



# Grand Lodge Bulletin

Editor: S. CARL HECKBERT, P.G.M., Vermilion, Alberta

## A SERMON

By Bro. the Rev. Frank G. Andrews to Hope Lodge No. 38, Mannville.

In the Sixteenth Chapter of First Samuel, we find these words: "And the Lord said, Arise, anoint him, for this is he", and again "For the Lord seeth not as man seeth—for men look on outward appearance, but the Lord looketh upon the heart."

This account of Old Testament history shows us very clearly "The All Seeing Eye of God" and should convince us that no matter how we may hoodwink our fellow-men as to the kind of man we are, we cannot and never will be able to raise such a wall through which GOD cannot see.

Here we see Jesse has paraded ten good men and true before Samuel — men who seemed to have everything necessary to be a king in those early days, but God saw into every heart and saw something there which prevented him being given that high honour. David was the one he chose, because Samuel was permitted to see right into David's heart and what he saw pleased him. Thus was David chosen, and from David we have King Solomon. Let us, in an honest moment, consider what God sees when He looks into our hearts—let us think what kind of persons we should be, especially those of us who acknowledge God to be the Supreme Architect of the Universe.

In the first place, we discover God is a beginner—we read in the Scriptures, "In the beginning, God—God begins things and we believe that He began this earth and the sky and the entire universe. What, however, is our conception of this God in whom we all profess to believe? Unfortunately I am afraid the conception of some of our brethren is like that of the deacon in a certain church who, when asked what God meant to him, replied that "God was a sort of an oblong blur to him."

In the Masonic Order and the Church, we should know what God is and what He stands for. If we do not know then we should have a good look at ourselves and our Order. What then is Freemasonry?

We are told that it is a beautiful system of morality, veiled in allegory and illustrated by symbols. A beautiful system of morality? Basic

morality, then, is at the root of our Order. We cannot escape our obligations and, indeed, most of us do not want to escape them. Masons generally never have tried to escape them, else how could Masonry have survived the trials and tribulations of past years?

Because it has proudly marched down the ages under the leadership of God and the banner which says, "Love thy neighbor as thyself." Its members have been . . .

Peasant and prince  
Mechanic and merchant  
Workingman and millionaire  
Learned and unlearned.

and it has known neither race nor nationality, caste or conditions.

What has stood behind this policy of Brotherhood, and what has Masonry to say about the Church?

Hear the first Charge in Anderson's Constitution, Regulations and Charges:

"A Mason is obligated by his tenure to obey the moral law and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine, leaving their particular opinions to themselves. That is, to be good men and true, or men of honour and honesty by whatever denomination or persuasion they may be distinguished, whereby Masonry becomes the centre of union and the means of conciliating true friendships among persons who must otherwise have remained at perpetual distance."

Here we have the original charge as laid down by the early Grand Lodge more than 240 years ago. How do we stand, you and I, concerning this?

There is no doubt that the principles of our Order are certainly compatible with the teachings of the Church and yet it is an indisputable fact that, for some reason, some of our Brethren are conspicuous by their absence at the public worship of the very God they confess. I said not so long

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## EDITORIAL

### "WE WILL REMEMBER THEM"

REMEMBRANCE DAY, with its poignant memories of glory and of grieving, once more draws near to remind us of the sacrifice of two world wars and the Korean conflict in which more than 100,000 of our fellow-countrymen, a large number of whom were members of the Masonic fraternity, made the Supreme Sacrifice. As the years pass, steadily and all too quickly, the fleeting time must not be permitted to dim the memory of those gallant men nor the recollection of the inspiring chapters they wrote into the history of our country.

What more sacred duty is there than remembrance, solemnly and sincerely expressed, of the immortal souls whose sacrifice ensured for all of us our freedom and the independence of our country.

Remembrance must never be allowed to become an annual occasion for the spiritual remembrance of the dead, although that is a major purpose. Remembrance must be in our minds for recognition of a responsibility which wars have bequeathed to us, a responsibility that must not be shirked and we, as members of the Masonic fraternity, have a sacred and continuing duty to those of our Order who still bear the burden of their service and whose faltering footsteps in their later years indicate the necessity for the hand of fellowship.

