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REMARKS ON THE CONFESSION OF FAITH.—NO. V.

BY REV. J. W. LOGUE.

CHAPTER IV.—OF CREATION.

I. It pleased God the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

II. After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this law written in their hearts, they received a command not to eat of the tree of knowledge of good and evil; which while they kept, they were happy in their communion with God, and had dominion over the creatures.

REMARKS.

The theme of our present essay is remarkable, as being the first work that the infinite Jehovah ever performed. Age on age, eternally, had rolled by, and yet no trace of the workmanship of this mighty Worker had ever marked any part of the wide range of the universe. But, at the morning of creation, this vast blank was filled by world on world untold, which sprang into being at His command. Not that He had existed, during an eternity past, in a state of listless inactivity; not that He had not, in every instant of his past being, exerted, and to the utmost, each and all the illimitable powers of his infinite nature. But it was only within the sphere of his own immensity, where, then as now, alone, they find their adequate exercise. But creation was the first work that Jehovah ever performed, "*ad extra*," or out of himself. And as it was the first, so it was, in some sense, the most stupendous of all His works. We do not forget the wonderful work of providence, which is indeed great, above all measure, nor yet the more wonderful work of redemption, which forms the unbounded theme, not only of human, but angelic admiration. But the work of creation is the basis on which both of these works rest; for He must first give being to men, before He could either govern or save them. This, then, being the first of Jehovah's works, His work, preparatory to all

created by the institution, as though they were so many New Jerusalems longed for by ancient patriarchs, and admired by apostles? Shall the arrogant slave-breeders, who have grown fat on the productiveness of negro hands, quietly be allowed, as in days past, to snub anti-slavery men and churches as though we were enthusiasts, spurious philanthropists, or infidel Garrisonians? Shall we, as in Philadelphia was long the case, hold our peace when we are denied permission in a professedly Christian assembly to pray for the slave? Shall our Assemblies, our Conventions, our Tract Societies, and other great organizations, be permitted to play into the hands of Southern Pharaohs? Shall free Christian ministers and churches permit officious servants of the slaveocracy to enter such bodies as the World's Evangelical Alliance, and by effrontery and trickery gag the mouth of representatives from all Christendom on the subject of human rights, so that the impression is made abroad, that all our representative men believe it right, Christ-like, to enslave our brethren? Shall we thus in political, ecclesiastical, and social circles, in many ways countenance the sum of all villainies? Forbid it, Heaven! Let us never again cast away our birth-right as freemen.

Read the 58th chapter of Isaiah. The way to light, to honour, to true glory, to the high places of prosperity, is the way of abandoning sin. Put away all iniquity, let the oppressed go free, and break every yoke. "Then shall thy light rise in obscurity, and thy darkness be as the noonday." Read the 26th chapter of Leviticus. One's ear tingles as he reads the curses that the Sovereign of all threatens against sinful nations. But when the first series has been exhausted without the suffering nation reforming its ways, the Lord says, THEN I WILL PUNISH YOU SEVEN TIMES MORE FOR YOUR SINS. This fearful increase of woe is threatened again and again. O, that America may never be so obdurate as to call down such accumulated vengeance! May the bitterness of the cup now pressed to her lips by an Almighty hand, lead her to humble herself and reform!

DIE FREIMAUEREREI UND DAS EVANGELISCHE PFARRAMT. AUS DER EVANGELISCHEN KIRCHENZEITUNG. ZWEITER ABDRUCK. BERLIN: GUSTAV SCHLAWITZ. 1854.*

BY REV. JAMES HARPER.

MAN is a microcosm, an epitome of the universe; and as the physiologist assures us that each human being passes, in the early stages of existence, by successive steps through the different types of animal organism, so the diversified temperaments and peculiarities of disposition exhibited by the members of the human family seem to ally themselves with different types of animal nature. At least, without drawing too largely upon fancy, or affecting a rigid adherence to scientific arrangement, we can easily distinguish among our vertebrated race some whose natural state is to stand erect, others whose affinity to the feathered tribes is proclaimed by a propensity to airy flights, and others again,

*Freemasonry and the Gospel Ministry. From the Evangelical Church-gazette. Second Edition. Berlin: Gustav Schlawitz. 1854.

no small class, who develop a deplorable preference for reptile habits. Some men acquire importance through insignificance. Their amiability, real or feigned, is so great that no one can feel in his heart to treat them harshly. They become all things to all men, in a sense different however from that in which the fearless Apostle did. As an effect of heartlessness, or of a timidity which restrains them from doing battle manfully with any party or for any idea, they attain a measure of influence. They have the negative merit of making few foes, and hence of creeping into positions from which men of far greater ability and worth are hopelessly excluded.

