

# APPEASING OR OPPOSING ORGANIZED SECRECY

By THOMAS M. SLATER, D.D.

The appeasement of Nevil Chamberlain, as a method of dealing with the menace of Hitlerism, was repudiated by the British Nation in supporting the aggressive opposition led by Winston Churchill. This is God's way of dealing with all implacable and irretrievable forms of sin. The Apostle Paul thus wrote to the Christians in Ephesus respecting the false worship of the Eleusian Mysteries being then practiced in a neighboring city: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." He did not merely advise his friends to keep away from such iniquities, and while knowing the harm they were doing to live at peace with them. Rather they were to "Reprove them." And if the Holy Spirit laid such an obligation upon the Christians of the First Century respecting the Secret Societies then existing, can any less be required of Twentieth Century Christians concerning those whose activities and influence are more menacing now than ever?

ties, preceded by special invitations for lodgemen to attend, and a part of the program devoted to hearing the testimonies of seceders from lodge membership.

4. The support of Secret Societies by so many ordained Ministers of the Gospel and professed Christians generally, evidences their unbelief as to the fundamental antagonisms between Christianity and the Secret Lodge System, particularly Freemasonry, which traces its ancestry to a heathen origin. This Christian support of Paganism gives Lodgism a proud arrogance and the ambition to universal power which has by no means "scared to death" the true witnesses of Jesus Christ, but has in some cases tended to scare them into unfaithfulness to their testimony.

#### Other Cases of Appeasement

In no spirit of unkindness, or setting ourselves up as judges of other men's conscience, let us note the case of some in whom timidity and fear kill all aggressiveness in witnessing against Secret Societies.

First, the case of Ministers, College Presidents, Seminary Professors and other men of influence, who are themselves not lodgemen, who may be in sympathy with our testimony, but who have constituents who support the lodges, and of whose disfavor they are afraid if they should come out opposing Secretism. I have in mind the President of one of the most popular Theological Seminaries in this country to whom I wrote a request for his cooperation in distributing an Anti-Secrecy tract among his students. He immediately replied, "We cannot promote this booklet officially"; followed by a second letter in which he offered to supply a roster containing the addresses of all his students, and his permission to serve them individually. Answering my request for the ad-

dresses of five or more lodge-going churchmen, two different pastors submitted such lists of members in their congregations, on the condition that I would not reveal the source of my information. This same request for the addresses of lodgemen is stamped on almost all literature I have distributed recently, and some lists have come from anonymous sources—reminding me of the touch of the timid sick woman who once came to Jesus, and for whom He planned a public confession (Lu. 8:34.)

Second, the case of Christian lodgemen who first thought lodge associations would be beneficial or at least harmless, but by the conviction and enlightenment of the Holy Spirit find themselves disillusioned and disappointed sufficiently to cease attending lodge meetings; but who lack the courage of their convictions to make them willing to face the ill-will and persecution which they might suffer in becoming seceders. Such non-active lodgemen are found in every community, but their change of heart is not like that of the seceder quoted near the beginning of this discussion. Their silent sympathy with our testimony is good as far as it goes, but is doing nothing in a direct way to influence other lodgemen to accept the truth. The Holy Spirit not only forbids fellowship with the unfruitful works of darkness, but commands us to reprove them (Eph. 5:11.)

Third, the case of the vast majority of Churches, Ministers and Christians everywhere in whose minds the warfare against Secretism has no existence whatsoever. Many of them are apparently the friends of Christ, but lack utterly any deep conviction of a call to do battle with Masonry and other Secret Societies, as definitely and uncompromisingly as against the false religions

of the heathen in our Mission fields. They may believe in supporting the agencies whose special work is to translate, print and distribute the Bible. They may believe in Foreign Missions. They may support the Temperance campaign, and work for the abolition of the Liquor Traffic. They may approve of the Lord's Day Alliance, and support societies seeking the eradication of Cancer, Tuberculosis, and other ills that afflict humanity. But an organized agency whose effort is to eradicate Organized Secrecy, is not yet within the horizon of their spiritual vision. And unless and until there is a general enlistment of all Christian forces—such as existed in that period of American History between 1826 and 1840—will this warfare against Secretism be waged as aggressively as it must be, before this aspect of the Kingdom of Darkness is made to surrender.

### Years of Opportunity Lost

I read of a Minister who in the later years of his life was a successful Evangelist, confessing that while he had begun Christian work by distributing tracts at a Rescue Mission, he afterward discontinued this form of Evangelism, because he thought the results were too discouraging. After the lapse of twenty years he was passing the door of another Mission, where stood a man who offered him a leaflet. Closer acquaintance revealed the fact that this mission worker had been won to Christ by a tract which this very Minister had offered him in that early time when he had faith in this way of witnessing. That experience revealed to the Minister, as he confessed, that in having discontinued such work he had lost twenty years of opportunities; and that the real beginning of his compassion for the lost began in resuming the service he had so long been neglecting.

I have a like confession to make about my own delinquencies in witnessing against Secret Societies. During my first and second pastorates I tried to be faithful in this work; but near the beginning of my third pastorate I was discouraged from aggressive witnessing by failure to get the co-operation of one who had formerly helped me in holding public meetings. I also suffered under the criticism of some who objected to my distributing Anti-Secrecy tracts. And I sought to avoid offending one of my friends who had a relative that was in a lodge, and who was a warm defender of that situation. So, while these conditions did not "Scare me to death," I must confess they did serve to discourage the aggressiveness without which no true soldier of Christ can fight this good fight of faith; they created a faint-heartedness of which no witness for the truth should be guilty, and cost me more than a score of years of lost opportunities. But Christ was patient with me, and forgiving. For I am living to testify that my joy and hopefulness in this good cause began as I never had it before, by prayerfully facing my responsibilities as His witness, and being willing to adopt a more aggressive policy in this work without which I feel no one can have joy and hopefulness in any Christian service.