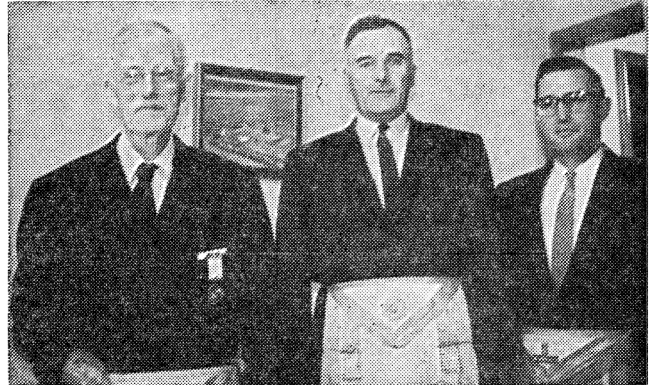
The widow and the fatherless child of him who laid down his life that we might continue to enjoy liberty has a distinct and demanding claim upon us, a claim which may not be erased by a knowledge that governments have recognized in a practical pecuniary fashion the great contribution made by our citizen-soldiers of bygone days. There are losses which cannot be counterbalanced by monetary considerations; there are empty hearts throughout our land, hearts that cry out not for physical comforts, but rather for the understanding and sympathetic condolences of the true friend and brother.

Let us pay tribute, not only on Remembrance Day, but all through the year as we join Herbert Gray in saying:—

Give honour to the valiant dead  
Who, nothing asking, gave their all  
To follow paths where duty led  
In answer to a nation's call.  
Their deeds in air, on land and sea  
Marked them a brave, a noble band  
Who wrought in history's tapestry  
A golden weave with glittering strand.

S.C.H.

### WITHIN THE CRAFT IN ALBERTA WESTLOCK LODGE HONOURS FIFTY YEAR MASON



W. Bro. Hall; Bro. W. E. Hall; W. Bro. Hobart.

Westlock Lodge No. 114 recently enjoyed the privilege of honouring W. Bro. W. E. Hall who has been a member of Freemasonry for half a century. Unable to attend a Lodge meeting, due to indifferent health, W. Bro. Hall was visited at his farm home by W. Bro. J. L. Hobart, Worshipful Master, by his senior officers and W. Bro. A. R. Brown, a charter member of Westlock Lodge. Presentation of the Fifty Year Jewel was made to his father by Bro. W. E. Hall, a member of the Lodge.

W. Bro. Hall became a member of Fairweather Lodge No. 82, working in the Grand Jurisdiction of Washington, in December 1909; he was later a charter member of Damascus Lodge No. 199, Granite Falls, Wash., and affiliated with Westlock Lodge in February 1947, being made an Honorary Life Member in March 1960.

W. Bro. Hall has been an ardent member of the Craft over a long period of time and the members of Westlock Lodge appreciated the opportunity of paying tribute to his unswerving loyalty to Masonry as well as to his high standards of citizenship.

The Bulletin extends best wishes to W. Bro. Hall for many years of health and happiness.

### MASONRY AND ROTARY COLLABORATE

Edmonton Lodge No. 7, following the practice of many years, met recently and conferred the E.A. Degree on two candidates with all chairs being filled by Masons who were also Rotarians. R. W. Bro. Roy Towns presided for the Degree, while R. W. Bro. S. H. Hardin, Deputy Grand Master acted as S. W., with R. W. Bro. Bev. Facey occupying the chair of Junior Warden.

A number of well skilled Brethren conducted the floor work and delivered the impressive charges to two candidates who give every indication of unusual interest in the work of the Craft.

Following refreshments, M. W. Bro. S. Carl Heckbert, President of the Vermilion Rotary Club addressed the gathering stressing the fact that fellowship was the keynote of the two great organizations.

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ago in my church that it was inconceivable to me that a genuine Christian could not believe in missions, I say now that it is hard to imagine how a man could be a good Mason and a poor churchman, especially when we consider that the aims of both are so similar and that the same God is recognized as the beginning and the end, Alpha and Omega.