We forewarn all whom it may concern not to look for Dr. Hengstenberg, the editor of the "*Evangelical Church Gazette*," among the class just described. There is no quality of his mind more conspicuous than that of courage, such as leads him to brave suspicion, reproach, and hatred for what he deems truth and righteousness. We are not admirers of all the sayings and doings of Dr. Hengstenberg. We do not approve of his supra-Lutheranism, which is a sort of Lutheran Puseyism; nor can we sympathize with his manifest leanings toward an arbitrary form of civil government; but we cannot, and will not, withhold from him the esteem and praise due to one who has often contended against great odds in favour of what he considered the cause of vital religion and of proper social order. And while we dissent from the errors in relation to church and state into which we believe Dr. Hengstenberg has fallen, we must take into account the peculiarities of his situation if we would avoid answering him with undue severity. In a country where there has been shown so strong a disposition as in Germany to raze the foundations of the church as the embodiment of Christianity, and to involve the state in the excesses of red-republicanism, it is very natural that men of strong mind and Christian sentiments, like Dr. Hengstenberg, should assume an attitude somewhat similar, and apt by degrees to approximate in resemblance, to that of the supporters of Romanism and despotism. The Liberals or Radicals of Germany and of the European continent generally, have mostly ranked as enemies of the Bible and of true religion, and hence we may in part account for the fact that the friends of Christ and of the church in those parts, have often been found in strange league with tyranny. One effect, perhaps, of the present strife in this country will be to render the inhabitants of the United States more capable of appreciating the motives of men in other countries, who help to sustain the existing governments under which they live, imperfect and ungainly though they may appear, against crude theorists and revolutionary agitators.

In the course of his active life, Dr. Hengstenberg has broken a lance in conflict with Freemasonry; and the small treatise, whose title is prefixed to this article, shows us how he bore himself in the contest.

This volume consists of a series of articles from the pen of Dr. Hengstenberg, editor of the "*Evangelische Kirchenzeitung*," which originally appeared in the columns of that journal; and as we believe they have not been much circulated in this country, or even translated into English, although presenting many important reflections on the subject of which they treat, we shall endeavour to afford the readers of the REPOSITORY some idea of their general tenor.

The great subject which Dr. Hengstenberg proposes to himself in

this treatise, is to prove the moral incompatibility of Freemasonry with the office of the Gospel ministry; but while he does not formally protest against the participation of the ordinary members of the church with the Masonic brotherhood, he lays down principles in the course of his argument, which, admitted and duly recognised, would lead all the disciples of Christ to shun and oppose that society. The volume under consideration contains three Parts, the first of which presents the principal arguments which Dr. Hengstenberg has advanced against the system of Freemasonry; the other two being devoted particularly to the expansion and defence of these arguments, and composed in a good measure of quotations from various authors who have treated the same general subject. For sake both of perspicuity and brevity we shall furnish an analysis of the first Part of this Treatise, by which means a conception of the tone of the entire work may best be attained.

The main proposition which the author seeks to establish, is, that a minister of the Gospel cannot consistently be a Freemason. Should the question be asked, "Why may not a minister be consistently a member of that Masonic Society, which is represented by some as the very culmination and perfection of Christianity?" the author's answer is that Freemasonry is deistical and unchurchly in its spirit and tendencies. Evidence in support of this grave charge is adduced from the following sources or circumstances, viz.

1. "The Constitution-book of the Order of Freemasons," published at London, in the year 1723, by Anderson. We shall allow Dr. Hengstenberg to speak here for himself, endeavouring to render his somewhat clumsy sentences into intelligible, if not idiomatic English. "In the Section," says he in reference to Anderson's book respecting "Duties touching God and religion," it is stated—"A Freemason is bound to observe the moral law as a true Noahite, and if he rightly understands the art he will never make a foolish Atheist, nor a reckless libertine, nor act contrary to his conscience. In old times Christian masons were pledged to conform to the *Christian* usages, whatever they might be, of every land where they had to travel or work. But when Masonry is met with among all tribes and among other religions, it now obliges them to assent to that religion wherein all men agree, leaving, however, to each brother his own particular opinion; that is, it is now required only, that they be virtuous and honest men, and cleave to honour and decency, however they may differ from each other in name, religion, or opinion. For they agree in three great articles of Noah, which is sufficient to preserve the unity of the lodge. Masonry is thus the centre of their union, and the happy means of establishing a true friendship between such persons as otherwise must have continued in a perpetual separation."

"In the Third article" of "Fraternities," it is said—"Therefore must no private quarrels or rancour be brought into the brotherhood, much less strife about religion, inasmuch as we, in the capacity of Masons, are attached simply and solely to the above mentioned Catholic or universal religion."

The Freemason order defines its religious position expressly in opposition to that of the old masonic society which actually worked, not played, with hammer and trowel, and with which it otherwise (although groundlessly,) pretends to stand in inward harmony. It confesses that

the old masons were good Christians. Through the return to the standpoint of Noah, the order forsakes, in fatal anachronism, the territory of the God of Abraham, of Isaac, and of Jacob, the God who dwelt in the midst of his people Israel, the religion of Jesus Christ, the Word who became flesh, and denies the beginning of the Epistle to the Hebrews—'God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.' This enormous stride, about the consequence of which the express declaration of the Lord permits no doubt—'Who-soever shall deny me before men, him will I also deny before my Father which is in heaven,' and which is the more responsible as it proceeds from baptized persons, from such as have eaten and drunk before the Lord, and whom he has taught in the streets, does the order take with quite innocent air. It seeks to steal upon Ariel, the lion of the Church, (Is. xxix: 1,) whom it does not quite dare to attack. It takes no part in the stormy and turbulent proceedings of the deism of its time, which boldly avowed its purpose. It desires not that its members should renounce their religious opinions, confining itself merely to putting forward the 'universal religion' as the confession of masonry, convinced that this universal religion, will, by-and-by first soften, and then dispel prejudice. This is the secret of the strength of masonry. Had it used a more straight-forward method, it would have long since gone down."

