The appeasement of Neville Chamberlain, as a method of dealing with the menace of Hitlerism, was regretted by the British Nation in supporting the aggressive opposition led by Winston Churchill. This is God’s way of dealing with all implausible and irretrievable forms of sin. The Apostle Paul thus wrote to the Christians in Ephesus respecting the false worship of the Egyptian Mysteries being then practiced in a neighboring city: “Have no fellowship with the unfruitful works of darkness, but rather expose them.” He did not merely advise his friends to keep away from such impurities, 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? 

APPEASING OR OPPOSING ORGANIZED SECRECY

By THOMAS M. SLATER, D.D.
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 consciences, 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 lodge-men, 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 addresses 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 (Lk. 8:51).

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 morals 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 Freemasonry 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 unpromisingly 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 support the Lord’s Day Alliance, and other such bodies as are opposed to the production and sale of intoxicating beverages. They may believe in the necessity of the eradication of Cancer and other diseases that are so prevalent. But thus far, in the organized agencies whose effort is to eradicate Organized Secrecy, we have no organized religious body sufficiently advanced to do this work. Unless and until there is a general enlistment of all Christian forces — such as existed in that period of American History between 1836 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. But after the lapse of twenty years he was passing the door of another Mission, where stood a man who 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 work. Closer acquaintance revealed the fact that this mission worker had been won to Christ by such a tract which this very Minister had offered him in that early time when he had faith in this work. This experience revealed to the Minister, as he confided, that in having discontinued such work he had lost twenty years of opportunities; and that the real beginning of his successes 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 witness, and even renounced my co-operation with those who had formerly helped me in holding public meetings. I also suffered under the criticism of some who objected to my distribution of 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 in 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 abso-
lutely obedience concerning matters not yet re-
vealed. All these evils are the outcome of
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 Shinto-
ism, 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.

3. The leading of the Holy Spirit im-
pelled 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 recog-
nition 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—now
sending an unsolicited contribution of $50.
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 ef-
ficient door of the Theological Seminaries,
and Summer Conferences below listed, into
which this testimony has been recently car-
rried. The Seminaries and Bible Colleges
are the training camps in which many Eu-
tropean leaders of God's Church are in training,
and their support now determines very
largely what kind of preachers and teachers
they will be. The Summer Conferences are
for the promotion of Bible Study, Evangeli-
ism, and Missions. They are being attended
very largely by young Christians whose in-
fluence will enter vitally into the life of the
congregations to which they belong. The
willingness of so many Seminaries and Con-
ferences to accept our tracts for free dis-
tribution in quantities of from 50 to 450,
and in most cases for two consecutive years,
is a most encouraging evidence of the num-
ber 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 wa-
ters"; and as Jesus tells us in His parable
that not all of the seed falls into good soil;
we have the promise of Isaiah 65:10 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
Bible Institute of Pennsylvania
Phildelphia School of the Bible
Faith Theological Seminary
Wilmington, Del.
Washington Bible Institute
Washington, D. C.
Columbus Bible College
Columbus, 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.
Wheaton College 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 discouragement. Of the total number
of Theological Seminaries and Bible Insti-
tutes or Colleges from which I sought co-
operation, 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 re-
ceiving our literature last year, only one
failed to ask for it again this year. The
letters of approval from many were en-
couraging 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 Soci-
eties, 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 (H Chron.
16:5.)

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