

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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"CHRIST OUR PASSEVER IS SACRIFICED FOR US"

"Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." 1 Cor. 5:7-8.

Precious Jesus, Savior glorious,
Thou art risen from the grave.
Over death and hell victorious,
Thou art mighty still to save!
Let me rise with Thee, I pray,
On this holy Easter day.
Thou, my Life and Resurrection,
Fill my heart with Thy affection.

Paschal Lamb, I yearn to love Thee
In sincerity and truth.
May Thy love's compassion move me
To flee wickedness uncouth.
With Thy Blood upon my heart,
From sin's Egypt I depart!
By the virtue of Thy passion
Cleanse me, Lord, from all transgression.

Purge away the leaven ever
That with sin's desire is rife.
O implant in me, dear Savior,
Pure and holy Easter-life!
Love Divine, Redeemer, Priest,
Let me keep this glorious feast,
Trusting in Thy blood-bought pardon,
Till I cross the banks of Jordan.

Precious surety of salvation,
Thy most holy Blood sufficed
To remove all condemnation
From my soul, O risen Christ!
Lamb of God, for sinners slain,
Peace divine in Thee I gain!
In Thy holy wounds I rest me,
Thou hast loved me, saved me, blest me!

Glory, riches, honor, blessing
Thou art worthy to receive!
Cherubim, Thy power confessing,
To Thy Name sweet homage give!
Spotless Lamb, eternally
Thy redeemed shall worship Thee,
And in fadeless Easter glory
Tell redemption's wondrous story.

May I, guided by Thy Spirit,
Keep the staff of faith in hand,
Till, rejoicing in Thy merit,
I behold the Promised Land!
There with all the blood-washed throng,
I shall sing the triumph song,
And adore Thee, risen Savior,
With the angels' host forever!

Epistle Lesson Hymn for Easter Sunday.

Anna Hoppe.

THE TWENTY-SECOND PSALM

The Triumphant Song of the Suffering Savior

Verse 22-31

We have heard the prayer the suffering Savior offered unto God in the hour of His forsakenness. How momentous was that prayer and how much was there dependent on its answer! Praying as He did as the representative of all men, as the advocate of a lost and sinful world to God, it devolved upon the answer of this prayer whether or not the human race shall obtain the victory over the power of darkness and eternal death.

Was that prayer answered? or does it end as it began with the complaint, that God has forsaken Him, and that there is no help in sight, no hope of salvation to cherish? Ah, if that were the case! Suppose Christ who as our substitute was here enduring the torments of hell and damnation would have found no answer to His petition; suppose He would have remained forsaken of God in all eternity. Could there be any comfort and consolation for us in meditating on this unspeakable suffering of our Savior? Would such meditation not rather be a matter of utter despair?

But now, what do we hear? At the close of His supplication Jesus cries out to God, "Thou hast heard me." That surely is the language of one whose prayer has been answered. It is the announcement of victory on the part of the suffering Savior. He who began the Psalm complaining, ends it here triumphing. A new note, clear like a clarion breaks on the ear, the note of joy and thanksgiving, and we behold our Redeemer in the midst of His deepest suffering in His exaltation, even as He exclaimed with a victorious shout on the cross: "It is finished."

This triumphant song of victory on the part of the suffering Savior the twenty-second Psalm intonates in verses 22-31, which form the conclusion of our meditation on this most wonderful Psalm.

"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." How here the scene at once changes and brightens! The Savior turns His eyes from His suffering to the glory which followed, and anticipating the extensive and permanently blessed effects of His passion and exaltation, He breaks forth into vows and exulting predictions. And what does He vow? About what is He now principally concerned? It is not His personal deliverance from all the suffering and torments

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Jan 25

of hell He had now been enduring during His forsakenness — no; it is the name of God He now, above all things, desires to declare. How significant! How far-reaching, how all-inclusive and blessed a declaration!

Do we fully realize what the name of God implies here? Often did Christ during His passion make mention of God's name. "Now is my soul troubled," He says, "now is the hour come. Father, glorify thy name." And in His great sacerdotal prayer He pleads with His heavenly Father: "I have manifested thy name unto the men which thou gavest me out of the world," thus indicating that the sole purpose of His coming into the world and of His suffering and death, was to manifest God's name, i. e., the grace and salvation of God toward a sinful world. And so here, proclaiming as He does God's name at the answer of His awful prayer in that hour of His forsakenness, the suffering Savior makes manifest God's grace and salvation to lost sinners. This is clearly seen from the following words: "For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard," v. 24. The afflicted one here spoken of is the Son of Man, He who in his God-forsakenness was the Substitute of the entire cursed world, and who as such was an abomination in the sight of God. But Him God did not despise nor abhor, but saved Him from hell and damnation, in answering His prayer and supplication. That God has done this is the mystery of all mysteries; it is the sum total of the everlasting Gospel — the redemption of our Substitute from the power and judgment of hell, and therefore our redemption.

Do we now realize what the name of God here implies? It is the Gospel of our redemption through Christ's suffering and death, it is the work which in Christ God had done for the salvation of the whole world. In short, God's name is the great truth, expressed in the words of Paul, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation."

This is the name the suffering Savior vows to declare, i. e., to make it known, to publish abroad the mighty deeds of God which illustrate His perfections, His righteousness, love, grace, and mercy towards sinners. And unto whom does the Savior vow to declare that name? "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." Who are His brethren? Christ in His suffering on the cross being the substitute of all men before God, being the Lamb of God which taketh away the sins of the world, all men without any exception are His brethren. For these He suffers and dies, for these He has obtained eternal redemption, and unto these — all sinners on this terrestrial globe —

He would proclaim the name of God; He would preach the Gospel to them, that through His blood they are reconciled unto God, that all of them shall partake of His salvation.

Yet in stating, "in the midst of the congregation will I praise thee," in asking furthermore, "Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel," the triumphant Savior evidently has in mind not merely all men whose brother He is by virtue of His human nature, but brethren in a genuine sense, men who have become His brethren through faith, the believers who trust in His suffering and death for their salvation, that is the whole Christian Church on earth. This is corroborated by the New Testament in Hebrews 2:11-12: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."

Believers in Christ are indeed His brethren. They are brought into near union with Him, being sanctified, cleansed from sin through His blood, and endowed with the gifts and powers of the Holy Spirit, and who are thus of the same spirit, of the same holy and heavenly disposition. They also stand in a very endearing relation to one another. Christ and the believers being all of one, namely of one heavenly Father, that is God, who is the Father of Christ by eternal generation, and of Christians, by adoption and regeneration; He is not ashamed to call them brethren, not ashamed to own this relation, while they themselves rejoice in Him their Savior, He being dearer to their hearts than all the treasures of the earth.

And these His brethren are incorporated into a congregation, a great congregation, the universal Church of God, the whole family that is named from Him, into which all the children of God that were scattered abroad are collected, and in which they are united. These are accounted the seed of Jacob and Israel, and to them pertain the adoption, the glory, the covenant, and the service of God, in short, they are the true Gospel-church on earth.

It is to these His brethren, and in the midst of His glorious church, the communion of saints, the triumphant Savior glorifies the name of God, preaching the Gospel to them that they might share in the blessed fruits of His redemption in time and eternity. "My praise shall be of thee in the great congregation," the suffering Savior continues in His triumphant song, "I will pay my vows before them that fear him. The meek shall eat and be satisfied: they shall praise the Lord that seek him: your heart shall live forever." We here see Christ, the exalted One, standing in the midst of His Church, promising all humble, gracious souls that they shall have a full satisfaction and happiness in Him. Oh, how it must have comforted the

Lord Jesus in His unspeakable sufferings during His forsakenness, that in and through Him all true believers should have everlasting consolation! "See," He breaks forth in joyfulness of heart, "how the poor in spirit shall be rich in spiritual blessings, and the hungry shall be filled with good things. My sacrifice being accepted of God, the saints shall feast upon it. "The meek shall eat and be satisfied"; eat of the bread of life, feed with an appetite upon the doctrine of my mediation which is indeed meat to the soul. They that hunger and thirst after righteousness in me, shall have all they can desire to satisfy them and make them happy, enjoying all spiritual blessings, being clothed with the garments of salvation and covered with the robe of righteousness." Again, they that are much in praying, shall be much in thanksgiving; "They shall praise the Lord that seek him," because through me they shall surely find Him, the only true God, and the more earnest they are in seeking Him, the more will their hearts be enlarged in His praises, when they have found Him. And finally, the souls that are devoted to me shall be forever happy with me. "Your heart shall live forever." Whatever becomes of their bodies, even though these should die and be buried, their hearts, their souls shall live, live in peace and joy, in purity and love, in rest and confidence. Eternal life is begun on earth, and this blessedness shall last and increase forever. "Because I live ye shall live also." John 24:19.

