Richardson and all other apologists for lodgism can criticise the Methodist and Baptist, they certainly should criticise the fallacious claims of lodgism or compromise the truth with sectarianism like they do with Lodgism.

No. TWELVE. Then all Masons in ancient times in obeying the charge to be of that religion of the country or the nation, could not remain Masons if they choose to differ from the religion of that country, so in order to get the protection of Masonry they would have to sacrifice their conviction as far as their Church relationship was concerned. But that is not the custom now. So Masonry has changed. Instead of it being impossible for any man or body of men to make innovations in Masonry, we see they have made innovations in Masonry, hence accomplished what they declare is impossible. Which time did they expect people to believe them?

No. THIRTEEN. Behold, W. P. Richardson and Joe S. Warlick defending the Catholics in their relationship to Masonry. They would have us believe they are doomed for being Catholics, but will receive Eternal life in the world to come. I am aware of the fact that the two brethren mentioned above would cry long and loud and say Brother Bedichek unjustly charges us with endorsing the religious part or any promise of eternal life through the Masonic institution. That reminds me of the digressive preacher defending the Christian Apostate Church for using the many unscriptural things, but still remains with them, and never showing them they will be doomed if they don't give up the innovations. They may try to escape the absurd and fallacious claims of Masons but as long as they defend them they must be charged with all that I have justly laid at their feet. It is hoped that they will reform.

No. FOURTEEN. They, i. e. Masons, claim all any Christian can, but the consolation the Christian has is that his or her claim is scriptural and the other unscriptural.

No. FIFTEEN. The CHAPLAIN is to point the members to heaven and prepare them for admission into that society above where happiness will be as endless as it is perfect. Of course they will be prepared according to the principles of Masonry. Behold a minister of the gospel standing in two ways pointing sinners to Heaven through two institutions, viz: Masonic society and the Church of God. Christ has but one way—Eph. 4:4; the Chaplain adds the other way. The plagues in the Book shall be added to him.

No. SIXTEEN. The Christ said: "Put up thy sword into the sheath." John 1:8-10. "Our weapons are not carnal." Masonry says to the Tiler:

"Take the sword out of the sheath, for you are pledged to use it." "Our weapons are carnal" is the echoing voice of Masonry. The former is the Spirit of Christ, the latter the spirit of the devil. Which shall you follow, my brother, to the grave and have to answer for at the judgment bar of our God?

No. SEVENTEEN. They speak of entering the Masons prepared for the faithful, receiving everlasting salvation, in hope of eternal life. It is either total ignorance of the teaching of God's word that causes men to apply the promise of eternal life to alien sinners of all classes while in their rebellion, or totally rejecting the word of God and willfully misapplying it.

No. EIGHTEEN. No one is excusable for being ignorant of the teachings of Masonry. I have this great consolation, that every Mason who reads this tract will know at a glance that what I have given from the Monitor is correct. I am certainly glad of the opportunity to place along the side of quotations from the Monitor the Word of the Living God, so that the people may see the falacious claims of Masonry. I hope the Mason will get as well drilled in my review.

No. NINETEEN. God condemned the heathens for serving and worshiping the creature, i. e. man. See Rom. 1:25. Paul condemned them in the midst of Mars Hill for the same thing. Acts 25:29, 30th verse shows God passed such by before the Christian age, but now condemns all as described by Paul in the above scripture. Christ speaking of the scribes and Pharisees in Matt. 23:7-10: "And leave the upper rooms at feasts, and the chief seats in the synagogues, and greetings in the Market, and to be called of men, Rabbi, Rabbi, but be not ye called Rabbi, for one is your Master even Christ and all ye are brethren—neither be ye called Master for one is your Master even Christ." Christ certainly pictures the Worshipful Master and forbids in plain terms the very things that thousands of His professed followers engage in throughout the world, in promising to pay homage to the Grand Master and his officers. The devil wanted Christ to worship him, but he refused and said it is written, "Thou shalt worship the Lord Thy God and Him only shalt thou serve." Christ clearly teaches that we should only worship God. Dear brethren in Christ, think seriously what you are doing in promising to pay homage, i. e. worship the creature man when Christ forbids it and says worship only the Lord God.

No. TWENTY. No one can claim to be ignorant of the above as you see what they state, viz: that they have read the by-laws and are willing to adhere strictly to them. The Book says: "Choose this day whom ye will serve, God or mammon." Any one can see that the choice one makes who says he is willing to be governed by the by-laws of the Masonic order instead of obeying Christ. See No. 19.

No. TWENTY-ONE. There are always two motives to prompt men to enter anything in this life, i. e. the temporal and the spiritual. Since it is not the former it must be the latter. A Mason can not state he entered Masonry only for mercenary purposes, not expecting any moral, spiritual and eternal benefits.

No. TWENTY-TWO. I call special attention to the fact that every Mason is expected to belong to a lodge in working order and not stay away and say there are some things that I just can't endorse. Either get down and out or do your best to be the most zealous member; at least be consistent. But it appears that the members do not get severe rebukes for their indifference in being absent. A change in Masonry from ancient to modern times; something that the candidate says is impossible. Remember another change we have observed. They once required all Masons to be of the same religion that the country in general practiced, such as Catholicism.

No. TWENTY-THREE. The State may expel from among her citizens and confine him in prison and wear the ball and chain, but the lodge will not do it, so they say in the Monitor.

No. TWENTY-FOUR. See answer to number twenty-three. If the statement be true, the prayer read at the grave of a brother Mason, then said prayer has been, is now, and always will be read at the grave of every Mason. Behold, W. P. Richardson and Joe S. Warlick endorsing God's children being members of the institution that teaches such. They had just as well be members of any sectarian church on earth and urge God's children to become members as to do what they are doing—no difference whatever. Remember, they promise what is expressed in the prayer—that every Mason from the beginning of the world until the end of time, viz: Everlasting life

in the world to come. Could any denomination on earth promise more? No, it would be impossible, because no one could offer anything in the world to come any better than eternal life, i. e. eternal union with God during an unlimited duration of time, without end. Also note the fact that Masons can obtain the eternal life without the gospel of Christ: Heb. 5:8-9. Matt. 7:21. Rev. 22:14 can not be true if eternal life can be obtained through the Masonic institutions. Christ will deny all such before His Father and the holy angels because they deny him in this world.

No. TWENTY-FIVE. See answer to number twenty-four. They (Masons) confidently hope to bloom in everlasting spring, they define that to be the scene as Paul's hope, 2 Cor. 5:1-3, entering the house not made with hands, eternal in the Heavens.

No. TWENTY-SIX. If the address it is stated that Masonry grants the sublime principles of Universal goodness and love to all mankind, which are essential to it, can not be lost in National distinction. Note the following in the same address: "Should captivity be your portion may you find affectionate brethren where others would only find enemies." If the former is true how can the latter be true? So if a Mason finds affectionate brethren where others would find enemies, then the friends or brethren to the Masons would be enemies to those that were not Masons, and fail to carry out the golden rule: "Do unto others as you would have them do unto you," or "Love your neighbor as thyself," but such is the falacious claims of lodgism; contradicts itself and the Bible.

No. TWENTY-SEVEN. The Chaplain that esteems and loves Free Masonry esteems and loves commandments of men that promise eternal life to all Masons where Christ has not promised it; they savor the things that be of Satan and not of God. Verily they have their reward, they weep bitterly over it as Peter did. The often repeated deceptive delusion, viz: "Once a Mason always a Mason;" the same logic would prove whatever a man might chance to be once he would always be. All men are at one time sinners. Paul says: "All have sinned and come short of the glory of God;" also he says: "All have gone out of the way, there is not one that doeth good; no, not one." All must remain sinners, being once a sinner always a sinner. Read carefully the following extract from Gidin's Almanac, 1832: "I, George Washington, do take Almighty God to witness, that I will be faithful and bear true allegiance to our most Sovereign Lord, King George the Third, and him will defend to the utmost of my powers, against all conspiracies and attempts whatever that shall be made against his person, crown and dignity and do faithfully promise to maintain, support and defend to the utmost of my power the succession of the throne in His Majesty's family against any person or persons whatsoever, thereby utterly adjuring any allegiance or obedience to the person taking upon himself the style and title of the Prince of Wales in the life time of his Father, and who since his death is said to have assumed the style and the title of Great Britain and Ireland by the name of Charles the Third and to any other person claiming or pretending a right to the crown of these realms, and I do swear that I reject and detest as unchristian and impious to believe that it is lawful to murder or destroy any person or persons whatsoever for or under pretense of their being heretics, and also that unchristian and impious principle that no faith is to be kept with heretics. I further declare that it is no article of my faith and that I do renounce, reject, and adjure the opinion that Princes excommunicated by the Pope and the Council or by any authority whatsoever may be disposed of or murdered by their subjects or by any person whatsoever, and I promise that I will not hold, maintain or abet any such opinion or any other opinion contrary to what is expressed in this declaration, and I do solemnly in the presence of God and His only Son, Jesus Christ, our Redeemer, profess, testify and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words of this oath without evasion, equivocation or mental reservation whatsoever, and without any dispensation already granted by the Pope or any authority from Rome or any persons whatsoever and without thinking that I am or can be acquitted before God or man or absolved of this declaration or any part thereof, although the Pope or any other person or persons, or any authority whatsoever shall dispense with or amend the same or declare that it was null and void from the beginning." The above oath is very plain and without comment any one can clearly see if Washington had been under the delusion that Masons are, after taking the above oath, considering that as he once was a subject of the King he would always re-

