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## A Sermon on Secret Societies

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# A Sermon on Secret Societies

BY S. P. LONG, A. M.

Pastor of First English Lutheran  
Church, Mansfield, Ohio

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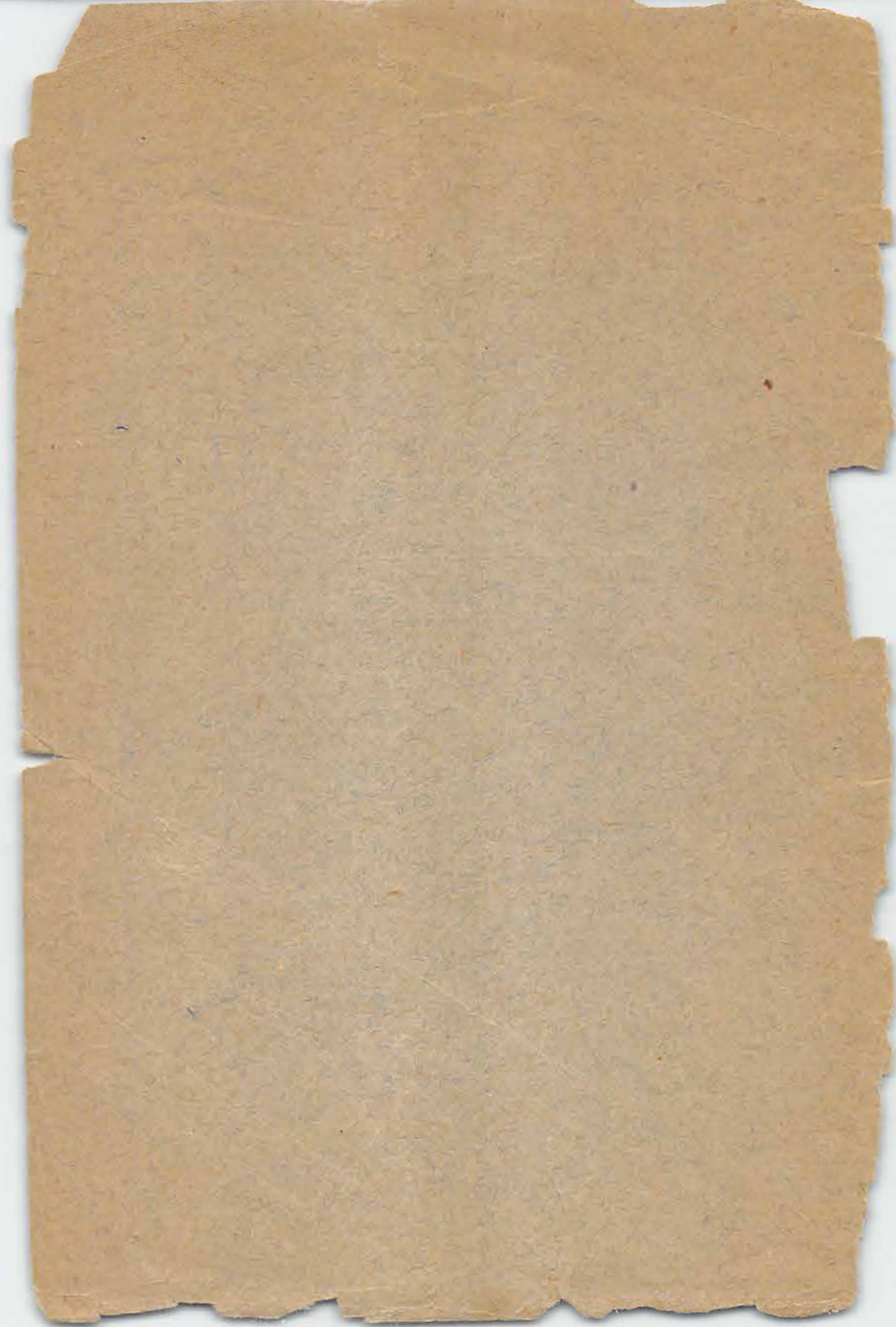
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## A SERMON ON SECRET SOCIETIES.

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DELIVERED AT THE FIRST LUTHERAN CHURCH IN MANSFIELD BY THE REV.  
S. P. LONG, SUNDAY EVENING, JUNE 28, 1903.

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I KINGS 18:21.

“**H**ND Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word.”

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*Dear Christian Friends and Hearers:—*

Riding through the country this afternoon, a distance of nine miles and return, I was deeply impressed with the goodness of God for giving us such a bountiful harvest as is promised by the fields, that are groaning under the weight of the golden grain; but a thinking man cannot drive along these roads and see these beautiful fields and farms without remembering that before this day there was some digging there, some hard labor by our fathers—some brush piles cleared away.

I have before me this evening a theme that requires the clearing away of some rubbish, debris—brush piles, if you please. In order to build a house we must lay a good foundation; but before laying the foundation we must clear away the brush-piles.

1. In order that you may understand me better, I will ask you, in the first place to-night, *are you here with the disposition of mind that God wants you to have?* That is brush-pile number one. Did you, when you came into this house this evening, remember that this is the house of prayer? “My house is a house of prayer,” said Jesus; and unless we enter this house with the spirit of prayer, you will not, you may rest assured, understand what I am talking about to-night, nor take the blessing home that God wishes to give you.

Concerning this same matter I will ask you, *Have you banished from your minds the spirit of prejudiced criticism?*

I recognize the fact that I am going to speak upon a delicate subject to-night, and I fear that some of you may have come with the disposition of mind that a certain lady had who came here to a funeral not long ago. She has been talking all over town of the Rev. Mr. Long's having turned his head away from a certain class of people. The fact is, I do turn my head every day, but I do not know to-day yet what she means. She came here to find fault, and found it, then went and tattled it all over the city, and if any one of you have come here with the object of finding a little fault, I assure you, you will get a chance to find it before long.

Understand me, just criticism is a fine thing. It is criticism which has brought the best out of the churches, and the best out of every organization; but a man who comes with his mind made up that he is going to look for something to find fault with, had better stayed at home; he will never learn anything; he never grows intellectually, nor any other way.