Behold, how the delivered Sufferer rejoices in giving His redeemed brethren such glorious promises! Expressing as He does His own gratitude towards God, His heavenly Father, under the emblem of paying a vow — the usual expression of gratitude — He finds it exceedingly natural that others should be invited to share in the greatest of all blessings and thanksgiving. All the millions of His saints who enjoy the merits of His redemption through His suffering on the cross shall glorify God and give thanks unto Him.

Nor is this all. Seeing now, that all the world is reconciled unto God, the triumphant Savior would have the whole Christian Church, and with it the Kingdom of God among men, be extended to all the corners of the earth, and take in all sorts of people. For thus He proceeds in His song of victory, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee." Hitherto the Jews had been the only professing people of God, but now, the partition-wall being taken down, all the ends of the world shall come into the church, even the Gentiles shall be taken in. Salvation wrought through the sufferings and death of Christ is too great a boon, as to be confined to a particular people alone like that of Israel. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the

earth shall see the salvation of our God." Isaiah 52:10. All generations living upon the earth shall see the salvation of our Lord; they shall remember, turn to God and worship Him. No people is excluded here. Even the proud and mighty heathen who have turned their back on God, who are given to idolatry, and worship and serve the creature more than the Creator, shall be converted to their Savior by the preaching of the Gospel.

And men of every rank and in every station of life shall be included. "All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him." High and low, rich and poor, bond and free, all they shall meet in Christ. He shall have the homage of many of the great ones, and the poor, the meek and lowly shall share in His blessings.

And good reason there is why all the kindreds of the nations should do homage to our Lord and Savior. "For the kingdom is the Lord's: and he is the governor among the nations," says our Psalm (v. 28). Jesus is the Sovereign of the whole world. He has all authority. He can put down all rule. He is able to subdue all things to Himself. Before He ascended He said, "All power is given unto me in heaven and earth." And Paul tells us that having humbled Himself to death on the cross, God hath also exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that Christ is Lord. So all nations are Christ's. He is the rightful King of all lands. His, and His only, is the universal monarchy. Above all is the kingdom of grace His, and He, as Mediator, is Head over all things to His Church. Hence His authority to commission the whole Christian Church: "Go ye into all the world and preach the Gospel to every creature."

What a true missionary Christ proves Himself in His deepest agony! How His song of triumph is permeated by a missionary spirit. He would have the fruits of His labor, the blessings of His redemption brought to all the people of the world, and His Church established, and with it the Kingdom of God among men, which shall continue to the end, through all the ages of time.

Concluding His triumphant song the suffering Savior says: "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come and shall declare his righteousness unto a people that shall be born, that he had done this." Yes, a seed shall serve Him; the communion of saints, the Christian believers, shall profess and practice obedience of faith to Him as their Master and Lord. They shall declare His righteousness, a righteousness which is not any of their own, but which Christ has merited, and they shall declare it to be the foundation of all our hopes, and the fountain of all our joys. They shall

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proclaim to all the world that the work of our redemption is the Lord's doing, and no contrivance of ours. Such Gospel, pure and entire, shall transmit even to all coming generations. Truly, the perpetuity of the Christian Church is here abundantly proved.

What a glorious song of triumph on the part of the suffering Savior in that hour of His deepest agony! Out of the agony has come victory; after the cross eternal glory.

J. J.

COMMENTS

What Is Your Life? It is the age-old question, old as sin: "What is your life?"

Put by man to man it takes the form of a plaint because it is so true what St. James says in answering it: "It is even a vapor, that appeareth for a little time, and then vanisheth away." When considered as put by God to man, it may properly be called an earnest reminder to consider one's best and highest interests and to set about safeguarding them. That is the habit of mind which often and fervently brings to the mercy-seat the prayer which the Holy Spirit of old inspired Moses to pray: "So teach us to number our days, that we may apply our hearts unto wisdom." This prayer, in the sublimely beautiful setting which God has given it in the ninetieth Psalm, how often has it not been the anguished cry of the hunted soul seeking a "dwelling place"!

That is all wrong, the question and the line of thought it induces, we are told to-day. Of course it was a preacher who dared to make the assertion; the Bible seems to number its worst enemies among these to-day. If the Leader quotes this one correctly, he says: "Preachers using one certain Bible quotation cut short more lives than the World War took." His complaint takes definite form when he goes on to say: "Mourners at funerals have so often heard preachers say the span of life is 'three score years and ten,' that the idea of living longer than seventy years has become so strongly entrenched in their minds that they are ready to die when they reach that age."

The preacher himself is said to be more than seventy years and not yet ready to die. We should say he is not ready — if by "ready" you mean prepared. Otherwise we would earnestly counsel him to ponder the question put above; he has certainly wasted a lot of good time if he is a preacher and seventy and has not learned to take a different view of the ninetieth Psalm.

And what is the reason for his animosity to the Word? It is the same old story. He has found something else to go by. Here is his own statement in proof of the assertion: "Science has determined that our bones are good for 1,500 years, our skin for 1,300, our lungs for 1,100, so why die early? The first organ to die out of its own accord is the heart, and it is good for 350 years."

"Let the mind do it," was the subject of his discourse. Maybe he thinks he can live 350 years if he is so minded. Well, we'll not stay to see him do it. If the human mind goes on at the God-less pace it has been maintaining the last few years the world will be an awful place to live in. Witness, some of the "preachers" of the day. But there is a higher power than the mind of little man. He will no doubt by that time long have answered all our prayers, particularly the one His man Moses taught us to pray: "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." Till all our prayers be answered in the last grand release, let us continue to ask of Him: "Teach us."

G.

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"The Place For It" "We must find a way to secure religious instruction for our children. The place for it is America's public schools, for all of America's children," concludes William G. Shepherd in the February Good Housekeeping.

We are compelled to admit that Mr. Shepherd has written a very interesting article and that he in a very lucid manner brings home to parents certain truths they ought to know and feel.

"Dad, that religion of Osiris was a great thing, wasn't it?"

Dad looks up from the evening paper — this is a true story — and said: "Where did you hear about the religion of Osiris? I never heard of it."

"Why, in school," answered the son. "It was the greatest religion the world ever knew. It saved the Egyptians from barbarism, and that saved the world."

"What about our religion in America?" asked the father.

"Oh, we haven't anything about that in school," Johnny answered.

"I'll never be able to catch up with what they teach the kids in school these days," Dad complained helplessly to mother after Johnny had gone to bed.

"Mohammedanism was the greatest religion the world ever saw," a Girl Scout of high school years told her Chief Scout one day. "Our religion in America never did what Mohammedanism did."

"Well, what did Mohammedanism do?" asked the wise Chief Scout.

"We've been studying that subject in school," said the high school girl. "There was a time when the Moors tried to overrun the world. Almost the only culture there was in the world then was in the Mohammedans. They turned back the Moors in some terrible fighting, forced their own religion upon them, and saved mankind from barbarism."

"Do you know how the Mohammedan bible looks on women?" asked the Chief Scout.

"Well, no, I don't," admitted the Scout.

"It looks on them as animals," was the answer.

"And do you know how the teachings of our Bible raised women to the level of human beings?" asked the Chief.

"Well, of course, we didn't go into that part of it in school," answered the girl.

"I tell these two stories," says Mr. Shepherd, "to show this fact: The more efficient our public school system becomes in America — and it is growing amazingly in efficiency — the further it is taking our children away from morals and religion."

While the schools confined themselves to teaching the three R's", he contends, the danger was not so great. He quotes a famous educator.

"The more you train children's intellects, the more need there is for carefully training their characters and helping them develop their souls."

Fill our schools with child experts in biology, zoology, geology, and all the other sciences, able to recite ancient history like nursery rhymes and to discuss all the philosophies that wise men have ever devised — and what will you have in those school rooms in the way of upstanding, honest, trustworthy, moral, ethical citizens? . . .

What kind of children do our religionless public school turn out? I am not asking this question rhetorically, but because an answer, definite and scientific has been made in the United States. This answer I am able to give in this article. It is sinister beyond description. It shows a condition of thought and mind in the boy and girl life of our nation that explains not only all our puzzlement as to the behavior of our children, but our amazement at the growth of crime of every sort in the United States.