main a subject, or get a demit and allow the King to exercise control over him. If he had he never would have immortalized his name as the savior of the country. If the King could have humiliated Washington and intimidated him and prevented him from destroying the King's power over the thirteen colonies by making him believe that he could not break his oath, then our forefathers would have continued, God only knows how much longer, under the unbearable yoke and we would not be enjoying the civilization and sweet liberty that we are, in all the zenith of its glory. So it is with God's children, they are under the yoke fashioned by man's hands, unless they break their oath that has bound them down and caused them to bow and worship the creature, man, as Most Worshipful Master, and surrender their liberty of conscience and speech by not allowing their zeal for the institution to lead them into a discussion of the claims of Masonry and they surrendered to the enemy and lay the blood-sealed covenant of Christ at the enemies feet and give up the fight, as Masonry claims that it unites all men of every sect and opinion, and in very plain terms promises eternal life to all Masons in the world to come. I had rather go through life fighting the good fight of faith as Paul, suffer the persecution he did and look forward to obtaining the crown that he declared Christ would give him when he appeared the second time to reward His saints, than to pretend to serve him when my heart would be far from Him, especially pretending to plant the kiss of charity upon one cheek of the Master, and it prove to be a traitor kiss, like Judas of old betraying his spiritual Christ into the hands of sinful men and behold his body that is purchased by his blood, bruised, mangled, bleeding from every pore.

A W. P. Richardson participating in the awful crime and a Joe S. Warlick, like Saul of old at the death of Stephen holding the clothes of them doing the work, consenting unto his death by lifting in defense of their claims. I hope that brethren will love the Christ even more than Washington loved his country and freedom and by so doing if they have been caused to take an oath similar to that taken by Washington, in becoming a member of the Masonic society, they will march out like brave soldiers of the cross of Calvary unfurling the blood-sealed covenant of Christ over the breastworks of the secret empire, like Washington and his followers waved the sweet flag of liberty over the breastworks of the King and his subjects and freed themselves forever from the yoke of bondage. You could not hand to your children a greater legacy than the pure and undefiled religion of our Lord and Savior Jesus Christ, by keeping yourselves unspotted from the world. James 1:27.

No. TWENTY-EIGHT. The widows and orphans of worthy members of Masons are committed to the brotherly affection of the household of faith. Behold them, Christians, Jews, Mohamedans, Mormons, Catholics, the household of the faithful. If they are, where will we find the unfaithful? Remember that they are recognized as being faithful to God and dying in the hope of eternal life. "Oh, Consistency, thou art a jewel." "Oh, Shame, where is thy blush?" May you, my brethren, give up such blasphemous statements and be willing to bathe the Savior's feet with your tears and wipe them with the hair of your head; yes, weep bitterly like Peter of old. The widows and orphans named under number twenty-eight. Christ commands the faithful in James 1:27 to do the very thing the household of the faithful in Masonry orders done. Shall we obey God or man? If the former, you will receive eternal life; if the latter, you will receive eternal death.

No. TWENTY-NINE. The inherent authority received by the Grand Master existed by precedent usage of more than 900 years. If there can not be any innovations made in Masonry, i. e. changes, I wonder what was the precedent use 1,000 years ago? Seeing the above authority of the Grand Master as existed for more than 900 years shows that the authority of the Grand Master had not been what it is now before the time named, the time more than 900 years ago. If it had existed before that time Mr. Taylor, who claims that Masonry has existed from the beginning of the world, could and no doubt would, if the usage had existed, informed us to that effect, since Masonry was established.

We see the evidence from the friends of Masonry informs us of several changes, to her boasted claims of it being impossible to make changes in Masonry, falls as a tinkling cymbal and sounding brass.

No. THIRTY. The great host of Catholic members are resolved against all politics. Rom. 13 teaches in reference to the human government that all must submit themselves to the powers that be, and everyone that resists the ordinance of God resists the elimination against themselves. I wonder

how the echoing tone of the Catholic members sounds to Masons that are not resolved against all politics.

No. THIRTY-ONE. All who read the statement from the Monitor, as given and commented upon by Mr. Taylor and the Grand Lodge, teaches us that Masonry has been here since the beginning of the world, and will be until time shall be no more. Granting the above statement, under number thirty-one, to be true, Christ declares that he will root up every plant not planted by the God of Heaven. Matt. 15:13. Also he will consume traditions of men by the spirit of his mouth and destroy by the brightness of His coming. And that all false teachers must be cast into hell, Rev. 21:8. Also all must perish after the using of the doctrine and the commandments of men. Col. 2:22.

To all the brethren everywhere, I most earnestly beseech and entreat you to repent and return to your first love, confessing your fatal mistake, asking forgiveness of the great and terrible sin against God, Christ, the Holy Spirit and the Church of the First Born, i. e. those who are members of secret societies are subjects of the above request.

I will submit a statement from the Encyclopedia of Fraternities, compiled and edited by Albert B. Stevens, p. 15, showing that the stubborn facts face us, that can not be refuted, that "the Masonic Fraternity is directly or indirectly the parent organization of all modern secret societies, good, bad, and indifferent." In view of the above being true I will allow my comments upon the thirty-two statements of the principles of Masonry serve the purpose of applying with equal force to her offspring under whatever name the child may be known. Space forbids me offering detail comment upon the other rituals. However, I am sure that the comments already submitted will do justice to their claims. FINIS.

THE CYCLOPAEDIA OF FRATERNITIES.

(Compiled and Edited by Albert C. Stevens.)

On page xv: "Few who are well informed on the subject will deny that the Masonic Fraternity is directly or indirectly the parent organization of all modern secret societies, good, bad and indifferent." * * * On page xvi: "It was between 1723 and 1740 that the parent modern secret society spread from England throughout Europe and into the British colonies. After the American war of the Revolution it became, with one or two political secret societies founded by Freemasons, the direct or indirect source of all secret societies formed in America since that time."—Published by National Christian Association.

ODDFELLOWSHIP.

Oddfellowship a Religious Institution and Rival of the Christian Church.

It is attempted to give herein the religious principles of Oddfellowship from the most friendly source to the order. The New Oddfellow's Manual by Grosh, has the strongest endorsements possible. It is published at New York by Maynard, Merrill & Co. We quote from the 1895 edition. Each quotation herein is followed by the page in Grosh's Manual on which it may be found:

This book is dedicated "to all inquirers who desire to know what Oddfellowship really is." It has been endorsed by the Grand Lodge of Oddfellows of the United States in 1852, 1867, 1868, 1871 and 1879, and by many individual members and officers of the order as "complete and faithful," "the best book on Oddfellowship ever published," "standard work of the order," etc.

Rev. A. B. Grosh, the author, is a Universalist minister. The book was revised by him at Washington, D. C., in 1881. The author was then in his 79th year, and had been thirty-nine years an Oddfellow.

Its Teaching and Its Creed.

"Religious instruction" is given, page 39.

"We have a religious test," page 364.

"We use forms of worship," page 364.

"We frequently read valuable lessons from that sacred volume" (the Bible), page 364.

"We draw from it (the Bible) our moral code and the peculiar instruction which unfolds our obligations to God and our brother man," page 364.

"No lodge or encampment can be legally opened without the presence of a Bible," page 364.

"Oddfellowship was founded on great religious principles," page 348.

"The Fatherhood of God and the Brotherhood of Man, then, are the great principles of our order," page 88.

Oddfellowship is based on a religious principle or doctrine, the existence of a Supreme Intelligence as the Creator and Preserver of the universe, and as the Father of all men," page 372.

"It is founded on great principles—the Fatherhood of God and the brotherhood of man—which, being revealed, constitute doctrines for faith and guidance," page 376.

"All men have God for their Father—all are brethren," page 109.

"Oddfellowship is a miniature representation, among a chosen few, of that fraternity which God has instituted among men," page 109.

Judaism, Christianity and Mohammedanism recognize the only living and true God, page 297.

"The descendants of Abraham, the various differing followers of Jesus, the Patriarchs of stricter sects, here gather around the same altar as one family, manifesting no difference of creed or worship," page 283.

"Followers of different teachers, ye are worshippers of one God, who is Father of all, and therefore ye are brethren," page 298.

Jesus is rejected by the Jews, and by the Mohammedans. The Bible says:

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." I. John 2:22, 23.

"It will arouse the soul to a just sense of its responsibility to God, and its duty to man. It will fill his heart with a salutary horror of that monster SIN, whose power has arrayed man against his fellowman, and washed the earth with tears and deluged it in blood," page 105.

"What regeneration by the word of truth is in religion, initiation is in Oddfellowship," page 100.

"In this, as in many other particulars, our Institution has instinctively, as it were, copied after nearly all secret associations of a religious and moral character," page 100.

"May your initiation and consequent practice aid in releasing you from all blindness of moral vision, set you free from the fetters of ignorance and error, and bring you to a death in selfishness into a life of active benevolence and virtue," page 108.

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

The Character of Its Prayers.

"The Holy Trinity," "Triune God," any recognition of Christ as the Savior of the world, or as the second person of the Godhead, are purposely omitted in order that Christian, Jew or Mohammedan may unite in these prayers; and this is defended on pages 368-371.

