

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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Jan 25
Rev C Buenger
65 N Ridge

CHRIST OUR ATONING HIGH PRIEST

"Neither by the blood of goats and calves, but by His own Blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 9:12.

The blood of beasts that crimsoned
The Temple's Mercy Seat,
Could nevermore the payment
Of sin's vast debt complete!
The off'rings of contrition,
The altar's sacrifice,
Could not redeem lost sinners,
Nor pay the ransom-price.

These were but types and shadows
Of Christ, the Coming One, —
Messiah, the Redeemer,
God's own incarnate Son, —
The Lamb without a blemish,
Pure, holy, undefiled,
Through Whose complete atonement
Man would be reconciled.

He came, the promised Shiloh,
The blest Immanuel,
He came, and ransomed mortals,
From sin, and death, and hell.
The sinless High Priest Jesus
Shed His own precious Blood!
The price of man's redemption
Is Calv'ry's holy flood!

He bore the Law's dread burden;
Our Substitute was He;
Removed the curse forever,
And set the captives free!
The cov'nant saints beheld Him,
In Spirit-kindled faith,
And joyed in His salvation
Till came the sleep of death! (Luke 2:29, 32)

He sealed our blood-bought pardon,
Arising from the grave.
The blest ascended Savior
Lives evermore to save!
Our Mediator standeth
Before the Father's throne,
In mercy interceding
For all His ransomed own!

Our carnal works avail not,
To give the conscience peace,
Thy Blood alone, dear Savior,
Can grant us sweet release!
Cleanse us from all transgression
In that most holy flow;
Wash us, divine Redeemer,
And make us white as snow!

O may our love-filled service,
Free, grateful, Spirit-born, —
The fruit of Thy free pardon,
Our pilgrim-life adorn.
Till, saved by grace, we enter
The goal of faith above,
And sing eternal praises
To Thy redeeming love!

Epistle Lesson Hymn for the
Fifth Sunday in Lent, or Judica.

Anna Hoppe.

THE TWENTY-SECOND PSALM

The Prayer of the Suffering Savior

Ver. 11-21

Incomprehensible, yet real and actual, was the desertion of Christ on the cross. No one has ever been able to understand why the beloved One has been forsaken of God Himself. The more one will seek to grasp this the less he will do it. If Christ Himself could not understand, but was forced to ask, "My God, my God, why hast thou forsaken me?" how shall man understand?

But it was not His actual desertion only which is altogether incomprehensible, but also the frightfulness thereof. Man never beheld such suffering, both as to its outward and internal state. We see this from the following verses of the twenty-second Psalm which we now desire to meditate on.

"Be not far from me; for trouble is near; for there is none to help." We need not wonder that the suffering Savior here asks God His heavenly Father so intensively, not to be far from Him. For no one was really so far from Him in that hour of desertion than God. It was a distance knowing no limit even as eternity is without any limit whatsoever. Whatever relates to God, His help and consolation, His power and might, His love and mercy, was now at a distance immeasurable. In the whole universe there was now no helper. Christ is utterly forsaken, forsaken of God, of all the angels in heaven, forsaken of men and every living being. There is only one thing that is near to Him, — it is trouble, trouble as the earth has never seen nor experienced. Of what nature is that trouble?

In the first place it is physical suffering. This Christ describes in the following: "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and roaring lion. — Dogs have compassed

me." This is, of course, figurative speech denoting the fierce and mighty foes who have brought such misery and torture upon Christ. They are compared to bulls, strong bulls of Bashan, — a rich mountainous district, the very place to breed the wild ox to perfection, — because of their strength and fury, as well as their untractableness and viciousness, and to dogs, filthy and greedy, and unwearied in running one down. The Savior meek, unoffending, unresisting, was in the midst of foes of great strength and fierceness. Like bulls they tossed Him on their horns or trampled Him down in their rage, like a pack of dogs they fell upon Him. We know these enemies. They were men of the highest rank, men of authority, both ecclesiastical and secular — the Jewish highpriests and scribes and elders of the people, and the Roman governor Pontius Pilate — and others of lower rank — the Jewish mob and the Roman soldiers. And these enemies were numerous. The whole of the Great Council with probably the exception of a few members, half of the population of Jerusalem had accompanied Christ to Calvary to gratify their curiosity and malicious joy over the crucified One. And they were unanimous in their hatred and purpose. Many, those of different and clashing interests among themselves, as Herod and Pilate, have agreed to compass Him. Never has man had fiercer, more cruel, or more brutal, and so numerous enemies than had our blessed Lord.

Behold the desperately wicked attitude they assume, the unspeakable tortures and insults and mockery they inflict upon the suffering Savior. Imagine the dreadful scene, while hanging on the cross for six hours, the servants and the temple police and the members of the Great Council forgetting the last shred of their assumed dignity and humanity, giving way to the vilest and lowest ways of venting their hatred against Jesus, the Lord of glory, paying Him homage as a King, saying, "If he be the King of Israel, let him now come down from the cross, and we will believe him." And the Roman soldiers, having nailed Him hands and feet to the accursed tree, lavished their honors upon Him. Their salutation was a scoff, "Hail, King of Jews!" And their work of blood being over, they approached the cross, holding forth to the crucified the beverage of vinegar and bidding Him drink. Behold this motley multitude of rich and poor, of high and low, of Jews and Gentiles. Some stand in groups and gaze. Some recline at ease and stare. Others move about in restless gratification at the event. There is a look of satisfaction on every countenance. Every lip, and head, and finger is pointed in scorn to the One on the cross. O child of God! thy enemies can never be worse than were those of thy Savior! Be still. You may now understand the words of the suffering Lord, "dogs have compassed me: the assembly of the wicked

have inclosed me: they pierced my hands and my feet," — "they look and stare upon me."

And now follows the last act of indignity, perpetrated as it were in the sight of His death: His very clothes are stript from Him, and are shared as plunder among His foes. "They part my garments among them, and cast lots upon my vesture." Here at the foot of the cross a game of gambling is opened to dispose of the raiment of the Christ with whom in their mind, it was now all over, thinking that He was utterly ruined, destroyed, extirpated, and never more to be heard of.

Yet Christ's trouble was not merely or chiefly outward. It was the sufferings of His soul in which the bitterest part of His afflictions were endured, and which above all He had in mind, saying, "trouble is near; for there is none to help." Of these soul sufferings He says, "I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." The images of these verses are strongly descriptive of a person in the deepest distress, whose strength, courage, hope and expectation of succor and relief had entirely failed. Perhaps there were never words better chosen to describe a "soul sorrowful even unto death." Like water the Savior was poured out, like water He had lost all his firmness, yielding to the power of death, and emptying Himself of all the supports of His human nature. All His bones were rent asunder, a phrase denoting not only complete powerlessness and exhaustion, but dreadful torment, as if one were on the rack. His heart is melted like wax; it is melted in the midst of His bowels. When Job speaks of his inward trouble, he says, "The Almighty makes my heart soft." Job. 23, 16. And so here. Christ having been cast down and terrified His heart melted away like the vitals of a dying man. Finally His strength is dried up like a potsherd, and His tongue cleaveth to His jaws. Enemies without and distress within, the rage of man and the wrath of God took away all of Christ's strength, so much the more, as God Himself had brought Him into the dust of death. As the sentence of death passed upon Adam was thus expressed: Unto dust thou shalt return, so here Christ, the second Adam, having an eye to that sentence, uses the same expression.

All this was agony of the soul, as Christ states here, crying: "deliver my soul from the sword," from all that which depresses and kills my soul, and as He complained in Gethsemane, "My soul is exceeding sorrowful unto death."

Oh the agony of our suffering Savior under His forsakenness on the part of God! Who shall fathom the depths of that agony? Who shall describe its frightfulness?

Jesus, the suffering Redeemer of mankind is forsaken, forsaken of His very God. That is shown by the very frightfulness of such desertions. But does He forsake God in that hour of His deepest agony? Does He despair, and abandon all hope in the living God? Ah, if that should have been the case? If He who claimed to be the Mediator between God and man should have lost His own faith in God and thus despaired of the cause He stood for? Then what? Then Jesus Christ the Crucified would not be the Savior of the world; and as He was forsaken of God, so all men without a single exception would share His fate in all eternity.