This opinion is based on a "scientific survey" made by Dr. Walter S. Athearn and others. The survey extended over a period of three years. A cross section of children in Indiana was subjected to character tests of various kinds. They were asked to give their opinion on questions of ethics and morals. They were exposed to the temptation to steal and to cheat, and so forth. The results were deplorable enough, revealing a low state of morals in them.

Then a certain group was given ethical instruction with the result that there was an improvement of sixty per cent. Another group, that had been given religious instruction, Bible reading, song, prayers, etc., showed an eighty-five per cent improvement.

In this manner it was "scientifically" established that children can be made religious by scientific religious instruction.

The Sunday School, it was found, cannot, for various reasons, supply the want, and so Mr. Shepherd reasons, "The place for religious instruction is America's public schools, for all of America's children."

We have our opinion on this method of studying the child's life by exposing the child to the temptation to sin, and Mr. Shepherd is himself not ready to assert the propriety of these tests. But he takes the results as they are and draws his conclusions from them.

To us these data would not be satisfactory even if they had been collected in a manner that could not be criticized. They concern themselves chiefly with the outward conduct of the child, with the relation between man and man. There is no thought of the eternal welfare of the soul, at least not in what the writer quotes from the report, and that is exactly what true religious training has for its one object.

The inner life cannot be conclusively measured by the works a person performs. There may be faith where there is much frailty. We must not forget that the work of the Gospel in the human heart brings on a constant struggle between the old man and the new, while unbelief and selfrighteousness leaves sin in undisturbed possession. Outwardly there is often no difference between the works of sinful human pride and the fruits of the Spirit.

When the "experienced Sunday School teacher" quoted declares that children can be made religious if they are taught religion scientifically, we note the absence of any reference to the work of the Holy Ghost, who converts whom and when he will. There is, to say the least, a slight flavor of a materialistic psychology.

Finally, we want to challenge Mr. Shepherd's conclusion, "The place for religious instruction is America's public schools for all of America's children." Mr. Shepherd is, it would appear, convinced that sending a child to a private school amounts to withdrawing it from democratic influences, and to remain within democracy is to him paramount. To us the salvation of the child is paramount, and we are most thoroughly convinced that the private school is a most democratic institution.

Mr. Shepherd apparently does not realize that the introduction of religion into our public schools would practically mean the adoption of a natural religion, a religion that is to be forced on every citizen. That would mean the end of our democracy, and the persecution of true religion. No, the place for religious instruction is most decidedly not America's public schools. The place for religious teaching is the home, the school which Christian parents provide for their children, and the church in and through which Christians preach the Gospel of Jesus Christ.

No one will want the public schools to preach the Gospel of Christ, for that would be violating the citizen rights of the atheist, the Jew and others. But religious teaching that does not conflict with the beliefs of these people will never make a child truly religious.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

CHAPTER XLVI

JUDAH'S REFORM AND RELAPSE

Read 2 Chr. 29-31; 2 Kgs. 18-20.

Reform under Hezekiah (29 yrs.) 2 Kgs. 18:1-12; 2 Chr. 29, 30, 31. This good king of Judah, who enters on his reign six years before the fall of Samaria, at once undoes the work of his wicked father Ahaz. He walks before the Lord like David and destroys idolatry, breaking also Nehushtan, the 'eternal snake,' Moses' brazen serpent worshiped up to this time (by the sick?), 2 Kgs. 18:1-6.

In the first month (of the sacred year) he sets the service of the Temple in order, reopening its doors and having it repaired, cleaned, and sanctified by the eager Levites, their orders of the Kohathites, Merarites, and Gershonites, and of the sons of Asaph, Heman, and Jeduthun. A solemn sin offering for the kingdom, the sanctuary, and all Israel, accompanied by choral and instrumental music after the program of David and his prophets Gad and Nathan and rendering David's and Asaph's psalms, precedes the renewed offering of sacrifices by the congregation, coming in such numbers that the Levites must lend the priests a hand, who had not been so eager about their own sanctification 2 Chr. ch. 29.

This restoration of the true worship is followed by the joyful celebration of the passover in the second month (cf. Num. 9:6-14), in which many from the north and the strangers join Judah upon the king's proclamation. The people themselves take away the strange altars in Jerusalem during the days of unleavened bread and cast them into the Kidron; the Levites take charge of the killing of the passover for those, especially from the north, who had not purified themselves, and the Lord sanctions it upon the king's prayer. 2,000 bullocks and 17,000 sheep are offered by Hezekiah and the princes of Judah, and the feast is extended another seven days amid general rejoicing; since the time of Solomon there was not the like in Jerusalem. ch. 30.

Returning from the feast, the people destroy the images and groves in Judah, Ephraim, and up to Manasseh, and in Judah, after the reorganization of the Levitical service according to the law of Moses, the king's proclamation in regard to the priests' portion, the tithe, etc., is answered by such an abundance of gifts and free-will offerings that Azariah, the chief priest of the house of Zadok, prepares chambers in the Temple at the behest of the king ch. 31.

The Terrorism of Sennacherib 2 Kgs. 18; cf. 2 Chr. 32, Isa. 36. (In his 14th year?) Sennacherib of Assyria comes up against Hezekiah, who had prospered smiting the Philistines unto Gaza (v. 8), and had rebelled against Assyria (v. 7), accepting the overtures of Merodach-baladan of Babylon, Assyria's arch-enemy, cf. 20:12-13). Hezekiah strips the

Temple and palace to meet the Assyrian demands, but Sennacherib sends his Tartan (Turtan—the Assyrian field-marshal) and other officers up from Lachish to demand surrender of the city (which had been made ready for the siege by the repair of the wall and further fortifications, manufacture of arms, stopping of the fountains without, Hezekiah 'speaking comfortably' to the refugees and assuring them of the Lord's protection 2 Chr. 32:2-8).

A dramatic parley ensues between the Assyrian Rabshakeh, stationed at the aqueduct of the pool Gihon, and Hezekiah's officers on the walls, the Assyrian deriding Judah's trust in the help of Pharaoh and in the Lord, whom Hezekiah himself (in his opinion) has offended by taking away his high places, and who has sent the Assyrian king against Jerusalem; he persists in using the Jews' language to incite the people against their king, promising them abundance and happiness in another land and warning them of the fate of other nations, whose gods could not deliver them from Assyrian conquest.

Defeated by Hezekiah's Prayer, Isaiah's Prophecy, and the Angel of the Lord ch. 19; cf. Isa. 37. Upon report of this Hezekiah goes into the Temple, sending his officers to Isaiah for counsel. (In accordance with God's earlier assurance, cf. 20:6), the prophet returns the answer that the Assyrian king shall be disturbed by a mere rumor (cf. 7:6) and return to his own land, there to fall by the sword of his own sons. Rabshakeh withdraws from Jerusalem with his detachment upon rumor of change of headquarters, and Sennacherib, upon rumor of the advent of Tirhakah of Ethiopia, sends letters to Hezekiah repeating his demands. Hezekiah spreads this message before the Lord, voicing his faith and prayer for help, that all the earth may know that the Lord is God (as a keen student of Isa. 40-48?).

Then arrives the message of God's answer from Isaiah, couched in the prophet's impassioned song, deriding the terrorism of the Assyrian conqueror, who, indeed, is the Lord's instrument to punish the nations, but who himself will here be turned back like a mad bull vv. 21-28. The sign to Hezekiah shall be crops without cultivation for two years, the enemy shall not even shoot an arrow into the city vv. 29-34.

That night the angel of the Lord smites 185,000 in the camp of the Assyrians, Sennacherib returns to Niniveh, and later is assassinated by two of his sons, a third, Esarhaddon, succeeding him vv. 35-37 (2 Chr. 32:20-21).

An Earlier, Darker Chapter in Hezekiah's Life ch. 20; cf. 2 Chr. 32:24-31; Isa. 38 and 39. (In the 14th year of his reign) Hezekiah, sick unto death of a boil, had been healed by Isaiah upon his sore weeping before the Lord, with the assurance that his life would be prolonged fifteen years and that he would be delivered out of the hand of the king of Assyria, and with the backward movement of the shadow on the dial of Ahaz as a sign vv. 1-12. Hezekiah's prayer of thanksgiving Isa. 38:10-20.