In the prayers adopted by the Grand Lodge of the United States the name of Christ is excluded, and it is also ordered that on all occasions of the order the same spirit, as observed in the foregoing, shall be strictly followed by the officiating clergyman or chaplain, to exclude prayers offensive to members of the order in many of our lodges. Page 184.

Protests of Christian Oddfellows have been of no avail. They have rebelled from time to time against the ban put on the name of the Lord Jesus by the order, but without effect.

The Sovereign Grand Lodge at the session of 1888 had the following question submitted to it for its decision:

"Is it lawful for a chaplain to commence and finish his prayer in the name of Christ?" In giving his decision, the Grand Sire, after defining the word sect, used these words: "In this sense Christianity is a sect, hence it is inexpedient, unwise and I think, unlawful to make prominent mention of it (the name of Christ) in lodge work."

(See official report, "No. 58, page 11, 105.")

The Grand Lodge of Oddfellows of Massachusetts at its semi-annual session, held in Boston, Feb. 14, 1889, formally approved and adopted the action of the Grand Sire, and Sovereign Grand Lodge, thus making it officially "inexpedient, unwise and unlawful" for "a chaplain to commence and finish his prayer in the name of Christ," in any lodge within its jurisdiction.

The Grand Lodge of Missouri at its session in St. Louis, September 24th, 1891, offered the following resolution:

Whereas, By the report of a committee of the Sovereign Grand Lodge adopted in 1889 the decision of the Grand Sire was confirmed and sustained; and,

Whereas, The decision of the Grand Sire places our order on record as having put a ban on the name of Christ; therefore,

Resolved, That this Grand Lodge petition the Sovereign Grand Lodge to reverse the decision of the Grand Sire, as given in 1888, in relation of the name of Christ and prayer, and permit perfect toleration in matters of conscience in all our Grand and Subordinate Lodges.

(See official report, pp. 12,619.)

On page 12,675 the committee reports "no action can be taken by the committee," and the matter was dropped.

The Grand Lodge of New Hampshire held at Newport, Oct. 15th, 1891, also adopted "vigorous resolutions, petitioning the Sovereign Grand Lodge to reverse its action and the decision of the Grand Sire, that the name of Christ can not be used in lodge rooms."—Boston Journal, Oct. 15, 1891.

The reason why the protests of Christian Oddfellows and even of Grand Lodges do not effect a change and give relief is thus given by the Grand Sire of the Sovereign Grand Lodge in his decision in 1888:

"Our order only requires a belief in the existence of A Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything savoring of sectarianism is not to be tolerated.

"The words system of faith or sect do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence, it is inexpedient and, I think, unlawful to make prominent reference to it in lodge work. * * * We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

Judaism and Mohammedanism both deny Christ; but Jesus says: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father."—John v., 23.

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

"Though in the Grand Lodge above,
We remember thee in love."

—Page 408.

"And now he quits our weary train
And marches o'er the heavenly heights;
But we shall walk with him again,
And share his rest and his delight."

—Page 408.

"Till life shall end—then hear the voice,
"Depart in peace from earth to heaven."

—Page 409.

Published by the National Christian Association, 221 W. Madison Street, Chicago, Illinois.

HISTORY MODERN WOODMEN OF AMERICA.

By Joseph C. Root, Head Consul, "an active member of the Masonic Consistory and co-ordinate bodies, of the Odd Fellows, * * * of the Knights of Pythias, and other fraternal organizations." (Page 7.)

On page 13: "The Fraternity should not arrogate to itself to select the Christian and reject the unbeliever, or to favor the Republican and frown upon the Democrat. If a man has no regard for the Bible, he should not be required to insult its sacredness in the eyes of his venerating neighbor by refusing to be obligated upon it. So it were better to dispense with such a requirement. The doors then are left open to the Jew and the Gentile, the Catholic and the Protestant, the Agnostic and the Atheist. * * *"

OFFICIAL RITUAL MODERN WOODMEN OF AMERICA.

"Funeral Ceremonies."

On page 74: "The philosopher and the scientist find all their calculations and wisdom futile to long delay the end of their earthly pilgrimage.

But we have brighter hopes than those of a transitory nature. The only perfect book tells us of our mortal body, that 'It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. If there is a natural body there is also a spiritual body.' So, also, it is written: 'The first man, Adam, became a living soul. The last Adam became a life-giving spirit. However, that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthly; and as is the Heavenly, such as they also that are Heavenly; and as we have borne the image of the earthy, we shall also bear the image of the Heavenly.' These promises are sweet to us. They fill our heart with hopes of a glad future provided by the great Creator for His people, where eternal joy will dispel the ephemeral sorrow of this short and troublesome existence."

Page 77: "Consul: We shall soon leave our neighbor in the city of the dead. Mourn not his departure. He shall live in the eternal glories of his Maker."—Published by National Christian Association.

The following is an authorized statement about the W. O. W. by J. C. Root, Sovereign Commander, or John T. Yates, Sovereign Clerk, W. O. W. Building, Omaha, Nebraska:

Members engaging in a prohibited occupation after they become members can, unless expelled for cause, continue membership while so engaged by paying 50 cents monthly additional on each \$1.00 protection.

HISTORICAL.

"The Woodmen of the World was founded in 1890 and promoted by its founder, Hon. Joseph Cullen Root, originator and founder of all orders of Woodcraft. It is Woodcraft Perfected. The weak points of primitive fraternal life insurance societies have been eliminated. It is a simple proposition that it takes an amount of money equal to the sum required to pay death losses in all life insurance organizations since life insurance was established, whether fraternal or ordinary companies. The saving is the less cost of the expense of doing business in a representative society like the Woodmen of the World.

On this fact the cost of protection has been established by the Woodmen of the World to carry the insurance from the day of entry until the day of death. To meet the natural and inevitable increased cost with attained ages without increasing rates of assessments an Emergency Fund is being created, now aggregating, with cash surplus on hand, over \$8,000,000.00, which represents the slight excess paid by members over current cost, the profit on lapsed members and accumulating interest on the Fund.

A simple, sensible, business-like and scientific plan affording permanent fraternal life insurance at its minimum actual cost."

Behold the eight million of surplus that God's children have assisted in laying up in the earthly treasury, taking it from the poor who could not afford to pay for their insurance. They could be helping the widows and orphans in Christ's name and preaching the glorious gospel of Christ and saving sinners from an endless hell.

Can you imagine Christ riding the goat and the apostles beholding the inspiring scene? If not, you had better not disobey James 1:27, Rom. 12:12. "Be not conformed to the world; keep yourselves unspotted from the world. The following further shows how one partakes of the world in W. O. W.:

RIDING THE GOAT.

A bugbear to the timid is the ceremony of introduction. In the Woodmen of the World it is impressive and dignified, giving to Perfected Woodcraft the enviable reputation of having the most instructive and attractive ritualism ever exemplified. Its funeral and burial services are ennobling and comforting; it does not trench on the opinions or belief of any religious denomination. One ceremony peculiar to the Woodmen of the World is its unveiling of monuments—a tribute to the memory of its deceased members that is impressive and beautiful, which is emphasized annually by decoration with flowers.

TO JOIN THE ORDER.

Applicants must be white men, well recommended, over eighteen and

under fifty-two years of age, and must pass a satisfactory medical examination.

Persons engaged in extra hazardous or criminal and unlawful occupations are restricted; drunkards and people who supply them with intoxicating liquor are not wanted in Perfected Woodcraft.

Members engaged in hazardous occupations are required to pay 30 cents additional monthly assessment on each \$1,000.

DURING LIFE

Its fraternal and social advantages are superlative. Its Camps are prospering in every state of the Union and in every province of the Dominion of Canada. Over 8,000 Camps are ready to welcome, entertain and assist Sovereign Woodmen. Numerous social gatherings, merry making, log rollings, picnics, excursions, encampments, etc., are features emphasizing the social feature. Care and nurses during sickness and, in many Camps, sick benefits are paid. Association with kindred spirits makes friends and friends help business and social advantages.

A DANIEL COME TO JUDGMENT.

Prevarications Paralyzed—"Original Woodcraft" Criticised—Perfected Woodcraft Makes Best Showing.

A little booklet bearing the above name, is distributing itself in quest of much needed sympathy. It would be an amusing little creature if it were honest, and could tell the truth, but its insincerity is equal to its egotism and persistent falsity.

From Alpha to Omega the contemptible little nuisance is full of viciousness and petty spite. The purpose of the author is to reflect adversely on the Woodmen of the World and its incomparably great Founder and Sovereign Commander, Hon. Joseph Cullen Root, who is also the Founder of the M. W. A., and its First Head Consul; who even unto this day is owner of the first certificate issued by the M. W. A. and who always was and is a member in good standing in that ungrateful order. Let us investigate this booklet that bears the pompous title, "Original Woodcraft."

A CONFESSION.

The conceited little scrap is an unintended confession that the M. W. A. still lingers in its original simplicity of primitive and inadequate rates of assessment. Everything else in this old world moves in some direction; even Bro. Jasper, the darky preacher, discovered "Dat de sun do move."

There it lies in its crib, a twenty-one year old baby, wearing the same swaddling bands and dresses, sucking the same nursing bottle and amusing itself with the same rattle that were bought and paid for by its father, Joseph Cullen Root.

NOTHING NEW.

