

The Northwestern Lutheran

Rev. C. Buehler
65 N. Ridge
Jan 24

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.

Vol. 10.

Milwaukee, Wis., September 23rd, 1923.

No. 19.

PRAYER

Father, hear our supplication,
As in fervent prayer we kneel.
Resting in Thy Word's assurance,
To Thy mercy we appeal.
Thou hast promised e'er to hear us
When in Jesus' Name we pray,
Let us, through Thy Holy Spirit,
Say what Thou wouldst have us say.

Thou hast sheltered, clothed, and fed us,
And Thy boundless Father-love
Daily guides us, and protects us.
From Thy throne in Heav'n above
Thou dost shower us with blessings.
Thy blest Word, Eternal God,
Sheds its light upon our pathway
While as pilgrims here we plod.

Thou hast sent Thy Son from Heaven,
Christ, the Savior crucified.
Through His all-sufficient merit
We are ransomed, — justified!
Thou hast cleansed us from transgression
In the blest Redeemer's Blood.
Saved by grace, through faith in Jesus,
We are Thine, O Triune God.

Thou hast brought us out of darkness
Into Thy so glorious Light!
Let us bring Thy saving Gospel
Unto those who dwell in night!
Make us shining lights, dear Father,
That the godless world may see
The blest path of Thy salvation
That leads unto Heav'n and Thee!

For the sick, the sad, the weary, —
For the straying, Lord, we pray.
For the lost in heathen darkness
Who know not salvation's way.
Bless the message of redemption
In this world of sin and strife.
O reveal to every nation
Christ, the Way, the Truth, the Life!

And we plead, O blest Jehovah,
For Thy wand'ring Israel!
Thou canst lift the veil that blinds them
Through Thy Word, Immanuel!
May Thy Holy Spirit guide them
To the Cross of Calvary,
That in Christ their blest Messiah,
Their Redeemer they may see.

Pardon Thou our many failures.
Grant us grace to love Thee more, —
Thankful hearts that in devotion
Thy so glorious Name adore!

Let us while on earth we serve Thee
On Thy Spirit's strength rely,
Till our pilgrimage has ended
And we reach our Home on high!

Tune: "What A Friend We Have In Jesus." Anna Hoppe

COMMENTS

The Whole Church Speaking of the need of properly training the young people who will be the church in the future, the Baptist says:

We have one final remark to make which is sometimes not very well received by some people who are willing to substitute a part for the whole. No young people's organization can ever become a substitute for the church of Jesus Christ. We believe in the organized young people's work, but it must always be regarded as a subsidiary part of the whole church. If it comes to the place where there is only time for one service on Sunday, then that one service should be a worship service of the whole church. If there is money only for one phase of local work, the church must receive that money rather than the young people's organization. The whole is greater than the part. We want the organized young people's work to continue, but we want it to be properly related to the whole local church enterprise.

This remark is undoubtedly prompted by the experience of the writer. The underlying thought is absolutely correct, stress must be laid on **the whole church**. He, too, seems to have found that organizations within the church are to a greater or lesser extent divisive and that they tend to become self-centered. But, why organize at all? Would it not be better to keep in mind for all purposes all the young people of the congregation and to work on all and with all of them instead of creating a new unit that will form a group within the body? This would obviate the danger against which the writer warns and lead the willing young people to actually become the weak brother's keeper.

J. B.

* * * * *

Improving the King James Version Periodically someone or other feels the urge to re-translate the Scriptures, in whole or in part. There is no body of literature of any sort that is more thoroughly worked over than the Bible. For that reason it might appear that nothing could be easier to do than a new translation. The equipment is there. For two thousand years the finest scholars have devoted their best efforts to the task of making the text clear. Furthermore, the Bible has been done into every language that can be thought of; in many tongues and dialects it is the only written record.

But the re-translators are not concerned with new work. It is their ambition to make a translation into one of the great living languages that has had its versions for years. They hope to make the Bible more "readable and understandable" by rewriting, for example, our English King James version into something like modern English.

The King James version is more than three hundred years old. In three centuries the English language has indeed undergone many changes. New words have come into use, old words have dropped out. Many of the little words that we still use were used quite differently in the year 1611. — Besides, there is no work of man that cannot be found to be wanting in some respect. A critic searching for errors might well succeed in finding here and there a word that might be rendered more exactly.

But — as often as it has been tried, never has the supremacy of the King James version, in English, and Luther's version, in German, been seriously threatened. Scholars might agree that here and there the new translations are an improvement over the old, but the general public would never give up its preference for the Bible of its childhood. Within the last fifty years the English and American Revised versions were offered the public. By far the greater number of Bible editions, however, merely carry the results of the revision in footnotes. Those who quote the Bible, quote from the old versions.

It is more than loyalty to past generations that makes Christians cling to the translations of an earlier day. For one thing, they feel, and rightly so, that the original version (original as far as they are concerned) is under no possible suspicion of having changed the intent of the holy writers. Luther and the scholars who did the King James version were Christians intent upon but one thing: to let the Word of God speak for itself. Modern scholars have entirely forfeited any such confidence. They have treated the Bible as a record of a bygone age, full of primitive notions and full of elementary misconceptions, not to say errors. When such a scholar translates he cannot take what he finds. He will miss all the overtones that a heart of faith finds in the Word, and when he is most faithful in giving us word for word what he finds in the original he is very likely to make it coarse and commonplace in his effort to make it modern.

The most recent re-translation that has attracted attention is one prepared by Dr. Edgar Goodspeed, of the University of Chicago. His aim, as he explains, was to offer the New Testament to the reader in the "everyday language of American life."

Dr. Goodspeed says that the New Testament was "not written in classical Greek, nor the biblical Greek of the Greek version of the Old Testament, nor even in the literary Greek of its day, but in the common language of everyday life." That is quite true. But that

does in no way affect its contents. Thoughts too sublime, that the most elaborated human speech becomes a mere stammer, can yet be given utterance by the humblest man in the humblest speech if he is inspired by God, as were the writers of the New Testament. In trying to reduce the King James version to the everyday level of American speech, because St. Paul wrote in the everyday speech of his age, we are in great danger when the man who does the reducing is not the equal of St. Paul in fervor and in originality and daring, in faith and zeal.

That is just what is missing in these accurate re-translations; they are accurate when measured by the footrule of grammar, perhaps, but they are not authentic because they have made of the impassioned zeal of a St. Paul the pedantic, pale enthusiasm of a college professor intent upon his syntax.

The one thing that will secure for the King James version, as for Luther's German version, that vitality which they have maintained to this day, is the feeling of the reader (often quite unconscious) that these translators caught the fire, the living spark, of the originals. There is swing and rhythm and dignity and the clarity of a perfect poem in them.

Dr. Goodspeed, of course, did his work with a view of being of service to readers of the Bible and many may find his work helpful, though none, we are equally sure, would want it to replace our accustomed English Bible. In telling of his work, the translator has this to say: "I have undertaken to determine what each writer of the New Testament meant to say and then I have tried to express this in the simplest and most vigorous modern English. In other words, in English of the same kind as the Greek of the original. We have particularly had in mind the American reader and tried to eliminate British forms of expression like 'steward' and 'husbandmen,' and to use words intelligible to the American ear."

In the advance notices of the new work we are offered for comparison the thirteenth chapter of 1 Corinthians. Attentive readers will notice that particularly in verse 8 the new version embodies a degree of interpretation that is not fair to the original text. Every reader will notice that the atmosphere is different. Where the old rolls along and carries us with its power, the new sounds like a reading lesson from the second reader. But, judge for yourself:

"I can speak the language of men and even of angels, but have no love. I am only a noisy gong or a clashing cymbal. If I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on

its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our knowledge is imperfect and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child I talked like a child, I thought like a child, I reasoned like a child. When I became a man I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope, and love endure. These are the great three, and the greatest of them is love."

Indeed, knowledge will ever remain a most imperfect thing — especially when it comes to judging those values to which a measuring rod cannot be applied.

H. K. M.

* * * * *

Another Inducement Lodge brother met lodge brother here in Chicago early Sunday. One stood behind a pistol, the other in front of it with his hands in the air. Joseph Cooney, the man in front, started to take off a ring engraved with a lodge insignia.

"What lodge is that?" the robber asked. They found they were members of the same fraternity and the bandit refused to molest Cooney, but took \$12.00 from Cooney's companion, who was not a lodge brother. —The Milwaukee Journal.

We do not vouch for the truth of this story, but we would not at all be surprised to find some one using it as another inducement to join the lodge. Only it's rather hard on the un-tagged citizen.