I mention this because some man came to me the other day and said, "There is a plot on hand;" I said, "What is it?" "Why," he said, "If you say anything to-night that doesn't suit a certain set of people, they have made up their minds that in a body they will get up and walk out." I do not believe it. I believe I have an intelligent set of people before me to-night, people who are willing to listen to a man who has convictions; a man who is going to say honestly what he believes, if the heavens fall, and all I have to say is this, that if we have got anybody in this house to-night so narrow-minded as to think that if anything is said that does not suit him, he is going to walk out, I will give him a minute's time to walk out now; *there are some standing outside who would like to come in.*

Do you realize I am still at the first brush-pile? Do you realize that you are enjoying an unusual privilege this evening—to hear the other side of a question that has been before the people since the year 1717? I dare say there would be no trouble for all the secret orders in this city to go to most of the ministers of this city, and hear the good

side of secret orders, and I am not so narrow-minded as not to see some good things in secret orders, but I wish you to understand, my friends, that it is more beneficial to you, if you some time or other in life hear the other side. Now, you know as well as I do, that "Many men have many minds; many birds of many kinds," and it is well to know why some other men do not think as we do. Because you have thoughts that are not mine, and because I think otherwise than you do, does not make me less manly than you.

So I would ask you all to-night to remember that this is the house of prayer. I would have you all to remember to-night that you should not have minds that are prejudiced against the truth — that you rather should enjoy the privilege of hearing what you cannot hear in any other church in Mansfield. I am ready to say to-night that there is not one minister of the gospel out of ten thousand, who is ready to stand up in a place like I am standing to-night and handle as delicate a question as I am going to handle, and I am going to handle it as in the presence of my God.

2. There is another brush-pile I would like to clear out of the road, and that is this: I suppose some of you are wondering, "Well, Mr. Long, where do you stand, have you been a member of a lodge, are you a member of a lodge, will you ever be?" I will settle that in one sentence. *I never have been a member of any secret society and I never will be.* Now you know that. There is no guessing about it. I never have been a member of any secret society and I never will. *I will give you three reasons for that.*

You would not think it satisfactory for me to say to you that I was a Republican because my father was, or that I was a Democrat because father was, and yet, if father had good reasons for being a Republican or a Democrat, I have some respect for his reasons for being such. I was, fortunately, one of those boys who had one of the best Christian fathers and one of the best Christian mothers that any boy could have, and that father and mother of mine, while they never went to school but seven days, had convictions. One was that everything that is good and right can be done in the open, and that secret societies are not good things; they impressed that upon their boy from his infancy, and I do

not believe that mother ever saw a more sorrowful day in her life than when she learned that her oldest boy joined the Odd Fellows.

A great many people seem to think that we should say nothing about these questions because "my wife belongs to a secret society," or "my husband belongs to a secret society," or "my father belongs to a secret society," or some of their friends. I cannot help it, my friends, if everybody belongs to secret societies; that may all be, but I repeat, that father and mother thought they were right and I am going to honor them until I die, and I believe they were right. I am going a step further. Not only were father and mother very much opposed to all secret societies, *but my church was also*. I was under the instruction of one of the best catechists that any boy has ever found. Peace to the ashes of old Reverend Father Dornbirer, who now sleeps up at Sandusky, Ohio. In all my life, (and I have been in two colleges, one academy and two seminaries) I have never found a man who could so successfully get the kernel from God's truth as that man and having been under his instruction two long years, I had truth impressed upon my mind that will not be banished this side of the grave. The Rev. Dornbirer taught me; from the first commandment and the subject of prayer in the name of Jesus, that secret society religion is wrong; and that is one reason I am opposed to secret societies. My church is opposed to it. When I say "my church," I mean the Lutheran Church, I do not mean the General Synod. When I say the Lutheran Church, I want you to remember that the Lutheran Church is larger, much larger than any Synod. The Lutheran Church to-day has over seventy million of members. In our own country we have five or six large bodies; we have the General Synod; we have the General Council; we have the Synodical Conference, with its seminary in St. Louis, and we have the Joint Synod of Ohio.

The Joint Synod says no preacher nor member of that large church shall belong to secret societies.

The General Council allows the members to belong, but the preachers dare not.

The General Synod has never taken a position against secret societies; many of its members belong to secret soci-

eties and many of its preachers do, and I am not here to pass judgment upon them to-night. I am here to give my impressions upon the subject.

Not only am I opposed to secret societies because my church and my parents were, but I am opposed because I have found out *that the great men who dare to stand alone were opposed to secret societies.* We are sometimes led to believe that a man cannot be a great man unless he is a Mason or unless he belongs to this or that lodge. The fact is that the greatest brain this country ever had, weighed sixty-seven ounces, and that was the brain of Daniel Webster, and Daniel Webster was opposed to secret societies until he died. Did you know that?

Did you know that the lodges have been condemned by statesmen like John Marshall, chief justice of the United States; William Wirt, attorney general of the United States; William H. Seward, secretary of state; Charles Sumner, senator from Massachusetts; Thaddeus Stevens, the great commoner from Pennsylvania; Joseph Cook, Dwight L. Moody, and nearly all the great evangelists?

Do you think that I have got such bad company when I take the position that I am not a friend to secret orders?

One thing I want to clear up, I am not opposing men, it is a system I am talking about to-night. I love a Mason as I love anybody; I love an Odd Fellow as I love anybody. It is not men, it is a system I am opposing.

That is the second brush-pile. I hope it is out of the way.

3. Then we come to the third: *Should secret societies be publicly discussed from the pulpit?* You would think, from what little you hear on the subject that it should not. I am here to-night to say that it should. If you will turn to 1 Thess. 5th chapter and 21st verse, you will find that it should be discussed, because it says: "Prove all things; hold fast that which is good." "All things" include the secret societies of this country, do they not? God wants them proved, and how are you going to prove them, if you do not discuss them?