Has it improved in plan? Has it added one element or working feature? Have the Head Consuls, who succeeded the first Head Consul, given proof of a single initiative? I think not. You look in vain for even one improvement in any direction. Joseph Cullen Root gave the M. W. A. existence, all that there is of dignity and impressiveness in the ritual, and its entire plan down to the present hour. The large number of men who have, at some time, been members of the M. W. A., have not discovered a single improvement over the original plan, and if there has been a departure from the path beaten through the primeval forest of Modern Woodcraft by Mr. Root, even that departure was immediate in the wake of its founder. But we find no fault with this fact.

COMPLIMENT TO ROOT.

It is, indeed, the finest compliment that can be paid Mr. Root, but it is also an admission of the well established fact that the M. W. A. leaders lack initiative or courage, or both of these qualities which are so essential in every department of Fraternal Insurance. They linger in the same rut as when Fraternal Life Insurance lacked scientific data and experience; when it was largely a thing of conjecture.

The above explains itself. I give it to show how the lodges look upon one another—each struggling for supremacy.

I give some statements from a code of general laws of the Daughters of

and the Grand Lodge I. O. O. F. of Texas, adopted at the regular annual session of the Grand Lodge I. O. O. F. of Texas, held at the city of Dallas, January 3 to 7, 1890. Revised February 3, 1900. Revised March 9, 1905.

Art. 289. The admission of inmates to said Home shall be governed by the provisions of the succeeding articles of this chapter.

Art. 290. All male children of deceased Odd Fellows who died in good standing, whose ages shall not exceed fourteen years, and the female children of deceased Odd Fellows not exceeding sixteen years shall be considered beneficiaries of the Widows and Orphans' Home.

Art. 291. All childless widows—the widows of Odd Fellows who died in good standing—that may be in destitute circumstances and unable to make a support, are to be considered beneficiaries of the Widows and Orphans' Home; provided, that all widows will be considered childless who surrender their children to the guardianship of the Home.

Art. 292. All children who may be entitled to the benefits of the Widows and Orphans' Home, and for whom application shall be made therein, shall be absolutely surrendered by their parents and placed under the exclusive control of the committee of said Widows and Orphans' Home. P. 64.

Art. 51. Should a sick brother need the assistance of watchers at night, it shall be the duty of the Secretary, or either of the Committee of Relief, to cause notice thereof to be given to members of the Lodge, in rotation, as they stand on the roll book, two for each night; and any member neglecting or refusing to perform such duty shall be reported to the Lodge, and be subject to a fine not less than one dollar, unless he give a valid and satisfactory excuse, to be approved by a vote of the members present. On such refusal being made, the next member in rotation shall be immediately notified; but if the Relief Committee is refused admittance to the house, or to visit the sick brother, it shall not be obligatory upon the Lodge to furnish watchers, or to pay the brother weekly benefits until the restriction is removed. Provided, if the By-laws of such Lodge authorize it, a nurse may be employed in the place of such watchers. P. 16.

Art. 137. No religious or political discussion shall be permitted in any Lodge, under the penalty, for the first offense, of not less than five dollars, and for the second offense, fine, suspension, or expulsion, at the option of the Lodge. P. 36.

Art. 97. Balls, excursions, and other occasions of festivity and pleasure, though allowable by dispensation, are not among the benevolent objects of the Order, and can not therefore be a tax on Lodge funds; nor can the members be assessed for such purposes without their own consent, and therefore such expenses must be met by voluntary contributions, or if an assessment is made, it must be by the unanimous vote or assessment of all on whom it is made. P. 26.

The articles 289, 290, 291 and 292 show clearly that widows and orphans in being admitted into the orphans' home must be the wives and children of Odd Fellows in good standing, and furthermore the widows must be childless by surrendering absolutely their children, giving exclusive control. Also they must be in destitute circumstances and unable to make a support before they can ever enter the orphans' home. How many widows and orphans would comply with the above conditions before asking help from the I. O. O. F. Only those whose father and husband was in good standing at his death can entertain the remotest thought of wanting to enter the home. God is no respecter of persons. Christ helped all classes, regardless of race or color, whether in or out of Christianity. Some difference in Christ and the I. O. O. F. The former was guided by God's wisdom and love. The latter was and is guided by human wisdom and selfishness.

Art. 51 shows that if the I. O. O. F. can not get all the glory of men for watching and helping, the poor do it.

They pull out altogether and refuse to lend a helping hand.

Art. 137. The Christian's lips are closed against the Christ while in the lodge. Christ is not with them there, as they forsake him and he forsakes them. Matt. 10:32-33.

I give a statement from Bro. D. L. Lipscomb in the G. A. Nov. 21, 1907, on the effect the dance has over the young, both male and female. As the secret societies make provisions for their balls, I think it in place to allow the facts to show where secret societies are leading the boys and girls day by day:

I have long believed that setting aside the order and word of God in one point leads to setting it aside all along the line. This is the society influence. The testimony of the world is that the dance excites the lusts and leads to lewdness. Forty years ago the New York Independent published that the chief of police, after a thorough investigation of bawdy houses of that city, stated that two-thirds of the inmates lost their virtue and were brought to ruin through the dance. The religious sentiment of the world condemns the dance as licentious in its tendency. During the Torrey meeting last year, he preached earnestly against the dance as one of the chief enemies of religion and virtue. The Vine Street Church held a meeting to reap the fruits of the Torrey meeting. Very soon after this closed Tillman chaperoned a dance for the young people.

The secular papers, while giving notice of the dances, warn against them as promoters of prostitution. In the very paper that gave the first notice copied above, this was placed near it, so we are told by the person clipping them: "The bad boy is disappearing, and the bold, bad girl is taking his place, according to William LaMonte, for five years clerk of the Juvenile Court (of Chicago), who spoke before the Social Economics Club yesterday. 'During the first six months following the establishment of the Juvenile Court,' declared the speaker, 'only six delinquent girls were brought before the bar. The year before last the number increased to three hundred and eighty-four, and it is growing constantly. I believe when the totals are made for last year the number will be found to reach nearly six hundred. You see, we all ought to work day and night to create a public sentiment which will cause the extinction of those infamous dance halls in which all those girls started on their downward career. At the State refuge at Geneva every room is full; in nearly every room are cots to accommodate the overflow.—D. L. Lipscomb, in G. A. Nov. 21, 1902.

WHAT PREACHERS AND ELDERS OF THE CHURCH OF CHRIST SAY ABOUT LODGISM.

(Compiled by E. A. Bedichek.)

Uvalde, Texas, March 4, 1907.

"Dear Bro. Bedichek: I think I can agree to take at least one dozen copies of Denton's on 'Lodgism.' Wish I could circulate a thousand." Yours in Christ,

EARLY ARCENAU.

Asphallum, I. T., April 22, 1907.

"Dear Bro. Bedichek: I send you one dollar for yours and Bro. Denton's tracts against Lodgism. I love you and Bro. Denton for having the courage to write against this, the worst enemy and hindrance to the cause of Christ."

Your brother, JOHN H. TAYLOR.

Waco, Texas, March 11, 1907.

E. A. Bedichek, Gunter, Texas.

"Dear Bro. Bedichek: I will take as much as \$2.50 worth of the tracts on Lodgism. They must come. The lodge business is running away with many of our most able men. We must enter a crusade against it. Sincerely and lovingly, your brother,

A. T. REAGAN."

Address care of Draughon's College, Waco, Texas. Bro. Reagan is one of the teachers in the school.

Granite, Okla., August 28th, 1907.

E. A. Bedichek, Gunter, Texas.

"My Dear Brother in Christ: I am very anxious for you to give the brotherhood a good tract on the Christians relation to secret oath-bound institutions. So put me down for one dozen. Fraternally,

O. H. MCGAROCK."

Sabinal, Texas, October 16, 1907.

"Dear Bro. Bedichek: Your kind favor received. In reply will say I hardly have time just now to arrange my thoughts on the lodge question, but a point I frequently make is: 1. The church a spiritual building—God's building. (1 Cor. 3:9.) 2. Members of the church are stones in this building. (1 Pet. 2:5.) 3. How can a stone in one building perform its function there and at the same time discharge a similar function in another building? (Institution.)

Amplify and impress this and it can never be answered. I am rushed just now. If I have a little time before the debate, I may write you again, but I feel sure you are qualified for the task. Have you O. M. Thompson's tract? It will help you. In hope,

G. H. P. SHOWALTER.

Weiston, Tenn., 1907.

"Dear Bro. Bedichek: I am glad that you have the courage to come out against Bro. Warlick on the lodge question. Put me down for \$10.00 worth when they are out. Send them to me and I will remit. Fraternally,

J. D. TANT.

The following appeared in the Gospel Advocate, Nov. 21, 1907, by S. I. S. Cawthon.