J. B.

* * * * *

Is Christianity Intolerant? We have frequently heard from the lips of professing Lutherans the complaint that our church is intolerant, especially in its attitude toward the lodge, in its burial practice, and so forth. The following article from The Lutheran gives what we believe a correct and sufficient answer:

This question was discussed by an intelligent layman of the Episcopal Church and one of our Lutheran pastors. The former advocated a very liberal Church policy and expressed the prevailing sentiment that the denominations should unite externally no matter what differences of belief might prevail internally. He thought his own Church was intolerant and narrow for refusing its pulpits to other ministers and excluding members of other churches from partaking of the Holy Sacrament. Here is where the Lutheran pastor came to the defense of the Episcopal Church, claiming that, believing as it did, its only consistent course to pursue was to carry out its policy and discipline. "You are intolerant," was the layman's retort. "I am no more intolerant than I believe Christianity to be," replied the preacher. "But is Christianity intolerant?" queried the layman. In brief his answer was, "No" and "Yes."

Christianity is not intolerant, he correctly insisted, in the sense of being exclusive, bitter and unloving. It does not compel men to believe. It does not compel men to submit to

its demands, or to comply with the conditions it lays down for membership in the Kingdom of God. It allows him to be an entirely free agent to choose or to reject the offers it makes to men. It condemns force and persecution. It is intolerant, however, in the sense of claiming absoluteness. It will not seal its lips when error contradicts its truth. It loves all mankind, but is itself but another name for the Truth as revealed in Jesus Christ, and anything that contradicts that Truth it must witness against and condemn. It cannot compromise with error, but is at war with it and must fight it. Where Error says Yes, it must say No. It is absolute in its demands. It denies itself when it tolerates error and ceases to bear witness against it. It refuses to be classed with other religions. It is the only absolute religion.

J. B.

* * * * *

The Terrible Dime Novel We thought the dime novel died a natural death long ago, — the dime novel of our childhood days that was read on the sly and hidden from the prying eyes of our elders. How they did get excited, our fathers, over the dime novel. The adventures of Diamond Dick, of Old Sleuth, and of that whole generation of lynx-eyed detectives were held to be most damaging to the morals of growing boys. We were told that they glorified bloodshed and taught us the ways of crime. Whenever a boy did a particularly foolish thing it was traced to the pernicious influence of the dime novel. That was some time ago.

There can be no question that the dime novel was not exactly uplifting in its influence. It did stimulate a boy's morbid imagination and did lead along the paths of such adventure that too frequently was criminal. But the opposition to it on the part of our elders was never convincing. Some of those who admonished us were known to read detective stories and other adventure tales that probably cost somewhat more and were more permanently bound but were otherwise no different. And even immature boys have a way of drawing their own deductions from such facts.

The dime novel was not literature and it was not wholesome, when devoured in bulk, but it was relatively a most harmless amusement. Today there are a hundred damaging influences at work that are infinitely more harmful than any dime novel ever was. Today the dime novel barely manages to exist for it offers no attractions to the youngsters who have tasted of stronger things. So we are somewhat taken aback by the announcement that some of the executives of the boy scouts have raised a fund of \$100,000 to fight the influence of the dime novel. It was like digging up a grave to find a criminal to indict. Our astonishment was short-lived, however, for it was soon found that the campaign fund of the boy scouts had resurrected the dime novel as a bogey man and to attract attention. The real object is to make the boys of the land read the highly moral and uplifting publications of the boy scout literature.

Juvenile fiction, say the sponsors of the new campaign, is in a bad way. Boys should be brought to

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

read wholesome things, such as the boy scout leaders are eager to offer them. There always were a number of writers of second grade fiction interested in the scout movement, in fact one of them gave the impetus from which the whole thing developed. It would be fine indeed, if the boys would confine themselves in their reading to the things which have the imprint of their authority. Or wouldn't it?

Risking the danger of having some of that hundred thousand expended upon us to convince us of the error of our way we timidly suggest that the old dime novel is to our way of thinking in no way inferior to the best scout literature. We would rather see the boy fight his way through dime novels and other trash than to be committed to much more insidiously damaging trash that comes to him under a label he has been taught to respect as something of final authority.

We warn parents on this occasion as on any other that touches the matter of rearing boys and girls: Do not let any person, however sincere his motives appear to be, assume authority over your child. Do not let any person come between you and your boy. Do not let them tell the boy what and what not to read, for he will soon feel that you know nothing about boys and that other people, who fuss a great deal over him a few hours a week and feed his vanity, are the only true guides of his young life. Above all, never think of delegating the authority vested in you to guard the moral life of your child, vested in you by the God who gave you your child, to any person whose ethics and morals are so vastly different from those which you, as a Christian, know are alone valid.

A morality concocted from ingredients taken in part from a toy militarism and in part from Indian savagery, with a slight infusion of nature worship is a poison far more devastating than the manifest irregularity of Nick Carter and his dime novel colleagues. H. K. M.

* * * * *

Keep Them Interested Keep the young people interested — is the solution to one of the problems with which the church is ever confronted. The only trouble is that we do not generally

agree on in what we are to keep them interested and how. To assist perplexed pastors we cull the following from a report on a young people's conference. In fairness we will say that there had been lectures on various subjects, besides the exquisite meals, the Saturday night dance, various other amusements and this base ball game:

Tuesday afternoon the Clergy decided to have a ball game against some of the girls, and to handicap them, we put skirts, earrings, and girls' hats on them, and made them bat left handed. A funnier sight I never saw before! When I showed a picture of them to Bishop ———, he said, "I am surprised and shocked to think they would allow such an immoral lot of young women at a Church Conference." And an immoral lot they surely looked. In fact, Father ——— was smoking a cigarette, and it did not exactly go with his skirt and earrings. I am sorry to say the clergy won the game, but I am sure it was only because when they ran they kicked up their skirts above their knees, displaying their trousers.

Yes, keep them interested.

J. B.

* * * * *

Working Twenty-four Hours A Day Working twenty-four hours a day — the Christian is not asking for shorter hours in the service of the Lord. He would like to give all his time to the Lord. And it can be done. In an exchange we find one man's solution:

It occurred to an active Christian worker that, if he could have some one working as his substitute on the other side of the world, he might be working for God twenty-four hours a day. He began to support a native preacher in India at \$25.00 a year. He found so much delight in doing so that he was led to publish a leaflet, "How I Work Twenty-four Hours a Day." The "substitute" idea appealed to others, and the number of workers so adopted has become about five thousand.

This plan is elastic. You can continue to work for the Lord even after your departure from this world. Parents continue to work for their children by leaving them their worldly goods. Love for their children prompts them to work and save, in order that they may leave them something. Should we not be just as ready to continue in serving the Lord? A bequest for our institutions, our missions, the Church Extension Fund, etc., means continued service. This thought ought to appeal to us.

J. B.

* * * * *

Bible Study The Northwestern Lutheran believes in Bible study as the crying need of the times and of our church in particular. Our paper, however, and the schools of the body of which it is the English organ, do not believe in writing and reading about the Bible. Bible study should be study of the Bible.

Nor do we believe in beginning the study of the Bible anywhere. Having in mind that the Bible, taken by and large, is the revelation of the history of salvation, we believe that its study should begin where history begins, at the beginning. This same view of the nature of the Bible revelation and the general historical point of view, stressed in these columns here-

tofore as desirable for the teaching of Christianity over against the dogmatical method, should also determine the method, to wit: no philosophizing or moralizing about this or that in the Bible text, but a connected study of the whole in the development of the history revealed, with but sparing comment.

These principles have determined the nature of the matter which will be offered in our Bible Study department, begun in our last number. It is presupposed that the student has the elementary knowledge of Bible history imparted by the eight grades of the Christian school or the confirmation instructions, in the absence of a parochial school. Pastors and parents who withhold this foundation in Christianity from their charges in these latter days are delinquent in a sacred duty.

The reader and the student are warned that the matter offered will not be canned goods predigested, but will require preparation, that is to say, faithful reading of the Scriptures and meditation. It is for the student faithfully to read the assigned chapters and then to meditate on the subject-matter under the guidance of the Holy Spirit. Thus it will not require any human learning and very little human direction to get His drift in the narrative. The Scriptures, headings, titles, and eight-point text will be the matter for close study; the ten-point text will require cursory reading only in the way of summary and application.

Questions will be gladly answered and suggestions as to improvement gratefully received. Pastors and teachers wishing for a separate print, please, address the Northwestern Publishing House at an early date.

K. K.

THE ANTI-CHRISTIAN SPIRIT OF THE LODGE

"The day is not far distant when our Lutheran Church will open its doors to lodge members. Lodgism is becoming so prevalent that if our pastors do not change their attitude towards the lodge and make some kind of compromise, they will soon be out of a job." I am sure we all have heard statements to this effect. Now, it is a fact that in recent years lodges have made headway by leaps and bounds and every now and then the birth of a new secret society is announced. There is a tendency among the young men of to-day to become "joiners". To be a 'regular fellow' one must be able to display some lodge emblem in the presence of others. In like manner the "call of the mysterious" is working its charm on the women of to-day. Adoptive lodges are growing more and more popular. A young woman who severed her connection with the Order of the Eastern Star told me: "You would be surprised to see how many of our Lutheran women belong to secret societies." Thus we

hear again and again that our Lutheran men and women are being caught in the lodge-net. While these Lutheran lodge-members conceal this fact from their pastors, they make no secret of it in the presence of their fellow-church-members, and what is more, they try to induce them to join their orders. Now, it is frequently the case that the members of our congregations know of one or the other in their midst as holding membership in some secret society. And because this has become almost common knowledge among the members, they falsely conclude that the pastor must likewise know of such peoples' lodge affiliations and expect him to act upon it. When, therefore, these lodge people go on enjoying the same rights and privileges in the church, and are being dealt with by the pastor in the same manner as all the rest, there are sure to be such who will point an accusing finger at their pastor for failing to do his duty or as no longer objecting to lodges. Who has not heard such accusations made against his brethren in office?