But now listen to the prayer of the suffering Savior in His God-forsakenness. "But be not thou far from me, O Lord: O my strength, haste thee to help me." To whom does He appeal? In whom does He seek refuge? "Thou, O Jehovah!" He prays. It is the covenant God of old, He who has made a covenant with His elect people, the true Israel, who has said to Abraham, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." It is the God of grace, who has had compassion on men in their deepest misery, having fallen into sin, the same God who has promised fallen man a Savior in the seed of the woman whose heel shall be bruised by the serpent, i. e., crucified, but who by this very suffering shall bruise the head of the serpent, i. e., destroy his kingdom, the same God who has promised to save lost and condemned sinners by the suffering and death of the Son of Man — He it is and He alone, whom Christ appeals to in His prayer during His desertion on the cross.

Could the Lord Jehovah go back on His promises? Would He violate His own covenant? Ah no! says our Savior. "Be not thou far from me, O Lord!" Although Thou art still far from me, yet be not far from me forever. Thou who art the Lord Jehovah, the covenant God, the God of grace and mercy who hast had compassion on the whole of mankind in its misery, behold, I am one of its members, of their flesh and blood, yea, I am He whom Thou hast anointed to be their Savior, and upon whom Thou hast put all their guilt, that I might reconcile them unto Thee. Wilt Thou not be near me now?

The suffering Savior furthermore calls upon the Lord as the mighty God. "O my strength, haste thee to help me." He whom Jesus here calls upon is the Lord of Hosts, the Maker of heaven and earth, the Almighty who is vested with unlimited power, and who is able to deliver from the greatest of perils, and of such mighty deliverance Jesus now was verily in need. Suffering as He did then the penalty for the sins of the whole world He was in the very midst of hell, and who can help there? Who is mightier than the power of hell? Who can deliver from eternal

damnation? Who but He whom the Savior implores in His forsakenness: "O my strength, haste thee to help me?"

"Haste thee to help me!" Make haste to deliver me! Was not immediate, quick help imperative here? Yonder three hours in which there was darkness over all the land, because of the Son of Man having been forsaken of God, must have seemed to Him as of eternal duration. It would mean eternal torment, even if man should be in hell only for a second, and now our Savior had been suffering the torments of hell for three long hours — how He must have longed for speedy help and deliverance!

And He desires help which proves effective. "Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth." His soul is the innermost personality of the suffering Redeemer, the substance of His life and being, and He implores God for its deliverance. It is not the deliverance of His body He asks for; that is only the external tabernacle in which the soul dwells, and must certainly die, and God will lay it into the grave. Yet His soul which is immortal, and which in the sight of God is of far greater value than all the treasures of the world — that God would deliver, He prays.

Deliver from what? "Deliver my soul from the sword." The sword being the chief weapon of man for murderous purposes, it figuratively stands for everything that kills, destroys and annihilates. And thus from all those powers which threaten to kill and destroy His soul the Lord would deliver Him, the Savior asks. O the terrific powers which now invade His soul — Satan and the entire kingdom of darkness, all the instruments of destruction the archfiend has ever employed to deceive man and to obtain dominion over him — unbelief and doubt, despair and hopelessness, false conceptions of God, adulteration of the eternal truth, false doctrine, error and lie and all wickedness — all this was the sword pointed at His soul now. O deliver my soul from the dominion of the devil, I beseech Thee, O Lord, for upon such deliverance depends, whether or not eternal truth shall triumph over error and live, and light over darkness, yea, whether life shall gain the victory over death, and heaven over hell. How urgent, how insistent must have been the pleading of the suffering Savior during His God-forsakenness: Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth." Save me from being overpowered by the terrors of Satan, He pleads, "Thou hast formerly heard me from the horns of the unicorns," that is, saved me from him, in answer to my prayer. Lord, Thou gavest me the victory in former days, give it me now, that I may spoil principalities, and powers, and cast out the prince of this world.

Never was there a prayer offered unto God such as this; and no man could ever offer it, save He who

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is the Son of God and the Redeemer of the world. We here look through 'this prayer of our suffering Savior into the very mystery of our redemption and reconciliation with God. It may seem strange, and some one might ask, perhaps, why no direct reference is made in this Psalm to the cause of such agony, as sin is not so much as mentioned here with a single word. Yet the prayer itself is a complete answer and solution. For in it we find the holy sacrifice of obedience, which the Son of Man, our Substitute, offers to God as a propitiation of our sins and disobedience. Standing in the place of sinners, He underwent, as our Divine Substitute, which we, as sinners, were exposed to and doomed to endure, but which, alas! we could never have endured to our salvation — God's wrath and displeasure, and eternal damnation, as the poet expressed it:

"Jesus Christ, our Blessed Savior,
Turned away God's wrath forever;
Suffering pains no tongue can tell,
He saved us from the pains of hell."

J. J.

COMMENTS

"Foolish and Pathetic" "Foolish and pathetic"—are the epithets a preacher recently applied to the controversy between the fundamentalists and the modernists, that is, if the press does not misquote him. If he had merely expressed the conviction that debates as they have been held of late are entirely without value, we would be willing to second him. Nothing will ever be accomplished by these debates, especially since the speakers do not meet on the common grounds of a verbally inspired Bible. The Christian is to witness, and his testimony is not subject to the decision of any human jury. The truth is not dependent on the dialectic skill of any of its professors. Christian testimony is an appeal to the individual heart; it is the vehicle of the Holy Ghost, who alone is able to work faith in the heart of man.

But that is not what the speaker in question has in mind. He deplores the controversy for other reasons. "This fundamental controversy is a crime when the world needs as never before the united ministry of a co-operative church. The spectacle of a divided church calling upon the dissevered nations to join a league of peace and good will is foolish and pathetic. Can the church command the confidence of men when its preachers divide over theological platitudes which are without meaning to most people?"

According to the speaker, the mission of the church is to beseech men to be reconciled to God and to build a Christian civilization. This mission, he is convinced, will never be fulfilled so long as the church insist on dogmas and creeds.

"To make the world wait while ministers argue over the incidentals of doctrine is the tragedy of the times. Can not men work harmoniously and lovingly for the building of the kingdom of God without regard to their theological opinions and in the joy of the task may it not be possible, slowly it may be but surely, to bring about such a unity of spirit as will render a service adequate to the opportunity and need of the present age?"

The speaker is mistaking. The Federal Council of Churches may have called upon "the dissevered nations to join a league of peace and good will," but the Church never has done this. The Church is speaking only when we hear the voice of Holy Scripture, and Scripture does not contain a message on this subject. In fact, Christ distinctly says: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. . . . To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

The Bible is Christ witnessing unto the truth. It is his testimony the speaker attacks when he speaks of "theological platitudes which are without meaning to most people," and when he decries it that some faithful followers of the Lord rise up in solemn protest against teachings that contradict the testimony of Jesus Christ.

Jesus takes an entirely different attitude toward the Bible. He says, "The Scripture cannot be broken. . . . It is easier for heaven and earth to pass, than one tittle of the law to fail."

We wonder just what reconciliation to God means to the speaker, and what in his theology is the kingdom of God that men can harmoniously build without being united in true faith in the Christ of the Bible. We are reminded of the words of Jesus: "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our

eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

J. B.

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Let's Import Mt. Ararat Mr. Gaston, who developed a violent desire to bring the dust that once was Princess Pocahontas back to America from her English grave, was thwarted in his attempt by the unfeeling authorities who see no reason to spoil their tourist trade just to please Mr. Edward Page Gaston. Someone, perhaps facetiously, called Gaston's attention to other things that he might move across the Atlantic without opposition and pointed to the old deserted church buildings that were decaying in certain parts of London and other centers. Gaston evidently didn't see the joke and took them up. He now seriously proposes to do that very thing. He believes in his new enthusiasm that such historic buildings erected at strategic points in American cities might become shrines for those who cannot see them in their original habitat.

It is an indication of decay when we begin to collect relics and transfer our emotional worship to them having lost the living sense of faith. Those old churches, some of them erected before the Reformation and some of them, probably, not uninteresting as examples of church architecture of their period, are best left just where they are. Every penny spent in moving them is so much waste and is an invitation to indulge in the decadent practices found wherever religion becomes dead. When that stage is reached there is no difference between the conduct of what once was a Christian community and one whose antecedents were purely heathen.