It was published without criticism and of course the Tennessee brethren of the G. A. must have endorsed the article:

"The thing to be settled is this: Can the church compromise with the world and still be loyal to God? I say that she can not. Is the church today compromising with the world? I believe that she is. Let us see. Suppose a man comes for baptism who belongs to one of the many secret orders, and he still holds to the secret order, with no intention of giving it up; and the church receives him into the fold by baptism; and after he is baptized he still obeys and holds to the society. Is that not compromising with the world? The question is: Did God add him to the church, or did the church assume the place of God and add him to themselves? I must think that God did not add him, but that it was all the work of the church. God knew his heart and knew that his repentance was not what he required, and hence he was not added to the church. So the church deceived the man on account of her not teaching "the whole counsel of God," and will answer in the judgment for the deception practiced. Suppose a man joins the church and runs well for a while; but he is induced by the world to join some secret order, and he gets his consent to join or conform to the order, and the church goes on with him and leads him by her acts to believe that he is loyal to God and thus deceives him, and God turns him away at the judgment. Will not the church be responsible for his blood? I believe that she will. Brethren, this is a serious question, one that should be solved at once and acted upon with the faith of the Lord Jesus Christ. Christ has given us plain instructions along this line. We all know that all of these secret societies are of the world, and not of God. Then let the church of God, which is "the pillar and ground of the truth," be bold in Christ and "the power of His might," and let her tell the people that Christ says that if they would be God's children they must come out from the world and the things of the world; that they must make them a new heart and a new mind and know nothing in their lives but Christ the Lord; that they must not conform to the world, must not love either the world or the things of the world; that God will not have a divided service; that we must not call any one Master, save Jesus the Christ. (2 Cor. 6:14-18.) This is plain. Let the church cease to compromise with the world and preach and live "the whole counsel of God," and Zion will again blossom and will rise in her beauty, and it will no longer be said that the people can not be attracted. Preach the gospel in its fullness, and live it, and God will give the increase. Who will do it? That is the question. I pray God to hasten the day when the church will not compromise with the world."

When all means have been exhausted in trying to persuade the lodge-err-ing brethren to give up the unscriptural, ungodly traditional institutions and they will not, then the only alternative is to withdraw from them. I commend Bros. Cowthan and Anderson's teachings and practice to all the faithful in Christ, and I stand prepared and ready to meet any man on the issue and demonstrate that it is scriptural.

E. A. BEDICHEK.

St. Paul, Ark., February 25, 1908.

E. A. Bedichek, Mansfield, Texas.

"Dear Bro. in Christ: I note in the F. F. you have had a discussion on the Lodge question. Will say that I admire your loyalty to the Word of God in having the Christian courage to meet the greatest enemy the church has to face today, and the time is now at hand that the loyal preachers must educate the people on the line of Christian duties, teaching them to draw the line between humane and divine institutions. The only two kinds we have in the Word and that life is in the divine. Therefore it deserves all our time and what means we have to spare. I send you a book written by a Holiness gentleman that is good on the origin and effect of secrecy. This work has given us trouble for some time, but we have not a member of the secret orders in our body here at present. We are making it a test of fellowship and believe it to be right. They locked all the doors in town against us. We could not get a house to meet in. We bought a good house 25x60 feet for

\$400. We still owe \$200 on it. We have the restrictive clause deed and I will ask you to tell the loyal brethren with whom you meet our condition and ask them to send us one Lord's Day contribution and thereby help us to save our house. There are only 24 members and about three of us brethren have all the burden to bear. Yours for eternal life, J. H. ANDERSON."

Elder Church of Christ, St. Paul, Ark.

"I am glad you are in the good work. I hope you may continue. When you unlearn a few things more, you will succeed. Until you overcome some of your nonsense you will have a hard row. You may be all the time occupied, but it will be with cranks, who are of no use to the cause, and but of little help to you. **MARK WHAT I SAY. KEEP IT IN YOUR OWN HEART** and remember that it is a suggestion of a friend. Love to Sister Kate and the children. Fraternally,
JOE S. WARLICK."

Smithville, Tenn., Oct. 8, 1907.

The above shows the interest Bro. W. has in me. I am sure I have no better friend, but my love for the way, the truth and life in Christ causes me to see the weakness of his contention. Surely, he is not in possession of the real facts or he would stand with us.

You observe that Bro. W. brands all who oppose lodgism as "cranks and of no use to the cause of Christ." We have this consolation that Christ says "Woe be unto you when all men shall speak well of you."

Note what he says about J. W. Denton, in Gospel Guide, August, 1907, page 2:

"Bro. J. W. Denton, in his criticism of the Guide publisher, betrays a weakness in logic that I did not think was possible with him. When I say that "hobby riders cripple their influence by riding their hobbies," I mean with those whom they consider their friends, and who ought to be their friends. The teaching of this man is not to be compared, in any reasonable, sensible way, with that of the man who fights the errors of sectarianism." I am sorry that Bro. Denton writes as he does; he will do the secret orders no harm at all, but will, in fact, help them, and he will do the cause of God no good, but he will materially injure himself. He is old enough to know better, and he ought to do better. Let the boys who want to make a name of some kind ride the hobbies, Brother Denton; you go on and preach the gospel."

The "Anti-Sunday-school" hobbyists, and the "Anti-lodge" hobbyists are doing the cause of New Testament Christianity much harm. Their work was one of J. C. Mason's sweetest morsels in the recent debate in Dallas. It is a shame we have to apologize continually for the crankiness of some brethren. It is to be hoped they will soon desist and go on in the work in the right way.—Joe S. W., in Gospel Guide, May, 1907.

Bro. W. wants us to desist, but he can apologize for and uphold what we have learned to be God-dishonoring, soul-destroying and hell-deserving institutions and not desist in his efforts to persuade some to continue with the secret empire and by his good words and fair speeches deceive the innocent-hearted who do not know the facts I have submitted in this tract and they will never get them from Bro. W. either, unless he gets converted and strengthens his brethren in Christ by exposing the damnable heresies which will, unless given up, damn the soul in an endless hell.

"I am sorry that some of the best preachers are riding the 'lodgism' hobby, as they call it. I wish they would desist. Such preachers will yet find out that they have done the cause of God no good at all, but harm, and themselves great injury. But some men will learn at no other school."—Joe S. W., in Gospel Guide, April, 1907.

When the Apostle said that "Christ should have the glory in the church, throughout all ages," he seemed unwilling to allow the missionary societies, when men should make them, to have any of the glory of Christ at all. Well, since they were made by man, and not God; and since they are run by men, in man's own way, I suppose Paul, if he had thought about the little things, would have done as he did do anyway, just ignore them entirely. But Paul tells me to be a "follower of him, as he was of Christ" so I, too, must remain out of them altogether. And you ought to do the same, my brother. No real friend of God's can afford to give as much as a postal card to any missionary society in the name of the Lord.—Joe S. W., in Gospel Guide.

The above advice is good, being pre-eminently scriptural. We are trying to get Bro. Joe S. W. to see the same is true about secret societies and have

10. 2 Pet. 2:20. They have turned from the holy born.
11. Heb. 10:27. They count the blood of the covenant an unholy thing.
12. Rom. 1:18. They hold the truth in ungodliness.
13. Matt. 27:22. They say away with Christ's truth and life.
14. 1 John 1:9, James 5:19-20, 5 Chap. 16th verse. Unless they repent of their sins and confess the same, they will be doomed.
15. Col. 2:22. Unless they comply with the conditions to erring brethren they will perish.
16. Matt. 13:41. The angels will gather them out and
17. Matt. 26:46. Cast them into a furnace of fire.
18. They put their lights under a bushel. Matt. 5:16.
19. They seek the glory of men in street parades. Matt. 5.
20. They can not say what God and Christ has said. Isaiah 48:16.
21. They can not follow Christ in becoming members of secret societies.
- Luke 14:27.
22. Masonry, the parent organization of all secret societies in Europe and America, attempts to join Judaism and Christianity together.
23. They exclude the name of Christ from their prayers.
24. Christ forbids the oaths they take to enter.
25. Christ forbids his disciples calling any man master.
26. They are unequally yoked together with unbelievers. 2 Cor. 6:14-18.
27. They are subjects of Christ's statement, John 10:1-5.
28. They attempt to approach God without recognizing Christ as mediator. 2 Tim. 2, and hence have no mediator.
29. The woe of God is upon them for preaching another gospel.
30. Masonry enslaves men, claiming when "once a Mason always a Mason."
31. Masonry and the I. O. O. F. take away liberty of conscience, as they take the Christian's liberty away to pray in the name of Christ.
32. They swear to things they know nothing about, as they can not enter without taking an oath and they can not know the unwritten part before entering the lodge.
34. They leave Christ when they enter the lodge. They claim a moral man will be saved whether he obeys the gospel of Christ or not. Mark 16:16.
35. They hate the knowledge of God and despise his reproof.
36. They attempt to build a tower to Heaven, like Nimrod, i. e. in a spiritual way.
37. They boast like Nebuchadnezer. Deut. 4:36.
38. Their doom, unless repented of, is as sure as Nimrod and Nebuchadnezer met theirs.
39. They speak where God has not. Deut. 18:20.
40. The plagues spoken of in the Bible shall be added unto them.

OPPORTUNITY.

Gal. 6:14.

(By E. A. Bedichek.)

God has ordained that those who preach the gospel shall live of the gospel.

Paul robbed other churches, taking wages of them, to do Corinth service. 2nd Cor. 11:9.

On account of Paul failing to practice what he preached in 1st Cor. 9:14, i. e. not allowing the church at Corinth the privilege of helping support him, and robbing other churches to do them service, and causing the church at Corinth to become inferior to other churches, he committed a wrong, as stated in his own words. 2nd Cor. 12:13.

Some thoughts for reflection.