It would be folly on our part to close our eyes to the fact that more and more of our church members are joining lodges. We would be blind leaders of the blind. Therefore it is only natural that a Christian who has the interest of his own congregation and the church at heart will ask: "Why is it that even our Lutheran Christians will join lodges? Who is at fault?"

Has the Christian knowledge of our members become so shallow that they can no longer discriminate between right and wrong, Christian and un-Christian? Has sordid materialism got such a grip on them that they are unable to recognize the forces which war against their soul's salvation? Have they become indifferent towards the gospel to such an extent that they are no longer concerned about its purity? Have they become spiritually paralyzed by their conformity to the world so that they can no longer rouse themselves to a courageous stand against all things ungodly?

Or, perhaps, the pastors are at fault. One of the lecturers at our synod last year made the statement that a young man had told him he had never heard his pastor say anything about or against the lodge. Can it be possible that the pastors who have been placed by God as watchmen and sentinels on the walls of Zion have fallen asleep at their post? Do they not recognize the enemy who is rushing in upon the church of Jesus Christ, and see that he has already broken down the ramparts in places? Have they become 'blind watchmen'? Or have they surrendered their Christian principle so that they no longer dare testify against the enemies of Christ for fear that they might disturb the peace in their congregations or offend some of the influential members of their churches and lose them? Or do they keep silence because they feel that the enemy has already grown too

strong for them and that they are no longer able to carry on a successful fight against the powers of darkness? Have they become 'dumb dogs'? Is this the reason why they have ceased testifying against the forces which are undermining our beloved church?

These questions surely are timely. I believe that if all our pastors had instructed and educated their parishioners properly and conscientiously on the question in point, we should not have to face the fact today that a goodly number of our church members have joined lodges.

Since these are the facts, and everybody knows them to be facts, we must not be surprised to find that our members are demanding to know from the pastors, whether the Lutheran Church is still upholding its stand against the lodges or whether, for the sake of expediency, it is now ready to relinquish it. If we have no valid or scriptural reasons for our opposition to the lodge, let us strike the lodge paragraph from the constitution of our church and tell the people frankly: "There is no objection to your becoming Masons, Knights of Pythias, Woodmen of the World, Modern Woodmen, Foresters, Odd-Fellows, Macabbees, Elks, Eagles, Yeomen, Ku Kluxers, members of the Eastern Star, Daughters of Rebecca, or Pythian Sisters.

However, if we are convinced that these secret orders are irreconcilably opposed to the fundamental doctrines of Holy Scriptures, that they defy every moral principle, that they are the real enemies advancing against the church, then for God's sake and for the sake of the salvation of our own and our brothers' souls let us do our plain Christian duty and warn our congregations against these satanic institutions, irrespective of any possible consequences. The Lutheran congregation that has laid down its weapons before the lodge is enjoying a peace like the peace of a stagnant pool; it is denying every Lutheran principle; it gives the lie to Christ's testimony against all wickedness. Let such a congregation play square and erase the name 'Lutheran' from its title which is identical with Scriptural. It is sailing under false colors. — And the pastor who neglects to testify against the lodge in public and in private throws a bad light on his brethren and heaps shame on the name of Christ and His church. What of it, even should a congregation be dissolved by a clear and faithful testimony against the lodge. That is none of our concern. Our calling is to be witnesses of the gospel, to strike at error and to testify against all its enemies. And in order to be able to testify against lodgism, we must know what it is and what it stands for.

I have been called upon to answer the question: Why is our Lutheran Church opposed to lodges? Now I do not flatter myself with being able to say anything new on the subject, but I do believe that

what I shall say will open the eyes of those who are not acquainted with the lodge, and a rehearsal of this matter will do no harm to those who are well versed in lodgism. I take for my subject

The Anti-Christian Spirit of the Lodge

I.

In order to become a Mason, a Knight of Pythias, a Macabee, a Forester, an Eagle, a Ku Kluxer, a member of the Eastern Star, a Pythian Sister, a Daughter of Rebecca, a Yeoman, the candidate must avow his belief in the existence of a Supreme Being. One of the first questions asked a candidate, who is about to be initiated into the mysteries of lodgism, is: "Do you believe in the existence of a Supreme Being?" In every case this question is put to the candidate before the oath is administered to keep secret what goes on in the lodge. If the candidate would not acknowledge the existence of a Supreme Being, you could not, they claim, expect him to keep his oath inviolate.

But not only in the initiation ceremony, but in the ritualistic work throughout reference is made to God, directly or indirectly. Directly, in that prayers and odes are addressed to God, the Supreme Being, the Grand Architect of the Universe; indirectly, in that certain emblems in the lodge hall, the altar, the Bible, chaplains, priests, prelates, etc., suggest God and worship.

The following prayer, frequently used at the opening of Masonic lodges, is a fair example of lodge prayers in general: "Most holy and glorious Lord God, the Great Architect of the Universe, the Giver of all good gifts and graces! Thou hast promised that where two or three are gathered together in Thy name, Thou wilt be in the midst of them, and bless them. In Thy name we assemble, most humbly beseeching Thee to bless us in all our undertakings, that we may know and serve Thee aright, and that all our actions may tend to Thy glory, and to our advancement in knowledge and virtue. And we beseech Thee, O Lord God, to bless our present assembling, and to illuminate our minds, that we may walk in the light of Thy countenance, and when the trials of our probationary state are over, be admitted into the Temple not made with hands, eternal in the heavens. Amen." To which the brethren respond: "So mote it be!" (Manual of the Lodge" by A. G. Mackey, page 15.)

God's name is not only mentioned in passing, but **worship** is an essential part of the ritualistic work of most lodges. In accordance with their unchangeable "landmarks" the Masons must open and close their lodge meetings with prayer. In a similar way this is required of the Order of the Eastern Star, the Knights of Pythias and the Pythian Sisters, the Modern Woodmen and the Daughters of Rebecca, the Eagles, the Yeomen, and the Ku Kluxers. The Prelates,

Chaplains or Priests read certain Scripture lessons, also conduct the religious ceremonies on funeral occasions. It is evident from the foregoing that religious worship is practiced in the lodge hall.

Now if our knowledge of the lodge were confined merely to this that they are religious organizations (belief in the existence of a Supreme Being, prayers, odes, inculcation of moral principles, etc.), this one fact would be sufficient to warrant our vigorous opposition to them. In dealing with lodge members we often hear this argument: "I cannot understand why you should object to the lodge. We believe in God, we pray and sing and read passages from Scriptures in our meetings." However, this does not speak in favor of the lodges, but it is **the very reason why we fight them**. The question which naturally suggests itself, is: **Who is the God of the lodge?**

God has revealed Himself to us as the Triune God, Father, Son and Holy Ghost. God was made flesh in Christ. He revealed Himself to us in His word, told us who and what He is and how He is disposed toward us. Beside this God who has revealed Himself to us there is no God. All other gods are idols. For that reason the Triune God says in the first commandment: "Thou shalt have no other gods." Again: "I am the **Lord**; that is my name: and my glory will I not give to another, neither my praise to graven images." Isaiah 42, 8. "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him." John 5, 23. "Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." 1 John 4, 2. 3. Christians insist on these clear words of Scriptures. Now let us learn who the god of the lodge is. It will then not be difficult for us to detect the anti-Christian spirit of the lodge.