I am not alone in this contention; Senator Carter Glass of the United States said in a letter to his Lodge at Lynchburg, "No good Mason can fail to be a good churchman, and conversely, no churchman should omit to become a Freemason."

Is it because God is an oblong blur to us? Are we having difficulty recognizing the God whom we revere? After all, we come together in public worship to tell the world that we believe in God and His Son, Jesus Christ, to hear the Word of God read and spoken, and to do the will of God as shown to us by the matchless example of Christ.

No matter what pretensions we have or what decorations we use, perhaps the man outside the church was right when he said, "It isn't what you say, it's what you do that counts; not what you pretend but what you practice; not what you profess but what you possess." He is not saying anything new; Jesus Christ said more than 1900 years ago, "By their fruits you shall know them." Jesus was really concerned over the practical results of a man's faith when He said, "Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it, that it may bear more fruit."

Another thing He said to us to make clear that it is what we do and not what we say that makes an impression with Him was: "Not every man that saith unto me, Lord, Lord, will enter the Kingdom of Heaven, but he that DOETH the will of my Father, which is in Heaven." We must DO these good things, not merely talk about them.

But where do such good actions come from—the good man who lives a decent life and unselfishly gives of himself in behalf of worth while endeavors for his fellow man? We know that everything comes from somewhere, light and warmth come from the sun; rain comes from the clouds; rivers come from the rain and the melting snow in the hills. Grain comes from the stock, the stock from the root, the root from the soil and sunshine and the rain. But where does goodness come from?

A picket frozen on duty  
 A mother starved for her brood  
 Socrates drinking the hemlock  
 And Jesus on the rood.  
 And millions, who humble and nameless  
 The straight hard pathway trod,  
 Some call it consecration—  
 Others call it God.

Jesus said, "Abide in me and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in me." Such is the source of life for the Christian, and through the power of Christian influence for the whole world. The Church exists for one thing; the longer I live and preach, the more firmly I believe it is to be the only thing, and that is to impart the life of God, flowing through the life of Jesus Christ, into the life of man. If a Church has that, it has everything, if it has not, it has nothing.

Perhaps it is silly and senseless, when you think of it, this business of dressing up on Sunday morning and going to church week after week to hear a man who knows less about a lot of things than do the members of the congregation, to hear a man whose eloquence can be surpassed many times by speakers over the radio; to hear a choir, which, despite its fine performance, does not equal the professional choruses which are available by the turning of a dial. Yes, it is all so senseless and silly—UNLESS—from this hour and this act of worship there is imparted to us a spark of life that we can find in no other round of our busy week. There is a tremendous responsibility on the church and on the ministry of the church. Any worship that is not Christ centred, whether the object of worship be the man who preaches or prays, whether the object of worship be the choir, or the man who sits at the organ or the man who serves at the Lord's table—any worship that is not Christ centred is a form of idolatry.

But the burden of responsibility is also on the part of the man in the pew, eleven times in one passage Christ repeated a certain word: "ABIDE, ABIDE, ABIDE". No branch of any tree that ever grew could keep its health and verdure if it abode in such tenuous relationship with the tree as we do with Jesus Christ. Spasmodic attendance or even regular attendance with no real thought of Christ during the other 167 hours of the week, can never give our faces the glow of spiritual health. I would like to quote from an excerpt I saw in the Masonic Bulletin some time ago, the article having been written by W. Bro. Paul Petrosky of St. George's Lodge at Elk Point. His thoughts had been stimulated by an address given by Bro. the Rev. Oliver Seward and he concluded his own remarks thusly: "It is my belief that every Mason should attend the church of his choice, not occasionally only, but with determined loyalty and regularity, because this is the place, the proper place for worship, where each may lay aside his troubles, open his heart to the Almighty, whom we, as Masons, revere and serve.

"We should be raising blinds and letting the light shine into our hearts, not the dim light of darkness visible, but the bright Light for which we have so long sought, the Light that comes only through a true love of God.