If the failure of Paul to take advantage of the opportunity to allow the Church of God at Corinth the opportunity to co-operate with him in carrying out the ordination of God and preaching and supporting the word of God. He committed a wrong. Then whenever a child of God now acts like Paul did, in failing to take advantage of the opportunity to allow the church in any locality the opportunity to assist in carrying out the ordination of God, in preaching and supporting the truth, commits a wrong and should ask forgiveness for it like Paul did. This wrong can be committed in one of three ways, as follows: FIRST, by working individually without giving the church the opportunity to co-operate with the individual. Of course, where there is

no congregation or the congregation will not co-operate, one is permitted to act individually without doing wrong.

SECOND, by robbing other churches, taking wages of them to do any congregation service without causing the congregation to co-operate in the work to the extent of its ability, commits a wrong.

THIRD: Should any individual or congregation neglect or refuse to give other individuals or congregations an opportunity to co-operate in any work authorized by Christ and co-operate with other individuals or congregations not any part of the Church of Christ, i. e. missionary societies and secret societies and all kindred institutions, commits a wrong and will stand condemned at the judgment unless repented of before death.

It is ordained by God that the Household of Faith must do good unto all men, but especially unto God's children by supplying their temporal wants when they are in need. Rom. 15:23-28; 2nd Cor. 8:1. Liberality of the Corinthians extended unto the Saints and to all men.

All who do not give the church the opportunity to exhaust her ability in supplying the wants of all men and saints, commits a wrong by not carrying out the ordination of God as expressed above. Their wrong can be committed in one of the three ways named under the preaching of the gospel.

GOD'S PLAN IN SUPPORTING THE NEEDY.

(By E. A. Bedichek.)

1. Each individual must, as long as they are able, support themselves. 2 Thes. 3:10, "for even when we were with you, this we commanded you, if any will not work neither let him eat."

2. When any one has relatives they are instructed to look to them for support if unable to support themselves. 2 Tim. 5:4. "But if any widow hath children or grandchildren let them learn first to show piety towards their own family and to requite their parents, for this is acceptable in the sight of God." Eighth verse: "But if any provideth not for his own and especially his own household he hath denied the Faith and is worse than an unbeliever." Sixteenth verse: "If any woman that believeth hath widows, let her relieve them, and let not the church be burdened, that it may relieve them that are widows indeed."

3. When the individual can not support themselves and their kinsman, will not or can not, then the church must be burdened with the obligation to support them. 2 Tim. 5:16, in the name of Christ. Col. 3:17.

Example of the church supporting the needy. Acts 6:1-4. The Grecian and Hebrew widows wants were supplied. Rom. 15:23-28. Macedonia and Acadia made a certain contribution for the poor saints at Jerusalem. Paul carried it to them. 2 Cor. 9:13. Paul refers to the example of Macedonia and Acadia to cause the church at Corinth to be liberal with their means in supporting the poor saints and all men.

They glorify God for the liberality of our contribution unto them and unto all. "Command to give on the first day of every week to support the needy." 1 Cor. 16:1-2.

Example of the churches selecting a brother to travel with Titus in collecting up the means laid by in store on the first day of every week. They were called the messengers of the Churches.

Timothy and Titus work the work of the Lord, as Paul did. See 1st Cor. 16:10; 2nd Cor. 8:23. Read the following syllogisms and give up the human plan and work only the divine plan and at last be crowned rather than condemned.

TIMOTHY WORKED THE WORK OF THE LORD, AS PAUL DID. 1st Cor. 16:10.

But Paul worked the work of the Lord in having the gospel preached to every creature and distributing the means collected on Lord's Day to the poor saints and all men, as they were in need. Col. 1:23; Gal. 6:14; 2nd Cor. 9:13.

Therefore, Timothy working the work of the Lord as Paul did, assisted in having the gospel preached to every creature, and distributing the means collected on Lord's Day to the poor saints and that of all men as they were in need. Phil. 4:8-9; 2 Tim. 2:2.

Those things which Timothy heard and saw in Paul, he was charged by Paul to commit to faithful men who would be able to teach others also. 2 Tim. 2:2.

But Timothy heard and observed in Paul's example that he co-operated with the Church of God, in having the gospel preached to every creature and distributing the means collected to the poor saints and all men.

Therefore, Timothy committed to faithful men the teaching and practice of the Apostle Paul, viz: co-operating in having the Gospel preached to every creature and distributing the means collected on Lord's Day to the poor saints and to all men.

SYLLOGISMS VS. LOGISM.

(By E. A. Bedichek.)

Syllogism No. 1.

All the precepts and examples that are confirmed in the New Covenant are all sufficient, i. e. perfect to accomplish the design of the author through the Church of God.

(2.) But we have precept and example confirmed in the new covenant as to how the church of God ministered carnal things to the poor, i. e. carried out the design of the author, through the church.

(3.) Therefore the precepts and examples confirmed in the new covenant, through which to minister carnal things to the poor are all-sufficient, i. e. perfect in ministering carnal things to the poor, i. e. in carrying out the design of the author through the church.

Syllogism No. 2.

Whatever institutions the Lord sealed with his blood to accomplish a certain work, it is all-sufficient, i. e. perfect in accomplishing said work.

(2.) But the church of God has been sealed with the blood of Christ as an institution through which to minister carnal things to all men, especially the Household of Faith.

(3.) Therefore the Church of God is an all-sufficient institution, i. e. perfect through which to minister carnal things unto all men, especially the Household of Faith.

Syllogism No. 3.

(1.) The institution through which Christ commands His people to observe all things whatsoever He has commanded them, is all-sufficient, through which to observe said commands.

(2.) But the Church of God is the institution through which Christ has commanded His people to observe all things, whatsoever He has commanded them, ministering carnal things to all men, especially the Household of Faith being one of them.

(3.) Therefore the Church of God is an all-sufficient institution through which to observe all things whatsoever He has commanded His people, ministering carnal things unto all men, especially the Household of Faith included among them.

Syllogism No. 4.

(1.) All who are not members of Christ body are in opposition to him.

(2.) But the world is no part of Christ body.

(3.) Therefore the world is in opposition to Jesus Christ.

Syllogism No. 5.

(1.) All secret societies are of the world.

(2.) But the world is in opposition to Jesus Christ.

(3.) Therefore all secret societies being of the world are in opposition to Jesus Christ.

Syllogism No. 6.

(1.) All things that are in opposition to Jesus Christ are condemned.

(2.) But secret societies are in opposition to Jesus Christ,

(3.) Therefore all secret societies are condemned.

Syllogism No. 7.

(1.) All things that are in opposition to Jesus Christ are His enemies.

(2.) But secret societies are in opposition to Jesus Christ,

(3.) Therefore all secret societies are enemies to Christ.

Syllogism No. 8.

(1.) All things sealed with the blood of the Lamb must be applied only to whom they are sealed.

(2.) The promise of Christ to his children of entering the Temple, made without hands eternal in heaven, is sealed with the blood of the lamb only to His children.

(3.) Therefore the promise of God, i. e. eternal life, should be applied only to God's children.

Syllogism No. 9.

(1.) All who apply the promises sealed only to God's children to the world, speak where Christ has not spoken.

(2.) But the Masonic, W. O. W. and I. O. O. F. fraternities apply the promises of Christ to unbelievers, i. e. R. M. of S. and E. I., which are applied only to those in Christ.

(3.) Therefore the Masonic, W. O. W. and I. O. O. F. fraternities speak where Christ has not spoken.

Syllogism No. 10.

(1.) All who speak where Christ has not spoken shall die, i. e. become separated from God and justly condemned.

(2.) But the masonic, W. O. W. and I. O. O. F. institutions speak where Christ has not spoken, by promising eternal life to the world, i. e. unbelievers.

(3.) Therefore every Mason, Woodman and Odd Fellow is separated from God and justly condemned.

Syllogism No. 11.

(1.) All things that are justly condemned by the Word of God are not authorized by the Word of God.

(2.) But the Masonic institution is justly condemned by the Word of God.

(3.) Therefore the Masonic institution is not authorized by the Word of God.

Syllogism No. 12.

(1.) All secret societies that teach and practice things that are not in harmony with the truth are unauthorized.

(2.) But the secret societies called the I. O. O. F., W. O. W. and the Masonic fraternity are included among said societies that teach and practice things not in harmony with the truth.

(3.) Therefore the I. O. O. F., W. O. W. and the Masonic fraternity are not in harmony with the truth and are unauthorized.

Syllogism No. 13.

(1.) All avocations the apostles followed or kindred ones were necessary to carrying out the commands to do good unto all men, especially the Household of Faith.

(2.) But the avocations followed by the apostles were in harmony with God's Word. "No man that warreth entangleth himself with affairs of this life, that he may please him who hath chosen him to be a soldier." Tim. 4:5, and if a man also strive for masteries, yet is he not crowned except he strive lawfully.

(3.) Therefore all avocations followed by the children of God must be in harmony with God's word in order for them to please Christ and their efforts be crowned.

Syllogism No. 14.

(1.) All avocations that are not in harmony with God's Word displeases His hand and are condemned.

(2.) But the avocation of tent-making and fishing when not observed in harmony with God's Word displeases him and are condemned.

(3.) Therefore all secular avocations of kindred nature when not observed in harmony with God's word are displeasing to him and are condemned.

Syllogism No. 15.

(1.) All organizations whose purpose and mission is to do good, and in carrying out said purpose in harmony with the word of God, are approved of by God and crowned for the good accomplished.

(2.) But the church of God was the only organization the apostles were members of whose mission was to do good and in carrying out said mission their efforts were crowned. See 2 Tim. 2:55, Col 3-17, Eph. 3.2.