I. **Freemasons.** I quote from Webb's Monitor of Freemasonry by Robt. Morris, p. 280: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Mohammedan, in all their numberless sects and divisions, may, and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity, under every form." Accordingly, in Freemasonry Christians, Jews, Mohammedans, Confucians, the heathen and, in general, any one who still believes in the existence of a Supreme Being, join in common worship. It does not require a great amount of Christian intelligence to understand that the god worshiped by these people is not the God revealed in Scriptures. Since neither the Jew, nor the Mohammedan, nor the heathen believes in the God of the Bible who has revealed Himself to us in and

through Jesus Christ, it becomes necessary in order jointly to worship with Christians to manufacture some "god" suited to all. And in order not to interfere with the personal belief of any of the worshipers, the individual is prohibited from confessing his peculiar belief. If a Christian sits next to a Jew in the lodge-hall he is not permitted even to mention the name of his dear Lord Jesus Christ, because his brother Jew would feel highly insulted. Only that religion is practiced in the lodge in which "all men agree." In Masonic Jurisprudence Mackey says, p. 93: "Masonry requires only a belief in the Supreme Architect of the Universe and in a future life, while it says, with peculiar toleration, that in all other matters of religious belief, Masons are only expected to be of that religion in which all men agree, leaving their particular opinion to themselves. Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to **unite around one common altar**, and, Masonry becomes in practice as well as in theory, universal. . . . Beyond this, for its religious faith, we must not and cannot go." Now, a religion in which all men agree is anything but the Christian religion. Mackey, Textbook of Masonic Jurisprudence, p. 502: "The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses, and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta." For that reason Masonry confines itself to the religion of nature. Mackey, Lexicon of Freemasonry, p. 404: "The religion of Masonry is pure theism, on which its different members engraft their own peculiar opinions, **but they are not permitted to introduce them into the lodge** or to connect **their truth or falsehood** with the truth of Masonry." Every Mason binds himself by the most horrible oaths to subscribe to these principles. And the Christian who becomes a Mason takes an oath that he will not confess his Lord Jesus Christ in the lodge room. Think of it! But the anti-Christian spirit of Masonry is still more evident. Scripture passages are read during the ceremonies, e. g., 1 Peter 2, 5; 2 Thess. 3, 6-17. For the sake of such Masons who do not believe in Christ, the name of Jesus Christ which occurs in these passages is **willingly and wittingly omitted**. And Freemasons have the audacity to tell us: "The passages are taken with **slight but necessary** modifications from the First Epistle of Peter." The "slight" but "necessary" modification is that the name of Christ is expunged from these Bible passages. This is clear evidence that Freemasons will have nothing to do with Christ, the Son of God, our Savior. If we knew nothing more about Freemasonry, this fact alone should suffice to keep any Christian away from the lodge, or, if he has become entangled in its meshes, to induce him to break away as quickly as possible.

II. **Order of Eastern Star.** Everything said about Freemasonry applies with equal force to the Adoptive Masonic lodge, the Order of the Eastern Star. If we knew not their ritual, the one fact, that it is founded on blue lodge Masonry would be sufficient to characterize it as an anti-Christian institution. "The lawful recipients of the Adoptive Rite are such **worthy females** — being wives, mothers, widows, daughters, or sisters of affiliated Master Masons — as may be regularly proposed by one and recommended by another member of the Chapter, and unanimously elected by the members at a stated meeting of the Chapter." Thus, anyone joining this order thereby knowingly or unknowingly acknowledges the principles of Freemasonry. In spite of the fact that the sisters and their loving Masonic brothers put up a very pious front and even mention the name "Jesus" in their ceremonies occasionally, we have here, as in Freemasonry, the religion of nature. My ritual of the order contains about twenty prayers, and **not one** of them is offered in the name of Jesus Christ, our only Advocate before the Father, his name being purposely omitted. The only requirement for joining is: "A belief in the existence of a Supreme Being who will, sooner or later, punish the willful violation of a solemn pledge." How can a Christian woman, a Lutheran Christian become a member of an organization which denies the Christ? It cannot be done.

III. **Odd-Fellows.** According to testimonies of this lodge, "the best book on Odd-Fellowship ever published," "the standard work of the Order" is "The New Odd-Fellow's Manual" by Rev. A. B. Grosh. Every candidate at his initiation is required to profess his belief in the existence of a Supreme Being. Jews and heathen, Christians and Mohammedans here unite in common worship, using that religion in which all men agree. At the dedication of their halls they sing: "A temple where no narrow creed protects a chosen few;"
It holds alike, deserved meed, the Christian, Turk and Jew."

Grosh says: "Odd-Fellowship being of all denominations, and some of them of no denomination, it would be absurd to suppose that they, or any of them, would require an initiative to give or receive the Fellowship of the Order as Presbyterian, Baptist, Lutheran, or any other church fellowship, or even as distinctively Christian fellowship." (p. 372.) "We admit men of all religions into the Order." (p. 364.) Surely such a conglomeration of religions is not the Christian religion. Neither do they claim that for themselves as can be seen from the following statement: "We are careful to impress on every candidate's mind that we studiously exclude from our meetings all that pertains to the sects, etc., and that we are to know each other only as men, — as brothers of the great human family." (p. 372.) This absolutely excludes the mention of

Christ's name in this Order. "It is ordered, to exclude prayer offensive to members of the Order." (p. 148.) For the sake of the Jew or the heathen in this lodge the Christian is prohibited from confessing his Lord and Master. Thus we find the same anti-Christian spirit here as in the case of the Freemasons.

IV. The woman lodge of this Order, the **Daughters of Rebecca**, is in exactly the same condemnation.

V. **Knights of Pythias.** The candidate who is about to be initiated into the secrets of this order is assured by the Prelate: "As an Order we do not shape your creed." (Ritual.) We ask you to confess your belief in the existence of a Supreme Being; what else you believe does not concern us. We do not prescribe to you what kind of a Supreme Being you must worship, but you must not expect us to worship **your** God. We cannot be bothered with sectarian tenets. We, too, practise that religion in which all men agree. The Christian, Jew and heathen are alike eligible to membership in this lodge. "It is the mission of the Knights of Pythias to bridge over, and to heal the differences existing between the various denominations, and to unite those in one great brotherhood, who would otherwise be forever separated." (Lutheraner, 1892, p. 210.) Rank unionism! If a Christian forgets himself so far as to stand up for his Christianity in the lodge hall, he is told in no uncertain terms that this cannot be tolerated: "These men of sectarian bias are the bad material, the soft, cross-grained, crumbling, shaky, cracked, unmanageable candidates with whom we have the most trouble." (Mystic Star.) But we shall hear more of the anti-Christian spirit of this order later on.

VI. The woman lodge affiliated with this order are the **Pythian Sisters**.

VII. **The United Order of Foresters** also demand a belief in the existence of a Supreme Being, but immediately add: "We enforce no creed in religion." (Ritual.) All the members of this order harmoniously worship a being they call God. It is evident that this is not the God revealed in the Bible.

VIII. In order to become a member of the **Benevolent and Protective Order of Elks** belief in a higher Being is essential. One of the duties of the Chaplain is, "to conduct the **devotional exercises** of the lodge.

I. **Eagles.** "Every Eagle . . . is, or should be, broadly speaking, religious. In fact, the obligation taken by each member at the time of his initiation affirms a belief in a Supreme Being." (Quartalschrift, VIII, p. 129.)

X. **Modern Woodmen of America.** In the History of the Modern Woodmen of America Joseph C. Root says, p. 13: "The fraternity should not arrogate to itself to select the Christian and reject the unbeliever, or to favor the Republican and frown upon the Demo-

crat. If a man has no regard for the Bible, he should not be required to insult its sacredness in the eyes of his venerating neighbor by refusing to be obligated upon it. So it were better to dispense with such a requirement. The doors then are left open to the Jew and the Gentile, the Catholic and the Protestant, the Agnostic and the Atheist." And this unholy assortment of brothers sings "Rock of Ages" at the initiation ceremonies! And to whom do they address their prayers? To the Triune God? Positively not! The Jew, the unbeliever and the heathen would object to that. Or to Allah, the god of the Mohammedans? No; because that would keep the Jew and the Christian out of the lodge. The Modern Woodmen like the rest of the lodges worship a universal god, with whom everybody can put up. Christ, the Son of God is designedly denied in the ritual. They omit from Scripture passages which they use in their ceremonies all that refers to Christ. In their funeral ceremony they read 1 Cor. 15, 42-49, but in the 47th verse they omit the words: "The second man is the Lord from heaven."

XI. The Royal Neighbors of America are the woman auxiliary of the Woodmen. They have chaplains, Scripture passages are read, prayers are said and odes are sung.

XII. The Order of the Woodmen of the World which emanated from the Modern Woodmen also is a religious organization. The altar, the cross and the Bible belong to the furniture of this lodge. One Woodman of the World informs us (Holt, Case against the Lodge, p. 39): "You can go to hell, but you'll find not a single Woodman there." — "Catholics, Episcopalians, Presbyterians, Baptists, Methodists, etc., etc., and a good number of non-church-members compose the membership of the Woodmen of the World. They also admit Jews." (Holt, p. 41.)

These are the lodges with which I have concerned myself. It is not necessary to refer to others. They are all cut according to the same pattern. "Masonry is the mother of them all." — "If you are looking for a lodge that is not founded on some sort of religious teachings, you are looking for something that does not exist," — statement made by a Sovereign Commander of the Woodmen of the World to Benjamin Holt (p. 40).

The one thing all lodges have in common is that they teach and worship a false god, they practise idolatry. Every Christian will concede that he can have nothing to do with such practise. The person who tries to hold membership in the Christian church and in the lodge at the same time "halts between two opinions," is straddling the fence. The word of Elijah, the prophet of God, applies to him: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." **There can never be a compromise between the church and**

the lodge. "No man can serve two masters." And the Scriptures are very outspoken as to what the Christians who have joined lodges must do. God says, 2 Cor. 6, 14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separated, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." — "He that is of God heareth God's words." John 8, 47.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division I

Primeval History

(Concluded)

PART III

THE PROMISE AND THE NEW RACE

CHAPTER V

NOAH'S PROPHECY

Cursed be Canaan, a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth; and he shall dwell in the tents of Shem; and Canaan shall be his servant.—Gen. 9, 25-27.

