

## CHAPTER 10

### CONTRASTS

"Masonry requires of its initiates an avowal of belief in Deity. It does not undertake to prescribe what one's conception shall be." (Book 1, p. 55.)

The Church requires that every person applying for membership shall declare his belief in Deity, and does prescribe what that conception shall be. Each member must, and does, acknowledge God the Eternal Father, and worship him in the name of Jesus Christ, his only begotten Son. There can be no other conception of Deity among members of the Church.

#### I

#### ORTHODOX CONCEPTIONS OF DEITY

*"The Nicene Creed:* We worship one God in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, Son, and Holy Ghost is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible. The Father eternal, the Son eternal, the Holy Ghost eternal. And yet there are not three Eternals, but one Eternal. As also there are not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible. So likewise the Father is Almighty, the Son Almighty and the Holy Ghost Almighty. And yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God, and yet there are not three gods, but one God."

*"Of God and the Holy Trinity:* There is but one only living and true God, who is infinite in being, and perfection. A most pure spirit, invisible, without body, parts and passions, immutable, incomprehensible." (Rev. A. A. Hodge, D. D., London, 1870.)

*From Methodist Discipline:* "There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness; the maker and preserver of all things, visible and invisible. And in unity of this Godhead there are three persons, of one substance, power and eternity, the Father, the Son, and the Holy Ghost."

## II

### GOD A PERSONAGE

*The Church:* "We believe in God, the Eternal Father, and in his Son, Jesus Christ, and in the Holy Ghost. This Trinity constitutes the Godhead. The Father and Son are personages possessing corporeal but not mortal bodies. The Holy Ghost has not a corporeal body, but is a personage of spirit. These three are united in spirit, in mind, and purpose, thus they are ONE.

"And God said, Let us make man in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:26, 27.)

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him. . . ." (Gen. 5:1.)

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." (Gen. 9:6.) (See Ex. 24:9-12.)

*Christ the image of God:* "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:4.)

"In whom we have redemption through his blood, even the forgiveness of sins:

"Who is the image of the invisible God, the firstborn of every creature." (Col. 1:14, 15.)

"Let this mind be in you, which was also in Christ Jesus:

"Who, being in the form of God, thought it not robbery to be equal with God." (Phil. 2:5, 6.)

*The Holy Trinity Three Distinct Personages:* "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16, 17.)

"And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

"And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." (Mark 1:10, 11.)

"Now when all the people were baptized, it came to pass, that Jesus also being baptized and praying, the heaven was opened,

"And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (Luke 3:21, 22.)

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mark 16:19.)

"But he (Stephen), being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

"And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." (Acts 7:55, 56.)

"And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.)

On many other occasions Jesus prayed to his Father who was in heaven. (See Mark 14:36; Luke 22:42; John 5:30; John 6:38.)

The voice of God, the Father of our Lord, declared his Son from heaven. Jesus prayed to his Father who was in heaven, acknowledging that he was subject to the will of him to whom he prayed. Jesus prayed to the Father, and in answer his Father sent

the Holy Ghost to those in whose behalf he prayed.

The Bible makes plain the fact that the Father, Son and Holy Ghost are distinct personages. I appeal to Masons to read this book which should be the guide to their lives and conduct, and promise them that if they will do so there will be no difference of opinion between us upon this subject.

Surely it cannot be said that Mormonism obtained its conception of Deity from Masonry. The contrast is too great.

### III

#### ORIGIN

It will not be denied that the origin of Masonry is shrouded in mystery.

The origin of the Church of Jesus Christ of Latter-day Saints, Mormonism so-called, is well established. (See “Joseph Smith Tells his own Story.”)

### IV

#### FREE MASONRY SELECTS ITS OWN MEMBERS

“It is within the province of this committee to inquire with reference to the physical condition of a petitioner; whether he is a cripple, or subject to any chronic or other disease which might lessen his efficiency, or cause him to be a burden to the lodge. All these intimate matters of health, moral qualities, business, social and domestic relations of a candidate are of vital concern to the lodge.” (Book 1, pp. 50-52.)