The Roman of Paul's day, worshipping at the Pantheon the gods collected from all over the earth, or the Athenian sacrificing on Mars Hill on the altars of all the assorted and classified gods that the Athens museum of foreign worships had managed to gather, are on the same level as the Christians of the Middle Ages making their pilgrimage to Treves to worship the cloak of Christ, or those others who went to any one of the innumerable churches that harbored a splinter of the cross. There are, according to some computations, enough splinters in existence to build a good sized ship. But that doesn't dampen the ardor of the pilgrims. In fact, after the artists had begun to depict angels with feathery wings some enterprising priest acquired a quill which had dropped from one of Gabriel's wings when he came for the Annunciation.

A fine historical sense is found in every true Christian but it does not stoop to the puerilities of relic-

worship in any form. It retains the living element that history in its true office preserves. Luther is an illustrious example of a fine historical sense that discriminates between what is unsound and misleading and that which is alive and helpful both in that which he retained from the old church and in that which he allowed to lapse. Unsound historical judgment is found in Calvin and all his followers. He first makes an indiscriminating clean sweep and starts with nothing, while at the same time he establishes for a new tradition such Old Testament relics that are enshrined to this day in the bosom of his modernist disciples who have nothing Christian left but have retained all the un-Christian ballast with which Calvin loaded down his bark when he launched it as a virgin church.

Lutherans may be untrue to their own sound history and may adopt the unsound practices that are natural to Calvinism and to Rome, but then they are slipping. When the Lutherans "of all the world" (but not those of the Synodical Conference who are also most emphatically in the world) gathered at Eisleben and other Luther "shrines" to make a stir about their historical consanguinity with the great Reformer they were most patently demonstrating the evils of their unsound attitude. The speeches and other demonstrations were most fervent when they invoked Luther as the great German patriot. In general they appealed for a great, combined Lutheranism which was most foreign to the Luther who was a foe of every unworthy compromise for the sake of outward strength. We have the same misapplication of the appeal of history in America when we are urged to sink our "minor" differences in a greater Lutheran Church that will impress the public by its numbers.

Luther himself did not shrink from sacrificing the historical impedimenta of catholicism for the sake of retaining his spiritual integrity; neither should we hesitate to disavow any suggestion that makes of the accidental symbols of our church the main issue. If necessary, we should even drop the name Lutheran and feel serenely that we are the true and historic sons of Luther in so doing. Just as he dropped the misleading "catholic" and accepted the new "evangelical," even tolerated "Lutheran," feeling that in those newer symbols the apostolic Christianity was better expressed than in the outworn traditions that did violence to the truth.

H. K. M.

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Salt Without Savor St. Mark's-in-the-Bouwerie, New York City, is certainly upholding the reputation of the ancient thoroughfare as a place of entertainment. You might, therefore, say that it is living up to the latter part of its name if not to the former part. In the old days nobody ever said that the conduct of the Bowery might tempt

you to call it "the narrow way"; the conduct of St. Mark's of to-day seems specially designed to ward off the possible accusation of "narrowness." Just recently its rector, the Rev. Dr. William Norman Guthrie, found inspiration to declare that Jesus was "a mad artist" with a "supreme love for the beautiful" but not a "supernatural with pre-vision." That is a modern way of siding with the Pharisees in their denial of the Godhead of the Savior. Now the broad-minded rector might be accused of trying to follow out the mad artist part by introducing barefoot dancing in the historic church of St. Mark's-in-the-Bouwerie: "Six barefoot girls clad in flowing garments of silk, gave the ritual dance of the Della Robbia annunciation."

The work of the Della Robbia family is famed for its great beauty; perhaps the rector was carried away by it to the extent of presenting it with life characters, regardless alike of the consequences and the express interdict of his superior, Bishop Manning. He recently characterized Jesus as a "mad artist," because of "His supreme love for the beautiful, and His constant use of it regardless of the consequences." Even according to a charitable estimate, we think, the rector lays himself open to the charge that he himself is "a mad artist without pre-vision."

As an advertisement the affair was a huge success: "The dancers appeared both in the afternoon and evening. Admission was by card only and thousands were turned away. The police had to regulate the crowds outside the church."

The scene of the departing, disappointed thousands calls to mind another scene from the ministry of the Good Shepherd, Matt. 9:36, "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." A man who denies the divinity of the Savior may draw crowds to himself by offering them the sight of dancing barefoot maidens in the sanctuary of God, but he is not ministering to them in the spirit of Him who said, "Preach the Gospel to every creature." There is but one beauty that can heal and nourish the starving soul of sinful man, the beauty of the Lamb slain for the sick. Whoever essays to offer a substitute is misguided himself and is leading others astray.

"The six dancers symbolized birth, death, pain, pleasure, consciousness, and the virgin spirit of Earth." A message of cheer, indeed, for a mad world, whirling along intoxicated by the sense of its power, knowledge, beauty, and self-sufficiency straight for the judgment-seat of God. "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men." "For the time is come that judgment must begin at the house of God." G.

Where? Where shall we go for our source of religious authority? Catholics say, "To the pope and the church"; some Protestants say, "To the Bible"; and other Protestants ask, "But whose interpretation of the Bible?" The last class of Protestants believe the ultimate source of religious authority and of moral certainty rests in an illuminated mind and heart subjected to the full influences of the Holy Spirit.

—Western Christian Advocate.

We want to remain with the first Protestants mentioned who say, "To the Bible." Of our natural reason the Bible says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." So the natural heart of a man can certainly not be a source of religious authority. But, what if it has been illuminated and subjected to the full influence of the Holy Ghost? A vessel does not become a fountain because water has been poured into it. The Holy Ghost remains the fountain of all religious knowledge and the source of all spiritual authority. He does not, however, enlighten the human heart by a direct action upon it. He comes to it in the Gospel, "the power of God unto salvation unto every one that believeth." "To the Bible" is, therefore, after all, the correct answer. J. B.

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De Molays Worship The following little item was found in the Wisconsin News of March 24th:

The special devotional services at the Grand Avenue Methodist Episcopal Church recently were attended by over three hundred members of the Milwaukee County Chapter of the Order of De Molay, thus fulfilling the order of the organization which calls for a joint devotional service attended by the members in a body. Invitation to the services had been issued by the Rev. Robert Basil Stansell, who preached on "Honor Thy Father and Mother." The aims of the Order of De Molay were told in an address by William D. Isham, state deputy.

The facts recorded in this report ought to characterize this new order for youths, the preparatory school for Masonry, clearly enough for every Lutheran young man. The De Molays are a religious body; their order demands that they worship together; they are not Lutheran. G.

There are more persons who worry about matters that belong altogether to the future than there are who are anxious to do well the duty of the present moment. If we would simply do always the next thing, we should be relieved of all perplexity. The law of Divine guidance is "Step by step."—Selected.

I would say to Missionaries, Come on, brethren, to the real heathen. You have no idea how brave you are till you try. Leaving the coast tribes and devoting yourselves heartily to the savages, as they are called, you will find, with some drawbacks and wickedness, a very great deal to admire and love.—Livingstone.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

CHAPTER XLIV

THE LOST TEN TRIBES

Read 2 Kgs. 15:13—ch. 17; 2 Chr. 28; page Hosea.

The Turbulent State of Israel's Affairs 2 Kgs. 15:13-31.

After the fall of the dynasty of Jehu and during the latter years of Uzziah (Azariah) of Judah, Shallum, Menahem, Pekahiah, and Pekah succeed one another in Israel, with one exception, by murder and usurpation.

Shallum (1 month), the assassin of Zachariah, is removed by Menahem (10 yrs.), who punishes Tiphshah's resistance with heathenish cruelty; he buys off the invading Pul (Tiglath-pileser IV) of Assyria with a thousand talents, which he exacts from Israel's men of wealth. His son Pekahiah (2 yrs.) is slain by Pekah (20 yrs.), who maintains himself as an ally of Rezin of Syria during the reign of Jotham and well into the reign of Ahas of Judah (cf. vv. 32-38).

The 'Help' That is Disdained Hos. 1-14. The promise of help, that which his name implies, is the constant refrain of HOSEA'S preaching, the bulk of whose writing seems to belong to the period of Menahem. Hosea paints as dark a picture of the times as does his erstwhile colleague Amos, but unlike Amos he is moved again and again to picture the infinite, burning love of God and to plead passionately with his people to return to the Lord and cast itself upon his help (read ch. 6, 11, 14).