Not only the public demands it, the Church demands it. One of the obligations of nearly every secret order is that it leaves your religion to you and to your Church. I wish



that would be kept. If it would be, there would be no need of this discussion. That is the obligation that secret societies should take, and the trouble is they do not keep it. "We leave your religion to you and to your church," and then the very next minute they come along and say, when some one dies, "We are going to have a funeral and we would like to bury him." Isn't that religion? I want to ask you to-night if that isn't religion. We have buried members of this church, and I have gone out to the cemetery and I have buried them with one of the best burial services there ever was, in the name of the Father, Son and Holy Ghost.

A question to every secretist in this house: If you are going to leave his religion to him and his Church, and we bury him in the name of the Father, Son and Holy Ghost, what are you going to walk around that grave for and give him another burial service? That is a fair question. Why don't you leave it to him and to his Church? I am not the only man who sees the inconsistency there. You cannot improve upon a burial in the name of the Triune God.

I have just read a book this week called "Modern Secret Societies," by one of the best of men, a minister of Jesus Christ, and that man is Charles A. Blanchard, D. D., president of Wheaton college, and I was surprised to hear him say, a little stronger than S. P. Long would say, just what I think about this lodge question. Hear him:

"The burial service is made up of portions of Scripture, various philosophical reflections and hymns, which, when read and sung in solemn tone, cause one who does not understand Christianity to think it just like the services of a Christian church.

"But more serious than this pretense is the religious teaching of the ceremony. The form is the same for all persons, and whether the deceased died of delirium tremens or as a Christian should, makes no difference. There is no exaltation of the law of God, no lifting up of Jesus Christ, no warning to men who are ignoring God or living in open sin. On the contrary, there is an explicit or implicit affirmation that the one who has passed on has gone to heaven, or the grand lodge above, as they usually call it, and this not because he repented and believed in Jesus, but because he

belongs to this lodge. Profane, unclean, avaricious, untruthful, unrepentant sinners are being buried with these rites from one end of this land to the other.

“Another most important fact in this connection is that the lodges always get some minister of the Gospel to take part in this awful transaction, if possible.

“Of course, the minister who, to secure favor, does such works as these above described, cuts the ground from under his own feet and that of his church. But his great crime is that he thus denies the Gospel he is sworn to preach and gives hope, not to those who repent and believe in Jesus Christ, but to those who do neither. He may make a little money or a few friends, but he destroys the souls of men and proclaims that the law he preaches on the subject is a lie, a scarecrow set up in the field of human life, powerless to help or harm.

“The most fearful fact concerning these lodge burials is that men who profess to be Christians take part in them with wicked men, both alike expressing the hope that they will meet other wicked men who are dead, in heaven. The Bible clearly teaches that some men are saved and others lost. It in this way seeks to bring men to faith in Jesus, repentance for sin and holy living.

“The lodges rival the Church. The lodge men, as a rule, do not belong to it or care for it. At the same time the lodges like to get ministers and church members into their number and to have all, good and bad, Christian and unbeliever, stand about the grave of a wicked man, singing, praying and talking about meeting him in heaven or the grand lodge or camp, or encampment, or something else, above.

“The only defense which Christian lodge men make against this charge is that ministers at times do the same. This is true. Ministers are not all converted men, and many who draw salaries from Christian congregations are Unitarians, Universalists, or infidels. But the fact that some preachers tell lies on funeral occasions is not a justification of an order which is built upon the lie they tell.

“God says: ‘These shall go away into everlasting punishment, but the righteous into life eternal.’ According to the

Bible there are two sorts of people, good and bad, on the way to two places, heaven and hell. If this is true, then lodge burials are a lying insult to God, and a peril to men. They help to ruin the souls that die by promising peace and safety even while destruction is rushing upon them. God grant that no professed Christian who reads these words may, by sharing in such services, bring the blood of lost men upon his soul."

We say that the Church demands a discussion of this question, and not only for that reason, but for another. Her own charity is questioned. How often you hear people say: "If the Church gave as much as the lodges, we would not need the lodges." I ask the question to-night, What is charity?

You take up the constitution of Odd Fellowship and it says that a man who joins this lodge must believe in a *Supreme Being*, be a white man and must be a man of good health and able to earn his own living.

I ask, for instance, of you Foresters, and I honor you as men, what kind of a man will you take into your lodge? A man in good health, because life insurance is connected with it, of course. That is all right, from a business standpoint; it makes it possible to do these things, but don't go around and parade your charity. Suppose I had a building on a street in this city, I put a sign up over it, and say "This is a house of Charity;" a black man comes along and I say, "You cannot come in; you are black." Another poor cripple comes along on his crutches and says, "Help!" I say, "No, only good, sound men, who can earn their living, are admitted here."

Don't you see, my friends, it is not charity, but simply pure business?

"Yes," but you say, "How if we go to the poor widow's home and hand her a check for \$2,000, and she signs a receipt and a card of thanks for the papers, isn't that charity?" *No, I say, a thousand times, no.* That woman's living husband bought that insurance, and paid for it. I carry insurance, and when I die I do not want any man to come to my widow and say, "We are giving you a check of charity." It

is not charity. I have bought that insurance and paid for it and she has a right to it.

“Yes, but we visit the sick, and sit around and take care of them.”

Very well, is that charity? That man paid for you to come and take care of him when sick, while well. Why did he pay his dues? He paid them in order that you might come and wait on him when sick, and take care of him when sick, and that is business and nothing but business. The very moment he ceases to pay his dues, the loving charitable brother fails to go to see him any more. Isn't that a fact? Isn't that the rule? Is that charity? We are simply discussing the question to-night. Why do you boast of your charity? It is simply business.

The Church of God is the only charitable institution. Whenever you hear of any organization under heaven going out and practicing charity, it is because it learned it from the Christian Church and nowhere else.

Not only the Church demands an investigation — the *family demands it; the family itself*. A man is promised, when he goes into a secret society that nothing shall interfere with his politics, or Church, or family, and then the man is initiated, pays his dues and goes home. His wife says, “Where have you been so long to-night?” “Down street.” Nine times out of ten he does not tell her he has been initiated that night. But something takes place he promised he would never reveal, neither by spoken word or any writing or representation, or any other way, to anyone outside of his own membership; then he goes home to his wife, the bosom of his family, and God says they are one, and he has promised to tell Tom, Dick and Harry what he dare not tell his wife. You all know it, and if it isn't time that the family rebels against that, I do not know what is right. What right has any man on earth, what right would I have to know something of that kind that my own dear wife could not know? She has a right to rebel.