(3.) Therefore the Church of God is the only organization through which the apostles accomplished the mission of their existence by doing good unto all men especially the Household of Faith.

Syllogism No. 16.

(1.) All men who fear God and keep His commandments performs his whole duty to God and men. Eccles. 12:13.

(2.) But a man can fear God and keep His commandments without ever being a member of any organization except the Church of God. Col. 3:17.

(3.) Therefore the Church of God is the only organization that it is necessary for any man to be a member of to perform his whole duty to God and man.

Syllogism No. 17.

(1.) Almighty God in arranging his divine system for men to observe, contemplated and arranged for the greatest comfort and happiness that is possible for the natural and spiritual man to attain to, known to man under the laws governing the natural and spiritual world.

(2.) But the divine system He has arranged is for man to fear him and keep his commandments in so doing, God declares man performs his whole duty.

(3.) Therefore man by observing the divine system, viz: fearing God and keeping His commandments performs his whole duty by which he attains to the greatest comfort and happiness possible for the natural and spiritual man to attain to, known to man under the laws governing the natural and spiritual world.

Syllogism No. 18.

(1.) All things that are not necessary for man to observe to attain to the greatest comfort and happiness are nonessential to obtaining the said comfort and happiness.

(2.) But it is not necessary for man to observe the constitutions and by-laws of any secret organization on earth to attain to the said comfort and happiness.

(3.) Therefore all secret organizations are nonessential to attaining the greatest comfort and happiness known to man under the laws governing the natural and spiritual world.

Syllogism No. 19.

(1.) Whatsoever ye do; do all things to the glory of God. 1 Cor. 10:31.

(2.) But we are to give God the glory only in the Church of God. Eph. 3:22.

(3.) Therefore whatsoever ye do must be done only as Christians that we may give God the glory only in the Church of God throughout all ages.

Syllogism No. 20.

(1.) All who obey the command to give Christ the glory in whatsoever they do shall appear with Christ in glory when he appears the second time, without sin unto salvation.

(2.) But only those who give God the glory in whatsoever they do only as members of the Church of God have the promise of appearing with Christ in glory when he appears the second time without sin unto salvation.

(3.) Therefore only those who give God the glory in whatsoever they do only as Christians, i. e. in the Church of God, shall appear with Christ in glory when He appears the second time without sin unto salvation.

Syllogism No. 21.

(1.) Those of God's children who do not give God the glory in whatsoever they do in the Church of God rob God of the glory so justly due Him.

(2.) But all of God's children who do any or all of their deeds of charity in the name of secret organizations rob God of the glory so justly due Him.

(3.) Therefore all of God's children who do not give God the glory in whatsoever they do in the Church of God rob God of the glory so justly due Him.

Syllogism No. 22.

(1.) All who rob God of the glory so justly due him in the Church of God, unless repented of, shall be DAMNED.

(2.) But these children who do any or all of their deeds of charity through secret societies, such as the I. O. O. F., W. O. W. and the Masonic fraternities, rob God of the glory so justly due Him in the Church of God.

(3.) Therefore all of God's children who rob God of the glory so justly due him by doing their deeds of charity in secret societies, unless repented of, shall be DAMNED.

Syllogism No. 23.

(1.) Christ, as ruling King, shall bear the glory by executing the law of His kingdom. Zeck. 6:13.

(2.) But Christ rules only the subjects of His kingdom by their obedience to the law of the spirit of life. 2 Cor. 8:19.

(3.) Therefore Christ bears the glory as ruling King only from those subjects that obey His law by giving Him the glory in the Church.

Sylogism No. 24.

(1.) The law of Christ reveals the duty of the subjects of his kingdom, to give God the glory throughout the church throughout all ages.

(2.) But only those who obey the law of Christ by doing all they do in word or deed in His name give Him the glory in the church.

(3.) Therefore only those who obey the law of Christ in doing whatever they do to the glory of God in the church, cause him to bear the glory.

Sylogism No. 25.

(1.) All who are in opposition to the prophecies concerning Christ, His mission and glory, are equally in opposition to His message, i. e. the divine revelation.

(2.) But all who are members of the secret societies, such as the I. O. O. F., W. O. W. and the Masonic fraternities, are in opposition to the prophecies concerning Christ, His mission and glory, being equally in opposition to His divine revelation.

(3.) Therefore all who are members of the secret societies, such as the I. O. O. F., W. O. W. and the Masonic fraternities, are in opposition to Christ, His mission, revelation and glory.

Sylogism No. 26.

(1.) To fear God and keep His commandments is the whole duty of Man.

(2.) But the commandments of God are just, holy and good.

(3.) Therefore, all men in fearing God and keeping His commandments must only do that which is just, holy and good, in order to perform the whole duty of man.

Sylogism No. 27.

(1.) All standards by which all men, institutions and governments are governed, that are not just, holy and good are no part of the standard God has given, that all men, institutions and governments must observe in order to perform their whole duty to God and man.

(2.) But the standards of the various secret societies such as the I. O. O. F., W. O. W. and Masonic fraternities are not just, holy and good.

(3.) Therefore, the standards by which the various secret societies, such as the I. O. O. F., W. O. W. and Masons are governed, are no part of the divine standard that men must keep in order to perform their whole duty to God and man.

Sylogism No. 28.

(1.) All standards that are not just, holy and good are justly condemned by the Word of God.

(2.) But the standards by which the various secret societies are governed are not just, holy and good.

(3.) Therefore, the standards governing the secret societies are justly condemned.

Sylogism No. 29.

(1.) All blessings obtained through Masonry and Oddfellowship before and after the death of Christ were then and are now obtained upon the same authority and conditions, seeing that Masonry and Odd Fellows claim to have existed before as well as after the death of Christ, and that it was impossible then as well as now to make any change in either.

(2.) But Masonry and Oddfellowship offered then as well as now eternal life to all her members upon the same conditions, i. e. for the reason that they claim it was impossible then as well as now to make any change in the conditions by which said members obtained eternal life.

(3.) Therefore, Masonry and Oddfellowship offered eternal life then as well as now to all of her members upon the same conditions without any change in the said conditions by which said members obtained eternal life.

Sylogism No. 30.

(1.) Christ says a man is not justified by the works of the law, i. e. the Law of Moses. Gal. 2:16.

(2.) But by the Faith of Christ, Gal. 2:16; John 1:17; i. e. that is the law of the Spirit. Rom. 8:1-2.

(3.) Therefore, no one can be justified, i. e. obtain eternal life, through the Old Covenant now (that it be the law of the works of Moses, Acts 13:39). Note.—Compare the above syllogisms and say with Paul: "Let God be true though all men are liars;" trust Christ and not human institutions that deceive you.

Syllogism No. 31.

(1.) All who offer eternal life upon conditions that are different to those named in the New Covenant add to the Word of God.

(2.) But the advocates of Masonry and Oddfellowship offer eternal life to the members of the said societies upon conditions different from those named in the New Covenant.

(3.) Therefore, the advocates of Masonry and Oddfellowship add to the Word of God by reason of offering eternal life to the members of the said societies upon conditions different from those named in the New Covenant.

Syllogism No. 32.

(1.) God and Christ are perfect in all their attributes.

(2.) But love is one of their attributes.

(3.) Therefore, God and Christ are perfect in love.

Syllogism No. 33.

(1.) All who follow Christ are to love one another as Christ loved them.

(2.) But Christ loved his followers, to lay down His life for them, i. e. perfect love.

(3.) Therefore, all who follow Christ must have perfect love, i. e. even lay down their life for one another.

Syllogism No. 34.

(1.) All who follow Christ by exercising perfect love, i. e. by laying down their lives for one another, would equally supply each others' temporal wants.

(2.) But we, by faith, see the Churches of God in Macedonia and Achaia supplying each others' temporal wants.

(3.) Therefore, we, by faith, see the Churches of God in Macedonia and Achaia exercising perfect love in supplying each others' temporal wants.

Syllogism No. 35.

(1.) All things that the early Christian observes, i. e. binding on us now must be observed by God's people now.

(2.) But the early Christian observed the command of God, viz: "It is your duty to minister unto them in your carnal things," Rom. 15:23-28, which is binding on God's people now.

(3.) Therefore, All of God's people must observe the command of God to minister carnal things unto all men, especially the Household of Faith, in order to exercise love like Christ did for his friends in laying down his life for them.

Syllogism No. 36.

(1.) Perfect love casteth out fear.

(2.) But only those who observe the commandments of God, i. e. addressed to them, possess perfect love, and fear is cast out.

(3.) Therefore, only those who observe the commandments of God addressed to them, possess perfect love, and fear is cast out.
i. e. with the Apostle Paul say: "I am ready to be offered up," and with John say: "Even come now the Lord Jesus." Amen.

Syllogism No. 37.

(1.) All of God's commandments include the what and the how so, i. e. the things to be observed and the way to observe them.

(2.) But God has commanded His people to minister carnal things and spiritual things unto all men.

(3.) Therefore, the commands of God to minister carnal and spiritual things unto all men includes the what and how, i. e. the things to do any the way to observe them.

Syllogism No. 38.

(1.) God's people will not be crowned unless they minister carnal and spiritual things lawfully.

(2.) But the law of Christ teaches by precept and example that the people of God are authorized to minister carnal and spiritual things only in the name of Christ, i. e. through His body, giving God the glory in the Church by Christ Jesus throughout all ages.