Ahas, Pekah, and Rezin 2 Kgs. 16 and 2 Chr. 28. Ahas of Judah (16 yrs.), Jotham's wicked son, practising the worst forms of heathen idolatry and all their abominations, like making his children to pass through fire, is delivered into the hands of Rezin of Damascus and Pekah of Israel, the Syrians taking Eloth from the 'Jews' and carrying off a multitude of captives from Judah, as does Pekah after a great slaughter with a son of the king and two of his great officers among the slain. But Israel's 200,000 captives are returned at the behest of the prophet Oded and at the insistence of certain of the heads of Ephraim.

Enters Assyria's King: Tiglath-pileser IV. In his extremity and further beset by the Edomites and Philistines, Ahas sends to Assyria for help (having refused the comfort and sign of ISAIAH, who then gives him the sign of the virgin's son Immanuel and prophesies that his own judgment is to come by Assyria, cf. Isa. 7). The Assyrian monarch takes Damascus, slaying Rezin and deporting the people to Kir. 1 Chr. 5:26).

Beginning of Israel's Captivity and Judah's Embroilment.

Of Judah likewise the trans-Jordan tribes and Naphtali are carried to upper Mesopotamia (cf. 2 Kgs. 15:29;

Ahas becomes tributary to the Assyrian, and upon his visit with him at captured Damascus sends back

to Urijah the priest the pattern of a Damascene altar and orders various changes in the worship, and the Temple, preparatory to a visit at Jerusalem of his overlord. In the time of his distress he trespasses yet more against the Lord, shutting up the doors of the Temple entirely and depending on the gods of Syria for help. Cf. Isaiah's prophecy in the year that Ahas died, Isa. 14:28-32.

Fall of Samaria and Final Deportation 2 Kgs. 17:1-16. Hoshea (9 yrs.), the assassin of Pekah, wicked, though not as his predecessors, and tributary to Shalmaneser (V) of Assyria, conspires with So (Shabako) of Egypt; his failure to deliver the annual tribute brings on his own imprisonment and then the siege of Samaria.

The city is taken after three years by the king of Assyria (Sargon II the Great) and Israel carried into captivity to upper Mesopotamia and to the 'cities of the Medes'.

A Resumé of Israel's Sins vv. 7-23.

Colonization of Samaria and the Samaritans vv. 24-41.

The Babylonians and others, transplanted to the northern kingdom and harassed there by lions, are granted one of the deported priests to be taught the manner of the god of the land, and thus the new population becomes one that fears the Lord and also serves its own gods after the manner of the nations.

Note. The Assyrian Captivity 722 B. C. The Ten Tribes are lost to history, one of the various fantastic theories about their further fate making them out to be the ancestors of the American Indian. — First occurrence of the term 'Jew' 2 Kgs. 16:6.

CHAPTER XLV

MIDWAY BETWEEN SINAI AND CALVARY

Page Isa. 1-66; Mi. 1-7.

Midway between Moses and Christ (ca. 750 B. C.) there appears the prophet who from this vantage point of history beholds the past and peers into the future with a clearness of vision as none other before or after him: ISAIAH, the son of Amos. Uttering at once the most tremendous and the most sublime of prophecies, by this preaching and its divinely ordained effect he ranks as the highest exponent of both the Law and the Gospel in the Old Testament.

Isaiah's Life. Little is known of the prophet's personal history. His father Amos was not the minor prophet, but, according to tradition, a brother of king Amaziah, thus making Isaiah of royal seed. Called to his work in the last year of Uzziah by an awe-inspiring vision (ch. 6); he was ordained to harden the hearts of his people by his preaching, so that the judgment might be wrought, after which a remnant should return, which was further symbolized by the names of his sons.

Isaiah witnessed the last evil decades of the northern kingdom, and, after the worthy reign of Jotham, the utter abandon of Ahas' rule in Judah. The rebuff he met with from this wicked king has been alluded to above (cf. ch. 7-14). The reform of Judah by Hezekiah, detailed below, may well be accounted the work of Isaiah's preaching, even though he does not appear in the narrative and the reform itself does not spell complete fruition of his gospel. The part he plays in the matter of Hezekiah's sickness, of Merodach-baladan's embassy, and in Sen-

nacherib's defeat is set forth in the historical books as well as in his own (ch. 36-39). Tradition has it that Isaiah came to his death under Manasseh, who had him sawed in two and whose shedding of much innocent blood is noted 2 Kgs. 21:16 (cf. Hebr. 11:37).

The Old Testament Evangelist. Beyond his mission of hardening the hearts of the Israel in the flesh by his preaching, the inevitable conclusion of both the Law and the Gospel upon the unbelievers, Isaiah's was the greater ministry to the spiritual 'remnant': to set forth the futility of the Law and of its righteousness and to unfold for the salvation of the later generations the Gospel of the true Servant of the Lord from Jesse's stem who would redeem his people from sin and establish his kingdom of the Israel in the spirit from the midst of all nations.

Replete as are the earlier chapters of this book with this promise (cf. ch. 2, 4, 9, 11, 12, 28, 32), it appears as though the prophet stood at the very foot of the cross on Calvary (ch.53). And it is such preaching as this that lends real significance to Isaiah's name 'Jehovah is Salvation'.

Isaiah's Lesser Colleague. The overshadowing greatness of Isaiah should not detract from the appreciation of the person and preaching of his contemporary Micah who, howbeit in a smaller compass, sets forth the same purpose of God, pointing to Bethlehem as the birthplace of the promised Ruler in Israel (ch. 4 and 5).

THE RELIGIOUS EDUCATION OF CHILDREN BY MEANS OF THE PAROCHIAL SCHOOL

A School Dedication Sermon, preached by the

Rev. H. K. Moussa at Kaukauna, Wis., Feb. 24, 1924.

2 Cor. 12:14: "For the children ought not to lay up for the parents, but the parents for the children."

When Paul used these words in writing to the Corinthians he was not saying anything new. They were old and generally accepted long before his day. Perhaps there never was a time anywhere when parents would not have said "That is our way of looking at it." Some people have the idea that the modern devotion to the welfare of children is something new. They feel they are the first who are treating children fairly, in other days they were little better than chattels. Quite wrong. We make much more fuss over children, and pass many laws, and make so-called education compulsory and free (excepting that we pay it), but we are differing only in method from other generations who felt exactly as Paul did, that "parents should lay up treasures for their children."

We may be assured, however, that when Paul says anything he is not parroting somebody else's platitude. He has a definite meaning of his own that he imbeds in these words. And that meaning is not hard to find for one who knows Paul. And it is so sound that, accepted in his understanding, the words might stand as the One Great Principle that underlies the whole question of the training and education of our children.

What did Paul mean, when he said that parents should lay up treasures for their children? He meant

treasures that would make them truly rich and happy. Most parents want to do that, but they are a peculiarly timid and helpless group, as we so often see them. With the best of intentions possible they are willing to accept anyone's word for that which is best for their children. They do not trust themselves. One of the most pitiful confessions, affecting parents and children alike, is when the elders say: My children are to be better fitted for life than I am. It is a confession that the parents are unfitted to care for their children and at the same time a confession that the children are deprived of the one true guidance to which they must look.

When such parents set out to do anything at all, it is likely to be wrong. And when they turn over their children to the state or some welfare association, it is worse. Our children are not our chattels, neither are they the chattels of any other. They are a divine trust. In every case father and mother are the best guides of their children. And if there is a spark of the love of liberty, of independence left in parents, that is the very last sphere that any other power, no matter how great, should dare to invade.

That does presuppose parents with sound principles in regard to the welfare of their children. And that, we readily grant, is sadly lacking in our day with the result that few parents have exercised their right over their children and the children have been growing up and have assumed parenthood without knowing of those treasures that they owe their own children.

To scrimp and save, and leave a legacy of a few thousand dollars to the heirs is not the primary function of parenthood. To primp up your daughters and groom your sons so they can associate with "better" people than their parents, is not a treasure that Paul could have in mind. Snobs are always detestable, never more so than when they are coached and encouraged by self-abasing parents. Neither does that compensate children for the true treasures which their parents owe them when fond mothers dedicate them to the ideal of physical perfection, and health, and beauty.