What is becoming of our homes? That is the question. I can illustrate what I mean. A short time since, while in Columbus, I walked across the street one night to call upon

a widow, and as I walked in there, I found her little children sitting at a table, asleep, the dishes not washed, the table not rid off, and as I looked around, being very well acquainted, one of the dear little girls woke up and began to cry. I said, "Don't cry, it is Mr. Long;" she began to talk and I asked, "Where is mamma?" "Mamma is to lodge."

There was a time when the fathers and mothers realized that the home was the foundation of good government and everything, and they stayed at home with their children. But now, Oh, it is a terrible thing to see the saloons running down here behind the screened windows; that is an awful sight, and, oh, that Christians would cry out against that devilish institution behind the painted windows and screens, where our boys and our fathers go! But to-day, fathers, mothers and sons, go up stairs, just one story higher, and that makes it all right; they pull down the blinds and put up the screens, and when they go home, every business is closed up except three.

There are only three kinds of business open after the lodges close; Saloons, gambling dens and the unmentionable place, and while it is a fact that many good people go past these, I would not want my boy to come home from the lodge, at a dark hour of the night, past those three places. I say this as a Christian and that is where I stand.

The family demands an investigation of this question and not only the family, *the state demands it.*

I had some of the sweetest little children in my Sunday-school in Columbus that I ever saw; quite a number of the same family. The father had been killed by some accident; the mother was called to the telephone to come down town immediately, and right at the North Market she went upstairs, she was seen going up, and it was not long until her screams were heard, and she was found with her throat cut from ear to ear. Sands had cut it. I shall never forget the scene. Sands was a Mason. He didn't do that because he was a Mason. All I want to show is that the state wants to make an investigation. Sands was taken to prison; he was tried. I said to the little orphans, "See to it that no Mason goes on the jury." You know the old saying that a Mason never hangs, unless he hangs himself. I said, "See

to it that no Mason goes on the jury," and they saw to it. The trial came off. Sands, the Mason, saw, and everybody knew that the laws of Ohio condemned him to the electric chair; every sane man in Columbus said he ought to go to the electric chair. But there was a prosecuting attorney in Columbus who was a Mason, and when he saw there was nothing left, he went to these dear little orphan children and got them to say, "Let Sands admit and plead guilty of murder in the second degree and put him in the penitentiary for life." In that way the Mason saved the Mason from death, and that is being done all over this country. No wonder an Iowa judge said a few weeks ago, "It is almost impossible any more to get justice." It is time that the state is investigating this question. It demands a discussion.

Look at our labor troubles. I just cut this out of one of our papers: "Gigantic is the building tie-up in New York; now presumed that two hundred thousand men are idle." So say the papers.

It is said that over here the foundation is laid for a new school house, and the men will not lay the brick on top of it because the foundation was laid by non-union men. If that is not an instance of slavery, then, my friends, I do not understand it. You are finding out that what I said last Sunday night from the thirteenth chapter of Revelations is coming true. The time is coming when the poor man cannot build his own home.

It is time we are discussing these questions.

I claim, in the next place, *that secret societies themselves should demand an investigation.* Secret societies are not all alike. Some are better than others are, and those that have anything wrong about them, if they have got men in them who want to know those wrongs, they want to get rid of these wrongs and want to improve. Nothing has hurt the more than the days of the Dark Ages, when they did dare discuss the Church, and nothing will hurt the more than if you do not discuss them, then they are bound go down. That is brush-pile number

4. Brush pile number four: *Can secret societies be discussed by one who is not a member and who has never been*

They come to me and say, "Are you a member of any lodge?" "No." "Then, how can you discuss secret societies?" I will tell you how.

In the first place, they can be discussed because *your public services are not secret; your literature is not secret; your own secrets are not secret and God's Word is not secret.* How can you expect me to be so blind when I see you walking on the streets and in your services, how can you expect me to be so blind as to know nothing about secret societies?

Then how about your literature, is that secret? Does a man have to pay out from two to five, to twenty-five dollars just to join the lodge to find out what it teaches? No. Go to 221 Madison street, Chicago, and buy them; buy the secrets of any secret society in this country; buy them for fifteen to seventy-five cents. You can also buy their own manuals.

Here is the Odd Fellows' Manual. Can I not discuss this? These are not secrets at all. If there is a Mason in the house to-night he knows that Mackey's manual of the lodges, by Albert G. Mackey, past general grand high priest of the general grand chapter of the United States, teaches what Masonry is, just as well as the Lutheran catechism teaches what the Lutheran Church is.

Even your secrets are not secret.

President Finney, of Oberlin college, was a Mason and was conscience stricken, and came out and wrote an exposition, and here it is. Those are not secrets.

Here is another man, Edmond Romaine. He was past master in the Keystone lodge, No. 639, Chicago, Ill. He gave us this book. It can be bought for a dollar. These are no secrets.

*But I want to say I never made any use of these expositions. I do't need them.*

One thing more. The Bible is God's Book, and there is not a thing in all history that is not discussed in this Book; even the secret societies themselves are discussed in this Book, and God knows them; there are no secrets before Him.

So you see it can be discussed by one who is no member.

I say the very secrets that I cannot know are not worth discussing. What are they? Pass words, initiations, etc.

What do I care for your pass words? Two or three men can get together and make pass words as good as any lodge.

What do I care for the initiations? If they are secret I don't care anything about them. Watch some men blush. I will not tell which lodge it is, but here is a man who on Sunday stands before his people with a great big robe on, and looks as holy, almost, as an angel. Then he joins a secret lodge. The first thing they do, they say, "Take the robe off;" that done "Take your coat off;" that is done; "Take your jacket off;" he does that; then they said, "Take your shirt off," and he took it off; they said, "Take off another garment," and he took that off; "Then roll the last garment up above your knees and take one shoe off," and they put a rope around his neck, and they led him in and around like a calf with a halter, and they led him up to an altar, and he found a Bible there, and two little instruments. And some of you know that you went through the same thing. You know it.

But I do not care anything about that; that does not amount to anything, and perhaps I should enjoy leading that man around like a calf myself.