The message of the Church is to all people. It says to the poor as well as to the rich, to those who are

blind as well as to those who see, to the lame and halt, to those who have sinned as well as to saints: "Come unto me all ye that labor and are heavy laden, and I will give you rest. If you have been an unbeliever I will give you faith, if a sinner, be baptized and sin no more and you shall be forgiven. Continue steadfast in the service of God, and you shall have a place in the kingdom of heaven, in the presence of Christ, our Lord." (Isaiah 1:17 and context.)

## V

### TEMPLES AND TEMPLE WORK

Both the Church and Freemasonry erect temples in which rites and ordinances pertaining to each organization are solemnized.

In the basement of all temples erected by the Church is a baptistry, the font of which is supported upon the backs of twelve oxen. In these fonts baptisms are solemnized for both the living and the dead. Baptisms may be performed for the living at any place where there is sufficient water, but baptism for the dead may be performed only in temples erected for that purpose.

In the Church a very great majority of the temple ordinances are administered to living persons in behalf of their ancestors who have passed away.

Marriages are solemnized by proxy in behalf of those who are dead. The ceremonies performed for the living are in every respect similar to those administered in behalf of the dead.

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison." (1 Peter 3:18, 19.)

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter 4:6.)

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25.)

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

No ordinance is administered in the temples of the Church in behalf of men, either for the living or the dead, that is not administered to women in precisely the same language, and having the same meaning. The ceremonies performed in behalf of the dead are precisely the same as those administered to the living.

Ordinations to the priesthood may be solemnized in the temples, but this is not necessary. Ordinations may be performed just as properly outside the temple, and in the great majority of instances the latter course is pursued.

Women are not ordained to the priesthood, nor is it conferred upon negroes.

## VI

### AUTHORITY TO ORDAIN TO PRIESTHOOD

According to reports recently published in local newspapers, Masonry ordains men to the High Priest-

hood after the order of Melchizedek. By what authority do they officiate in this holy ordinance?

The Church ordains men to the priesthood, both the Melchizedek and Aaronic, by authority direct from heaven. ("See Joseph Smith tells his own Story.")

Masons will know whether these ordinances are similar to those solemnized in Masonic temples, or in direct contrast to them.

## VII

### ADULTERY A CAPITAL OFFENSE

From his chapter on resemblances we quote from "Mormonism and Masonry," Book 1, page 37, as follows:

"And finally our author refers to the Oath of Chastity, alluded to above, and marks with special emphasis the fact that the oath implies that no man dare, under penalty of death, to betray his brother's wife or daughter." (Book I, p. 37.)

This is quoted under the head of Resemblances. The reasonable conclusion to be drawn from the use made of the quotation is that such an oath exists among Masons.

The writer declares that no such oath exists in the ritual of the temples of the Church. Every man or woman in the Church is taught that he is under obligation to hold the law of chastity sacred, not only as it applies to his own co-religionists, but all people, regardless of race, religion, or social standing.

There is no condition under which man or woman, either before or after marriage, is justified in associating with another, except in lawful wedlock. No man in the Church can retain his standing who is guilty of the violation of this principle, either by practicing illicit relations with another or teaching others to do so.

It will be readily recognized that there is no resemblance between this statement and the inference suggested in the quotation given from "Mormonism and Masonry," but a very great contrast.

Christ classes adultery and fornication with murder. (See Matt. 15:19; Mark 7:21; I Cor. 6:9.)

Permit us to again refer to the Bible, the Book which the author of "Mormonism and Masonry" says should be the guide to our lives and conduct.

"If a man be found lying with a woman married to an husband, then they shall both of them die. . . .

"If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her;

"Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die." (Deut. 22:22-24.)

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." (Lev. 20:10.)

*Cannot inherit the Kingdom of God:* "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind . . . shall inherit the kingdom of God." (I Cor. 6:9, 10.)