But there is still the one great program which devoted parents may adopt, and it is the one which in most cases is taken to be all-inclusive boon which is to give children the key to all the treasures of the world: Education. No word has been used with greater effect. Those who know nothing about it, pronounce it with awe. Those who know a little about it, act like priests of a mystery. Few have stopped to think of the very evident distinction that education is not knowledge; that neither knowledge, nor education, necessarily makes for wisdom or happiness, or any of those treasures of the heart which alone make or mar one's life.

If you are going to lay up treasures for your children by way of education well and good, but the field

is still very wide. You must measure the schools which you consider by something more than their equipment and their endowments, by the numbers of their students and their teachers, or by the achievements of their athletic teams. And most important, you must measure them by the standard which you know to be true yourself.

You want to make your child rich and happy. Now, in its first years is the time to make it so. Train up a child in the way he should go; and when he is old, he will not depart from it. You cannot begin too early. You cannot be too jealous in keeping it uncontaminated by influences which will destroy your intention. If education is to make your child rich and happy, and that is more nearly right than any other thing that you might consider the treasure above all treasures, then that education must be such that it does not neglect the wellsprings of happiness; it must cultivate the heart and the soul first, and then the mind and the body. Mind and body are not likely to be neglected; heart and soul are sure to be unless the Spirit of God calls them into consciousness. The treasure that Paul had in mind was that of which his Savior speaks in the Sermon on the Mount: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven. . . . For where your treasure is, there will your heart be also."

If, then, we are sure that the only true benefit to our children can come from an education that will at once make them truly happy and will enrich their hearts for eternity, that can be the only true aim of our efforts in their behalf.

Paul knows how that end can be attained. "Ye fathers," says he, "bring up your children in the nurture and admonition of the Lord." Teach them the Word of God which is Truth. Let the super-lesson in every lesson, be it what it may, be this: Your Heavenly Father has redeemed you through Christ, your Savior. Let every ideal, every lofty thought spring from the source of Truth and Love, which is God, who can be known only in His Son. If the Gospel of Christ is fit to die by then, in the name of all that is reasonable, let us live by it and let us teach it first and foremost to our children.

Is there a fear that such instructions will be too scanty, will neglect the important business of making a living? Quite the opposite. The only difference is that he knows what to do with his life while he has it. Is there a fear that the welfare of the country will be held lightly by men that are faithful Christians? What is it that we hear every now and then and have heard not more than a hundred years, or maybe it was yesterday: In this our country we need honest men, politicians, officials, citizens; not more of them, but more of them that are filled with the spirit of

service, and of duty, and of charity, and of honesty. True, how are you going to get them. Not by any other means than those which will put the fear and love of God into the hearts of our children and students of to-day, who then will be the men of tomorrow who must save the nation.

And so I take it that this new school, which you have erected, is a monument to your determination to do your duty by your children and not to delegate it to anyone else. Further, and more important, this school would not have been built if you were not profoundly sure that it is going to be the very greatest treasure that you can conceivably give your children, and that is a knowledge of their God and Savior, so that by faith in Him they may live happily and die without fear. This school and other Lutheran parish schools aspire to be no more than that, they dare not be content to be less.

If the sacrifices you have made for this cause seem great, let me remind you of the reward that awaits you in your children. Trained to such life by such means your son may become as wise as Solomon, as strong as Samson, as courageous as David, the slayer of giants and of lions, as glorious as Joseph the ruler of Egypt, as blessed and learned as was Paul himself and Luther. And if you object that such men were marvels of the mighty grace of God and that your children will not be like these heroes, then let me remind you that in the greatest thing of all even these heroes could not excel your child, for it has as fully as the greatest of them the measure of grace that forgives all sin and makes him a child of God through Christ Jesus.

And if you must fear the worst, for not all our children are cast in the same heroic mould — most of them are going to be quite as commonplace as we ourselves — even then the pauper Lazarus reaches the haven of Abraham's bosom; the humble, penitent Publican is blessed immeasurably before the bloated Pharisee; weak as she was, is not the victory of faith won by the woman of Canaan a triumph for her far greater than the greatest victory Caesar ever won? And who can tell? There may be a wayward son, a wayward daughter among these whom you have sent here. But even a wayward son who has heard the words of the Savior may hear at the very edge of the gulf the words that the Malefactor on the Cross heard: Today wilt thou be with me in Paradise! For him this school would be more precious than if its walls were of solid gold. And in these days of abandon might there not be among those who walk the giddy paths of perdition a daughter of yours not better than was Mary Magdalene? And if there be, and God be gracious, by what she has once heard and learned, may not the miracle of Mary Magdalene be repeated? Such miracles of the power of the grace of Christ are not rare. And if a repentant Mary finds her way to

dry her Savior's feet with her hair, and comes to stand below His cross, and sees Him on Resurrection morn — what worlds would you not give if you could be sure that your wayward Mary were that penitent?

So may this school be until its walls crumble into dust, a treasure house filled with the priceless treasures of Salvation, and may your children be endowed with this treasure by teachers who know its value. And may your children's children bless your memory for preserving for them the Undying Word which alone saves souls. Amen!

THE LAMB OF GOD

"Behold the Lamb of God, which taketh away the sin of the world." John 1:20.

The Lamb of God, prepared and given to the world by him. "God sent forth his Son, made of a woman." Gal. 4:4. "God so loved the world, that he gave his only begotten Son." John 3:16. "He delivered him up for us all." Rom. 8:32.

The pure and innocent Lamb of God. "With the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. "Who did no sin, neither was guile found in his mouth." 1 Peter 2:22.

"Which taketh away the sin of the world." "The Lord hath laid on him the iniquity of us all." God "made him to be sin for us who knew no sin." 2 Cor. 5:21.

The Lamb of sacrifice. "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Is. 53:7. "For even Christ our passover is sacrificed for us." 1 Cor. 5:7.

The Lamb, our redemption. "Know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18-19.

The Lamb of God and his redeemed.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God,

Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:9-17.

The Lamb and his foes.

"Lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

And the heaven departed as a scroll when it is rolled together: and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of his wrath is come; and who shall be able to stand." Rev. 6:12-17.

O Lamb of God most holy,
Upon the cursed tree slain,
E'er patient meek and lowly,
Though heaped with hate and disdain,
All sins Thou borest for us,
Else hath despair reigned o'er us:
Have mercy on us, O Jesus. J. B.

THEY HAVE TAKEN AWAY MY LORD

John 20:13

(Continued)

We next inquire: **Who is the God of the lodge?** A belief in a supreme being, a "God" is a requisite to initiation in most lodges. Otherwise a candidate would violate his obligation. We question: Is the God of the lodge the God of the Bible? If not, **the lodge God is an idol, an imaginary deity which does not exist.**

According to Scripture the only true God is the triune God, Father, Son and Holy Ghost. The Son is our Lord Jesus Christ, the only begotten from all eternity, who in the fullness of time became man, suf-

fered and died, was buried and rose again from the dead, who was exalted by the Father to be Lord over all things and who was appointed to be the judge of the quick and the dead. This Jesus is the Christ, who together with the Father and the Son is to be worshiped and glorified for ever and ever. All men should honor the Son, even as they honor the Father. John 5:23.

Does the lodge officially accept the triune God? Does it as an institution hold Jesus to be Christ, the divine Son of the living God? Does it glorify Him as the Lord? It does not. It may subscribe to the first article of the Apostles' Creed but understand it in its own way: the Father not the Father of Jesus Christ. The second article is completely wiped out by the lodge. In the third article the "resurrection to eternal life" only is of value.

Our Lord Jesus Christ is not glorified as the Son of God. If it were thus, the Jew, the Mohammedan, and the enemies of Christ would object and could not become members. It is held that all religions are worshipping the same God under different names, whether he is called Jehovah, Allah, Baal, etc. In the **Masonic Glossary** appended to the **Wisconsin Cipher Code** we found the following:

Bel, Baal, or Bul. The Chaldean and Phoenician name of God.

Rev. Grosh states in the **Odd Fellows Manual**, page 298:

Followers of different Teachers, ye are worshipers of one God, who is Father of all and therefore ye are brethren.

The god of the lodge is not the true God. It has set up a god of their own, which suits them all. This is a manufactured God, an idol. And thus the lodge transgresses the very first commandment: **Thou shalt have no other gods before me.**

W. J. Hughan in the **Encyclopedia Britannica** alleges that among others the following prayer was used in the 17th century by Freemasons (!?):

"The mighte of the ffather of heaven and the wysedome of the glorious Sonne through the grace and the goodness of the holly ghoste yt been three p'sons and one God be with us at or beginning and give us grace so to gou'ne us here in or lyving that wee maye come to his blisse that neve shall have ending. — Amen."