Dr. Hengstenberg now proceeds to point out the argumentative value of this controversy of the Constitution book, to which the foregoing extract refers. We again quote,—“Those definitions in the Book of Constitution are of the most decisive significance, as here we have before us the proper origin of Freemasonry. Through these constitutions has the order acquired its peculiar cast. Already has Köster not only proposed, but thoroughly established the thesis. 'It is clear that prior to 1716-23 there was in the world no Freemasonry in the sense in which the word is now used.' All that can be adduced from more ancient time, only proves that the common masonry formed a certain body or association. For a higher antiquity of that masonry in which masonic implements and acts are turned into mere symbols, and the purely spiritual aims and tendencies are pursued cannot even a single trustworthy witness be produced. The pretended record, found in the archives of the Grand Lodge at the Hague, concerning a Freemason Congress in Cologne on the 24th of June, 1535, which, yet Eckert lets pass as genuine in the pre-eminently uncritical, although, as a collection of materials, useful book. 'The Freemason order in its true meaning,' has Förstemann already in a separate dissertation proved to be spurious. They would through counterfeiting make even Melancthon, among other distinguished men, a Freemason! That recourse must be had to such means proves that in an honourable manner the evidence of a higher antiquity cannot be procured. In the years from 1717 onward was the new Freemasonry established on the ruins of the masonic union. 'Here,' says Köster, 'have our readers to look for the origin of this order. Anderson, who in the greatest part of the Book of Constitution, recounts the history of the order, and who would gladly make his order as old as the world, does not notice this, but proceeds in his narrative

without interruption. But his narrative is enough, if we consider what he says of 1716-23.' For example, Anderson reports that George Payne, chosen Grand Master, June 24th, 1718, directed that the brethren should bring to the Grand Lodge all and sundry old writings and documents concerning masons and masonry in order to ascertain thence the usages of the old times. . . . In this manner was the material for the symbolism obtained, and the foundation laid for the perfectly unfounded pretension of high antiquity with which the order, which in fact did not grow, but was made, steps into the world."

2. The temper of the time in which Freemasonry took its rise. This is the second argument which our author employs to demonstrate the radically infidel affinities and tendency of the Freemason system, and we prefer to let him plead his case in these pages in his own words. "The nature of the order," says Dr. Hengstenberg, "manifests itself in the relations of the period of its rise. To the highest religious tension, as it existed in England in the seventeenth century, succeeded a significant relaxation. The representatives of the religious principle had, in part, fallen into the most singular errors, as one may clearly see by reading a series of original writings respecting the origin of Quakerism. Religious overstraining had led to crime and bloody party-hatred, to fierce persecutions and civil wars. Hence, many whose heart was not right before the Lord, took occasion to cut loose from all religion, which, as it seemed, had called forth such evil and outrage. That these evils belonged not to religion, but to her unworthy servants, that, in the depths of the nation's life, and in quiet secrecy, she had not ceased to be a source of richest blessing to the people, yea, at that time retained in a very special degree her benign power, this could, and would, they not perceive. They just wished to break with the religion of their fathers. The commonly so styled deism entered the lists with it. These were, however, mostly people who had nothing to fear or lose. Freemasonry offered an opportunity of participating in the new undertaking to those also, who, through open opposition might have hazarded their civil or ecclesiastical position, while it preserved at the same time a tender attitude toward perhaps lingering prejudices."

In confirmation of the views expressed in the foregoing quotation, Dr. Hengstenberg adduces a variety of evidence, but we cannot take time to present in an English form this very interesting portion of his argument. We submit, however, his concluding remarks under this head. "We have thus proved through a series of witnesses out of the midst of the order itself, from its origin onward, that its foundation is the denial of the Christian God, the negation of the difference between nature and grace; the contempt of all gifts which Christ through death and blood has procured for his church, the caricaturing of the humanity-idea, which in its true fashion, exists only within the church, and is indebted to revelation for its origin. This has been borrowed without thanks by modern unbelief from the church. The latter lays the foundation for it at the threshold of its sacred books through the doctrines respecting God as the Creator of all men, the divine likeness common to all, the unity of the first human pair, the blessing which is to come through Abraham's seed upon all the tribes of earth. The seal of completion is then set to it in the fact that Christ founded a redemption for all men, and established a church 'where is neither Greek nor Jew,

circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all and in all.' But unbelief has wrested this doctrine from its connexion and transformed it into a ruinous error."

How earnest the Freemason order is about the denial of Christ appears even from this, that the point from which it dates its computation of time is the beginning of the world. In Israel a new era began with the deliverance from Egypt. "This month," said the Lord to Moses and Aaron in Egypt, "shall be to you the first month, and from it shall ye begin the months of the year." The Christian Church, in the conviction that with Christ the old passed away, and all things became new, has constantly reckoned according to the years of salvation. To abandon this reckoning is to announce a disregard of the salvation of Christ, is to intimate a determination to continue in the condition of the old Adam. Yet even its chronology must the order borrow from the churches. It follows, in the computation of the years of the world the system of Usher, the Irish Archbishop in the seventeenth century, which was current in England at the time when the order arose, which circumstance, by the way, throws light on its pretension to a high antiquity."

We are compelled to desist from the further analysis and review of this work at present, but hope to resume and conclude these next month.

LETTER FROM REV. J. B. CLARK.

Head Quarters 123d Pa. vols., Camp near Warrenton, Va., Nov. 12, 1862.