Can secret societies be discussed by one who has been no member? I come to the question. *Yes, and only by him.* Why? Because a man who plunges into any evil to see the evil, does not see it as does the man who does not enter. Suppose I were to announce that on next Sunday evening I was going to give an exposition of intemperance, does the fact that I am not a drunkard make me incompetent to discuss it? Suppose I went down and got drunk so as to discuss intemperance, what would you think of me?

What would you think of any man who would think he has to go and commit adultery before he can discuss it?

No man can discuss anything as well if he is in it, as if he stands out and looks at it; and so I say again, that no man belonging to a secret society can discuss the question as well as one who is outside.

One thing more, how can any man join all the secret societies? I do not know whether it is true or not, but I have heard there are almost one hundred secret societies here; I do not know whether that is true or not, there may



be only fifty, or thirty, but how in the name of common sense a man can join all of these, I do not know. If that man only could discuss them, how could one who belonged to only a few? No man on earth can join all. So, you see, the question comes up again, Can secret societies be discussed by one, who has been no member? I say Yes, and he is the only man. Why?

Here is the oath taken in a certain lodge in Mansfield. I do not want to make family trouble, so I will not tell which lodge it is.

"I, —, of my own free will and accord, in the presence of Almighty God, and this worshipful lodge erected to him, and dedicated to the Holy St. John, do hereby and hereunder (here the master places right hand on that of candidate) most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal, any of the secret arts, parts of points of the hidden mysteries of — which have been heretofore, may at this time, or shall at any future period be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother — or within a lawfully constituted lodge of —, and neither unto him nor them, until by strict trial, due examination, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make or engrave them, or cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible, to myself or to any person under the whole canopy of heaven, and the secrets of — be thereby unlawfully obtained through my unworthiness.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever, *binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-*

*four hours, should I ever knowingly or willingly violate this, my solemn oath or obligation as an ——. So help me God, and keep me steadfast in the due performance of the same."*

How under heaven, can that man discuss secret societies? How can he do it? Suppose I should go to a Mason to-morrow, and I should say, "Look here, Mr. Mason, is this a true exposition of your lodge?" Do you know that he could not say "No" nor "Yes?" I am bound to make that man lie or keep quiet. Why? If he says "Yes," he has lied, because he broke his obligation; should he say "No, it isn't," he has lied again. The consequence is, wives, when you go home, don't ask your husbands whether that was their lodge or not, because if you do, they will only cough around and say "Long is crazy." They can neither say Yes, nor No. Oh, my friends, that old rope is around their necks yet and they do not know it.

5. Another brush pile: *Is not the fact that so many preachers belong to secret societies an indication that there can be no wrong in them?*

Whenever the devil wants to make a thing look respectable, he hunts a preacher up.

I have some questions to ask. Do you find anywhere in the Bible that it says if a preacher does a thing, it is right, no difference what it is? Where do you find that?

Let us go over to Mt. Sinai. Moses goes up into the mountain to get the tables of stone; he leaves Rev. Aaron down with the people. The people got tired worshipping the true and living God and said to Rev. Aaron, "We would like for you to make for us the kind of a God we had over in Egypt; here is the gold." Rev. Aaron took the gold and said, "Roll up your sleeves and go down and roll up that mud; heat the gold and pour it in that," and when it was done they took out a golden calf. When Moses came down from the mountain he found Aaron; "What does this mean, why are you not worshipping the true and living God?" And Aaron said, "The people just came to me and brought their gold, and I just melted it and poured it down this little hole, and it came out a calf."

Yes, it came out a calf! He didn't say, "I made it a calf," but "it came out a calf." And so I have talked to preachers.

I have said, "How in the name of common sense can you do these things?" and about the only answer, when it is all summed up, is that it came out a calf.

Go on over to Mt. Carmel. There was Elijah. "And he said. Now therefore send and gather to me all Israel to Mt. Carmel, and the prophets of Baal, four hundred and fifty, and the prophets of the grove, four hundred." Eight hundred and fifty preachers were there, and by fire and sword, God proved that only one was faithful.

I am right here to-night to say that I do not care if every preacher in the world belongs to some kind of an order, *it is wrong as sure as there is a God in heaven.* That does not settle anything for me.

Look at Mt. Calvary! Was there ever a greater tragedy in the world than when they nailed Jesus on the cross? Yes, the Romans did it, but the Jewish preachers made the Romans do it, and you all know it.

Do not prove anything to me by the preacher. God did not say, "Thus saith the preacher," but "Thus saith the Lord," and nothing else has any weight.

I do not want any man to believe what I say if not based on good sense, good logic and upon the Word of God.

6. Brush pile number six: Whom am I addressing this evening? First let me say, not a single secret society. We have with us to-night gentlemen, mostly members of Christian churches, men whom I honor and love as I do any one in this house, *but it is understood between me and them that they simply come in a body to-night to hear this sermon. I do not want anybody to say that this sermon was addressed only to the Foresters. It is to the Foresters and to every one else who comes to this house for their eternal good. Do not think I am addressing a single secret society.*

I am told that there are some secret orders to-day that have no oath; I am told that there are some that take no pledge and I do not mean them.

Again, I am not talking to-night to the true Christians who are not members of any secret orders. I am not sure whether any are here or not. I have been told time and again that Mansfield is the greatest city in the state of Ohio.

for secret orders. I have been asked to believe that there are no good, leading men in the city, and women either, if you please, who are not members of this or that order. These people may be mistaken, I do not know. I am sure of one thing; I know that Elijah on Mt. Carmel divided his people into three crowds, the preachers on one side, and the children of Israel on the other and he stood alone, as a man of God. One thing I would like to know for my good, and for the good of Mansfield. I would like to know if there are any men or women in this house to-night, members of Christian churches, active members of Christian churches, who do not belong to any secret societies whatever. If there are it would do me good to see some of them. Will you stand up?

That will do, at least one hundred of you. I feel like saying, with Elijah, when he went to God and said, "I only am left to worship the true and living God." God said, "There are seven thousand in Israel who never bowed their knees before Baal," and I am glad to know that even in Mansfield, one hundred people are found in one congregation only, who still say they do not belong to any lodges.

