

# Freemasonry is a Litmus Test

## The Nature of Litmus Paper

Litmus paper is used as an acid-base indicator in chemical analysis. When litmus paper is placed in an acidic solution, it turns red. When placed in a basic solution, it turns blue. Chemists rely on this reaction to identify acidic or basic solutions. Although litmus paper is used to test for acidity, strong acid can just as well be used to test litmus paper. If a chemist were to place a strip of paper in a strongly acidic solution and it did not turn red, he would KNOW that the strip was not litmus paper. If a person who claimed to be a chemist were to insist that even though the paper did not turn red in strong acid, it is still genuine litmus paper, his judgment would be called into question. It would be apparent that he does not know chemistry. Litmus paper always reacts in a predictable fashion.

## The Nature of Christians

Christians are people who have embraced the person and teachings of Jesus Christ. They are followers of Jesus. Christians react to spiritual stimuli in a predictable fashion, just as does litmus paper to chemical stimuli. Jesus said:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."  
(John 8:12)

Just as we know that a person who is following Jesus does not

walk in darkness, we know that a person who is walking in darkness is not following Jesus. It would be impossible.

The basics of the gospel are fairly simple. Paul put it most succinctly:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures:

(1 Corinthians 15:1-4)

In summary, this is the Gospel:

1. Jesus willingly died.
2. He was buried.
3. He was raised from the grave.

All Christians, even mere babes in Christ, have clearly perceived those facts and are conscious of them daily. In order for a person to be a Christian, he must understand the reason for which Jesus died.

Paul explained exactly why Jesus died in the book of Romans:

All men have sinned and fallen short of the glory of God. (3:23)

The wages of sin are death. (6:23)

There are none righteous, no not one. (3:10)

The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe. (3:22)

For those who believe on Him that justifieth the ungodly, their faith is counted for righteousness. (4:5)

We are justified freely by his grace through the redemption that is in Christ Jesus. (3:24)

Christians know that Jesus willingly died, was buried and raised from the grave, so that those who believed in Him would stand as righteous before God on judgment day. Salvation is conditional on righteousness. Righteousness is conditional on faith.

Just as acidity may be tested using well known reactions, faith may be tested. James tells us that genuine faith produces a reaction - works. Works, such as feeding the poor, or caring for the sick are examples of fruit which faith produces. They are done without the expectation of reward or recognition. James wrote:

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Even so faith, if it hath not works, is dead, being alone.

(James 2:14, 17)

Although he was involved constantly in good works, Paul revealed that works have no part in our salvation:

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

(Ephesians 2:8-9)

The litmus reaction is a valid evidence of acidity, yet it does not have a part in the corrosive effect of acid. In a similar fashion, works done to bring glory to Jesus Christ are a valid evidence of faith, yet they do not have a part in the salvation which results from faith.

Are there other litmus type reactions which can be used to

identify those who will inherit salvation? Speaking of sin, Jesus said:

. . . except ye repent, ye shall all likewise perish. *(Luke 13:3)*

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## **. . . faith produces a continuing series of responses.**

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Christians have faith in the person and teachings of Jesus Christ. That faith produces a continuing series of responses. John tells us that we can use the presence, or absence, of repentance as an indicator of those to whom righteousness has been imputed, as a result of genuine faith:

Dear children, do not let anyone lead you astray. He who does what is right is righteous, just as he is righteous. He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother.

*(1 John 3:7-10)*

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### **The equations are simple:**

**No faith = no salvation**  
**No reaction = no genuine faith**

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Repentance and works are the litmus type reactions by which God would have us discern who are and who are not our brothers in Christ. God had John tell us how to discern so that we would not be led astray, but rather would KNOW who is genuine.

Jesus said, in John chapter 10, that His sheep know his voice. He said that they will never follow another. When we see a man who is following another, we know that he is not one of the sheep.