DEAR DR. COOPER:—

War still lingers in our beloved land. Humanly speaking, the end does not appear nearer, than when the boom of the first cannon echoed along the Charleston harbour. Indeed, there seems to be more determination on the part of our enemies to conquer their independence, than when the ordinance of secession was first passed. The conflict between truth and error, liberty and oppression, grows more fierce and promises to be protracted. The results which God designs to work out by this war cannot be reached in a day. There is yet an undeveloped breadth and depth involved in this conflict; the antagonistic principles which it includes, must naturally and necessarily interest every nation, and sooner or later make them partisans in the strife. Some are hoping for immediate peace, on the ground that late elections have materially changed the political rule of the North. This change of rulers may occasion compromises with the enemy and apparent quiet for a time. It, too, may occasion bloodshed outside of the army, among neighbours on the streets of our cities. The truth is, that the nation needs reformation; but moral reforms do not come chiefly through political channels; they come through the agency of the church, and by the power of truth operating upon the hearts of the people. Political struggles and national revolutions may be the occasions of reform, but never the causes of it. And hence, until the people of this land view the questions at issue in their moral aspects, and bewail themselves on account of heinous, personal, and national crimes, I don't believe any permanent peace will be enjoyed; conviction of sin and godly sorrow for it, would do a thousand times more to secure the blessing of God and victory to our arms, than the supre-

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REVIEW OF HENGSTENBERG ON FREEMASONRY.

BY REV. JAMES HARPER.

(Continued and concluded.)*

It has already been intimated that the object expressly aimed at by Dr. Hengstenberg, in his articles on Freemasonry, which constitute the volume under review, is to prove that a minister of the Gospel cannot consistently be a member of the Freemason society. In support of the proposition, that participation in Freemasonry is morally incompatible with the nature and functions of the ministerial office, the author adduces several considerations, the general tenor of which is, that, in its spirit and tendencies, the Freemason system is deistical, and therefore hostile, although sometimes only in a covert way, to the church of Jesus Christ. Two of these considerations, brought forward by the author, have already been submitted to the readers of the Repository, and we now proceed with the analysis thus begun:—

3. A third argument, employed by Dr. Hengstenberg to prove the essential infidelity of Freemasonry, is derived from the symbolism of the order. He adduces documentary evidence to show that the Masonic system claims to be the gospel needed by the world, and promises to all who shall faithfully conform to its spirit and directions, a safe conduct to the skies. He farther endeavours, and, as we believe, with a good measure of success, to prove that in its symbolic mummery, by which it aspires to educate the world, the order betrays a studied avoidance of the peculiar doctrines of Christianity, presenting, instead, little else than deistical principles and heathenish morality. It may, however, be more satisfactory to give the author's own remarks on these points:—

“The want,” says he, “of all deeper religious import is also placed beyond doubt by the symbolism of the order. In it nothing is represented of what Christ has done for, and bestowed upon, us; all pro-

* Die Freimaurerei und das Evangelische Pfarramt. Aus der Evangelischen Kirchenzeitung. Zweiter Abdruck. Berlin: Gustav Schlawitz. 1854.

ceeds upon mere morality, and, besides, on *such* morality as is utterly destitute of the so-called theological, the specifically Christian, virtues; whence we observe that, on this side, the order is apparently left behind by the age. Unbelief cannot grow old during the present course of the world. The energy of faith continually rekindles it. But he, who, at this time of day, chooses virtue as a stalking-horse, will be laughed at by the intellectual world. Sensible people could do it only so long as it availed to make an experiment; then, too, while the Christian age still operated. Now, when the experiment has notoriously failed, and that operation has long since ceased, the order finds itself, as to its moralizing side, in a bad plight. Better would it go with it in China where it looks frightfully bad with morality, it is true, but where moralizing is very much loved. To return, however, to our proposition—‘The Masonic mysteries’—so are we taught in a writing which has issued from the midst of the order itself: ‘aim at the brightening up of the spirit, the preservation of harmony, and the education of the heart. The allegory of the society even is ingenious and instructive. It proposes to itself to erect a temple, and this is the temple of virtue. The tools for this building are symbols of the architecture of the heart. The square, triangle, and circle represent equity, justice, and probity. The light is an allusion to virtue. Before he is admitted to the work in this sublime temple—that is, before he treads the path of virtue—man is a wretch who walks in darkness; and if he would be admitted to this temple, he must first cleanse himself from his vices, and, for this reason, furnish sufficient proofs of his steadiness and good will. The glove and white apron with which they clothe a newly-consecrated brother, represent purity of morals. Masons know no distinction but that which virtue gives. Birth, rank, and gifts of fortune are levelled so soon as one partakes of the first grade. The entire secret of Masonry consists in a symbolic inculcation of the doctrines that only morality is true science, and that the social is the only true virtue.’ One cannot blame the preacher in the new Israelitish temple at Hamburgh, Gotthold Solomon, member of the lodge at the ‘Rising Dawn in the East,’ in Frankfort-on-Main, honorary member of the lodge at ‘The Silver Unicorn,’ in Nienburg, when he asks those who maintain the Christian character of Masonry, ‘Wherefore is there, in the entire Masonic ritual, no trace of a churchly Christianity? Why is the name of Christ not once mentioned either in the oath, or in the prayer which is made in the open lodge, or the table lodge? Why is there in Freemasonry no Christian symbol? Wherefore the circle, square, balance? Why not the cross? Why not the Christian three, ‘faith, love, hope,’ instead of ‘wisdom, strength, beauty?’’ The alliance of the order with English deism is manifest even in its symbolism. Only compare utterances like those of the author of the ‘Resurrection of Jesus Considered,’ to the effect that reason is his sole rule; that his object is to exhibit to the world the worthiness of virtue; and to bring again into vogue respect for virtue and truth which faith has driven away; that men must perceive that they have nothing to rely upon for their present and future happiness but their own virtue and love of wisdom and truth. Not even the deistical fear of God can be conceded to the Freemason order. Its God is one of contemplation merely. Whether he exists, or does not exist, has no influence on