Read Gen. 9.

Blessing of Noah and his Sons vv. 1-7. Dominion of the earth. The sacred character of blood vv. 4-6.

The Rainbow of God's Truce vv. 8-17.

Sensual Mind of Ham, Filial Piety of Shem and Japheth vv. 18-24.

Noah's Prophecy vv. 25-27. Read: Blessed be Jehovah (=the Savior God), the God of Shem.

Note. Shem=name; his race is to stand for and carry forward the name, i. e., the promise of the grace of God, cf. Gen. 4, 26.

The working-out of Noah's prophecy in history is truly remarkable. Hamitic peoples have never attained to world-leadership, even when they sought to secure it; and even when they have not lived in subjection and slavery, their sensual and servile mind remains their dominant characteristic. The blessing of Shem has seen its fulfillment in the fact that the Savior was cradled in a Semitic people, and in the fact that this spiritual promise entailed the temporal blessing of world-rule by the Semites in the first age of the history of nations. The Japhethites, commonly

known in history as Aryans, expanded over the face of the earth, wrested world-leadership from the Semites at an early date, and have given the world its culture and civilization; and too, Christianity, rejected by the Jews, has obtained and maintained its foothold among the sons of Japheth. Thus Japheth dwells in the tents of Shem.

CHAPTER VI THE NEW RACE

Read Gen. 10 and 11.

A. The Table of Nations ch. 10.

Japhethites vv. 2-5. Madai: **Medes**. Javan: Ionians (Greeks).

Hamites vv. 6-20. Cush: **Ethiopia**. Nimrod: **Babel**, Erech, Accad; Asshur: **Assyria** (Niniveh, Calah). Mizraim: **Egypt** (Lehabim; **Libya**). Canaan: **Palestine** (Sidon: **Phoenicia**; Heth: **Hittites**).

Semites vv. 21-31. Elam: **Elamites**. Asshur: **Assyria**. Arphaxad (Eber: **Hebrew**). Lud: **Lydia**. Aram: **Syria**.

Note. We have selected those peoples and countries here which play a leading role in the subsequent history of the Semitic age and later. Note the mingling of races as indicated by Asshur's occurring both in the Hamitic and in the Semitic line and by the fact that the rulers of Babylonia, and by the history of nations begins, are of Semitic stock. The Japhetic Medes are to be identified with the Persians, their brother tribe, who made themselves masters of vast Media and brought about the collapse of Semitic rule (Fall of Babylon 538 B. C.) and were known by the name of Medes among their European brethren, the Greeks, who again superseded them in leadership (Fall of Persia 331 B. C.).

B. The Dispersion ch. 11.

Shinar v. 2. Babylonia.

Let us make a name v. 3. Beginning of idolatry.

The Tower of Babel v. 5.

The Confusion of Tongues vv. 6, 7.

The Dispersion vv. 8, 9.

The Descent of Abraham vv. 10-32. Shem-Arphaxad-Eber-Terah. From Ur of the Chaldees to Haran (Mesopotamia).

Note. The manufacture of bricks (v. 3) and modern excavations.

The new race rebelled at the destiny revealed in Noah's prophecy, even though the history of nations was already in the process of making and the Semites were making themselves masters of Babylonia and appropriating the achievements of their brethren. That explains the venture of building the tower of Babel, the first attempt at establishing the 'brotherhood of man' on other than the Gospel basis.

'Let us make a name' is as though it were spoken in direct scorn of the name of Jehovah and of the blessing implied in the name of Shem, and the likelihood is that it was put into practice by the fashioning of an idol and the erection of the tower as a temple for its worship. Men to this day need some sort of religion to keep them together.

They, indeed, did make a name for themselves in another sense, to wit: the name 'Babylon', that henceforth and till the end of time stands for the anti-christian power that rages against Jehovah and the name of Him in whom alone there is salvation and beside whose name there is none other given under heaven, whereby we must be saved, the Lord Jesus Christ (Acts 4, 2). Cf. Jerem. 50 and 51; Rev. 18.

Nations there will be, all pacifism, socialism, lodgery, internationalism to the contrary notwithstanding. And likewise the Gospel of the fatherhood of God and brotherhood of men in Christ will go on, as it did here.

Division II

History of the Chosen People

PART I

THE BLESSING OF ABRAHAM

In thee and in thy seed shall all the nations of the earth be blessed. Gen. 12, 3; 22, 18; 26, 4; 28, 14.

1. THE PATRIARCHAL AGE:

A. Abraham.

CHAPTER VII

FROM ABRAHAM'S CALLING TO THE COVENANT

Read Gen. 12-15.

The Father of the Faithful. Review 11, 10-32: Migration of Abram with his father Terah, his wife Sarai, and his brother Haran's son Lot from Ur of the Chaldees to Haran in Mesopotamia. Cf. Rom. 4, 16; Acts 7, 2-4.

The Blessing of Abram 12, 1-3. The great decision v. 4. **Migration to Canaan, the Land of Promise** vv. 5-9. With wife and nephew to Sichem in the plain of Moreh, thence to a mountain near Bethel. Abraham's altars and calling on the name of the Lord.

Sojourn in Egypt vv. 10-20. Abram, Sarai, and the pharaoh. The patriarch's want of faith.

Abram's Magnanimity ch. 13 and 14. Return to Bethel 13, 1-4. Lot's selfishness in choosing the plain of the Jordan and recklessness in dwelling in the cities of the plain vv. 5-13. God's promise to Abram of the land and a numberless seed, and his removal to the plain of Mamre at Hebron vv. 14-18.

The war of the four kings of the East against the five rulers of the vale of Siddim 14, 1-12; Abram's rescue of the faithless Lot vv. 13-16, blessing by Melchizedek, king of Salem, and scrupulous care to maintain his integrity in contact with the ungodly king of Sodom vv. 17-24.

The Lord's Covenant ch. 15. Promise of a son and countless seed vv. 1-6; possession of the land; signs of the covenant; troubled sleep of Abram and vision: prophecy of Israel's bondage in Egypt for 400 years, judgment of Egypt and the Amorites vv. 7-12; the smoking furnace and the burning lamp v. 17; the covenant vv. 18-21.

Note. Amraphel (Hammurabi?) of Shinar (Babylonia) and Chedorlaomer of Elam 14, 1. Salem 14, 18=peace.

CHAPTER VIII

THE COVENANT AND HUMAN FOLLY

Read Gen. 16-21.

Human Schemes ch. 16. Hagar and Ishmael.

The Covenant Affirmed ch. 17-18, 15. By change of names to Abraham (father of many nations 17, 5) and Sarah (mother of kings 17, 5), the promise of Isaac (laughter, cf. v. 17 and 18, 11-15), and by the rite of circumcision.

Lot's Folly 18, 16-19, 38. Sodom and Gomorrah; Abraham's intercession; the wickedness of the cities and their destruction by fire and brimstone. Lot's loss of contact with the covenant relation and his company of the wicked bear evil fruit: his wife turned into a pillar of salt 19, 26; his daughters' incest vv. 30-38.

God's Providence Keeps the Seed Intact ch. 20 and 21. Abraham at Gerar and Abimelech of the Philistines. Note 20, 6. 7. Birth of Isaac and casting out of Ishmael 21, 1-21.

Note. Figurative use of the word Ishmaelite after 16, 12. Sodomy, the term for unspeakable sins against the sixth commandment. Compare the name Salt Sea for the Dead Sea, the site of Sodom and Gomorrah, with 19, 26. Moab (=from the father) and Ammon descendants of Lot 19, 37. 38. Beersheba=well of the oath.

CHAPTER IX

THE GRAND FINALE OF ABRAHAM'S FAITH

Read Gen. 22-25, 10.

The Supreme Test of Faith ch. 22. The patriarch's unquestioning obedience to God's command to offer up his beloved son, the heir of the covenant in whom the whole Promise was bound up. Note the foreshadowing of God's own sacrifice of His only-begotten Son. Moriah v. 2 the site of Calvary? Renewal of the blessing v. 18. (The genealogy of Rebekah vv. 20-24; daughter of Bethuel, the son of Nahor, Abraham's brother).

Abraham's Care to Keep the Seed Intact ch. 24. Note vv. 3. 6. After Sarah's death and burial in the cave of Machpelah near Mamre, bought of Ephron the Hittite (ch. 23), Abraham sends his eldest servant (Eliezer of Damascus, cf. 15, 2) to Mesopotamia to take a wife unto Isaac from his kindred.

Rebekah at the Well. Laban her brother, Bethuel her father, Meeting of Isaac and Rebekah in the south country.

(Keturah second wife of Abraham: Midian one of their sons 25, 2).