### **The Nature of Freemasonry**

If we look around, we can see men in the midst of our congregations who have met in secret and portrayed Hiram Abiff in Masonic ritual. In ritual - as Hiram, they have willingly died - rather than betray their trust. They have been buried and then raised from the grave. At the conclusion of the ritual, they were told that they should imitate Hiram Abiff so that they can get into heaven, to spend eternity with God. ALL Master Masons are familiar with this ritual. They know that Hiram willingly died, was buried and raised from the grave. They all know the name Hiram Abiff.

The Masonic plan of salvation substitutes Hiram Abiff for Jesus Christ. It replaces faith in Jesus Christ with imitation of Hiram Abiff, as the critical requirement for spending eternity with God. [1.]

This is the gospel of Freemasonry:

1. Hiram willingly died.
2. He was buried.
3. He was raised from the grave.

These facts can be verified by examining Masonic ritual or by examining many Masonic monitors - small books which are produced by the Grand Lodges and given to men after they are raised to Master Mason.

Most Masons deny that Masonic ritual teaches salvation. To admit the truth would allow us to immediately know that they were not genuine Christians. They could no longer be pastors, elders, deacons, or Sunday School teachers. Yet Masonic monitors, which are written in plain, non-coded English, explain the meaning of ritual. Many contain the teaching that the meaning of the ritual is that they (Masons) have been redeemed from the death of sin. [2.] Some state that the Master Mason represents a man raised to the faith of salvation. [3.] Beginning in 1946, and continuing through at least five editions, the **KENTUCKY MONITOR** states that Jesus is a savior for Christians, while Hiram Abiff is a savior for Masons. [4.] That statement alone reveals that Freemasonry is a religion which is opposed to Jesus Christ. When a Christian who joins the Masonic Lodge is confronted with the facts of the Masonic gospel, he can react in only one way: he must renounce Freemasonry.

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## **Freemasonry is a litmus test for Christians.**

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Freemasonry is a litmus test for Christians. A Christian reacts in only one way because his nature is such that he will not walk in darkness. He will never follow another; he has chosen to follow Jesus. He must repent. His response is as predictable as the response of litmus to acid.

We should take note of the reaction of anyone who claims to be a spiritual leader, yet claims

that a man who does not renounce, when confronted with the acidic nature of Freemasonry, is a Christian nonetheless. We should recognize that it is not the reaction of a genuine spiritual leader.

**The Nature of Spiritual Leaders**  
Hebrews 13:7 tells us that a spiritual leader watches over the souls of the flock as a man who must give account. If he does not warn men of the consequences of participating in the promotion of a false gospel, we KNOW that he is not acting as one who must give account. Spiritual leaders are watchmen on the wall. We know that God will hold them accountable:

But if the watchman sees the sword coming and does not blow the trumpet to warn the people and the sword comes and takes the life of one of them, that man will be taken away because of his sin, but I will hold the watchman accountable for his blood.' (Ezekiel 33:6)

We need to examine the reactions of those who claim to be spiritual leaders, because we are commanded to obey our spiritual leaders. If we obey those who claim to be spiritual leaders, yet do evil, we will share in their evil deeds. They may claim to be shepherds of the flock, yet we must not follow them. Such false shepherds are not following Jesus any more than the man who claims to be a Christian, yet will not renounce Freemasonry. The pastor who welcomes Freemasons into the congregation, while knowing the truth about Freemasonry will be held accountable. John wrote:

Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son. If anyone

comes to you and does not bring this teaching, do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work. (2 John 1: 9-11)

Freemasonry is a litmus test for the layman and for the spiritual leader alike. Christians, by their nature can react in only one way. The persistent Mason is not a Christian. Those who maintain that a Christian can remain a Mason are either ignorant of the facts concerning Freemasonry, or they are people who would modify the Gospel of Jesus Christ. They do this by stating that a man need not repent. They claim that a man can remain a Mason and still share in the salvation which was purchased with the blood of Jesus. They are denying the teachings of Jesus. In Luke 13:3, Jesus said that unless we repent, we will die in our sins.