morality. The sublime goal of virtue the brethren strive to reach in their own strength. For this they require no power but their own, whose true nature they mistake through the blindness peculiar to the natural man. In like manner, also, do they mistake the true nature of the goal. They think it enough to keep the hands clean; evil desires and propensities suffer they to grow apace; they are, forsooth, just the concomitants of human nature. The lack of fear toward God, and of trust in him, characteristic of the natural man, gives them no concern. The virtues which pertain to our relation to God they have expunged. The commandments of the first table are a nullity to them. God is to them quite too much an indefinite something for any one to be under obligation to him."

4. A fourth argument used by our author to convince his readers of the naturalistic or infidel tendency of Freemasonry is derived from the history of the order. The more immediate aim of Dr. Hengstenberg in shaping this argument seems to be, to show, that between the church, as faithful to her Head, and the system of Freemasonry, there is an essential antagonism, and, accordingly, that when the church becomes greatly pervaded by the spirit of infidelity and of the world, as was the case in the 18th century, especially the latter half of it, Freemasonry languishes, having no stimulus; while, on the contrary, when the church is revived, and proves her vitality, Freemasonry, as her natural foe, is stirred into energy and activity. We subjoin an extract expressive of the author's views on this point:—"So long as the churchly consciousness lasted in the past century, it (viz., Masonry) flourished. It had during this time a secret in reality; it had an aim, if it was indeed one over which there is no joy in heaven; the 'work' was no empty name. But the case was different when that which they had spoken only in the order in the ear was proclaimed upon the housetops. Then lost the order its elasticity. It resolved itself into a great pool. At the beginning of our century, Fessler cannot find words strong enough to express the sleepy and miserable condition of the order. 'The present state of the lodge,' says he and others, 'consists of frivolity and mystery-hiding, and is surrounded with the sacred sheen of a trivial morality within, and an ill-judged benevolence without.' 'Can the rush grow up without mire? Can the flag grow without water?' The water was drawn off from the order when the church, the combating of which was its aim and mainspring, became completely powerless; when to her the word of the prophet applied: 'Thy sons have fainted; they lie at the head of all the streets, as a wild bull in a net; they are full of the fury of the Lord, the rebuke of thy God.' Even the most determined rationalists rose now against the order, which yet was of their flesh and bone. They could not even remember the great service which it had formerly done to their cause now drawn into the church. Schuderoff, for example, one of the most decided rationalists of his time, himself a Mason, raised against Masonry complaints like these: that it has never had a specific aim; that it is a child which has brought death with it upon the world; that it even exists no longer; that it is adapted no more to the present spirit of the world, &c. At this time also was it that Lindner, after he attained to the faith, which the lodge had obscured, could express himself thus respecting his experience in it:—"I speak of those experiences as

I must, that is, as capricious childish plays which exhibit nothing dangerous, but at the same time nothing ideal. This mummery is, it is true, in our days, a mere empty play without any important effects; but a true Protestant should yet not help to renew ever again the old tricks.' With the re-awakening of faith came also again a new life into the order. It became in many ways a centre of the rationalistic and new-light agitation and hostility. * * * * * Now the lodge becomes more and more the support of the spirit of the 18th century, (viz., the infidel spirit,) driven from the church. More and more does the lodge fashion itself as the concentrated world, as the dismal chapel beside the church. With tranquillity can we contemplate this, because we serve him who has said: 'Be of good cheer; I have overcome the world;' but this is necessary that we clearly and sharply perceive with whom we have to do; and to effect this is the object for which this essay is just now written."

5. That antipathy to specific Christianity is the proper life-power of the order, Dr. Hengstenberg endeavours to establish farther by a reference to the personal character of those who belong to it. Speaking of the "clergy" who had espoused Freemasonry, he remarks:—"We will very seldom discover among those, the sound of whose voice is known to the sheep; those of whom the word is not true: 'The sheep did not hear them.' In Magdeburg the majority of the clergy belong, as to the order, so also to rationalism."

In regard to the "laymen" to be found in the Freemason Society, our author observes:—"There can be no doubt that unchurchliness is largely the rule with them; churchliness the exception; so that, on the whole, the Freemasons are distinguished from their non-masonic companions in the same condition of life by the want of a churchly sentiment."

The author devotes the remaining portion of the first part of his treatise on Freemasonry to an examination of objections which might be urged against his main position.