The Passing of the Patriarch. Note 25, 5. Age 175 years. Burial in cave by Isaac and Ishmael.

CHAPTER X

A REPRODUCTION IN MINIATURE

B. Isaac.

Read Gen. 25, 11-28, 4.

Review: Isaac's birth 21, 1-7, note v. 6. Isaac and Ishmael 21, 8-14, note v. 12. Offered to the Lord 22, 1-19, note vv. 7. 9. 16. Marriage ch. 24, note v. 67.

Isaac's Inheritance 25, 5. 9. 11. Death of Ishmael v. 17. The twin sons of Isaac and Rebekah vv. 19-34.

The Blessing and His Faith ch. 26. Isaac at Gerar with Abimelech. The Blessing vv. 2-5. As Abraham did, Isaac practices deception in regard to his wife vv. 7-11, the digging of the wells vv. 12-23. Isaac's faith vv. 24-25. The oath between Isaac and Abimelech at Beersheba vv. 26-33. Esau's marriage of Hittite women.

Isaac's Weakness ch. 27. His preference of Esau notwithstanding the prenatal promise to Jacob. The scheming of Rebekah akin to Sarah's (ch. 16).

The Triumph of Faith 28, 1-4. Care to preserve the Seed intact from the Canaanites.

Note. Isaac's passing recorded 35, 27-29. — The repetition of incidents of Abraham's life in the life of Isaac, with their very detail, are a frequent occurrence in the lives of great fathers and lesser sons. The commentators who have used chapter 26 to prove the mythical character of the patriarchal story have thereby shown that they don't know life.

CHAPTER XI

ISRAEL

C. Jacob.

Read Gen. 28-31.

Review: The prenatal promise 25, 19-23 (cf. Rom. 9, 10-16; election not of works); Jacob's faith and cunning in securing the birthright 25, 24-34 (note Esau's unbelief v. 32); Rebekah's and Jacob's craftiness in securing Isaac's blessing, Esau's wrath ch. 27.

The Blessing of Abraham ch. 28. Flight from Beersheba to Haran vv. 1-10; Jacob's ladder and the blessing vv. 11-15; Bethel and the promise of the tenth vv. 16-22.

Jacob's Marriage in Haran and his Sons ch. 29. 30. Rachel at the well. His uncle Laban's deceit; in Laban's service 20 years (7+7+6). Jacob's eleven sons by his cousins Leah and Rachel and their handmaids Zilpah and Bilhah, the daughter of Dinah by Leah 29, 1-30, 24. Jacob's shrewdness and prosperity vv. 25-43.

Flight of the Patriarchal Family ch. 31. Pursuit by Laban, parting in peace.

Read Gen. 32-35.

Jacob and the God of Abraham and Isaac ch. 32. Mahanaim vv. 1. 2. Jacob's anxiety in view of the meeting with Esau, coming up from Seir, and his prayer of humility and thankfulness vv. 3-12. His prudence vv. 13-23. At the ford Jabbok.

The great experience in Jacob's life vv. 24-32. Israel: one who wrestled with God, or: one who has power with God. Peniel=the face of God.

Kind meeting of the Brothers ch. 33. Esau returns to Seir and Jacob journeys to Succoth, thence to neighborhood of Shechem.

Treachery of Simeon and Levi ch. 34. In an affair with the Schechemites over Dinah.

Bethel Again. 35, 1-15.

Ephrath-Bethlehem vv. 16-19. Benjamin's birth and Rachel's death.

The Catalog of Jacob's Sons vv. 21-26. Reuben-Simeon-Levi-Judah; Dan-Naphtali, Gad-Asher; Issachar-Zebulum, Joseph-Benjamin.

Reunion with Isaac at Hebron v. 27. The latter's death (age 180 years) and burial vv. 28, 29.

Note. Esau the father of the Edomites ch. 36.

As is evident from 28, 4 'the blessing of Abraham' was a household word in the patriarchal family, current and pregnant with meaning, as is the term 'Gospel' with us. It is the outstanding thing and the governing factor in the lives of the patriarchs; hence this heading for the patriarchal age.

Abraham, called the father of believers in the Scriptures, is the first of the three great prophets of faith in history, the greatest men of all times since the Deluge: Abraham, St. Paul, and Luther.

Taken as a whole and in its setting, the story of Abraham is a great song of faith. Viewed by itself, his life, like that of every believer, is a story of human failing, and of God's grace, which alone works faith, restores and keeps in it. Still, there is a distinct downward progression in the caliber and character of the patriarchs Abraham, Isaac, and Jacob. The comparative lull in the history of the patriarchal age, represented by the uneventful period of Isaac, is succeeded by the storm and stress of Jacob's life, the man who wrestled with and prevailed with God, whose life, viewed both by itself and as the climax of the patriarchal age, forcibly brings home the truth that where sin abounded, grace did much more abound (Rom. 5, 20).

The story of Jacob continues through the remaining chapters of Genesis, and it would be well to read them from this point of view: Jacob's Sorrow (ch. 37-44, summed up in 42,36: 'Joseph is not, and Simeon is not, and ye will take Benjamin away'), Jacob's Joy (45-47), and Jacob's Passing (48-50). However, beginning with chapter 37 the narrative revolves about the sons of Jacob and leads to a further step in the history of the Promise.

PART II

THE CHILDREN OF ISRAEL

CHAPTER XII

JOSEPH, THE PRIME MINISTER OF EGYPT

Read Gen. 37-41.

A. His Humiliation.

Sold into Slavery by his Brothers ch. 37. The coat of many colors and Joseph's dreams of the sheaves and of the sun, moon, and stars arouse his brothers' hatred vv. 1-11. The brothers' evil designs vv. 12-28 (note Reuben's and Judah's solicitude vv. 21-22, 26-27, 29-30). Sold to the Ishmaelites Midianite merchantmen, who in turn sell Joseph to Potiphar, captain of Pharaoh's guard vv. 29-36.

Joseph and Potiphar's Wife ch. 39. His master prospered because of Joseph, nevertheless consigns him to prison on account of his wife. Note Joseph's god-fearing answer to temptation v. 9.

Fellow-Prisoners and Their Dreams ch. 40. The chief of the butlers and the chief of the bakers vv. 1-11. Joseph's interpretation vv. 13-19. The fulfilment vv. 20-23.

B. His Exaltation ch. 41.

Pharaoh's Dreams vv. 1-24: Seven fatfleshed and seven leanfleshed kine; seven rank and seven thin ears of corn. The failure of all the magicians and wise men of Egypt; Joseph brought out of the dungeon at the chief butler's suggestion.

Joseph's Interpretation vv. 25-36. Seven years of great plenty, seven years of famine.

Joseph Made Prime Minister vv. 37-45. Pharaoh's ring and second chariot. Joseph's storehouses vv. 46-49, 53-57.

His Marriage and Sons vv. 45, 50-52. Asenath, daughter of Potipherah, priest of On. Manasseh and Ephraim.

Note. Judah, Tamar, and Pharez ch. 38. Cf. the genealogy of Jesus Mt. 1, 3 and Lk. 3, 33.

CHAPTER XIII

THE DELIVERER OF HIS PEOPLE

Read Gen. 42-45.

Journey of the Ten Brethren to Egypt ch. 42. Benjamin not permitted by his father to go. Joseph's demand that they fetch their youngest brother; they recall their crime against Joseph, but fail to recognize him; Simeon kept as a hostage; the purchase money in the sacks. Jacob's lament v. 36.

Second Journey with Benjamin ch. 43 and 44. Joseph's dinner ch. 43. The test of the brethren ch. 44. Note Judah's faithfulness and leadership vv. 18-34.

Joseph's Magnanimity and Faith ch. 45. The recognition. Note vv. 6-8: God sent me before you to preserve you a posterity in the earth, . . . so it was not you that sent me hither, but God. Cf. 50, 15-21.

Note. The abomination of shepherds by the Egyptians 43, 32 (46, 34).

CHAPTER XIV

THE PROMISE TO JUDAH

The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Gen. 49, 10.

Read Gen. 46-50.

Jacob at Beersheba 46, 1-5. Promise of a great nation and return from Egypt.

Catalog of the House of Jacob vv. 6-27. Seventy souls.

Reunion in the Land of Goshen vv. 28-34. The land ceded to Jacob and his sons by the pharaoh 47, 1-12, 27, 27.

Jacob's Adoption of Ephraim and Manasseh ch. 48. The younger preferred. Prophecy of the return to Canaan.

The Blessing of the Twelve Tribes ch. 49. Judah he whom his brethren shall praise, the heir of the promise and leader of the tribes, Reuben, Simeon, and Levi having forfeited their birthright.

Passing and Burial of Jacob in Canaan vv. 28-33; 50, 1-14. Age 147 years (47, 28). Anxiety of the brethren of Joseph vv. 15-21.

The Oath of the Children of Israel v. 25. Joseph's passing vv. 22-26 (age 110 years).