One other thing. I am not addressing to-night those members of the different orders who do not belong to the Christian Church. There are a great many men belonging to secret orders, and women, too, who make no profession of worshiping the Lord Jesus Christ. There are Jews, and faithful Jews, who do not pretend to worship Jesus Christ. There are people who are not Jews, who are members of Christian churches and not members of lodges. I am not addressing that class of people. And yet how many people there are who make no profession at all of Christianity, and still are members of lodges, will they stand up? I see none of those.

I am going to tell you who I am addressing to-night. Those who hold membership in secret orders and the Christian Church — *people who belong both to the Christian Church and to such secret societies as require an oath*. I would like to know how many people in this congregation belong to both, to the Christian Church and to some secret organization. Will you do me the kindness to rise to your feet?

I think a fair estimate would be two hundred. (About 1,600 did not rise at all.)

Now I come to the conclusion. Pardon me for speaking a little at length to-night, but I know you would not want me to wait until next Sunday to say what I have to say.

Let me read the text:

*"And Elijah came unto all the people and said, How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word."*

What the Lord God wanted to say, through the mouth of Elijah on Mt. Carmel was that undecided people should come to a decision; that they should decide, in the first place, who the true and living God is; and, in the second place, decide to-day to follow God because He is God. And that is my plea to-night to you two hundred, who want to be true Christians and true lodge members. I beg of you to-night, first of all, to decide who is the true God in the Church; it will only take a minute to do that, because you go out of here to-night singing, "Praise Father, Son and Holy Ghost." That is your God in the Church. When you confessed the creed, you said, "I believe in God, the Father, God the Son, and God the Holy Ghost." That is your God in the Church. There is no question about that so we will waste no more time.

Then decide, in the second place who is your God in the lodge. *I am going to call up four witnesses.*

1. First of all, we will call *you two hundred up*. Who is your God the moment you step into the lodge? You say, of course, "It is the same God, Father, Son and Holy Ghost; We do not worship two Gods." That is your testimony. We want to take it down, for in every court of justice, things must be established by two or more witnesses.

2. I am going to call now upon another witness. *Manual of secret orders*, who is the true and living God? I pick up the manual of Odd Fellowship; I pick up the constitution of Odd Fellowship, and ask, who is the true and living God, and the only answer to that question given from beginning to end, is that there is a *Supreme Being*, a preserver and creator of the universe: it never says whether it is

"Why," they say, "We are all Christians." Yes, you may be here in Mansfield, but don't you know that Masonry is just as great in China as it is in the United States? and don't you know that in some cities there are members of lodges who despise the name of Christ?

I tell you if you want to judge an organization, you dare not judge it by a single lodge, or a single little section, but you have got to take the total membership, and I make this statement: "*You can take the total membership of any lodge in all the world and put it to a vote, who is your God, and I am here to say that the majority will say, it is not Jesus Christ.*"

The Jews are good lodge members. They do not worship nor believe in our Christ. There are many members in Mansfield, I dare say, who do not belong to any church, and do not worship Jesus Christ; they do take part in the worship of the lodges. Who is the God of the lodge?

4. Says some one: "In our higher degrees of Masonry we do worship Christ." I have heard that quite often, and I am here to say that is not true. I will call a Witness that will settle that. They say, "Oh, we have got Christ; we drink out of that little skull, and we have got things you do not know anything about. I am going to call Jesus Christ as a witness, and the question I am going to put to Him is this: Art Thou worshiped in the lodges? Answer: Isaiah 55. "They shall come to me without money and without price." If the Mason ever got up to that degree where he can worship Christ without paying for it, I want to know it. Matt. 5:16. "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven." Does that sound as if Jesus Christ were up in the highest degree of Masonry?

Matt. 24:23-26. Christ, art Thou worshiped in the lodges? Answer: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. *For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.* Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the

Father, Son and Holy Ghost, or not, but at the best it simply says, "Father."

I open this book and turn to the page where it does say that the name of God must be so used that it gives no offense to any one on account of his sectarian ideas, meaning thereby not to offend the Jew, who does not believe in Christ.

I take up another manual, and I say, Who is the true and living God? I am not guessing about this. Every man in the house to-night who belongs to a secret order knows that in the Great Masonic Temple in Philadelphia,— I have stood in it myself—there is a pavement called Mosaic; that up in the center of this pavement is this star, (pointing to one in the manual) and they know that that star originally meant the star of Bethlehem, and commemorative of the star which guided the wise men of the East to the place of the Savior's nativity. This became considered as too sectarian in its character and unsuitable to the *universal religion of Masoury*, and has been omitted since the meeting of the Grand Lodge at Baltimore in 1842.

In other words, the Masons say that the star dare not represent Christ, and Christ dare not be recognized in our lodges until you get to a certain degree, and then the Jew can go no further, and can never become a Knight Templar.

So that the manual of your lodge does tell us that the name of Christ is never used, except in the highest degrees. I have read these manuals through and I cannot find the name of Christ in any of them.

The other day, on my way to a funeral, in a cab, I had a good lodge man sitting by my side. He said, "Long, what is your idea in opposing these things?" I said, "I will tell you why. Because in your prayer you never use the name Christ." "Why," he says, "Yes we do; I have read them for fifteen years." I said, "Get your ritual out of your pocket;" he did, and we read the service. We found Lord, and God, mentioned, but not the name of Christ.

This manual from beginning to end says that the God of the lodge is simply a Supreme Being, not telling whether it is God the Father, Son and Holy Ghost or not.

3. I call witness number three. *The ruling membership.* "I guess the members all know who their God is."

desert; go not forth; behold, *he is in the secret chambers, believe it not.*"

That settles it for any Christian in the lodge. Who is your God then?

"Well," some one says "May be you do not interpret that rightly." Call up Christ once more.

John 18:20. "In secret I have said nothing." What do you think of that?

One man that I have almost put above all men in the world, and I think every Christian will, and that is the old apostle, Paul, and he says in the 6th chapter of 2 Corinthians, 14th to 18th verses:

14. Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?