Jesus also said that His sheep will not follow another. If we choose to support and follow a false shepherd, knowing he does not speak the whole council of God (Acts 20:26-31), we are not His sheep. His sheep will not follow another.

You have a choice to make. Will you stand with the Church, and follow legitimate spiritual leaders opposing false plans of salvation and spread the Gospel of Jesus Christ? Or, will you stand with those from the Lodge and defend an organization which teaches a plan of salvation which is based on imitation of Hiram Abiff?

Your response will be determined by your nature. Christians can react in only one way.

Freemasonry is a litmus test.

It is not just another sin.

**It is another savior.**

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## References

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The following source documents have been placed on our website.

- [1.] **KENTUCKY MONITOR**, Grand Lodge of Kentucky, p. 152
- [2.] **INDIANA MONITOR AND FREEMASON'S GUIDE**, Grand Lodge of Indiana, p. 154  
**NEVADA MASONIC MONITOR, THIRD DEGREE**, Grand Lodge of Nevada, p. 3  
**AHIMAN REZON**, Grand Lodge of South Carolina, p. 141
- [3.] *ibid*, p. 142
- [4.] **KENTUCKY MONITOR**, p. xiv-xv

You may view, download, and print the source documents listed above, as well as additional copies of this paper without cost. The internet address is:

<http://www.ephesians5-11.org/litmus.htm>

Masonic rituals for the first three degrees of Freemasonry have been provided by **EX-MASONS FOR JESUS**. The rituals are available on our website. The Masonic Monitors for Virginia and Iowa may be downloaded from the same page. The internet address is:

<http://www.ephesians5-11.org/masonicritual>

We work closely with **EX-MASONS FOR JESUS**. Former Masons are available for testimonies and substantiation of the facts. We have provided them with space for their website on our server. The address is:

[http://www.ephesians5-11.org/ex\\_masons\\_for\\_jesus](http://www.ephesians5-11.org/ex_masons_for_jesus)

# VIDEO TAPES

Video tapes documenting the facts concerning Freemasonry for delivery in the United States.

## Testimonies - Ritual - Former Worshipful Masters



\_\_\_\_\_ Masonic ritual - performed by **EX-MASONS FOR JESUS**.

\_\_\_\_\_ In the Legend of the Third Degree, Hiram Abiff willingly dies, is buried and is raised from the grave.

\_\_\_\_\_ Personal testimonies of former Masons. Members of **EX-MASONS FOR JESUS** explain why they left the lodge.

\_\_\_\_\_ A panel of three former Worshipful Masters and three pastors discuss Freemasonry and the church.

## Masonic Teachings

### **THE JESUS OF FREEMASONRY**

\_\_\_\_\_ Freemasonry does take a position, both implicitly and explicitly, on the person and teachings of Jesus Christ.

### **THE MASONIC CONCEPT OF GOD**

\_\_\_\_\_ Freemasonry teaches that ALL men of all religions worship the same God, simply using a variety of different names. Masonic literature and Grand Lodge documents reveal that Masons do not know the difference between Baal, Osiris and the God of Abraham, Isaac and Jacob.

## Witnessing to a Mason

### **HOW CAN YOU LEAD A MAN AWAY FROM THE MASONIC LODGE?**

\_\_\_\_\_ How can you witness to a Mason without his defenses going up? You have only one opportunity to begin a dialog about the incompatibility between Chistianity and Freemasonry. How can you avoid the common mistakes, and have the best chance for leading him to repentance?

Enclosed is a check or money order for \$10 per tape plus \$5 shipping.

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# KENTUCKY MONITOR

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## *Complete Monitorial Ceremonies of the Blue Lodge*

THIRTEENTH EDITION

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ARRANGED BY  
HENRY PIRTLE  
*Past Master*

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THE STANDARD PRINTING Co.  
INCORPORATED  
LOUISVILLE, KY.