Note. Shiloh=peace making 49, 10. Embalming of Jacob and Joseph 50, 3, 26.

The story of the sons of Jacob, which is largely the story of Joseph, hinges on his repeated statement: 'Ye thought evil against me, but God meant it unto good, . . . to save much people alive'. It is a story, as so often in history, of the evil counsels of men turned into an instrument for good.

Joseph in all his life, his humiliation and exaltation, is a picture of Christ. There is particularly this parallelism between the Savior's sojourn in Egypt and that of Joseph and his kindred: to save much people alive (cf. Mt. 2, 15).

But to Judah the Promise went, and the sceptre did not depart from him, until He came who was at once the true Lion out of Judah and the Prince of Peace.

K. K.

GOLDEN JUBILEE

To but few pastors is given the privilege of serving in the Lord's vineyard for a space of half a century. This special benefit was granted to the Rev. William Bergholz of Kewaunee, Wis., and in recognition of the fact his three congregations had prepared a fitting celebration, held on the 8th of August. The members of the Fox River Valley Conference, of which Rev. Bergholz is chairman, also joined in the celebration. Jubilee services were held in the Immanuel Church at Kewaunee with sermons in two languages. The Rev. Ad. Spiering preached in German, basing his sermon on Isaiah 52:7, while Rev. Aug. Zich delivered a discourse in English on St. Paul's words written 1 Cor. 15: 10. — The undersigned offered the congratulations of the conference, accompanied by an appropriate gift, an artistically engraved golden cross on a fine gold chain. The congregations of the Kewaunee parish also gave their pastor a fitting token of their appreciation. Rev. A. Spiering uttered the congratulations of the North District. After the divine services at the church the ladies of the parish served a dinner to the guests at the school house and during the repast speeches and toasts were given. — Since his ordination, July 13, 1873, Pastor William Bergholz has served in the following fields: Dorset Ridge, Indian Creek and South Ridge, with neighboring preaching-stations in Monroe County, 1873-1877; Eldorado until 1879; Wrightstown, Kaukauna, and Depere until 1881; Naugart and numerous mission-posts in the vicinity, until 1888; Plymouth, Nebraska, and since 1889 the Kewaunee parish, comprised of three congregations. — In spite of his advanced years Rev. Bergholz still works with unimpaired vigor. His life has been filled with unselfish work in the Lord's service and today he stands among us as a veteran, yet as eager as ever to fight the Lord's battles. May the Lord continue to be with his servant, even in the dusk of old age and grant him a blessed consummation when his work here below is done!

E. F. Sterz.

WHAT OTHERS SAY

"On Placing Parsons"

Some weeks ago there appeared an editorial in The Churchman entitled "On Placing Parsons," in which criticism was directed at the present "haphazard system we have of placing vestries in contact with parsons and parsons in contact with vestries" which result in "having a good many mediocre men in our city parishes."

While it is undoubtedly true that there are a number of the ablest men in the ministry who fail to secure the large city parishes and that there are a number of city parishes being manned by very mediocre men, and, while it is also true that this does not make for the good of the Church at large, we cannot but read with amazement the reaction to The Churchman's editorial on the part of certain of our clergy. One of them in a letter to that publication writes as follows:

"Your editorial "On Placing Parsons" is timely; God grant that it will produce results. As I write two of my friends of the Episcopal Theological School, boys of the finest type, recur to me. They were in the ministry, but have since returned to the world of business. And this summer I will join them. The reason is that we cannot get positions in the Church, and we cannot remain in one place forever.

"I have written to bishops, parsons, and the 'employment agency' you mention — all without results — and I feel that, if I remain here longer, I shall go to seed. You see, I am a small-town parson, and, therefore, in the discard, although **still in my early thirties.** (Bold face ours.)

"It all seems to unfair, inasmuch as my position here does not seem to indicate failure. I am chairman of the Near East Relief, vice-president of the Associated Charities, a director and district trustee of the Kiwanis Club (they wanted to elect me president, but I declined), I organized a National Guard company and was its commanding officer, I am secretary of the Bozeman Golf Club, chaplain of the Masonic Lodge, etc. I seem to be an acceptable talker because I have been asked to deliver three memorial addresss the latter part of May, and yesterday I accepted an invitation to deliver the invocation at the Montana State Bankers' Convention."

We wonder what this young gentleman's idea of the ministry really is. Apparently he thinks that it is a substitute for a business career and that unless he rapidly rises to a so-called place of prominence in the Church he is not a success. If this be his ideal of the ministry, we thank God that during the present summer he is going to join the ranks of renegade parsons.

It never seems to occur to these gentry that a man's real influence on the lives of his parishioners is in inverse ratio to the number of those parishioners. A

man who can come into intimate contact with and influence profoundly the lives of two or three hundred people simply spreads himself thin and touches but lightly a congregation of thousands.

What would the writer of the letter quoted above think of our Frank Mezick? Mezick has been the rector of a group of small town and country churches for twenty years. To know him is to love him. It would be impossible to estimate the far-reaching influence of this quiet, unassuming, simple man of God. According to the world's idea of success Mezick has "gone to seed," but the seed has fallen on good soil and has brought forth fruit a thousand-fold.

—The Southwestern Episcopalian.

Monkeying With the Bible

The title is not irreverent. It is a statement of fact and protest. Dr. Edgar J. Goodspeed of the University of Chicago is adding another modern version of the New Testament. There is the Twentieth Century, the Moffatt, the Weymouth, the Ballantine, and now there is to be the Goodspeed translation.

The King James version contains the rarest beauty of the English language. Tampering with it is chipping a cathedral. For centuries generations of people speaking the English language and worshipping in Protestant Churches have been raised upon its texts. It was expounded to them in childhood before they could appreciate the beauty which was joined to religion.

They have not stumbled their way through it. They have not been perplexed by the words the translators used even where words and phrases have lost currency in the modern language. Thousands of people who read very little read this book. It has been what it was intended to be, a guide and consolation and inspiration.

It is a perfect version, and tampering with it not only spoils the beauty but creates confusion in text. It makes rents in the fabric. It is substituting a needless utilitarianism in the place of needed beauty. It is an offense to esthetics and against people who need a stimulation of esthetics. It is substituting a signboard for a work of mural art. It is tearing down a temple to build a warehouse. It is worse than putting Shakespeare into the modern English of the streets. "To be or not to be." "It's a question whether I am to kill myself or not." "The quality of mercy is not strain'd." "Mercy does not hold out." "How sweet the moonlight sleeps upon this bank!" "What a swell moonlight night."

Particularly a democracy should cherish its heritage of beauty as precious and not to be sullied.

—The Chicago Tribune.

FROM OUR CHURCH CIRCLES

† Lydia Pieper Stern †

Preceded by scarcely any warning, death invaded the home of the Reverend F. E. Stern, pastor of Trinity Lutheran Church at Watertown, and took away his wife, Lydia Pieper Stern. Before Sunday, August 26th, nothing but a slight indisposition was noted, but on that day she began to suffer greatly. She was hurried to the hospital and a surgical operation was found imperative. On Monday morning she quietly breathed her last.

Lydia Pieper, daughter of Professor August Pieper and his wife Emma, born Koenig, was born in Milwaukee, June 22nd, 1893. She there received her education in Lutheran parish and high schools and was united in marriage with the Reverend Frederic Stern in August, 1912, going with him to his first charge in the state of Washington. When the English Mission at Watertown was organized, the Reverend Stern came to be its first pastor and his wife had her share then as before in the responsibilities of her husband's work. With infinite tact and a truly charitable Christian spirit her short life still gave her opportunity to be a shining example of a Christian woman's life of inestimable service.

In her home she will be missed most. Her five children, between the ages of ten and two years, were her great treasures to whom she unselfishly gave everything in her power without stint. When they grow up the beautiful devotion of their mother must remain with them as an inspiring memory.

Besides her own family she leaves her parents, two brothers, and four sisters to mourn her untimely end. God in His inscrutable wisdom has given them, and all of us who knew her, a severe test. She faced death with unwavering faith, and so must we in life accept the judgments of Him who gave His Son to take away the sting of death.

Funeral services were conducted at Trinity parsonage by the Reverend Professor Huth and at Trinity Church by the Reverend J. Klingmann on Thursday, August 30th. Her mortal remains were laid to rest in the Watertown Lutheran Cemetery. H. K. M.

Notice

A resolution passed by our Joint Synod, recently in session, requests that in the future also a list of all lady teachers working in our schools shall be published in our Gemeindeblattkalender. Please send your name and address to the Northwestern Publishing House, 263 4th St., Milwaukee, Wis., before October 15, 1923.

Installations

Teacher Arnold F. Wilbrecht was formally installed as teacher of St. Matthew's Lutheran School at Iron Ridge, Wis., August 26th, the undersigned officiating.

Address: Mr. Arnold F. Wilbrecht, Iron Ridge, Wis. Ph. H. Koehler.