But swelled with self-satisfaction over his achievements (defeat of the Philistines, subterranean aqueduct from the pool Gihon), riches, and fame, he had proudly received the embassy of Merodach-baladan, the (insurgent) king of Babylon, and had displayed his wealth and power, and it had taken the stern announcement of Isaiah that all this splendor would come

to naught and nothing be left and that his sons would be carried to Babylon, to recall him to his former humbleness of spirit.

The Final Testimonial to His Goodness 2 Chr. 32:32.

Note. The prophetic work of the minor prophet MICAH, Isaiah's contemporary.

Read 2 Kgs. 21; 2 Chr. 33; page Nahum, Habakkuk, Zephaniah.

A Long Season of Utter Abomination 2 Kgs. 21 and 2 Chr. 33. The youthful king Manasseh (55 yrs.) wrecks his father's entire work of reform, reintroducing all the abominations of the heathen (high places, worship of Baal and all the host of heaven, an Ash-toreth in the Temple, son made to pass through fire, observes times, uses enchantments, deals with familiar spirits and wizards), and outdoing the erstwhile Amorites (the Lord's pet aversion). The Lord's wrath is vented in the prediction that he will wipe Jerusalem as a man wipeth a dish, wiping it and turning it upside down 2 Kgs. 21.

The host of the king of Assyria (Assurbanipal?) is brought down upon Judah and Manasseh carried to Babylon (in the latter years of his reign, as the Assyrian records seem to indicate). Then he humbles himself, and entreating the Lord (cf. the apocryphal Prayer of Manasses) is brought back to Jerusalem and partly undoes the mischief wrought before. 2 Chr. 33:11-20.

(Here is the place of the minor prophets NAHUM and HABAKKUK).

AmoN (2 yrs.) copies his father's earlier example of wickedness; he is slain by his servants, who suffer the same fate at the hands of the people; then Josiah is placed on the throne vv. 21-25; cf. 2 Kgs. 21:19-26.

A Second Group of Minor Prophets. It is remarkable that in the evil period from the death of Hezekiah to the reform of Josiah there is the same progression of thought in prophecy as with the earlier minor prophets, indicating that, at the time of the deepest fall of his children, as in Paradise and later, the first thoughts of God are those of compassion and deliverance.

In the days of Judah's worst self-degradation under Manasseh, NAHUM visions the destruction of Nineveh, the bloody city (ch. 3), as Obadiah did that of hostile Edom in the time of Jehoram and Athaliah. HABAKKUK, like Joel, first preaches repentance to his people and then directs his prophecy against the Chaldaeans, whose oppression of Judah is taking menacing shape (ch. 1 and 2). Like Amos, ZEPHANIAH is concerned with his own people chiefly, preaching what his name signifies: 'Jehovah rejecteth' (ch. 1 and 3). The last reform of Judah by Josiah, set forth below, may be credited to the preaching of Zephaniah in the early part of his reign.

Note. The Fall of Niniveh 606 B. C.

CHAPTER XLVII

A LAST REFORM, — AND THEN THE EXILE

Read 2 Chr. 34; 2 Kgs. 23-25.

The Godly Youth of Josiah (31 yrs) ch. 34. As the young king grows up, he begins to purge Judah and Jerusalem, and journeys through the north doing likewise vv. 1-7.

(In the 13th years of his reign the prophet JEREMIAH is called to his task, cf. Jer. 1:2.)

Discovery of the Book of the Law vv. 8-32. During the repair of the Temple in the 8th year of Josiah's reign, the book of the Law is found. Dismayed at the words of the book, the king sends to the (aged?) prophetess Huldah, dwelling (in the college?) at Jerusalem, who predicts the fulfillment of all the curses of the book but the sparing of Josiah for his humbleness. The king assembles his people, reads in their ears the words of the book, and together with them makes a covenant before the Lord. Cf. 2 Kgs. 22-23:3.

A Sweeping Reform 2 Kgs. 23:4-24. Beside the abominations noted in the history of Manasseh and done away with by Josiah, note here the house of the sodomites by the Temple, Topheth in the valley of Hinnom, where children were made to pass through fire before Moloch, the horses and chariots of the sun at the Temple gate, and Solomon's high places for Ashtoreth, Chemosh, and Milcom.

The Altar of Bethel Finally Destroyed vv. 15-20 (2 Chr. 34:33). Literal fulfillment of the prophecy of the man of God who came from Judah to cry against the altar of Jeroboam I (1 Kgs. 13:2); the bones of the prophet and of his colleague are let alone.

Once More a Grand Passover 2 Chr. 35:1-19. In the same year this passover is kept; none like to it from the days of Samuel. Cf. 2 Kgs. 23:21-23.

Fatal Meddling in World-Politics vv. 20-27. (Thirteen years later), when Necho of Egypt comes up against Charchemish (to wrest the Syrian lands, once Egypt's possession, from the crumbling empire of Assyria), Josiah opposes the march of the pharaoh, who, disavowing all designs on Judah, warns him against meddling. In the battle of Megiddo (609 B. C.) Josiah is wounded; in the lament over his death at Jerusalem all Judah and its singers join JEREMIAH (Jer. 22:10-18). Cf. 2 Kgs. 23:29-30.

2 Kgs. 23:25-27: Like Josiah there was no king before or after that turned to the Lord with all his heart, might, and soul; notwithstanding the Lord turned not from the fierceness of his great wrath over the provocations of Manasseh, but said: I will remove Judah, as I have removed Israel, and will cast off Jerusalem and the house of which I said, My name shall be there.

The people make Jehoahaz (3 months) king in his father's stead; he is bound by Necho at Riblah in Hamath on a visit there and later taken to Egypt. Jehoiakim (11 yrs.), the elder son of Josiah originally named Eliakim, pays tribute to the pharaoh who places him on the throne 2 Kgs. 23:30-37; cf. 2 Chr. 36:1-5.

Beginning of the Seventy Years' Servitude 2 Kgs. 24:1-6. (After Necho's defeat by Nebuchadnezzar at Karkemish 605 B. C.) Jehoiakim becomes tributary to Nebuchadnezzar (which marks the beginning of the seventy years of Babylonian servitude, prophesied in the same year to Judah and its neighbors by JEREMIAH, compare Jer. 25:1-11 with 46:2); after three years Jehoiakim rebels and is harassed by Chaldaean, Edomite (?), Moabite, and Ammonite raids. Nebuchadnezzar, who (on a career of conquest down to the 'river of Egypt?') comes to carry Jehoiakim away to Babylon (but does not do so?), takes of the sacred vessels (and of the king's seed and of the princes, among them young Daniel, cf. Dan. 1:1-7). Cf. 2 Chr. 36:4-8.

The Earlier Deportation 2 Kgs. 24:8-16. Jehoiachin (3 months), the former king's young son, surrenders

after a short siege of Jerusalem to Nebuchadnezzar's generals and is carried to Babylon with his entire household, the inhabitants of Jerusalem, the princes, craftsmen, and smiths, 10,000 captives (in their number the later prophet Ezechiel, cf. Ezech. 1:1; the Temple and palace are despoiled; only the poorest sort of the people remain. Cf. 2 Chr. 36:9-10. For Jehoiachin's later fate see 2 Kgs. 25:27-30; Jer. 52:31-34.

Destruction of Jerusalem and General Exile 2 Kgs. 24:17-25:21. Mattaniah, the deported king's uncle (Jehoiakim's full brother, Jehoahaz' half-brother), is placed on the throne by Nebuchadnezzar and his name changed to Zedekiah (11 yrs). His wickedness (cf. 2 Chr. 36:11-21), his misrule (with which JEREMIAH, 23:1-6, contrasts the judgment and justice of the promised righteous Branch of David, the true Zedek-Jah), and his rebellion (in collusion with Hophra of Egypt, Jer. 44:30) against Nebuchadnezzar in his 9th year bring on the 18 months' siege of the city. Famine leads to flight and capture in the plains of Jericho; the king's sons are slain before his eyes, he himself is blinded and carried to Babylon. Nebuchadnezzar's aide returns to destroy the city, collects the brass and what remains of silver and gold, takes captive the important men that remain, leaving only of the poor to be vinedressers and husbandmen, and brings everything to his master at Riblah in Hamath.

So Judah was carried away out of their land.

Note. The Babylonian Captivity 586 B. C.