The first, which he notices, is one advanced by the Master of a Masonic lodge in Leipzig, and is couched in the following inquiry:—"Is it possible that a society which sets up the Bible as its most important symbol in all solemn assemblies, can have an antipathy to that which is specifically Christian?" We shall translate the greater part, if not the whole, of Dr. Hengstenberg's reply to this question:—"That this is indeed very possible," says he, "the example of the English deists shows, who, in spite of their energetic rejection of specific Christianity, were very well pleased with Christianity and the Bible only on the condition that they should be allowed to interpret them according to their own judgment, and not be troubled with what appeared to them husk and time-conceptions, (viz., notions peculiar to the age which gave them birth,) but which in fact constitute the very essence. Tindal confesses that Christianity would be a very holy religion if purified of all the additions which state-policy, error, and the circumstances of the time have attached to it. Chubb says: 'If Christianity could be separated from all that is mixed up with it, it would yield a much clearer light, and be a much safer guide than any other religion propagated by writing. It is much better adapted than any other to improve and perfect human nature.' 'If,' thinks another, 'the learned gentlemen,

who are the leaders of others, would abandon their speculative themes (that is, the doctrines respecting the divinity of Christ, &c.) and historical faith, and only insist upon the practice which will impart to man in every religion the grace of God, good will to men, and peace of conscience; if they would admit that the entire compass of the Christian religion worth fighting for consists in the social virtues, the division between Christians and deists would have an end. It is well known that German Rationalism, for a long time, represented that it held fast the Bible; nay, out of love to it and in its spirit, combated the doctrines of the church. Even Reformed Judaism is satisfied with the Bible, if one only leaves it free to prove all and hold fast what *it deems* good. Not to be overlooked is the fact, that, in the Freemason order, beside the Bible lies the circle, which, according to the interpretation proceeding from the order itself, is to denote the scientifically philosophic element which serves as a corrective of the faith represented by the Bible."

Another objection against which the author directs his artillery is thus stated by one of the advocates of Masonry:—"Freemasonry is far from opposing the devout Christian faith; yea, it even demands it in those of its disciples who belong to the Christian Church; but it unites these also with those who are of another religious faith in a great society which principally rests on the agreement:—"We all believe in one God."

The following is the answer which Dr. Hengstenberg renders to this assertion and objection:—"In opposition to this we desire, first, the proof that Freemasonry really wishes fervent Christian faith in its Christian members; and this can never be produced. There is no evidence that Freemasonry approvingly points to the church; rather is the complete ignoring of the church essential to it. It plants itself even beside the church as the higher form of satisfying that want for which the church desires to serve. In another writing entitled 'Manuscript for Freemasons: The Alliance-Salutation,' Lucius intimates the aim of Freemasonry to be to bring manhood as high as possible to its idea in a peculiar way, namely, by the culture of humanity; its chief principle to be to make upright and perfect without the incentives of fear and hope; its difference from the church to be that the latter promotes morality through faith in a higher Being, desires obedience to the revealed commands of this Being, and places in view reward for it, but for disobedience punishment; while Masonry is to stand higher than the church, as it conducts men to moral perfection upon a peculiar, and, indeed, the purest, least selfish, and most honourable way. After all this, we must regard what Brother Lucius says of the inner Christian faith of Masons as a mere phrase which he has written down with a smile. Oh! that we were delivered from the curse of this phrasing, which, like an evil cancer, curable by no Landolfi, can eat into our people! 'I am the truth,' said the Saviour, and the truthlessness into which our being has fallen with the apostacy from him serves to confirm his word. But if Masonry even did actually recognise the church as its completion, it would not be exonerated from the blame of objectionable deistic and naturalistic tendencies; it would in that case be affected with a crying contradiction, giving forth from one source sweet and bitter. It is sin for it to travel, even as to one

side of its existence only, out of the territory of the triune, living, historical God, of the Saviour who has purchased us with his blood, and to place itself, instead, under the banner of the great Architect of the world, who, since the creation, has let nothing be heard of him, who has not loved the world, and so, likewise, is in turn not loved by it: yea, whose existence can scarcely be credited by the heart. For, if there is a God, he must reveal himself to his poor creatures, and if he should not manifest himself, the ground would be laid by himself for doubt as to his existence. The Saviour has assured us solemnly and repeatedly that no true union with God can take place except through him; that he chases a shadow who seeks the Father otherwise than in the Son. 'All things,' says he, in Matth. xi. 27, 'are delivered unto me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.' 'He that hath the Son hath life, and he that hath not the Son of God hath not life.' 1 John v. 12. 'Whosoever denieth the Son, the same hath not the Father.' 1 John ii. 23. And wherefore this partial denial of him to whom God has given a name which is above every name? In order to be able to fraternize with Jews and Turks while pursuing a mere phantom of universal philanthropy which has its true foundation only in the redemption of Christ, who obtained gifts even for the rebellious. The right way to universal philanthropy is not by ignoring Christ, but by being absorbed in him. Every human soul has acquired an infinite worth from the fact that his blood has been shed for it. He who does not learn in the school of Christ, along with brotherly, universal love—which truly is still not gained if one in a table-lodge sings, over a glass of wine, 'Be millions embraced,' or from his abundance gives away here and there some dollars—will never attain to it. To seek it elsewhere is dishonouring to Christ—is conduct equivalent to that of Ahaziah, who sent messengers, and said to them: 'Go, inquire of Baal-zebub, the god of Ekron, whether I shall recover of this disease,' and receives its sentence in that which Elias, as commissioned by God, said to the messengers: 'Is it not because there is not a God in Israel that ye go to inquire of Baal-zebub, the god of Ekron? Now, therefore, thus saith the Lord: Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.'