(3.) Therefore, only those of God's people who minister carnal and spiritual things unto all men, only as the law of Christ directs, viz: only through the Church of God, shall be crowned.

(1.) The Church of God must not be conformed to this world.

(2.) But those of Christ's body who join secret societies conform to this world.

(3.) Therefore, all the members of Christ's body who join secret societies disobey God by conforming to this world.

Syllogism No. 40.

(1.) The Church is not of the world as Christ is not of the world.

(2.) But secret societies are of the world.

(3.) Therefore, the Church of God can not be members of the secret societies and retain its relationship to Christ in not being of the world as Christ is not of the world.

Syllogism No. 41.

(1.) The Church of God must not be unequally yoked together with unbelievers.

(2.) But all of Christ's members that become members of secret societies become unequally yoked together with unbelievers.

(3.) Therefore, all of Christ's members that become members of the secret societies disobey Christ by becoming unequally yoked together with unbelievers.

Syllogism No. 42.

(1.) The Church must abstain from the appearance of evil.

(2.) But secret societies have the appearance of evil.

(3.) Therefore, in order for the Church of Christ to obey God in abstaining from the appearance of evil, she must not become a member of the secret societies.

Syllogism No. 43.

(1.) The Church of God must keep unspotted from the world.

(2.) But secret societies are of the world, that the Church must keep unspotted from.

(3.) Therefore, only those of Christ's body who keep out of the secret societies obey God to keep themselves unspotted from the world.

Syllogism No. 44.

(1.) When Christ comes to gather up His jewels, He will gather only those who are without spot, or wrinkle, or any such thing.

(2.) But only those of Christ's body who keep themselves unspotted from the world by not conforming to this world, abstaining from the appearance of evil, they do this by abstaining from, keeping unspotted from the world and not conforming to the by-laws and constitutions of the secret societies, and things of kindred nature.

(3.) Therefore, only those of Christ who abstain from the appearance, keep themselves unspotted from, by not conforming to the by-laws and constitutions of the secret societies and things of kindred nature, will Christ gather up when He comes again as His jewels to be forever with Him in glory.

Syllogism No. 45.

(1.) All men must come to the throne of God's grace, through Christ in expressing their desires in prayer.

(2.) But only those who approach God in prayer through the teachings of the New Testament line approach God in prayer through Christ.

(3.) Therefore, all men in approaching God in prayer through Christ must do so only according to the teachings of the New Testament.

Syllogism No. 46.

(1.) The New Covenant teaches that God hears not sinners.

(2.) But the majority of those in secret societies who lead in prayer are alien sinners, i. e. not born again, and the other erring children of God.

(3.) Therefore, God does not hear the prayers of those in rebellion against him in secret society societies.

Syllogism No. 47.

(1.) All those who are members of Christ's body that are members of secret societies by reason of having disobeyed God in entering said societies and bidding God speed those who are in rebellion against Him, encouraging and endorsing them to pray to God to become partaker of their evil deeds.

(2.) But all members of Christ's body that are members of secret societies by reason of them being members and helping to support and perpetuate them, encourage, endorse and authorize whatever is observed in said societies.

(3.) Therefore, all members of Christ's body that are members of the secret societies are partakers of their evil deeds and their prayers with the other lodge members are an abomination of the Spirit of God.

Syllogism No. 48.

- (1.) There is but one mediator between God and man, Christ Jesus.
- (2.) But Christ is the mediator between God and man only through the New Covenant.
- (3.) Therefore, only those of Adam's posterity who approach God through the only mediator between God and man, Christ Jesus, by obedience to the New Covenant, receive any blessing from the mediatorial reign of Christ Jesus.

Syllogism No. 49.

- (1.) All members of Christ's body, by reason of being added to the Church by the God of Heaven, through obedience to the New Covenant, can approach God through the only mediator between God and man, Christ Jesus, and receive an answer to their prayers.
- (2.) But only those who have obeyed the gospel by submitting to the conditions revealed, confirmed and sealed in the New Covenant are members of Christ.
- (3.) Therefore, only those who have obeyed the gospel by submitting to the conditions revealed, confirmed and sealed in the new covenant can approach through the Christ Jesus as their mediator and have the assurance of God answering their prayers.

Syllogism No. 50.

- (1.) Christ is the High Priest over the House of God.
- (2.) But He is High Priest only of those who obey the gospel of Christ by hearing Christ, believing in Him as the Son of God, repenting of their sins, confessing Him before men unto salvation, and being buried with him in Baptism in order to its remission of past or alien sins, risen with Him through Faith, to walk in the newness of life.
- (3.) Therefore, only those who have obeyed the conditions named does Christ rule over as High Priest in representing them to God, in blessing through Christ in answer to their prayers.

Syllogism No. 51.

- (1.) Christ was and is the light of the world.
- (2.) But He, Christ, proved to be the light of the world during His personal ministry by doing all of his works in His Father's name.
- (3.) Therefore, all the light that Christ has given to the world, from His personal work on earth, came as the result of His doing all of His work in His Father's name.

Syllogism No. 52.

- (1.) The Church is the light of the world.
- (2.) But the church proves to be the light of the world only as she reflects the life of Christ, viz: doing all of her works in the name of Christ.
- (3.) Therefore, all the light that the Church has given to the world since the descent of the Holy Spirit upon the Apostles on the first Pentecost after the resurrection of Christ, comes as a result of the Church reflecting the life of Christ by doing all of her good works in the name of Christ.

Syllogism No. 53.

- (1.) Christ ever spake openly and in secret said nothing in giving to the world the works that pleased the Father.
- (2.) But the Christ accomplished those things that pleased His Father by submitting His will to His Father's will.
- (3.) Therefore, Christ performed those deeds that pleased the Father by submitting His will to His Father's will in ever speaking openly and in secret saying nothing.

Syllogism No. 54.

- (1.) All who please God as Christ did must follow the example of Christ by ever speaking openly and in secret saying nothing.
- (2.) But only those who are members of Christ's body, letting their light so shine before men that others seeing their good works, speaking openly and in secret saying nothing, follow the example of Christ.
- (3.) Therefore, only those who are members of Christ's body please the Father by following Christ's example by letting their light so shine before men that others may see their good works speaking openly and in secret saying nothing.

Syllogism No. 55.

- (1.) The Church is married to Christ and looks to Him for care and protection in supplying the temporal and spiritual things necessary to supply the wants of the bride, according to His law governing said blessings.

(2.) But only those of God's children who allow Christ to care for and protect them in supplying their temporal and spiritual wants according to His law honor Him as the bride should the bride-groom.

(3.) Therefore, only those of God's children who allow Christ to care for and protect them in providing for their temporal and spiritual wants honor Christ, their husband, as an obedient bride should in all things.

Syllogism No. 56.

(1.) Christ is jealous of His bride and demands the love of all her heart, soul, mind and strength, time, talent and means.

(2.) But only those members of Christ's body who love Him with all their heart, soul, mind and strength in giving the time, talent, and means demanded in His law satisfies the requirements of Christ, their jealous husband.

(3.) Therefore, only those of Christ's body who love Him with all their heart, soul, mind and strength in giving time, talent and means, as required by Him, honor their husband and allow Him to care for and protect them until death.

The articles herein submitted we believe are, strictly speaking, sound, logical and scriptural, and we stand ready at any time to examine with all fairness and candor the articles in this tract with any representative man from sectarianism, lodgism, and last but not least, the Church of Jesus Christ. We expect the most fertile brains and polished intellects of the twentieth century to critically examine the arguments herein submitted, and from the most humble cottage to the pulpit and press, from the stammering, storming speech to the most gifted, eloquent appeal that can fall from the human lips to criticize and condemn in the severest terms to the greatest enmity and praise that can be conceived by the human mind and uttered by mortal tongue.

We are made to feel very, very sad to think the former differs from us and condemns us, but we remember the world hated Christ without a cause. We feel happy to stand with Christ and be encouraged by the encouraging letters, such as the samples given in this tract, and especially the exceeding great and precious promises of our blessed Redeemer: "What fellowship hath Christ with Belial?" Paul 1; Cor. 6:14-18. "If we walk in the light as He (God) is in the light we have fellowship one with another." 1 John 1:8. "Have no fellowship with the unfruitful work of darkness but rather reprove them." Paul, Ephs. 10-15. As lodgism belongs to Belial and not Christ, and is not a part of the light of God but is included as a work of darkness, Paul says: "Have no fellowship with it, but rather reprove it." Shall we obey God or man? By the authority of the Lord and Savior Jesus Christ, I most emphatically affirm in all the force of the eternal truth of God that lodgism, as exposed in this tract, should be made a test of fellowship by every member of the Church of God, as much so as any error and the devilish practices of the world can be, and all who do not confuse the truth and the religion of Christ with the world, the flesh and the devil, and unless forgiveness is obtained before death, all thus acting will be gathered out of Christ's kingdom for working iniquity and be cast into hell. Matt. 13:41; Rev. 21:18, as much so as any false and rebellious creature of God's offspring will spend eternity banished from the presence of God and the Lamb on account of as damnable heresies ever conceived, written or uttered by human beings.

To one and all who desire to enter Heaven in the morning of joy, you must sever your connection with lodgism and all other forms of the world, that you may at last walk with Christ and the redeemed of all ages down the gold-paved streets of the New Jerusalem and be forever and forever in His peaceful presence.

THE END.

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