In the next column we find this sentence:

"Until the Grand Lodge era (he means 1717), Freemasonry was thus wholly Christian.

The logic of the writer of this article may be poor but he cannot but conclude: **Freemasonry is not wholly Christian anymore.**

It is the same with all other lodges: they are not Christian, but are practicing idolatry. And those which profess Christianity as the Ku Klux Klan or a "broad Christianity" as the Moose simply bear the

wrong label. We remember the druggist who by mistake labeled a bottle containing carbolic acid with "Mild Laxative." In the Moose and Klan pamphlets as well as in other lodge literature we found not the shadow of an expression in which the divinity, Sonship and Lordship of Jesus Christ was mentioned.

We Christians righteously complain: **They have taken our Lord out of the Godhead, they have de-throned him.**

This is especially evident in lodge-prayers. We complain further: **They have taken our Lord away in their prayers.**

God the Father has highly exalted his Son, and hath given Him a name above every name, that at the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil. 2:9-10.

Jesus says, John 16:23: Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, He will give it you.

Col. 3:17: Whatsoever ye do in word or deed, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

Does the lodge offer prayer in the name of Christ? God forbid! **There is not a single Lodge prayer offered in the name of Jesus Christ.** If it were thus, those who believe not in Christ would object. Therefore the name of Christ is willingly and wilfully not used.

And this we have black on white.

Webb's Monitor, page 287:

Prayer in a Masonic lodge should be of a general character, containing nothing offensive to any class of conscientious hearers.

In a judicial decision of the **Grand Lodge of Penn.** it is stated:

To offer prayer in the name of Christ is contrary to the universality of Masonry.

C. C. Hunt, Deputy Sec. Iowa, says in an Official Document, Dec. 18, 1922:

The name of Christ Jesus in Masonic prayers is not good.

Rev. Grosh in the Odd Fellows Manual, page 184:

Adopted by the Grand Lodge of the United States, to exclude prayers offensive to members of the Order in many of our lodges. It is also ordered that in all occasions of the Order, the same spirit as observed in the foregoing shall be strictly followed by the officiating clergyman or chaplain.

If the Lord's prayer is used, if it is used at all in the lodge-room, it has been purged of its Christian meaning. The Father is not considered as the Father of our Lord Jesus Christ. The cold fact remains: The lodge has taken our Lord out of prayer. Christ said, Mt. 18:20: Where two or three are gathered to-

gether in my name there am I in the midst of them. The lodge-brethren assemble not in Christ's name. Therefore he cannot be in their midst.

Our main charge against the lodge reads: **They have taken away our Lord out of the divine plan of salvation.**

According to the Scriptures all men are sinners, lost and damned, unable to save themselves and to atone for their sins. Neither can they earn heaven by their works, no matter how good. Rom. 3:28: Therefore we conclude that a man is justified by faith, without the deeds of the law. In order to save sinful man he must be reborn, come to **repentance** and look for forgiveness. Forgiveness of sins, however, may be obtained only and solely by **faith in Jesus Christ, the Son of God and only Savior of mankind**, who with his blood paid for the sins of the whole world. Outside of Christ there is no salvation. Salvation is by grace and not by works that any man may boast. Good works are fruit of faith, the result and not the cause of salvation.

Holy Writ is very definite upon this point:

John 14:6: I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Mark 16:16: He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

1 John 5:12: He that hath the Son hath life; and he that hath not the Son of God hath not life.

Acts 4:12: Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.

In this light **what is the lodge-plan of salvation? What does it say about sin and repentance?**

Albert Mackey, Encyclopedia p. 619:

Masonry inculcates the practice of virtue, but it supplies **no scheme of redemption for sin.**

Albert Mackey, Lexicon, page 16:

Acacian. A term derived from akakia, innocence, and signifying a Mason who by living in strict obedience to the obligations and precepts of the fraternity, is **free from sin.**

Does the lodge preach faith in Christ?

A judicial decision of the **Grand Lodge in 1869** says:

Disbelief in the Divinity of Jesus Christ does not in any sense affect Masonic standing.

Does the lodge hold Christ to be the only Savior of mankind?

J. A. Rondthaler states in the **Mooseheart pamphlet:**

There will be no countenance and room given for controversy and debate. There will be no attempt to harmonize or in any way unify the various religious shades of belief and opinion. This "House of God" will have open doors and apartments assigned to the various religious ex-

pressions that enter into the Loyal Order of Moose. . . .

The Catholic Bishop of the Diocese of Rockford has assigned to Mooseheart one of his clergy, who has charge of the religious education of the Catholic children gathered here. The Protestant children are in the care of a Protestant minister; who, assisted by a number of members of churches in the vicinity, conduct services and give every opportunity for the religious development of the child.

Thus the Loyal Order of the Moose through Mooseheart is by its present religious culture of childhood and its preparation for the coming House of God **moving the whole Order toward that "House not made with hands, eternal in the heavens," where shall be gathered all the various shades and grades of religious beliefs, hopes, worships and practice.**

This is an intensely solemn and important moment in the history of Mooseheart when we ask the **Father of All, the Supreme Being, who is worshiped and acknowledged throughout Mooseheart**, to look with favor upon this great Family House of His.

The dedication ceremonies of the site for the Mooseheart House of God were closed by a prayer from W. Lee Provol, representing the Jewish faith:

Eternal Parent, in Thy name we come to Thee. O Heavenly Father, King of the Universe, we praise Thee and thank Thee, for Thou hast given us this opportunity to assemble for the purpose of laying the cornerstone of this House of God. . . . May the prayers offered in Thy name by all denominations be acceptable in Thy sight.

According to lodge-religion Jesus Christ is not the only way to salvation. Men may come to the Father otherwise than by Jesus; he who has Jesus has life and he who has not Jesus has life also; the religion of Christ is but one of the many roads leading to the same place; Jesus is the Master, Teacher, example but not necessarily the Son of God and Savior. According to lodge-religion it would be wasted effort to preach the gospel to every living creature. And thus **the lodge makes a liar of our Lord Jesus Christ.**

Does the lodge teach salvation by works?

Yes, indeed! If it does not teach repentance and faith, it cannot but promote good works. Morality love, relief, truth, is the path to heaven, the just reward of a pious and virtuous life. A useful and happy life leads to the city of the living God. We refrain from producing any excerpts from lodge literature on this point. The careful reader has noticed the salvation-by-works-idea in some of the above quotations. The columns of the Northwestern Lutheran have been replete with quotations of statements, hymns, etc., showing the lodge as fostering the "work" spirit.

We complain further: **The lodge has taken away our Lord in its charity.**

We must admit that many lodge-members are very active in charity and that many church-members are sadly lacking in this respect. Yet lodge charity is not beyond criticism.

Jesus taught that all men are our neighbors and the objects of charity. Are all men the objects of charity in the lodge? Who ever joined a lodge in order to help others? Is it not generally a selfish desire, business reasons, holding a job, attaining honor, etc., which induces people to join a secret order?

Does the lodge accept as members all those who wish to join its ranks?

Albert Mackey, 15. Landmark:

Certain qualification of candidates for initiation are derived from a Landmark of the Craft. These qualifications are that he should be a man—shall be **unmutilated, free-born, and of mature age.** That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry.

George W. Chase devotes pages 200-205 to "Physical Qualifications" in his "**Digest of Masonic Law.**" We select but one paragraph:

Resolved, that the loss of a foot, a hand, or the thumb and fingers of the right hand or the total absence or deprivation of either of the senses of hearing, seeing, or feeling, constitutes physical disability and disqualification and no person laboring under either of the above specified disabilities is eligible to be made a Mason. — Miss. 1856.

Grand Master Marry, Iowa, commits the following horrible blasphemy (Proceedings, D. C., 339):

If Christ himself were on earth again and had the misfortune to lose a hand and should then come to us recommended by the other members of the Holy Trinity, He would be turned away as unfit to be made a mason in Iowa.

And is it not a fact that in many fraternal orders applicants cannot obtain insurance on account of some physical ailment they are considered undesirable risks. Those who need protection most are denied same. In the face of this, to gain new members, the following Bible passage is used and applied to life insurance:

If any provide not for his own and especially for those of his own house, he hath denied the Faith and is worse than an infidel. 1 Tim. 5:8.