"What the order has still of true philanthropy—the little substance with much show—this has it in fact, not from the icy architect of the world; this has it received from Christ, who, not merely has brought into full light the idea of humanity, but from whom also all practice of it has its origin. Leave the domain of Christ, and see how much love exists outside of it. Respecting the Chinese, for instance, with whom Freemasons have fundamental views in common, and of whom they have the advantage only in so far as they have reluctantly and unthankfully taken from Christ, Count Görtz says:—'Their malicious pleasure at the misfortunes even of their friends is a well-known feature; and it is the almost unanimous opinion of Europeans who have lived for years among the Chinese, that, notwithstanding the kindest treatment, no attachment, or gratitude for benefits received takes root in them.'

"It is, moreover, an actual denial of the living God, when the order

undertakes to promote by its own strength the morality of its members, 'to make them upright and perfect.' From such an undertaking should the express word of Christ deter:—'Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, no more can ye except ye abide in me,' &c., &c.

"But what comes of morality severed from the true faith, the condition of the Chinese people again shows us in a grand example. 'At the present time,' says Count Görtz, 'the entire people has reached a second childhood; their living and fruit-bearing institutions are dead; in the entire nation there is no earnest purpose, no noble idea; the character of the whole, as of the individual, is sunk down to the petty, the puerile.'"

"After all this, we believe we may regard the result as established, that the clergyman who falls in with the prevalent system of Freemasonry sins against the command of the Lord:—'Thou shalt not plough with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woollen and linen together.' Deut. xxii. 10, 11; and disregards the admonition of the Apostle:—'Be ye not unequally yoked together with unbelievers.' 'Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.'"

Dr. Hengstenberg now directs his attention to a peculiar school of Freemasonry designated the Scottish, or Scoto-Swedish system, for which the claim has been set up of being more Christian in its complexion than that known as the English system. It has been argued that the former system is the true, original, ancient Masonry, the latter merely an offshoot and a degenerate one; and that while in this a Christian might feel rather uncomfortable, in that he would feel very much at home. These claims in behalf of Scoto-Swedish Masonry our author rejects, offering as his reasons for so doing the following considerations:—

First. Scoto-Swedish Masonry is but a fractional part of Freemasonry.

Second. The assertion that this form of Masonry is the original system is an historical blunder.

Third. The alleged Christian symbolism of this species of Freemasonry is, to say the least, very meagre and of dubious character.

Fourth. The Scoto-Swedish Masonry ignores the Church; at least, does not conduct to it.

Fifth. It, moreover, stands in organic relation to the common Masonry in which Jews, and Mohammedans, and infidels of different shades and types harmoniously meet.

Having disposed of this matter, the author offers a few remarks of a general nature in bringing to a close that part of his treatise to which, for sake of clearness and brevity, we have confined our attention.

One of these observations is to the effect, that Freemasonry has betrayed a singular disregard of historical truth; that, instead of history, it presents us with tales and legends. This charge we believe to be most just; and if it is, it indicates the hollowness and hypocrisy of the system to which it applies.

Another of these concluding remarks of the author is, that the oaths

to be taken by Freemasons present an insuperable barrier to the entrance of a conscientious minister of the Gospel. We shall submit an extract on this point:—

“The original form of the oath which is sworn on admission is the following:—‘I promise and swear, hereby, in presence of Almighty God, that the secrets or mystery of Masons or Masonry, which shall be disclosed to me, I will conceal, and hide, and never discover; all this under no less penalty than that my throat be cut, my tongue taken out of my mouth, my heart torn from beneath my left breast, then buried in the sand of the sea, a cable’s length from the beach, where the ebb and flow twice recurs in twenty-four hours, my body burned to ashes, and my ashes strewed on the surface of the earth, so that not the least remembrance of me may be had among Masons.’ In the ritual of the Grand Lodge of Germany, the tenor of the oath is essentially the same, with the exception of the genuinely insular determination of the burying-place, which would not fit at Berlin, and instead of the deistical, with the Christian formula of oath:—‘So help me God and his holy gospel.’ At the conclusion of this oath, the following takes place:—The lodge-room is darkened; upon the altar burns a spirit-lamp; the swords of the brethren are directed toward the newly received member, and all say, with hollow voice, ‘God punish the betrayer.’ The following passage, in the ‘Catechism of the Apprentices,’ serves for explanation:—‘*Ques.* What did you see when they opened your eyes? *Ans.* A feeble lamp, &c. *Ques.* Wherefore this? *Ans.* To show me that the brethren would be always ready to shed their blood for me, if I should continue faithful to the obligations just entered into; but, on the other hand, to punish me if I should act the traitor. So said the master to me. It was a terrible sight to me.’ Compare also what the master says to the candidate who desires to be invested with the last and highest grade:—‘If you betray such secrets, I will justly run you through, and will use this same weapon, wherewith to kill you, to punish myself for having admitted to the grade of the transfiguration so wretched a soul and so godless a creature. There will certainly be done to you what was done to Hiram’s murderer, Abiram, who was murdered, and who, for his betrayal, came by the punishment which he deserved.’ Here a bad alternative is put before the order. Either this is all meant in earnest. If so, it sins purposely and deliberately against the command, Thou shalt not kill, or, more properly, Thou shalt not murder. It is the privilege of the magistracy, by the grace of God, to deprive of life without violating this command, because it takes not up the sword upon its own authority, (Matth. xxvi. 52,) but bears it as the servant of God, an avenger for the punishment of him that doeth evil, (Rom. xiii. 4;) or, what appears to us most probable, we have to do with empty threats, bugbears for weak minds. If so, the order falls under the judgment of the command, Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh his name in vain. To sport with oaths is to sport with fire, as surely as the Lord our God is a consuming fire.”