THE OREGON DECISION

The Tacoma News Tribune of March 31, 1924, has the following editorial on the recent decision of the federal court on Oregon's compulsory public school law:

Monopoly in Education

Initiative measure No. 40 was filed a number of weeks ago by five men who were residents of Tacoma. A few days after Don Carlos Smith, who appeared as the head of the "Washington Good Government League," which sponsored the measure, died suddenly of heart disease. Almost immediately thereafter the "Washington Good Government League" was transferred to Seattle and the head of the klan, J. J. Jeffrey, who goes under the exalted name of "Cyclops," took charge of the activities of the league. He has now begun to send out publicity matter from Kent, signing himself chairman of the "Washington Good Government League," thus proving the league is a direct off-shoot, if not an integral part, of the Ku Klux Klan.

Fortunately, there is little chance of success for the measure in this state. It was declared unconstitutional in Oregon today, and this will unquestionably end the matter also in this state. Even if the decision had not been rendered, the klan would face insuperable difficulty here. An initiative measure cannot be placed on the ballot in Washington unless the petition filed is signed by 10 per cent of the voters who balloted for governor. This means that the klan must secure the signatures of 40,000 voters. Political observers believe that it will be exceedingly difficult for

the klan to secure this number of signatures. Even its own members cling to the secrecy of the order, and they will not desire the publicity which will attend the signature of these petitions, in view of the fact that the newspapers will publish complete lists of all who attach their names to the petition for the anti-school initiative.

The proposed measure will receive the vehement opposition of friends of institutions like the Annie Wright Seminary of Tacoma, which is just now completing a magnificent new structure here, and also the Lutheran schools like the Pacific College, which would be adversely affected, to say nothing of the Roman Catholic schools in this city, which would be closed by the order.

The underlying objection to the recent enactment in Oregon lies in the socialistic tendency of the measure. It is really nationalization of education which is only a step toward nationalization of religion and business, as practiced by Lenine and Trotzky in Russia. If the first step in nationalization is taken in public schools, next in the plan of the leaders will come the colleges, for obviously, from the colleges come forth the leaders of the nation, and it is much more important in state socialism to control college education than the lower schools.

It might be well for advocates of this measure to consider the possible consequences, if it should be carried to its logical development. Five-sixths of the colleges of the United States are religious schools, and three-fourths of the students who attend college are now being educated under religious auspices. A policy which would eventually close the doors of such institutions as the College of Puget Sound, Whitman, Reed, Harvard, Yale and Princeton because they are private schools and not conducted by the state, condemns itself by the weight of its own unreasonableness. Such direct usurpation of power would be most dangerous to a continuation of democracy. It would spell absolute standardization in education, and already in this country the tendency of recent legislation is to try to force people to think alike, eat and drink alike, act alike and to curtail the elements of personal liberty to a point to which even Prussianism hesitates to go.

TRUE LIBERALISM IS FUNDAMENTALISM, OR SPIRITUAL INSANITY

We hear and read a great deal these days of Liberalism and Fundamentalism. Even the daily press is rather profuse in discussions of these themes. It might be well therefore to look at these two terms applied to these two opposing factions. With our eyes anointed with the "Balm of Gilead" we shall be able to see the "devil's cloven foot." We shall also see what is the truth about this matter, and knowing the truth it shall make us free: True Liberalists, and

true Fundamentalists, in the true sense of these words. (Jh. 8, 32.)

This article is not written in the spirit of controversy. The writer is well aware that controversy never really settled anything. It only beclouds the issue instead of clarifying it. Especially is this true when the subject of controversy is metaphysical. Recent battles by tongue and by pen concerning Fundamentalism and Liberalism bear us out in this point. As long as human nature revolves around No. 1, personalities will always enter in and, instead of solving the problem, human dust is scattered and roiled up. People lose sight of the main issue for dust. The purpose of this article is simply to clarify the atmosphere a bit, for as that is done we will be able to breathe freely again, and see clearly.

But why not controversy? Because God and the Word of God is in part or wholly the subject under discussion. It is absurd to think that God needs little insignificant man to take up the cudgels for Him. God does not deal with man in that way, nor has He given man commission to this effect. God offers man salvation through Christ. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mk. 16, 16.) God says it. That settles it. Man cannot add nor detract. Likewise God commissions the believers: "Go ye into all the world, and preach the Gospel to every creature." (Mk. 16, 15.) He sends them out as messengers to deliver a message. Just as little as it is the business of the Western Union messenger boy to enter into a controversy with the recipient of the message concerning the message is it the business of God's messengers to spend time, talent, energy, and money in controversy. A positive message as God has given it is our only commission. That will do the work. When God in His Word tells us to "contend earnestly for the faith which was once delivered to the saints" (Jude 3) in connection with false teachers crept in, we may be sure that the contending is to be done with "the sword of the Spirit, which is the Word of God." (Eph. 6, 17.)

Though controversy gets us nowhere, pussyfooting doesn't either. That is trying to fight on two opposing sides at the same time. That is evading the issue. We hear and read a great deal of such swelling words from tongue and pen to-day concerning Fundamentalism and Liberalism. They fear to give offence to certain factions of their constituency. They are afraid of becoming unpopular. They try to "show themselves approved unto God" (2 Tim. 2, 15) and at the same time also unto man. They compromise. We detest such action in another line by having them face the firing squad in the morning. Again a positive message. Show your true colors.

"True Liberalism is Fundamentalism." Then the term "Liberalism" as applied to-day must be a mis-

nomer, for a thing cannot be white and black at the same time. Let us see. Liberalism, as we speak of it to-day, what is it? Applied to life I would say it means that you are liberated. Liberated from the shackles that held you formerly. That you are free. Free from what? Free from authority above you. If we look at that closely we will find that that does not make out the essence of freedom. That would only be freedom as we are able to be independent, free. You can give a baby its freedom and it becomes a slave in fact. So we can speak of Liberalism only where dependency is not necessary.

Now, how does the Liberalist claim to get his freedom. By severing the bonds by means of which true freedom can come to him? By casting aside a certain amount of unreasonable matter — that is "unreasonable" to his little, finite, gray matter? By believing and setting himself up as the standard of all measure? By setting himself up as authority, as criterion, as God? By substituting in part or wholly his own assumptions, and conjectures, and theories, and guesses, in place of the Articles of Emancipation, true Liberalism? This all done in the name of Science, "falsely so-called?" (1 Tim. 6, 20.) Agnosticism, not being able to stand of its own accord, hiding behind the skirts of false Science. Unbelief of God's supernatural revelation of himself attempting to justify itself by claiming to find contradiction in God's natural revelation: Nature, Creation. In short by casting aside God and setting up self as God, for that is actually what it amounts to. And that is hailed as Liberalism!

Sad to say it is a false Liberalism. It is the devil's imitation of the real thing. Satan is a great imitator. In fact his whole work is just that. His being called the father of lies is identical with the word "imitator," for an imitation is always a lie. So you can well see that when God made man free, the crown of His creation, the devil would be there to make an imitation. Man was made in God's own image (Gen. 1, 27), as gods, and we find the imitation recorded for us in the words: "The day ye eat of the tree, then your eyes shall be opened, and ye shall be as Gods." (Gen. 3, 5.) A False Liberalism was held out to Adam and Eve. They cast aside the true Liberalism, liberty of God and accepted the false Liberalism, liberty of the evil one. They cast aside the revelation of God according to Word and consulted with their reason as to what constituted godliness. No sooner done, and they realized the awful ungodliness that had gotten into. The illiberalism, the abject slavery, afraid of God, wanting to get away from Him, excusing themselves, trying to justify themselves. And man ever since has done nothing but that: trying to get away from God and responsibility to him, excusing, and justifying themselves for their actions. Nothing more has been done. And man calls that Liberalism!

What a mis-nomer! That is Liberalism, freedom, as a slave is free under the master's lash. That is **false Liberalism**. The devil is keeping man doped up so well that he lives under the illusion that he is free, while in fact he is fettered and famished. It is the delusion the mentally deranged are under, believing themselves to be Napoleon or some other noted character, while in fact they are just plain "I," deluded.

We see Liberalism is anything but modern. It is as old as the hills, and cannot therefore rightly be called Modernism. To be sure, the devil's lie to catch the unwary again; getting their eyes off the historic root of the evil. Liberalism is as old as the world. Wherever the loving care and provision of a loving God has been doubted there the monster: false Liberalism has raised her head. If it has not been in one form, then it has been in another, but always the same old monster. That is the reason it is foolish to believe that anything has been accomplished by driving evolution out of the schools. Drive one devil out and "seven others more wicked than the first enter in and dwell there: and the last state of that man is worse than the first." (Luke 11, 24-26.) It will be in a different color, or shape, or form, but you can feel assured it will be the devil's imitation, a **false Liberalism**. It seems to me some of the Fundamentalists had better consult the fundamental about this matter, instead of wasting precious, God-given time, talent, money, and energy in this direction. There is but One, Whom God has appointed, able to crush this monster's head that is holding out a false liberalism, freedom. It is Christ, and is spoken of on the same page where we are told of false Liberalism entering in: "It — the woman's promised seed — shall bruise the serpent's (devil's) head." (Gen. 3, 15.)