# THE SPIRIT OF MASONRY

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“A Masonic Manual should be strictly confined in its text to the purpose for which it is intended. The field is amply extensive, and those who wish to enlarge upon and amplify the symbols of Masonry have before them the height and depth, from earth to heaven, from the ‘surface to the center,’ as the field of their operations.” Thus read the preface to an old Masonic manual by Cornelius Moore, former editor of the Freemason’s Magazine and then editor of the Masonic Review (Cincinnati).

The purpose in publication **of the KENTUCKY MONITOR** has been to collect and present to the lodge officers and interested brethren some of those comments which have been made by qualified brethren in such amplification of some portions of our ceremonies not otherwise sufficiently explained. The writer has endeavored to edit this matter for appropriate use rather than to enlarge it with his own comments. All matter here included has been found in print elsewhere in proper sources. The intention of the **KENTUCKY MONITOR** has been to aid the brethren engaged in the active work in the lodges in their endeavors to extend the Light, that the Spirit of Masonry may ever guide the way.

When the First Edition of the **KENTUCKY MONITOR** appeared in the year 1918 a great struggle among the peoples of the world was then in progress from which America hoped that the world might be made “safe for democracy.” Again, with this Eighth Edition in 1946, “we are met on a great battlefield of that war” testing whether any nation “conceived in liberty, and dedicated to the proposition that all men are created equal” can long endure, whether “government of the people, by the people, and for the people shall not perish from the earth.” Masonry has ever championed in its peaceful way the right of the common man to

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“The Craftsman, and Freemason’s Guide,” 13th edition, 1859.

of whisperings of ancient truths discovered in the oldest religions which once ruled the minds of men and whose ruins, says Brother Albert Pike, encumber the plains of the great Past, as the broken columns of Palmyra and Tadmora lie bleaching in the sands of the desert. They rise before us, those old, strange, mysterious creeds and faiths, shrouded in the mists of antiquity, and stalk dimly and undefined along the line which divides Time from Eternity; and forms of strange, wild, startling beauty mingle in the vast throng of figures with shapes monstrous, grotesque and hideous."

The primitive men met in no temple made with human hands. God, said Stephen, the first martyr, dwelleth not in temples made with hands. In the open air, under the overarching mysterious sky, on the highest hills or in the lowest valleys, in the great World-Temple, they uttered their vows and thanksgivings and adored the God of Light; of that Light that was to them the type of Good, as darkness was the type of Evil. Masons from time immemorial have been called "Sons of Light." It is a peculiar co-incidence that the Egyptian words "*Phre-Massen*" mean "*Children* (especially Sons) of *the Sun*," that is "Sons of *Light*," a term applied to those who had been received into the Ancient Egyptian Mysteries. The word "*Phre*" meant the Sun, and Mas was a child. Masons, as Sons of Light, to this day write all Masonic dates by adding 4,000 years to the year of the common era. The present year Anno Domini 1941 is expressed in Masonic circles as "*Anno Lucis 5941*," that is, "**In the year of Light 5941.**"

All antiquity solved the enigma of the existence of evil by supposing the existence of a Principle of Evil, of demons, fallen angels, an Ahriman, a Typhon, a Siva, a Loki, or a Satan, that, first falling themselves, and plunged into misery and darkness, tempted man to his fall and brought sin into the world. All

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6 "**Morals and Dogma.**"

7 "**Morals and Dogma.**"

believed in a future life, to be attained by purification and trials; in a state or successive states of reward and punishment; and in a Mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him Krishna; the Chinese, Kioun-tse; the Persians, Sosiosch; the Chaldeans, Dhouvanai; the Egyptians, Horus; Plato, Love; the Scandinavians, Balder; the Christians, Jesus; Masons, Hiram. It is interesting that the "small hill west of Mount Moriah" has been identified as Golgotha, or Mount Calvary. Krishna, the Hindoo Redeemer, was cradled and educated among shepherds. A tyrant, at the time of his birth, ordered all the male children to be slain. He performed miracles, say his legends, even raising the dead. He washed the feet of the Brahmins. It was on a cruciform tree that Krishna was said to have expired, pierced with arrows. He descended into Hell, rose again, ascended to Heaven, charged his disciples to teach his doctrines, and gave them the gift of miracles.<sup>8</sup>