The section of which we have presented so full an analysis—almost a complete translation—closes with the following words:—

“We have uttered many sharp words. But impartial readers will

concede to us that we have not spoken according to our own pleasure; that the sharpness had its ground in the downright antagonism which exists between the matter we have been handling, and the Word of God which we serve. We have not judged, but the *word* to whose judgment we ourselves are also subject, and in presence of which we exclaim:—‘*Ingemisco tanquam reus, culpa rubet vultus meus: Supplicanti parce Deus.*’ Now are we disposed to speak a milder word, as we may not ourselves practise injustice, or give occasion to others to do so. And we would act unfairly, were we to apply closely to the persons participating (in Freemasonry) what we have proved in relation to the thing itself. The prevalent ignorance in regard to the proper nature of the Freemason Order is very great. Very many who, often in early life, enter it, know not what they do. Many also, after their reception, attain not to full clearness, because they are deficient in the gift of trying the spirits, (which is not common to all,) and generally in sharpness of comprehension. Some continue in the order, because they hope to be able in this way most powerfully to counteract its pernicious tendencies, and to bring the right doctrines into sway within it. If we cannot support this view, we must recognise the good object. We can esteem it very possible that the Lord looks upon the object, and bestows upon it here and there a blessing, although, on the whole, we cannot deem the endeavour fruitful of good. Not a slight share of the blame attaches to the church and its science, which have hitherto hesitated quite too much to inquire into the nature of the order, to make this clear and distinct, and to exhibit its contrariety to the Word of God. Many, as it seems, have intentionally allowed the question to lie in abeyance, because they did not like to have to deal with so numerous and powerful an order. To these we address the word of P. Gerhard:—‘*Unterrified and undismayed is the Christian always to show himself wherever he is.*’ The greater the past neglect, so much the better is it to lift up the voice now mightily.”

When we began this survey of Hengstenberg on Freemasonry, it was our intention to offer many more remarks of our own than we have done, or than we now purpose doing. In the main, we concur very heartily in Dr. Hengstenberg’s estimate of the Freemason system. While on a few points we might hesitate to yield assent to his sentiment or reasoning; and might also lay some stress on points which he has not noticed in his strictures; yet we feel convinced that he is right, and that he has gone to the root of the matter when he accuses Masonry of an infidel spirit and tendency. We thank him for his fearless advocacy of truth, and resolute assault upon one of Satan’s strongholds. We feel much confirmed in our views as to the Masonic system by reading this treatise; because we are satisfied that our aversion to that system is not a peculiarity of some of the more rigid sects merely of the Christian Church; and because, moreover, the author is a man of great erudition; one who needs not fear to lift up his head among the thorough scholars of his native country. What he writes on the subject of Masonry, he writes from a full mind.

Although the author’s aim was to prove the inconsistency of a participation in Freemasonry with the ministerial office, yet, as has already been hinted, his arguments, if fitted to deter a minister of the

Gospel from associating with such a society, are sufficient to prevent any man who wishes to obey the Word of God from connecting himself, or continuing in connexion, with the order.

In conclusion, we remark, that, in judging of Freemasonry, it is important to bear in mind the shrewd observation of the author, that this system, chameleon-like, adapts itself to circumstances, while radically unchanged; that in fact it resembles Popery in a crafty spirit of accommodation. Hence, should any find that their observation or experience does not exactly coincide with the author's descriptions, they must not hastily infer that he is utterly at fault.



THE RESPECT, SUPPORT, AND ENCOURAGEMENT, DUE TO MINISTERS.*

BY THE REV. N. R. KIRKPATRICK.

"And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding," is a promise which you, my brethren, of this congregation, begin now, once more, in your experience, to realize. The necessity for ministerial counsel and instruction is one which is felt by all who, in any way, become interested in religious inquiry.

When Philip came to the Eunuch and found him reading Esaias the prophet, he inquired of him, "Understandest thou what thou readest?" The answer was, How can I except some one guide me? The Eunuch here only utters what is the experience of every inquiring soul—the *felt necessity for a spiritual guide*. But even the more mature the experience of the child of God may be the more ardently does he desire the fellowship, the instruction, and the sympathy of the teacher in Christ.

Hence, the commendable liberality of the church in sustaining the ministry; and the efforts of congregations everywhere, to secure to themselves and to extend to others, the privileges of pastoral services. This privilege you begin once more to enjoy. Through the abundant grace of the Holy Spirit, in answer to your desires and your prayers, a pastor is given you. You have called, and a favourable response has been given. It now remains only to add to your own action, the official sanction of the Presbytery to establish among you the sacred relation of pastor and people. Hence, it devolves upon me, a duty which ought to have been assigned to some one of larger experience in the duties of the pastoral office, to set before you the nature, and to enjoin upon you the faithful performance of the obligations you, as a congregation, now assume.

You have called one to take the office of pastor and the charge of your souls; and you promise him "*all due respect, support, and encouragement in the Lord.*"

The pastoral office involves a two-fold sphere of duty, *teaching and government*. "*Go, teach all nations;*" "*Feed the flock, taking the oversight thereof.*" The pastor stands as the representative of Christ, in his official character, not only as Prophet and Priest, but also as

* A charge delivered to the congregation of Fall Creek, in the Presbytery of Chilli-cothe, on the occasion of the ordination and installation of Mr. T. H. Dysart, July, 1861.