Liberalism is not only as old as the world, but it is also as wide as the world. It has invaded all fields at all times. It is invading every field to-day. That's why it is absolutely absurd to speak of it only in connection with churches. It is everywhere. Taking the field of religion, an instinct common to every man, however, and applying the acid test here, and we find it is true Liberalism has crept into the churches; it has likewise crept into all religions, all heathen religions are in essence only liberalism so-called. (Romans 1, 19-32.) All new-fangled religions of to-day, are not new, but boiled down we find it is the devil's imitation-liberalism. All lodge religions with their fatherhood of God and brotherhood of man illusion, is only false liberalism in another form. It is all man-made religions, all natural religions, which boil down to this one thing in common: works of self to become right before God. What man must do to gain favor with God, whom all by conscience know they have offended. All natural religions tell man what he must do, and you may be sure it is going to be a wide-gated, broad-wayed, popular way. But they

lead to destruction (Matt. 7, 13), destruction of liberty, liberalism, true happiness. True Christianity, a supernatural religion, revealed in the Word, tells man not what he must do, but what God has done for him, to get right with Him, for "God so loved that He gave His Son, that whosoever believeth Him should not perish, but have everlasting life." (Jh. 3, 16.) That makes for true liberalism, liberty, freedom: for "if the Son shall make you free, ye shall be free indeed." (Jh. 8, 36.) That is a liberalism gained by love, through faith, not works. "Not by works of righteousness which we have done, but according to His mercy He saved us." (Tit. 3, 5.) "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works." (Eph. 2, 8.)

That is **true Liberalism**. That is liberty indeed. That is life. Then we are not fettered, but free in Christ. Then we are not shackled to the authority of the biologist, or geologist, or any other "gist" save the One upon Whom all mankind is dependent whether they wisely acknowledge it, or foolishly deny it, for "of Him, and through Him, and to Him, are all things." (Rom. 11, 36.) That is the true Liberalism that is Fundamentalism, for it is founded upon the rock fundament, foundation of God. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3, 11.) And what sort of a Christ is that. Again let Scripture speak. It is the Christ that "His ownself bore our sins in his own body on the tree." (1 Pet. 2, 24.) Not a model primarily, but a Liberator, an Emancipator, by paying the price of redemption. That makes for true Liberalism. That is not an intellectual assent, or an historical faith, but a free life in Christ. It is practical, it works. It makes of this life of drudgery and cares a life of joy and liberty. It adjusts all relationships. It hallows all phases. It makes life worthwhile. As Christ is our Center around which everything revolves will we see everything in its proper light, importance, value. As we are connected with the dynamo, God, properly, through the medium of Christ as sin bearer, will there be true happiness, liberalism in our lives, for we are kindled with the liberalism of His love and we love in turn. "We love Him, because He first loved us." (1 Jh. 4, 19.)

Man with all his application of reason will never arrive at this true liberalism. The natural man understands it not. (1 Cor. 2, 14.) The means to this liberalism is indicated clearly in Jh. 20, 31: "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." The revelation in Word, not the revelation in nature is to be consulted to get this true liberalism.

Since, however, the Bible has been substituted by the slogan: "Educate the people and then they will become free," we see how reason is invading one field

after another and setting itself up as God. We see also why the real way to true liberalism is in such disrepute. We see how the words of the Great Emancipator are true: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7, 13-14.) The way to true liberalism is unpopular. It does not appeal to the natural man. With the increase and deification of knowledge apart from faith the unpopularity is increasing. As Cain, the false liberalist, hated and persecuted Abel, the true liberalist, so all along in history we find the same drama enacted, "Yea, all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3, 12.) They will be called "old fogies," behind the times, back-numbers, unscientific, not modern, ancient, and the hundred and one epithets so commonly heard and read. "Ye shall be hated of all men for My name's sake, but he that endureth to the end shall be saved." (Matt. 10, 22.)

Someone may raise the question: "How detect the false liberalism from the true?" Jesus in His Sermon on the Mount answers the question. In the portion where He tells us to "Beware of false prophets, which come to you in sheep's clothing" (Matt. 7, 15) He tells us they will bear fruit "after their kind" (Gen. 1, 21), so "By their fruits ye shall know them." Not their bark of outward appearance; not their profuse verdure of great swelling words of empty oratory; not their popularity, branching out as a green bay tree; not anything that is said, but by the fruit of their doing. (Matt. 7, 21-23.) Are they "doing the will of My Father which is in heaven?" What is His will? We read it, John 6, 40: "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." That is the fruit: Faith in Jesus as Savior from sins. Not self-glorification not to gain applause of men, not to glorify self, but God, whether eating or drinking or whatsoever doing. (1 Cor. 10, 31.) Not a "form of godliness, but denying the power thereof" (2 Tim. 3, 5), which is Christ.

"By their fruits ye shall know them." False liberalism which runs riot to-day, will have outward expressions of the false liberty within itself, and it has gone to seed in license. Out of a doubting, skeptical life only fruits accordingly can come. "If I can get away with it" is the principle of action. Wrecked faiths, ruined lives, skepticism, rationalism, evolutionism, sensualism, utter collapse of morals, immorality rampant, crime waves sweeping the country all follow in the wake of false liberalism. It is an inevitable result. There is nothing to restrain the living out of the natural inborn lusts of man. And all this and more, not only in this country, but the world over; the re-

sult of false liberalism, as wide as the world. No salvation from all these ills of humanity until man gets back to the foundation of salvation for soul and body: Christ, our sin bearer. "For if the Son shall make you free, then are ye free indeed." (Jh. 8, 36.) That is the "true Liberalism which is Fundamentalism" for it is a liberty based upon the foundation laid by God, and "other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3, 11.)

W. F. Beitz.

THEY HAVE TAKEN AWAY MY LORD

John 20:13

(Concluded)

III

We have endeavored to show that our Lord Jesus Christ is not in the lodge. They have bade him farewell by setting up a religion of their own, in their idol-worship, in their secrets. Their authentic statements show that. At Bethlehem of old there was no room for Him in the inn, likewise there is no room for Him in the modern inn — the lodge.

What is Christ's attitude concerning a company of men and individuals who regard Him not?

He that is not with me is against me; and he that gathereth not with me, scattereth abroad. Matthew 12:30.

The lodge is not with Christ, therefore it is against Him.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12:48.

The lodge as such receives not the word of Christ. What will His judgment be on the last day?

Is it possible that we serve two masters at the same time, the triune God and the lodge-idol? Is it possible that we be with Christ and also against Him? It is possible that we confess Him in Church and deny Him in the lodge? Is it consistent to build the House of the Lord and at the same time tear it down? Is it great gain to support the Kingdom of Christ and at the same time support the Kingdom of Satan? Can we eat at the Lord's table and also dine at the devil's table? Good church-members and good lodge-members — does that harmonize?

It is impossible that we change the lodge and bring it to Christ or Christ into it.

Albert Mackey, 25. Landmark:

The last and crowning Landmark of all is, that these Landmarks can never be changed. Nothing can be subtracted from them — nothing can be added to them — not the slightest modification can be made in them. As they were received from our predecessors, we are bound by the most solemn obligations of duty to transmit them to our successors. Not one jot or one tittle of these unwritten laws can be repealed; for in

respect to them we are not only willing, but compelled to adopt the language of the sturdy old barons of England — "Nolimus leges mutari." (We will not change the laws.)

What then remains for the Christian who has affiliated himself with the lodge to do? Scripture is decisive. 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 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 separate, 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.