This belief of primitive man in the fall of mankind from the Kingdom of Light and restoration to bliss through a Redeemer is also inseparably connected with the belief in original creation through the spoken Word of the Supreme Deity. God spoke the Word and the Word created the world and the creatures therein. Only by this all-powerful, omnipotent Word could \* \* \* be raised from Death to immortality! This legend of the Master Mason's Word is rooted among the very oldest beliefs of mankind. The pastor of your church will tell you that, viewed historically and critically, the Fourth Gospel of St. John is an entirely different kind of document from those of the first three Gospels. The first three are called the Synoptical Gospels, because of their many agreements in subject, order, and

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8 "Morals and Dogma."

Judah, which bears witness that even in this perishable frame resides a vital and immortal principle, which inspires a holy confidence that the Lord of Life will enable us to trample the king of terrors beneath our feet, and strengthens us with confidence and composure to look forward to a blessed immortality; and we doubt not that on the glorious morn of the Resurrection our bodies will rise and become as incorruptible as our souls.

(\*) (\*) (\*)

And now, my brethren, let us see to it, and so regulate our lives by the plumb line of justice, ever squaring our actions by the square of virtue, that when the Grand Warden of Heaven shall call for us, we may be found ready. Let us cultivate assiduously the noble tenets of our profession, brotherly love, relief, and truth; from the square learn morality; from the level equality; and from the plumb rectitude of conduct.

Then let us imitate our G. M. H. A. in all his varied perfection. Let us emulate his amiable and virtuous character, his unfeigned piety to God, and his inflexible fidelity to his trust, that, like him, we may welcome the grim tyrant Death, and receive him as a kind messenger sent by our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Great Architect of the Universe presides, forever reigns.

INDIANA MONITOR  
and  
FREEMASON'S GUIDE

*Compiled by*  
LAURENCE R. TAYLOR



*Published by authority of the*  
MOST WORSHIPFUL GRAND LODGE  
OF FREE AND ACCEPTED MASONS  
OF THE STATE OF INDIANA  
1993

to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures. But as a Master, the Mason is taught the last, the most important and most necessary of truths, that having been faithful to all his trust, he is at last to die, and to receive the rewards of his fidelity

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. *This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual.* The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and better existence.

By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. "The ceremonies and lecture," as a distinguished writer has observed, "beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is, that youth, properly directed, leads us to the honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss.

"Many of the symbols of the Master Mason degree are common to the preceding degrees. . . . There is, however, discoverable in their use, as the degrees

**NEVADA  
MASONIC MONITOR**



**THIRD DEGREE –  
MASTER MASON**

Adopted November 14.1972

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**MASTER MASON DEGREE  
AN EXPLANATION**

“In the ceremonial of the Third Degree the last grand mystery is attempted to be illustrated in a forcible and peculiar manner, showing, by striking analogy, that the Master Mason cannot be deemed perfect in the glorious science until by the cultivation of his intellectual powers he has gained such moral government of his passions, such serenity of mind, that in synonymous apposition with mastership in operative art his thoughts, like his actions, have become as useful-as human intelligence will permit; and that, having passed through the trials of life with fortitude and faith, he is fitted for that grand, solemn, and mysterious consummation by which alone he can become acquainted with the great security of Eternity. Unlike the Entered Apprentice and Fellow Graft who can anticipate improvement as they advance, the Master Mason can learn nothing beyond the Third Degree; his hopes, therefore, with his thoughts and wishes, should be directed to the Grand Lodge above, where the world’s Great Architect lives and reigns forever. The ceremonial and lecture beautifully illustrate this all-engrossing subject, and the conclusion we arrive at is that youth properly directed leads us to honorable and virtuous maturity, and that the life of man regulated by morality, faith and justice, will be rewarded at its closing hour by the prospect of Eternal Bfiss.”