On the eleventh Sunday after Trinity Rev. Gerhardt Press was installed as pastor of the Grace Church at Burke, South Dakota, upon the request of Rev. J. Witt, President of the Nebraska District.

Address: Rev. Gerhardt Press, Burke, South Dakota. W. J. Schaefer.

* * * * *

On August 10th, Pastor Melvin W. Croll was installed as missionary to the Apache Indians at East Fork Mission near Whiteriver, Arizona. Pastor Nitz officiated.

Address: Pastor Melvin W. Croll, East Fork Mission, Whiteriver, Arizona.

* * * * *

By authority of the President of the Dakota-Montana District the undersigned installed candidate Rev. R. Schroeder as pastor of the mission stations at Haynes and Hittinger, North Dakota. May his work be blessed abundantly.

Address: Rev. Rud. Schroeder, Haynes, N. Dak. C. A. Hinz.

* * * * *

At the request of President Ad. Spiering, the Rev. Gerald Hoenecke was installed by me as pastor of the Immanuel's Congregation at Shirley, Brown Co., Wis., on the 13th Sunday after Trinity. May the Lord bless the shepherd and his flock.

Address: Rev. Gerald Hoenecke, R. R. 3, De Pere, Wis. O. J. R. Hoenecke.

Fox River Valley Conference

Pastors, teachers and lay delegates of the Fox River Valley Conference will meet October 23rd and 24th in Mt. Olive Church at Appleton, Wis., sessions beginning at 9 o'clock Tuesday morning.

Papers: The necessity for parochial schools, P. Oehlert; The Visitation of the Sick, F. C. Uetzmann; Exegetical analysis of a Reformation Day text, L. Kaspar; Doctrine of the Last Things, E. Sterz; Sermon: R. Lederer (P. Oehlert).

Kindly announce your coming to the pastor, Rev. R. Ziesemer, in due time and state the number of lay delegates from your parish. E. F. Sterz, Sec'y.

Pastoral Conference of Michigan District

The Pastoral Conference of the Michigan District meets at Frankenmuth, Mich. (Rev. Cares), October 9th to 11th.

Papers to be delivered: Die Lehre von Kirche und Amt, Prof. Pieper; Exegesis, John 6: 32-71, Binhammer; Die Freiheit von Gesetz, A. Westendorf; Our attitude toward the "Brethren", Frey; Sermon, Lederer, Leyrer; Confessional address, Richter, Peters. Announce! H. H. Hoenecke, Sec'y.

Western Dakota-Montana District

The Western Dakota-Montana District will, D. v., convene from the 9th to the 11th of October in Akaska, South Dakota (Rev. A. Fuerstenau).

Papers are to be read by: Scherf, Baer, Sprengler; Sermon, Hinz, Strasen; Confessional, Wittfaut, Meier.

Kindly notify local pastor when and how you are coming — by train or car. C. A. Hinz, Sec'y.

East Dakota-Montana Pastoral Conference

The East Dakota-Montana Pastoral Conference convenes from noon, October 2nd to noon October 4th, at Hendricks, Minn., Rev. A. H. Birner, pastor. Services Wednesday evening, Sermon, Lau (Lindloff); Confessional address, Sprenger (Siefert). Announcements should be made as early as possible.

Wm. Lindloff, Sec'y.

Annual Meeting of Lutheran Deaconess Association

The annual meeting of the Lutheran Deaconess Association will be held on September 25th and 26th at Emmaus Hall, Broadway and Creighton Ave., Fort Wayne, Ind. The opening session will begin at 9 a. m. Free quarters will be provided for members on application to Rev. Fr. Wambsganss, 2322 Broadway, Fort Wayne, Ind. J. R. Graebner, Sec'y.

MISSION FESTIVALS

Swan Creek, Mich., Christ Church, Louis E. Mielke, pastor. Speakers: L. B. Mielke, Prof. W. Schaller (English). Offering: \$83.40.

Benton Harbor, Mich., H. C. Haase, Pastor. Speakers: F. Krauss, F. Kupfer, R. Timmel. Offering: \$600.00.

Mauston, Wis., St. Paul's Church, Wm. F. Lutz, pastor. Speakers: F. Popp and Prof. H. Schmeling. Offering: \$65.10.

Cedar Mills, Minn., St. John's Church, A. Baur, pastor. Speakers: F. Koehler, W. C. A. Kuehner, H. Gamber. Offering: \$322.67.

Town Grant, Washington Co., Minn., Wm. Franzmann, pastor. Speakers: H. Hupfer, Theo. Kock (English). Offering: \$60.00.

Eleventh Sunday after Trinity

Riga, Mich., St. John's Church, O. Eckert, pastor. Speakers: J. Zink, H. Richter. Offering: \$200.05.

Bay City, Mich., G. E. Neumann, pastor. Speakers: Arthur Krueger (German), Gerhard Hinnenthal (English). Offering: \$31.67.

Parish of Stambaugh, Crystal Falls, Channing, Benno F. Kupfer, pastor. Channing: Speaker, P. G. Bergmann; offering, \$13.16. Crystal Falls: Speaker, W. D. Huth; offering, \$11.50. Stambaugh: Speakers: W. R. Huth and P. G. Bergmann; offering, \$34.36. Total, \$59.02.

Twelfth Sunday after Trinity

West Salem, Wis., Christ Church, H. R. Zimmermann, pastor. Speakers: J. H. Paustian, L. Baganz, I. Brackebusch (English). Offering: \$314.50.

Helenville, Wis., St. Peter's Church, Edward Fredrich, pastor. Speakers: F. Ehlert, O. Koch, Jr., R. Rubel. Offering: \$325.00.

Bay City, Mich., E. E. Rupp, pastor. Speakers: A. Cla-buesch, P. Schulz, A. Westendorf. Offering: \$205.00.

Thirteenth Sunday after Trinity

Good Hope, Wis., C. Bast, pastor. Speakers: C. Gevers, Prof. Ruediger, P. Pieper. Offering: \$163.00.

Farmington, Wis., Immanuel's Church, A. William Paap, pastor. Speakers: Fred W. Loeper and A. F. Nicolaus. Offering: \$179.28; Ladies' Aid, \$50.00.

Parish of Sheridan, Seaforth, Minn., J. E. Bade, pastor. Speakers: P. W. Spaude, H. Nitschke, Aug. Sauer. Offering: \$118.00.

Tomahawk, Wis., St. Paul's Church, Martin Glaeser, pastor. Speakers: E. Zaremba, H. Schmitt, F. Soll, J. Abelmann. Offering: \$150.00.

Tripoli, Wis., St. Paul's Mission, Martin Glaeser, pastor. Speakers: F. Soll, J. Abelmann. Offering: \$35.00.

Parish of Minocqua, Woodruff, Adolf Zeisler, pastor. Speakers: Jul. Bergholz, Karl Koehler. Offering: \$154.00.

Parish of Hopkins, Dorr, Salem, Mich., D. Metger, pastor. Speaker: G. Hinnenthal. Offering: \$168.00.

Appleton, Wis., St. Mathew's Church, Ph. A. C. Froehlke, pastor. Speakers: Paul Froehlke, A. Werner, W. Schumann. Offering: \$131.69.

Fourteenth Sunday after Trinity

Mishicot, Wis., E. Zell, pastor. Speakers: E. Hinnenthal, W. Eggert, P. Eggert. Offering: \$156.15.

Verdi, Minn., Immanuel's Church, Paul W. Spaude, pastor. Speakers: Carl G. Schmidt, Wm. Lindloff. Offering: \$105.55.

Fifteenth Sunday after Trinity

Star Prairie, Wis., Immanuel's Church, Louis W. Meyer, pastor. Speakers: H. Hupfer, T. E. Kock. Offering: \$108.00.

SPECIAL OFFER TO NEW SUBSCRIBERS!

In order to add to the list of subscribers for our synodical papers for the coming year we make the following offer as an inducement to subscribing at the present time: **Order your paper now, sending cash with order, and your subscription will begin with the next number of the periodical ordered and continue to January, 1925.** Subscription rates, per annum, are as follows:

THE NORTHWESTERN LUTHERAN...	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
GEMEINDEBLATT ..	\$1.25
Same by mail to Milwaukee readers.....	\$1.50
THE JUNIOR NORTHWESTERN.....	\$.40
Same by mail to Milwaukee readers.....	\$.50
KINDERFREUDE.....	\$.40
Same by mail to Milwaukee readers.....	\$.50

Note: Our special offer applies only when subscription price is paid in advance. We request our readers to aid us in bringing this matter to the attention of such as are not yet subscribers of our periodicals. At the same time we direct the attention of subscribers who are in arrears to a postal regulation which restricts the special periodical rate to the number of **paid-up** subscribers: if you are in arrears, please give this matter your immediate attention in order to prevent your name being canceled from our mailing list.

The higher rate demanded of Milwaukee readers who get their papers by mail is caused by a special postal regulation regarding distribution of papers by mail at place of issue.

NORTHWESTERN PUBLISHING HOUSE, 263 FOURTH ST., MILWAUKEE, WIS.