We know that professed Christians have joined the lodge and are holding membership in same in total ignorance of the fact that their Lord has been taken away, and that they are hurting the cause of Christ being allies with the enemies of Christ. St. Paul before his conversion persecuted the Christians thinking he was rendering God a service. But when he realized that he was persecuting His Lord he stopped his nefarious work and became a confessor of Christ. When a Christian who has joined a lodge in ignorance becomes conscious of the fact that it practices idolatry, denies Christ, and teaches salvation by works what is there left for him to do? Must he not come to a definite decision? **Either he stays with the lodge and denies Christ or he confesses Christ and renounces the lodge.**

We realize that it is not an easy matter to come out of the lodge. Such a step means loss of money, insurance, etc. Many now holding lodge-insurance would not pass another physical examination for life insurance. To such the Savior says: **What is a man profited, if he shall own the whole world and lose his own soul?** Matthew 16:26. Rather lose lodge benefits than lose salvation. What is more: Money or Christ?

A lodge-member considers also the probable loss of friendship and enduring of contempt, when he decides to follow Christ. To him the Savior says: **If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.** Matthew 16:24-25.

Separation from the lodge is, indeed, a trial of faith. Blessed is he who endures. A sacrifice for Christ's sake will not pass unrewarded.

Some lodges claim great **antiquity**. Masonry is foremost in this. That historical facts are hereby

sadly mutilated, and that great deception is practiced is evident. The writer was solemnly assured by some Masons that Martin Luther had belonged to their order. St. John the Baptist and St. John the Evangelist are said to have been members; King Solomon a Grand Master; Noah, yea Adam a Mason; the world was created according to Masonic principles. We refer also to the different masonic dates which are in use, and to the historical falsifications concerning the Knights Templar and De Molay orders. There are some Masonic authors who speak the truth in calling the alleged antiquity to be legendary and mythical, declaring that Freemasonry had its beginning in London, England, in 1717. We are glad to quote a Masonic authority.

J. G. Findel, History of Freemasonry, page 137-138:

In February, 1717, at the said Apple-tree Tavern above mentioned, some old Brothers met, and having voted the oldest Master-Mason then present into the chair, they constituted themselves a Grand Lodge, **pro tempore**, in due form, and forthwith revived the Quarterly Communications of the Officers of Lodges, resolved to hold the Annual Assembly and Feast, and then to choose a Grand Master among themselves till they should have the honor of a noble brother at their head. Accordingly, on St. John Baptist's Day, June 24, the Brethren again met, and by a majority of hands elected Mr. Anthony Sayer Grand Master of Masons. . . .

The most important step had now been taken for the due conservation of the Institution. **Then it was that Freemasonry, as it is understood at the present day, dawned into existence.**

There were no lodges as we have them now prior to 1717. **But the lodge-spirit was there.** This spirit was ever rampant among God's children in the Old Testament. The prophets had ever to contend with it. The large majority of the Lord's people saw no difference in worshiping Jehovah and the idols of the heathen. Elijah opened the eyes of many: How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him. 1 Kings 18:21.

The idolatrous spirit finally wrecked the Old Testament Church. The modern lodge-spirit is entering the Church of the New Testament and threatens to destroy it. In many Protestant churches the testimony against the lodge has long been silenced. In the American Lutheran Church many strongholds have been captured by the enemy. The United Lutheran Church has practically capitulated. In the Synodical Conference we are still on the defense, and we are provided with ammunition, but are all the generals yet on the fring-line? Divided we fall, united we stand! Fight, Church Militant, defend your rights, lest the Lord Jesus Christ be taken away!

We, the Church of Christ, are the bride of Christ. If we flirt with, and allow ourselves to be embraced, petted, caressed and kissed by the rival lodge-idol are we worthy of our heavenly bridegroom? We have vowed faithfulness unto Him for time and eternity, dare we annul our betrothal?

Our Lord made no compromise with the scribes and pharisees who rejected Him. The apostles made no compromise with the unbelieving world. They and the martyrs rather endured cruel death than deny Christ.

Can we effect a compromise with the lodge which has taken away our Lord Jesus Christ? Can we have anything in common with an institution which is the bastard offspring of the lowest hell?

To the law and the testimony!

Lodge or Christ? Either — or! Which? Choose ye this day!

W. Keibel.

A RESOLUTION

Ordered to be forwarded to the Senators and Representatives of the State of Minnesota in protest against the passage by Congress of the Sterling-Reed Bill, adopted by the Pastoral Conference of the District of the Norwegian Lutheran Church of America, of Southern Minnesota in convention assembled at Minneapolis, Minnesota, January 24, 1924.

Whereas, there is a bill before the Congress, at present known as the Education Bill or Sterling-Reed Bill, introduced in the Senate December 17, 1923, (S. 1337), and in the House (H. R. 3923) read twice and referred to the Committee on Education and labor, "to create a Department of Education; to authorize appropriation of money to encourage the States in the promotion and support of education, and for other purposes"; and

Whereas, the said bill would necessarily establish Federal control of the local schools, which, in our opinion, would be a violation of the spirit as well as the letter of our Federal Constitution, inasmuch as the Tenth Amendment thereto declares: "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people," the Constitution nowhere authorizing the Congress to appropriate money for the common schools, but limiting the Congress in the appropriation of money only to the purposes mentioned in the Constitution, among which support, in whole or in part, of the local schools is not found; and

Whereas, the bill contemplates giving away annually to the States \$100,000,000 of the people's money, the Federal government necessarily and unavoidably retaining the right to regulate and control the purpose of the appropriation and the manner in which it is to be expended;

Whereas, the colossal annual appropriations will entail additional tax burdens upon an already overburdened people, as also an army of Federal officials and officers; and

Whereas, the bill centralizes the control and direction of education at the national capital, depriving the States of one of the most important branches of their jurisdiction, bureaucratizing the instruction along the lines to be laid down by Secretary of Education; and

Whereas, the assurance repeatedly given in the bill to the effect that the States under the proposed law will retain complete control of their schools is palpably specious, since the granting or withholding of one or two millions of dollars annually to the State for school purposes will prove to be a convincing argument compelling compliance by the State to the terms submitted by the Secretary of Education; and

Whereas, the bill makes possible a fixed uniformity of instruction and textbooks in disregard of the desires of the local community, depriving the parents of their natural, God-given right and duty in the education of their children; and

Whereas, the bill makes possible the utilizing of the public school system for political and party purposes, as also for the propagation of obnoxious theories in science, economics, sociology, ethics and religion; and

Whereas, in fine, the bill, if enacted into the law of the land, will create a Federal department of such huge financial power and governmental prestige as completely to crush and override the wishes of the State and the local school community; now, therefore,

Be it Resolved, that we, members of the Pastoral Conference of the Southern Minnesota District of the Norwegian Lutheran Church of America, about one hundred fifty being present, do hereby solemnly protest against the passage of the Sterling-Reed Education Bill, and we do respectfully request our Senators and Representatives in the Congress to labor by voice and vote against the adoption of this bureaucratic bill.

Respectfully submitted,

GEO. TAYLOR RYGH, *Clergyman*,

ELIAS RACHIE, *Attorney at Law*,

J. C. K. PREUS, *Clergyman*,

Committee.

ARTHUR MARKVE, *Attorney at Law*,

G. T. LEE, *Editor*,

L. A. VIGNESS, *Secretary of Board of Education*,

Counsellors.

We are glad to present this resolution to our readers to keep them reminded that they, too, should get in touch with their respective representatives in Washington. Perhaps it would be of interest to know just who is supporting this bill. A letter of the legislative secretary of the National Education Association mentions the following:

National Education Association.
 American Federation of Teachers.
 American Federation of Labor.
 National Committee for a Department of Education.
 National Council of Women.
 National Congress of Mothers and Parent-Teacher Associations.
 General Federation of Women's Clubs.
 National League of Women Voters.
 Supreme Council, Scottish Rite of Freemasonry, Southern Jurisdiction of the United States.
 International Sunday School Council of Religious Education.
 National Council of Jewish Women.
 National Federation of Business and Professional Women's Clubs.
 General Grand Chapter, Order of the Eastern Star.
 National Women's Trade Union League.
 National Board of Young Women's Christian Association.
 National Society, Daughters of the American Revolution.
 National Federation of Music Clubs.
 American Library Association.
 National Vocational Education Association.
 Woman's Relief Corps.

J. B.

A VISIT AT OUR TEACHERS' SEMINARY

A committee, consisting of Rev. G. Hinnenthal and the undersigned, visited our Dr. Martin Luther College, March 28th and 29th.

The many friends of our seminary at New Ulm will certainly be interested in a report of the present condition of that institution.

Our seminary has this year the largest enrollment in its history although a number of pupils left the institution for various reasons during the past semester. With some it was a case of homesickness, with others an aversion to the rules and regulations of discipline and order. It was an impressive sight, when, at the morning's devotion, the entire study body assembled in the music hall and filled nearly every seat in the spacious room. With only one exception all the pupils were able to take part in their class work during those days. The missing pupil had had an operation and was in a local hospital.