**SYMBOLISM OF THE DEGREE**

If the first degree is intended as a representation of youth, and the second of manhood, the

third, or Master Mason, is emblematic of old age, with its trials, its sufferings, and its final termination of death. The time for toiling is now over; the opportunity to learn has passed away; the spiritual temple that we all have been striving to erect in our hearts is now nearly completed, and the wearied workman awaits only the word of the Grand Master of the Universe, to call him from the labors of earth to the eternal refreshment of heaven. Hence, this is by far the most solemn and impressive of the degrees of Masonry; and it has, in consequence of the profound truths which it inculcates, been distinguished by the Craft as the Sublime Degree, As an Entered Apprentice, the Mason was taught those elementary instructions which were to fit him for further advancement in his profession, just as the youth is supplied with that rudimentary education which is to prepare him for entering upon the active duties of life; as a Fellow Craft, the Mason is directed to continue his investigation in the science of the institution, and to labor diligently in the tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow creatures; but, as a Master, the Mason is taught the last, the most important and the most necessary of truths, that having been faithful to all his trust, he is at last to die, and to receive the rewards of his fidelity.

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry.

This is the scope and aim of its ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows. yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution.

### **RECEPTION**

The Compasses are peculiarly dedicated to this degree, because within their extreme points, when properly extended, are emblematically said to be enclosed the principle tenets of our profession; and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason - Friendship, Morality and Brotherly Love.

### **LESSON (Ecl. XII 1-7)**

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“Remember now thy Creator in the days of thy youth, while the evil days come not.

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Nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

\*

In the day when the keepers of the house shall tremble, and the strong men shall bow themselves.

THE  
AHIMAN REZON

OR

Book of Constitutions

OF THE

GRAND LODGE

OF

Ancient Free Masons of South Carolina

WITH

A System of Monitorial Instruction

Adapted to the work as Practiced in  
that Jurisdiction

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Compiled and Arranged by the Authority of the Grand Lodge,  
and Published Under its Sanction.

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COLUMBIA, S. C.  
THE R. L. BRYAN COMPANY  
1947

ORIGINALLY EDITED BY  
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REVISED BY  
**CHARLES INGLESBY**  
Grand Secretary

Assisted by WALTER M. WHITEHEAD, Deputy Grand Master

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"Prudent antiquity did, for more solemnity and better memory and observations of that which is to be done, express substances under ceremonies."-Lord Coke.

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**SEVENTEENTH EDITION**

REVISED AND AUGMENTED BY  
**O. FRANK HART**  
Grand Secretary

tasks it prescribes, just as the man is required to enlarge his mind by the acquisition of new ideas, and to extend his usefulness to his fellow-creatures; but, as the Master, the Mason is taught the last, the most important, and the most necessary of truth; that having been faithful to all his trusts, he is at last to die, and to receive the rewards of his fidelity.

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### THIRD LECTURE.

This has very properly been called the sublime degree of a *Master Mason*, as well for the solemnity of the monies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of

our Order, that the Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation. The lecture is divided into three sections.

#### FIRST SECTION.

The ceremony of raising a candidate to the sublime degree of a Master Mason is particularly described in the first section, which, though brief, will be found essentially useful.

The Compasses are peculiarly consecrated to this degree, because within their extreme points, when properly extended, are emblematically said to be inclosed the principal tenets of our profession, and hence the moral application of the Compasses, in the third degree, is to those precious jewels of a Master Mason, Friendship, Morality, and Brotherly Love.



The following passage of Scripture is introduced during the ceremonies:

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the