The Rev. F. N. McMillan, Cincinnati, Ohio, preaching on this text is responsible for the following statement:

The Apostle Paul evidently believed in Life Insurance. **Degree of Honor** (a woman's lodge) **Review, October, 1921.**

One more charge we have against the lodge: **They have taken away our Lord with their secrets.**

Lodges are oath-bound secret societies. These secrets are not to be revealed. The garb of religion is used that the oaths and secrets are kept inviolate. The lodge holds that one who does not believe in a supreme being cannot be trusted.

Let it be remembered that a candidate swears to secrecy before he knows the secrets. Is this safe? Is not that committing a promise in uncertain things? The oath of King Herod resulted in the death of John the Baptist. The vow of Jephthah caused the sacrifice of his own daughter. Are such oaths not frivolous? Is not the name of the Lord taken in vain?

If the lodge secrets are so good, so beneficial to members why not let the whole human race derive these benefits? In that case the lodge would cease to exist.

Albert Mackey, 23. Landmark:

... Freemasonry, as a secret association, has lived for centuries! — as an open society it would not last for as many years.

Did Christ our Lord approve of secrets?

John 18:20, He says: I spake **openly** to the world, I ever taught in the synagogue, and in the temple, whither the Jews always resort; and **in secret have I said nothing.**

Mt. 10:27: What I tell you in darkness that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops.

(To be continued)

THE STATE AND THE CHILD

Regarding the present-day tendency to more and more surrender the child to the care of the state and to consider it in the light of a ward of the state, the Chicago Tribune recently printed the following editorial:

The tendency toward centralization and paternalism of government in the United States which has already cost us much of our vaunted selfgovernment is now making itself felt through a powerful lobby in Washington in behalf of the Sterling-Reed bill, which would establish a federal department of education. It is high time the American people, if they place any value upon selfgovernment, or if they take any pride in accepting and meeting their personal responsibilities, should understand and crush these insidious attacks.

Like the Sheppard-Towner maternity bill, which the State of Illinois had the good sense and selfrespect to reject, the Sterling-Reed bill is merely another bribe offer to the states to establish an additional phase of bureaucracy in Washington. Like the Sheppard-Towner bill and the Towner-Sterling bill, it is corrupt even in the arguments which are put forward in its behalf. It promises to give a proportionate part of \$100,000,000, which shall be appropriated out of the federal treasury, to each state which shall match the sum dollar for dollar and subscribe to the provisions of the bill. Inasmuch as the federal revenue comes from the people, such a gift can mean nothing but an increase of that amount of federal taxes plus a similar increase in state taxes to match it. It is an attempt

to bribe the taxpayers with money taken from their own pockets.

Every year more of our local rights of selfgovernment are being taken away and centered in some bureau at Washington. More and more rapidly we are being deprived not only of our freedom to determine local conduct but of our responsibility. The result is a weakening of moral fiber and intellectual ability. Washington takes care of this and that, and because of our reduced responsibility for intelligent decision and action we are losing the ability to make such decisions.

That is what the Sterling-Reed bill would do. A small number of college professors, and a great number of school teachers, who are promised increases of not less than \$50,000,000 in salary through the bill, are straining every effort to obtain the approval of the bill. They assume, despite all lessons of experience, that the federal government can do things better than the state governments. They prefer to have education directed from Washington rather than from their own state capitals and by their local school boards. Why they think a secretary of education a thousand miles away can do more for Chicago children than a superintendent of schools within the city it is difficult to understand.

Another outstanding evil is the character of the instruction or influence which such a bureaucracy might be expected to have. The same convention of educators which recently voted unanimously in favor of the Sterling-Reed bill in Chicago also voted unanimously to teach pacifism in the schools. That is the character of these reformers. The present congress has shown itself amenable to innumerable varieties of quack remedies for all the nation's ills. Unless the public tells what it thinks, such a congress is capable even of passing this piece of paternalistic legislation.

The above editorial bore the heading: "Approaching the End of State Governments." An advocate of State Rights would naturally view the present-day tendency from just the angle at which the above view is visualized: Federal power is encroaching on State domain and those that stand for the widest latitude of State government are very properly alarmed and jealous. There is, however, another angle from which the situation must be viewed by the Christian parent. The Christian father and mother hold and must hold that the child is theirs, for the simple reason that God has given it to them and holds them accountable for its welfare, bodily as well as spiritual. If we are to lose control over our children and their upbringing it may in the end be immaterial to whom we lose it, a State or Federal body. After all is said there is but one satisfactory solution of the education problem as it presents itself to-day: We Christians ought to have our own schools, for the best interests of ourselves, of our children, of our Church, of our State. G.

SEMINARY BUILDING FUND

For the information of all those interested the Seminary Building Committee desires to make its report.

The Committee has arranged that Rev. Brenner and Messrs. Sengbusch, Gamm and von Briesen be authorized to invest the moneys as paid to the Committee by Mr. Gamm. A number of plans were sug-

gested for the safe-keeping of this money, and rather than spend any money for surety bonds or giving the matter over to a Trust Company it was decided to rent a safety deposit box at the First Wisconsin National Bank. As Mr. Gamm receives larger sums of money he reports to these members as to the two-thirds which should be set aside for the Seminary Building. Our Committee immediately looks around for short term investments and have in mind that it may be a year or more before we actually need this money and that our securities at that time will be the same as cash. Not less than three of the four members must be present before access is had to the safety deposit box. The interest as earned will again be invested.

Up to this time we have purchased the following securities:

\$20,000.00	U. S. Certificate of Indebtedness	4¾%
10,000.00	City of Kenosha	4¾%
10,000.00	Washington County, Wis.	5 %
10,000.00	Dodge County, Wis.	5 %
10,000.00	Green County, Wis.	5 %
10,000.00	Green Lake County, Wis.	5 %
3,000.00	Joint Stock Bond	5½%
10,000.00	City of Beloit	5 %
10,000.00	T. M. E. R. & L. Co., First Mortgage, due 1926.	5 %
6,000.00	Milwaukee Light Heat & Traction, due 1929.	5 %

\$99,000.00

E. von Briesen,
Secretary Seminary Building Committee.

FROM OUR CHURCH CIRCLES

School Dedication

The new parochial school of Trinity Ev. Luth. Church at Kaukauna, Wis., was dedicated Sunday, February 24th, with appropriate services and ceremony.

The dedication sermon in the German morning service was given by the Rev. Ad. Spiering, New London, president of the Northern Wisconsin District. Basing his discourse on Matt. 26:10, he enlarged upon the proposition that Trinity in erecting and maintaining a Christian day school is performing a good work unto the Lord. He encouraged the congregation to continue in the good work despite the murmuring and indignation of those who do not and will not understand the value of such an institution.

An English service was held in the afternoon. The sermon was delivered by the Rev. H. K. Moussa, Jefferson, member of the editorial committee of the "Northwestern Lutheran." Preaching from the text, 2 Cor. 12:14, he spoke of the true treasures which parents ought to lay up for their children and presented the Christian day school as the best means by which such treasures can be obtained. This sermon is given in another part of this issue.

The attendance at both services was greatly augmented by numerous visitors of neighboring Lutheran

congregations. A collection amounting to more than \$600.00 was taken up for the benefit of the building fund.

The school has been erected on a tract of land comprising a three-acre hickory grove extending along the elevated bank of the Fox River transportation canal, offering a delightful vista of the picturesque valley. This property, adjoining the church site, was purchased by the young people of the congregation and presented to the church for park and school purposes.

The building proper has a frontage of 72 feet and a depth of 49 feet with an addition of 24 feet to the auditorium. The basement includes the hot air heating plant, toilets, and lavatories. The auditorium, comprising the north half of the lower floor, is 72 feet long

were G. Zorn, H. Kahnert, Miss Anna Brenner, Chas. Brenner, Jr., G. Schlei, and H. Wicke. Since 1921 the congregation has engaged two teachers. Eighty children are enrolled at the present time and are taught by Mr. Theo. Boettcher and Miss Edith Meyer. Since 1919 the English language has been the exclusive medium of instruction in Trinity School.