### Leading of the Holy Spirit

It is now about two years since I was given grace to make this decision, and I know I am well within the truth in saying that within this time the Holy Spirit has had a chance to do more in me, and through me in this way, than in all the half-century preceding that decision.

1. I now see more clearly than ever that the master-sin of Secretism is not its foolishness, nor its wastefulness of time and

money, nor its undemocratic selfishness, nor even its bloody oaths to secrecy and absolute obedience concerning matters not yet revealed. All these evils are the outcome of its being in the case of Freemasonry at least, a Christless religion, a streamlined form of Paganism with which Christians in America or England have no more right to be identified, than have Christians in Japan to continue their support of Shintoism, or Christians in China to continue loyal to Confucianism.

2. I now feel more grateful than ever for the heritage of Bible truth concerning the God of Light in whom is no darkness at all; the duty and privilege of Christians to walk in the light as He is in the light; and how much we owe to the faithful confessors and martyrs of Jesus, some of whom laid down their lives in opposing the evils of Secretism. I have felt more distinctly my duty to support the work of the National Christian Association, in writing articles for publication in the Christian Cynosure, some of which have been re-printed in tract form. The distribution of such literature among local Ministers and laymen, either in personal conferences or through the mail, has given opportunities for witnessing which I never before recognized, with requests for lodgemen to report any inaccuracy or unfairness in the statements made concerning Secretism.

3. The leading of the Holy Spirit impelled the Apostles to enter new fields and knock at doors that had never before been opened to the Gospel. I am sure it was His guidance that led me to seek from one widely read religious publication a recognition of this testimony. This resulted in favorable mention of, and a quotation from, one of our tracts, which brought requests

for the whole discussion from over thirty readers of that publication, some of whom have continued as interested friends and financial supporters of this testimony—one sending an unsolicited contribution of \$500. Who but the Holy Spirit could work this way?

4. With like humility I feel that only the Holy Spirit could open the wide and effectual door of the Theological Seminaries, and Summer Conferences below listed, into which this testimony has been recently carried. The Seminaries and Bible Colleges are the training camps in which many future leaders of God's Church are in training, and their education now determines very largely what kind of preachers and teachers they will be. The Summer Conferences are for the promotion of Bible Study, Evangelism, and Missions. They are being attended very largely by young Christians whose influence will enter vitally into the life of the congregations to which they belong. The willingness of so many Seminaries and Conferences to accept our tracts for free distribution in quantities of from 50 to 450, and in most cases for two consecutive years, is a most encouraging evidence of the number of these institutions where those in charge of this form of education, are in sympathy with the testimony about Secret Societies.

The reading of this literature by so many young people may not in every case bear the fruit for which we hope. But as the Bible command is to "Sow beside all waters"; and as Jesus tells us in His parable that not all of the seed falls into good soil; we have the promise of Isaiah 55:10 which all who love the truth should claim, in its particular application to these institutions where the seed has been sown just recently:

## Seminaries and Bible Schools

- Gordon School of Theology  
Boston, Mass.
- Providence Bible Institute  
Providence, R. I.
- Nyack Missionary Training Institute  
Nyack, N. Y.
- Biblical Seminary in N. Y.  
New York City
- National Bible Institute  
New York City
- American Seminary of the Bible  
Brooklyn, N. Y.
- Westminster Theological Seminary  
Philadelphia, Pa.
- Bible Institute of Pennsylvania  
Philadelphia, Pa.
- Philadelphia School of the Bible  
Philadelphia, Pa.
- Faith Theological Seminary  
Wilmington, Del.
- Washington Bible Institute  
Washington, D. C.
- Columbia Bible College  
Columbia, S. C.
- Southeastern Bible School  
Birmingham, Ala.
- William Jennings Bryan University  
Dayton, Tenn.
- Reformed Presbyterian Seminary  
Pittsburgh, Pa.
- Canadian College of the Bible  
Toronto, Can.
- Buffalo Bible School  
Buffalo, N. Y.
- Fort Wayne Bible Institute  
Fort Wayne, Ind.
- Grace Theological Seminary  
Winona Lake, Ind.
- Winona Lake School of Theology  
Winona Lake, Ind.
- Wheaton College  
Wheaton, Ill.

## Sunshine and Shadow

I would not be honest if I tried to give the impression that these two past years of witnessing against Secret Societies have had no discouragements. Of the total number of Theological Seminaries and Bible Institutes or Colleges from which I sought cooperation, fifty percent made no answer whatever, though I addressed some of them twice. The same is true of the Summer Conferences solicited. I am glad that none replied in an unfriendly way, and of all receiving our literature last year, only one failed to ask for it again this year. The letters of approval from many were encouraging and appreciative. As one of the bonds of Christian unity is devotion to a common cause, it has been heartening to learn from this experience just a little of how wide is the circle of brotherhood in this work.

For the opening of so many doors to the entrance of God's truth about Secret Societies, the glory all belongs to the Holy Spirit; and I am giving this testimony to the willingness and power of this Author of all truth in the hope of encouraging many, many, other Christians to avail themselves of His boundless resources. This is alone the equipment for aggressive witnessing in behalf of any good cause, and the secret of joy and hopefulness in any work (II Chron. 16:9.)

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