15. And what concord hath Christ with Belial, or what part hath he that believeth with the infidel?

16. And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people.

17. *Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you,*

18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Now we have heard four witnesses. One says the god of the lodge is the Triune God, and three, including Jesus, say it is not true. The Father, Son and Holy Ghost is the God of the Church, and the God of the lodge is the Unknown God.

Now, we have found out who God is in the lodge, and we have found out who God is in the Church. But one more question. *Who is your God when you are neither in the Church nor in the lodge? Who is your God then?*

That is the kind of people Elijah had before him. They tried to worship both God and Baal. When they got away from Elijah and got away from Jezebel, they did not know what they were. So he said: "How long halt ye between two



opinions? If the Lord be God, follow Him; but if Baal, then follow him. And the people answered him not a word."

How long halt ye between two opinions? When a man has two opinions, he hasn't any at all. Isn't that plain? If I don't know whether I want to go up this aisle or that aisle, it is simply that I do not know which way I am going. And that is the case with so many men in the present day. I am asking the question, When you go outside of the Church and outside of the lodge, who is your God then? If the Lord be God, follow Him; if Baal, then follow him. There is a word in here I wish you could understand in English as the Germans do: "Wie lange *hinket* ihr auf beiden Seiten?"

In other words, it is correctly translated: How long are you going to *limp and wriggle* between two opinions?

When a man walks along, lame in one foot, he is to be pitied, but when he becomes lame and limps in both feet, he becomes laughable. We had a mare at home, lame in her right hind foot, and we pitied her, but when she became lame in both hind feet, when the neighbor boys came over we would lead old Sal out and run her up and down the road, and laugh to see her limp at both feet.

That is just what this says: How long are you going to limp and wriggle between two opinions?

Here is a brother minister in the Church. On Sunday he puts on his robe, looks holy, stands on his one foot and worships the Triune and Living God, Father, Son and Holy Ghost; on Monday evening he is initiated into the lodge; he gets off of the triune leg, gets on the other leg, and worships a Supreme Being, the great Architect of the universe. Then on Thursday evening he has an appointment at the church and one at the lodge, and he stands and *wriggles*. And there are hundreds and thousands of Christians to-day in our cities and in our land, who do not know exactly whether they ought to go to lodge or go to Christ's Church. They do not know exactly, when speaking of God, whether they refer to the Father, Son and Holy Ghost, or to a Supreme Being, the Architect of the universe. Come out and decide to-day yet to follow the true and living God, because He is God. "If the Lord be God, follow Him."

Too much time has been wasted about these things. Life is almost past, and oh, how many people there are who do not even know that the first commandment says, "I am the Lord, thy God; thou shalt have no other gods before me," — who do not seemingly, know that Jesus said, "Thou shalt pray in my name," and yet the name of Jesus you do not use half of the time. How much of life is already past and how short life is!

Just a word to you who are sitting before me to-night, and who would like to have a memorial sermon; I would like to have had time to say a word on that matter. I am glad you think of your own friends who are already sleeping in God's acre, and no man sympathizes more than I do in the love you have for those you have laid to rest, and if you can do any kind act to these widows and orphans, no one will say Amen, more than I will; and at the same time, none can wish more than I do, that they had died in Christ, and that you might die in Christ, and that the evergreens you have dropped into the grave might be, in reality, emblems of the eternal life alone through Christ.

Yes, life is short, and just because it is short, will you come to a decision in this matter? God heareth prayer. When that question was to be settled on Mt. Carmel, the worshipers of Baal prayed from morning until night; they prayed earnestly; they cut themselves with lances until the blood flowed, and yet theirs were no prayers at all; they could not be answered. Elijah knew their God had no ears to hear, and so he said, "Your god is sleeping; perhaps he is off hunting." He tried to open their eyes to see their mistake; and then Elijah got on his knees and called to the true and living God, the God of Abraham, the God of Isaac and the God of Jacob, to settle it to-day, with fire from heaven, who the true and living God is, and it was settled that day; settled with prayer, and I wish every man, woman and child in this house to-night, no matter what your selfish or personal feeling may be — I urge you, for your own soul's good and for the welfare of humanity and for the glory of God, — would go home and get down on your knees before God, and say, "Now, my Lord and my God, do not let any-

thing mislead me from the truth but give me the truth and help me to hold fast to it until I die."

This question must be settled with prayer. Not only must it be settled with prayer, but I tell you that the best way of all is to have it settled *with fire*. Elijah prayed for fire and the fire came, and the twelve barrels of water were licked up, and the twelve logs were burned up, and the bullock was burned up, and the men of Israel cried out, "The Lord He is God; the Lord He is God." It was settled by fire.

The question I am discussing cannot be settled by human wisdom, but it can be settled by the fire of the Holy Spirit, and when men are once filled with the Holy Spirit as they were on the day of Pentecost, from that day on they have got so much to do in the family, so much to do in the state, so much to do in the Church, that if the lodges were right, they have not got any time for them any more. Settle this question with fire from on high.

God says one thing about this matter that I want you all to remember. I called your attention last Sunday night to the fact that in the latter part of the 11th chapter of Revelations, God tells us what secret societies will do for the United States:

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

My friends, if that is not coming pretty close to the high school foundation, I do not know. "That no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

There was one thing I did not read to you about this mark; I have saved it for to-night. Revelations 14:9-11.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone-

## A LITTLE HISTORY.

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Mansfield, O., is known as a great secret order city. There are four or five Masons preaching here now and the deluded people had not heard a word of warning against these God-forbidden institutions for many years. A few years ago a few men came here from Chicago and told some plain truths against secret orders. The result was that the people felt that it was their duty to defend these orders and drove those men shamefully abused out of the city and would not let them return. The pretense was that these men of Chicago had said hard things about factory girls, but a good Mason assured me, as a warning, that it was their attack on Masonry and secret societies that resulted in the shameful riots. Our sympathy does not run with the Dowieites at all, but the truth remains that a secret society mob run the Chicago preachers out of Mansfield because of their testimony against the Christless religion. A second shock came to this city when the pastor of the largest church in the city, if not of the state, denounced the Christless lodge funerals of these days. What can it mean? The preacher must be tested. A good member of its church council went to the Foresters and requested them to seek an invitation to attend this pastor's service in a body. The pastor's son was lying at the point of death and died a few days later. The committee came at this time and asked to be invited to attend the next Sunday evening in a body. What should we do? To refuse to let them come would be misunderstood and to invite them would also be misunderstood. This was the invitation given: I keep no one out of the church who wants to hear the Gospel. I am opposed to the Christless religions of most secret orders and do not care to use the church to advertise any of them, but, if you want to come in a body and

in the presence of the holy angels, and in the presence of the Lamb:

“And the smoke of their torment ascendeth up forever and ever; and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

As I stand here to-night, I thank God that there is a time coming, and not far hence, when questions concerning which we cannot agree on earth, are going to be settled forever, settled by fire. The fire of the Holy Spirit settles it now, and if these will not come to the Lord Jesus Christ and be faithful to him, there will be another fire that will settle it.