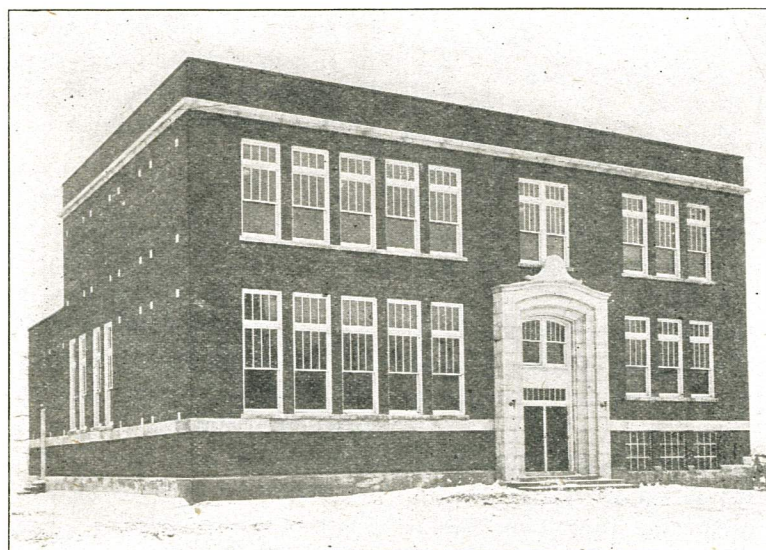
Paul Th. Oehlert.

Joint Mississippi Valley and Southwestern Conference

The Joint Mississippi Valley and Southwestern Conference will convene, D. v., in West Salem (Rev. Zimmermann) from May 6th to May 8th, from Tuesday noon to Thursday noon.

The following papers will be read:

James 1:1, 15ff -- C. Siegler.



and 32 feet wide with a stage 15 feet deep and 22 feet wide. This spacious hall is used as a play room for the children in inclement weather, for athletics, and for large gatherings of the congregation and church societies. The south half of the first floor includes one class room, 23 feet by 26 feet, the library, and a kitchen. The floors of the auditorium and of the corridor, and the first flight of stairs, are of terazzo. On the second floor are two large class rooms, 23 feet wide and 32 feet long, and another room, 23 feet by 27 feet. Ample space has been provided for cloak room.

The structure is built of concrete, tile, and cement brick, the face brick being of a dark red color. The interior wood work is of yellow pine, stained to a dark amber finish. The cost of the building completely equipped approximates \$45,000.00.

Ever since 1885 Trinity Church has maintained a parochial school. The Rev. Wm. Hinnenthal, first resident pastor, personally conducted the school till 1891. From that year to 1901 Mr. K. F. G. Brenner, who is still an active member of the church, had charge of the school. Other teachers, following Mr. Brenner,

Augustana, Art. 26 — A. Vollbrecht.

Isagogical Sketches on Galatians — A. Berg.

Concerning Boy Scouts — J. Gamm.

Sermon Study on the Epistle Lesson for Jubilate Sunday — R. Korn.

The "Smaller Lodges" and Their Rituals — Jul. Bergholz.

Sermon: Fischer (Froehlke).

Confessional Address: Freund (Gamm).

The local pastor wishes to be informed as to the exact time when the brethren intend to arrive and how they intend to come, by train or auto.

Paul Froehlke, Secretary pro tem.

Pastoral Conference of the Dakota-Montana District

The Pastoral Conference of the Dakota-Montana District will meet, God willing, in Bowdle, S. Dak., April 29, 30, and May 1. The following pastors are expected to be prepared to deliver a paper: F. Mantufel, J. C. Bast, C. Hinz, E. Kolander, F. Wittfaut, W. Sprengeler, A. Pamperin. — The sermon will be

preached by Rev. C. Bast (Rev. A. H. Birner); the Confessional address by Rev. C. Strasen, Jr. (Rev. W. Sprengeler). — The undersigned requests that announcements be made by April 20.

F. E. Frank, Sec'y.

Lake Superior Conference

The Lake Superior Conference will meet on the 6th and 7th of May in Colemann, Wis. (Rev. Wm. Wojahn).

Papers will be read by the Pastors K. Geyer, C. C. Henning, Paul C. Eggert, Wm. Heidtke.

Sermon: Rev. C. Doehler — H. Hopp.

Confessional address: Rev. H. C. Westphal — K. Geyer.
Paul C. Eggert, Sec'y.

The Arizona Conference

The Arizona Conference will meet at East Fork Mission, near Whiteriver, April 29 to May 1. Sessions will begin Tuesday morning. Papers: F. Upligger, The Sermon on the Mount; Guenther, Jesus as Missionary; Krueger, A Catechization; Koch, Exegesis of Col. 2; Schmidt, The Essentials of a Communion Service; Nitz, A Period of Lutheran Mission Work in India.
H. C. Nitz, Sec'y.

Fox and Wolf River Valley Conference

The Mixed Fox and Wolf River Valley Conference will meet April 29th and 30th in Wittenberg, Wis. (Rev. G. F. Fierke).

Papers by the Revs. A. Werner, Ph. Froehlke, Wm. Jaeger, G. H. Schilling, Jr., R. Stuth, G. F. Fierke. Preacher: Rev. John Reuschel (the Rev. Tim. Sauer, alternate).

Confessional address: Rev. Paul Oehlert (the Rev. E. Redlin, alternate).
Wm. R. Huth, Sec'y.

Sheboygan and Manitowoc Mixed Conference

The Sheboygan and Manitowoc Mixed Conference convenes, D. v., April 28th to 30th, at New Holstein, Wis. (Rev. Arthur Halloth, pastor).

The following will submit papers: Herb. Kirchner, Our position towards the lodge; P. Schrott, Exegesis Isaias 11:1-5 compared to Matt. 12:18-21; R. Heschke, Scopus of the parables; Wm. Czmanske, Russellism; Ed. Kionka, Have we begun to take a different position towards our parochial schools?; F. Proehl, Joint work on our various mission fields.

Sermon: Haase (Meier).

Confessional address: Gieschen (Moeken).

Brethren coming by train will take notice: Trains from north arrive at New Holstein 8:00 a. m. — 3:30 p. m.; trains from south arrive at New Holstein 9:30 a. m. — 8:00 p. m.

An early announcement is kindly requested.

Karl F. Toepel, Sec'y.

Joint Wisconsin River Valley and Chippewa Valley Conference

The Joint Wisconsin River Valley and Chippewa Valley Conference will meet in Menomonie April 23 and 24 (Pastor Wm. Keturakat).

Papers by W. Eggert, W. Baumann, E. Dux, O. Stindt, A. Zeisler.

Sermon: G. Gieschen (M. Glaeser).

Confessional: O. Kehrberg (W. Motzkus).

Adolf Zeisler, Sec'y.

Urgent Request

Having organized a new congregation in Kingsford, Ford's new city south of Iron Mountain, we request all brethren to send us the names and addresses of members, which have moved into these parts or intend to do so in the near future, that they can be gathered into our fold. We also ask our congregations to give us a collection to help this young congregation in securing the necessary property. An early compliance with this request is urgently necessary.

Fr. Schumann,

Chairman of the Mission Board.

Ad. Spiering,

President North Wis. District.

Acknowledgment and Thanks

The following donations have been received by Dr. Martin Luther College, New Ulm, Minnesota: Juergen Baumann, Elkton, S. Dak., 4 gal. lard; Herman Buessmann, New Ulm, 1 sack potatoes; from the congregation in Browntown, Minn., Rev. H. Weerts, three boxes of bread.

In behalf of our college I desire to express our appreciation and thanks.
E. R. Blieferticht.

Change of Address

P. J. Bergmann, 921 Greenfield Ave., Milwaukee, Wis.

**STATEMENT OF RECEIPTS AND DISBURSEMENTS
JULY 1, 1923 to MARCH 1, 1924**

Collections for:	Receipts	Disbursements
General Fund	\$ 74,670.49	\$ 20,420.60
Educational Institutions	35,767.44	119,585.23
Home for the Aged	1,956.42	3,890.72
Indian Mission	20,052.05	30,026.76
Home Mission	37,127.96	60,546.27
Negro Mission	7,847.32	7,847.32
General Support	7,610.53	7,992.43
Total	\$185,032.21	\$250,309.33
Revenues: Institutional and Departmental	\$ 39,891.41	
Receipts		\$224,923.62
Disbursements		\$250,309.33
Deficit		\$ 25,385.71

THEO. H. BUUCK, Dep. Treas.