Two new teachers were added to the faculty during the last year, and a change of the daily program was completed which gave our professors some time for recreation. The condition of our dear professor Reuter, who unsparingly devoted his life to the development of the institution and the welfare of its students, has, sad to say, not changed.

The other professors were enjoying the best of health, and under a capable and efficient leadership

were working with an earnest devotion and in harmony.

The deportment of the pupils in the classrooms was exemplary. The results of their class work demonstrated though that a number of them had not taken full advantage of the opportunities offered them and, therefore, could improve.

The classrooms, which were very clean and well lighted, were fitted with the devices and conveniences that experience has found to be desirable and adapted to the use for which they are designed. The living rooms of the pupils were attractive and orderly.

The present room for our sick pupils is by far too small to serve its purpose. It should either be enlarged or a hospital built. Under present conditions it has been found necessary to remove pupils suffering from contagious diseases to the city hospital.

The newly organized practice school has proved to be a means of great benefit to the pupils. Under the supervision and guidance of a professor the members of the A class alternately instruct the different grades.

The room is adequately equipped with all the means and apparatus essential to successful work.

A musical treat was offered the committee by the large mixed choir under the leadership of the professor of music; they rendered a difficult choral composition in a most effective way. It showed that they were not merely performers, but had a well defined artistic and discriminating taste and an intelligent conception.

Several selections by the college band under the leadership of a member of class A were also well rendered. A large number of pianos and several pipe organs are at the disposal of the pupils for practice purposes. So ample opportunity is offered to all to acquire a thorough musical training under capable instructors.

As a rule many pupils complain about the board which they receive at our institutions. We found though that our pupils in our teachers' seminary received a well prepared meal consisting of soup, meat, potatoes, vegetables, bread, and butter. They have absolutely no reason to complain considering the price they are paying. They are well provided with everything that serves to their bodily and spiritual welfare.

May God keep his guiding hand over teachers and pupils in order that our dear Dr. Martin Luther College remain a source of blessing both for our church and our country.

Otto Stindt.

FROM OUR CHURCH CIRCLES

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. Upplegger, 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. Schroth, Exegesis Isaias 11:1-5 compared to Matt. 12:18-21; R. Heschke, Scopus of the parables; Wm. Czamanske, 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.

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.

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.

Central Mixed Conference

The Central Mixed Conference is to convene from May 20th to 22nd, 1924, at Watertown in St. John's Church (Rev. F. Eggers). The first session opens on Tuesday, 2 p. m. The public services combined with communion services are to be held Tuesday evening. Sermon by M. Guebert (Groth); Confessional address by F. Stern (Smuckal). In addition the following professors and pastors have papers which are to be read: Schlueter, Kowalke, Guebert, Kuhlow, Hass, Kirst.

The brethren will please write to the local pastor regarding quarters. L. C. Kirst, Sec'y.

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will meet, D. v., in St. Paul's Church, Norfolk, Nebraska (Rev. J. Witt) from May 6th to 8th.

Papers: Exegesis, Hebr. 3 (English)—W. Baumann; Exegesis Romans 2—Martin; Isaiah 53—J. Witt; Sermon Study, Epistle Dom. Trin. (English)—T. Bauer.

Sermon: W. Schaefer (Ph. Lehmann).

Confessional address: A. B. Korn (E. Friebe).

Walter E. Zank, Sec'y.

Winnebago Mixed Pastoral Conference

The Winnebago Mixed Pastoral Conference will convene, D. v., in East Bloomfield, Wis. (Rev. Paulus Weber, R. R. 2, Fremont, Wis.) from May 5th to May 7th, from Monday evening to Wednesday noon.

The following papers will be read:

Exegetical treatise on Genesis 6 (Naumann).

Exegetical treatise on Romans 7 (Schumann).

The Baptism of the Holy Ghost (Weyland).

How must I proceed in order to obtain a good attendance at church? (M. Nommensen).

The dangers confronting the young people of our Church (Schlueter).

The dangers in the light of the Christian Church (Moll).

How to meet these dangers? (Schlerf).

Sermon: Hartwig (Fiess).

Confessional address: C. Meyer (Moebus).

Announcements for quarters must be made by
April 28. O. Hoyer, Sec'y.

Mixed Conference of Milwaukee and Vicinity

The Mixed Conference of Milwaukee and adjoining counties will meet Tuesday and Wednesday, May 6th and 7th, at St. Peter's, Third Ave. and Scott St., Paul Pieper, pastor. Opening session Tuesday morning at nine o'clock. Services Tuesday evening, the Rev. Wehrs, resp. Weerts, officiating. Quarters will not be reserved.

Papers: Prof. W. Henkel: Der Umgang des Menschensohnes mit den Menschenkindern.

Rev. F. Sievers: Wie steuern wir dem apathischen Sinn in bezug auf das Gemeindegewesen?

Rev. Herm. Gieschen: Die Staatsidee im Lichte der Schrift.

Rev. A. Hardt: Was heisst im Sinne Christi das Evangelium vom Reich predigen?

Rev. Paul Brockmann: Mitteldinge.

H. H. Ebert, Chairman.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet, D. v., May 13-15 at Stillwater, Minn. (Rev. J. W. F. Pieper).

Communion service: Wednesday evening.

Papers will be read by pastors C. J. Albrecht, G. A. Ernst, H. Schaller, O. Hohenstein.

Sermon: Paul A. Dowidat (W. Pankow).

Confessional address: R. Heidmann (Paul Horn).

The pastor here requests that announcements be made by May 4. Paul T. Bast, Sec'y.

Southern Conference

The Southern Conference will meet April 28th to 30th, 1924, at Morton Grove, Ill., with the congregation of the Rev. Otto Heidtke.

Sermon: H. Diehl, Luke 24:36-49, alternate, S. Jedele, Matthew 12:38-42; Confessional: W. Reinemann, alternate, Christ. Sieker.

The following subjects will be discussed:

Augsburg Confession Article 28, Otto Nommensen.

The Destiny of Man, Walter Reinemann.

The Intersynodical Theses, Prof. John Meyer.

Christian Giving, V. Brohm.

Divine Names, Otto Heidtke.

The Seven Churches, S. Jedele.

Information on the Lodge Question, Robert Wolff.

If you cannot attend, send your excuse to the local pastor, also inform him how and where you are coming, so that he may have the quarters ready for you.

Robert F. F. Wolff, Sec'y.

Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will convene, God willing, at Delano, Minnesota (Rev. E. Bruns) May 27th. The sessions begin at 1:30 p. m. and close at 11:30 a. m. the next day. The chief object of this convention is to discuss synodical affairs. Rev. Schuetze will read a paper, the Church Council. Divine services beginning at 8:00 p. m. are to be conducted in the American tongue.

Sermon: Pankow, Schrader.

Confessional address: Schulze, Wehausen.

Henry Albrecht, Sec'y.

Announcement

The Seminary Board has granted Director John Koehler an extended leave of absence to enable him to visit Europe for the purpose of historical research. All communications relative to the administration of the Seminary are, till further notice, to be addressed to Prof. August Pieper. John Brenner, Chairman.

Notice

The petition in regard to the Kingsford field, as contained in the last issue, is hereby revoked. Different arrangements have been made. Fr. Schumann.

Notice

The Synodical committee (cf. Bericht 1923, page 97—B—1) will meet May 19, 10 a. m. in St. John's School, Milwaukee. Following upon this meeting the committee on assignment of calls will convene at the Seminary. G. E. Bergemann, President.

Anniversary

February 27th was a day of thankful rejoicing for the Bartholomew congregation of Kawkawlin, Mich., and their pastor. Twenty-five years ago the Rev. C. W. Waidelich, pastor of said congregation, was ordained to serve in the holy ministry. In order to thank and to praise the Lord for the manifold grace He has to this day bestowed upon the Rev. Waidelich these twenty-five years, special services were arranged for the evening of February 27th. The Rev. K. F. Rutzen preached in the German language, basing his sermon on St. Paul's words written in 1 Cor. 2:2.

The undersigned offered the congratulations of the conference, accompanied by a gift in money. The congregation also gave their pastor a fitting token of their appreciation. After the divine services at the church the ladies of the congregation served a dinner to the guests at the parish house. Praise ye the Lord!
J. F. Zink.