And now may the love of God the Father, the love of the Son, Jesus Christ, and the love of the Holy Spirit, bless these words of God, is my prayer. Amen.

#### A LITTLE HISTORY.

want to hear the good old Gospel and my views on secret orders in general, well and good. The foregoing sermon was preached to at least 1800 people. The Associated Press said next day that the pastor of the First Lutheran church would be asked to resign, but here is the real truth: The congregation never said a word to rebuke their pastor, but refused two weeks later to let him accept a call offering him \$900 more salary, showed a new life and energy, canceled a \$6000 debt soon after and raised his salary \$300 per annum and the report of this sermon led to "The Great Gospel," a large octavo sermon book of 859 pages containing 63 sermons and addresses, the last of which is this lodge sermon. The first edition was practically sold before it left the press. There is a loud call for another edition. The author has decided to print a new edition of 1000 volumes by January 1st 1906, the regular \$3.00 half-leather edition, for \$2.50 per volume, providing he can get 800 orders by December 1st.

## A FEW OPINIONS OF "THE GREAT GOSPEL."

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Dr. T. E. Schmauk, in *The Lutheran* of February 9, 1905, says in part:

"The author of this volume of 'Sermons on the Gospels for the Church Year' is the Rev. Mr. Long, the pastor of the General Synod Church in Mansfield, Ohio, who himself is a strict Joint Synod of Ohio man, holding sturdily to all the Four Points. Hence it comes to pass that the pastor of a General Synod Church at Mansfield directs attention to 'That Remarkable Lodge Sermon,' and to the very lively up-to-date expositions of Lutheran doctrine that constitute this work.

"The author says, 'It is a question whether the public has ever read Lutheran sermons like these,' and he is quite right. Not that Lutherans have not had sermons published, which never were written, but were taken down by a stenographer; but that these sermons are a most original combination of conservative substance with radical form. They are the sound doctrine presented in up-to-date and sensational garments. The author tells us in his preface that 'a large congregation crowded a large temple to listen to these sermons,' and we do not in the least doubt it. Nor do we believe that they have been made sensational in order to draw large crowds of auditors. The author is preaching his own nature, and is giving us his own vigorous and lively way of looking at things. As he himself says, 'I have spent many hours a day for 144 years preparing the unfinished message which I bring to you this hour. For 45 years my grandfather worked hard preparing this address. My mother—one of the best workers that ever lived—began work where he left off and worked on it for 56 years; the rest of the time I have been working along on it until this very hour.' And yet, with all this work, the author manages to keep his pastoral poker red hot and brandishes it with tremendous effect as he stirs in among the live and dead coals, sinners and saints, of his congregation."

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*The Lutheran World* of February 23, 1905, says:

"This large and handsome volume of discourses on every page, as it seems to us, bears the imprint of the marked personality of its author—a man who unquestionably possesses popular gifts of a high order and which, we are glad to say, he uses in teaching the people the sound and wholesome doctrines of the Word of God.

"The author of these sermons is a man of great industry as a pastor, a courageous and bold exponent of the Gospel as he understands it, who preaches every week to one of the greatest, if not the greatest, congregations

A FEW OPINIONS OF "THE GREAT GOSPEL."

in Ohio. In a field for which he has a singular adaptability, he preaches in such a manner that the common people hear him gladly, and that is saying very much for any preacher. These sermons reveal the secret. They magnify Christ. Their testimony is clear and unmistakable. They set forth the great doctrines of the Gospel lucidly and interestingly, and in language of remarkable simplicity."

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The *Lutheran Evangelist* of February 27, 1905:

"That Rev. Mr. Long preaches the Great Gospel, and with marked individuality and the clear Lutheran ring of the Ohio Synod type, no one will question who reads the book. In his preface the preacher tells us that not one of these sermons was written by the author. He is pastor of a church of 1,500 communicants, and only a pastor knows what that means, and of necessity Mr. Long has learned to preach largely extemporaneously. Mr. Long has a stenographer, and the sermons appear as they come from the lips of the fluent preacher. He is earnest in his work and preaches to large audiences in Mansfield. We hope the Great Gospel may have large sale."

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The *Lutheran Church Visitor*, March 9, 1905:

"There is a peculiar fascination in them. At first the book made an unfavorable impression upon us. A closer examination awakened a deeper interest and a more favorable impression. We do not wonder that people should like to hear this man again and again. He preaches the true Gospel according to genuine Lutheran conceptions, but in a very unusual manner."

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Dr. L. H. Schuh, in *The Lutheran Standard* of January 14, 1905, says:

"On all the cardinal doctrines of the Bible and the Church, the testimony of this volume is clear. The doctrines of God and man, Christ and Satan, sin and grace, justification and sanctification, faith and works, death and resurrection, judgment and eternal life, and many others are all set forth with no uncertain sound.

"In one regard this is a remarkable book. Nearly four-fifths of all the words used are monosyllables. All the words are so easily understood that, like the English Bible or Bunyan's 'Pilgrim's Progress,' a child may read and understand the language. This simplicity of expression will make it acceptable to the common people, and we believe that they will read it gladly."

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Rev. Lenski, editor of *The Kirchenseitung*, asked for a volume to review, but found nothing commendable in it. He even objected to the way the author signed his name. The author and this editor are good friends, but used to kick each other's shins on the football ground, and the editor is kicking yet.