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## IS THERE A MASONIC BIBLE

By Judge C. CLYDE MYERS, Court House, Kansas City,  
Kansas

The expression "The Masonic Bible" is frequently heard. It cannot be emphasized too much that there is no such thing as a "Masonic Bible." There is no Holy Book that is peculiar to Masons. There is no special Bible for the Mason or for his Lodge.

The only Holy Bible that may be placed on the altar of any American Mason is the ordinary version of the Holy Bible to be found in any ordinary Christian home, unless it is an all Jewish Lodge, then the Old Testament Bible may be used. We emphasize again that there is no special Bible for the Mason.

It is true that certain books containing Masonic symbols, emblems, and history are sold as "Masonic Bibles", but they have no place upon a Lodge altar. They are unauthorized and have no standing as bibles in the Lodge or among Masons.

Certain societies have seen fit to print books containing Masonic Lodge History, tenets and descriptions of emblems and symbols together with the text of the Holy Bible. They market these under the name "Masonic Bible". This is a misnomer; as stated, there is no such thing.

The only Bible Masonry knows is that of ordinary family use.

This statement is emphasized by Joseph Fort Newton, an eminent Masonic writer, in his book, "The Builders" (265) wherein he says:

"Upon the Altar of Masonry lies the Bible, which, despite the changes and advances of the ages, remains the greatest modern book—the moral manual of the ages" and then Newton calls attention to the great lessons taught in that Bible.

Note well, Newton mentions "the Bible", not the "Masonic Bible"; again, there is no such a thing.

Mackey's Revised Encyclopedia of Freemasonry says:

"The Bible is used among Masons as a symbol of the will of God, however it is expressed \* \* \* In a Lodge consisting entirely of Jews, the old Testament alone may be placed upon the altar, and the Turkish Masons may make use of the Koran. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to Man."

This revelation comes to the American Mason only from the one and only "Holy Bible" and not from any so called "Masonic Bible".

Again, there is no such thing.

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"With the proper use of the 24" gauge, and the adequate understanding and appreciation of the use of the common gavel with which to knock off the rough corners of the stones that go to make up our lives, we may work toward the completion of the spiritual building, not made with hands, eternal in the heavens."

Jesus said "Abide"; that is the word. Because of the desire to again emphasize the principles of our Order—and because it is recognized that there are influences abroad in the world today which deny the existence of a Supreme Being and the Brotherhood of Man, many Worshipful Masters have their members attend Divine Service once a year. By this act, the Master, his officers and members publicly demonstrate their belief in those principles and in God.

The greatest joy that can be attained by any of us is to realize the best that is inherent within us. God's purpose for the rose is that it become a floral symbol with all its freshness and fragrance and the fragile beauty He ordained for it. God's purpose for the tree is that it become a tree with its branches reaching outward to shelter and its foremost tips reaching toward Heaven and its Maker. The glory of man is to be a child of the living God, in spirit as well as in word. When man strives to attain this he knows the maximum of joy that life can offer.

When King Solomon was building the Temple, he made a curious but fitting rule; every stone had to be cut, squared and tested away in the quarries, then brought to the structure and fitted silently into its proper place. In the quarry there was much noise and confusion; on Mount Zion, the Temple rose in perfect stillness and in peace.

Just as King Solomon built that great Temple to the glory of God, so we must remember that life is a structure, and we are builders in the hands of the Great Master builder who, with love, will prove and test our lives, placing His mark upon us. May we ever be worthy of that mark.

#### In Search of a Freemason

What are the wages of a Speculative Freemason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages are truth, or that approximation to which he will appropriate to the degree into which he has been initiated.

It is one of the most beautiful but at the same time most obtruse doctrines of the science of Masonic symbolism that the Freemason is ever to be in search of truth, but never to find it. This divine truth, the object of all his labours, is symbolised by the word, for which we all know he can only obtain a substitute; and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and the man's relation to Him, which knowledge constitutes divine truth, can never be acquired in this life. It is only when the portals of the grave open to us, and give us an entrance into a more perfect life, that this knowledge is to be attained.

—A. G. Mackey