

The Northwestern Lutheran

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Jan 32
5026 19th Ave

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. 18.

Milwaukee, Wis., December 20th, 1931.

No. 26.

A PRAYER FOR CHRISTMAS 1931

Lord Jesus Christ, Redeemer of us all,
On this Thy day in spirit we would soar
To Bethlehem, to view the lowly stall,
And hear the angels' lullaby once more;
To kneel awhile beside the manger bed
That pillowed Thy dear head in straw and hay —
To clasp Thee to our hearts, O Living Bread,
And gain new strength to walk the pilgrim way.

Light of the world, illumine the world again!
Thou morning Star, send out Thy healing ray!
The earth is filled with darkness, grief, and pain —
With burdens that all human strength outweigh —
War, famine, hunger, nakedness, distress —
And e'en the willing toiler finds no hire.
O hear the plea of thousands shelterless,
Who for Thy Name's sake bear the scoffers' ire.

Peace and Good Will! The sweet celestial song
Has echoed down through war-torn, weary years.
Still here below Thy blood-washed, ransomed throng
Has peace within — peace that can smile through tears!
Peace in the heart, where Thy blest Spirit dwells —
Peace all divine, which earth cannot bestow.
The lovely peal of chiming Christmas bells
Tells of the peace that heaven's angels know.

Thou perfect Gift, Son of our God on high,
What boundless love compelled Thee to come down —
To leave Thy throne beyond the starry sky,
For manger-bed, for cross, and thorny crown!
O could we give Thee on this Christmas Day
A royal tribute, worthy of a king!
Accept our lisping words, dear Lord, we pray.
Our hearts would be Thy birthday offering.

We consecrate ourselves anew to Thee.
Cleanse every sin-stain in Thy precious blood!
And grant us strength to battle valiantly
Beneath Thy standard, Thou Incarnate God!
The days are dark — iniquity abounds —,
Not all who call Thee Lord obey Thy will.
Earth is a Babel of discordant sounds.
Sustain us by Thy blest Evangel still!

Blest Christmas Day! Safe in our Father's care,
We rest secure in Everlasting Arms.
Why should we tremble then at Satan's snare?
Why should we fear earth's manifold alarms?
Dear Elder Brother, still in realms above
Thou intercedest for Thy blood-bought Own,
Assure us still, O Thou Eternal Love,
We do not walk the pilgrim-path alone.

Blest Christmas Day! The days are hast'ning on.
Thy Church, loved Bridegroom, longs for Thy return!
When will the morning long-awaited dawn
For which o'er all the earth Thy people yearn?

Signs manifold reveal the day far spent,
Thy Bride awaits the watchman's midnight cry.
When will the clouds that hide Thy face be rent?
When will we rise to meet Thee in the sky?

O what will Christmas be in realms of light,
When we shall see Thee, Savior, as Thou art?
When many mansions greet our dazzled sight —
When dear ones meet us, nevermore to part?
When yonder Tree of Life ablaze we see
And with the saints of all the ages tryst?
Till then make all our homes a Bethany —
Abide with us, Eternal, Changeless Christ!

Anna Hoppe.

CHRISTMAS

"When the fullness of the time was come,
God sent forth his Son, made of a woman,
made under the law, to redeem them that were
under the law, that we might receive the
adoption of sons. And because ye are sons,
God hath sent forth the Spirit of his Son into
your hearts, crying, Abba, Father." Gal. 4:
4-6.

"When the fullness of the time was come." From
the heights of the festival of Christmas, what a view!
It does not only embrace the nineteen centuries that
have elapsed since the day we are now again com-
memorating, or the four thousand years of our race
before the advent of that day. No, our view carries
us back beyond the bounds of time into the depths of
eternity. We look down into the very heart of God.
For back in eternity there was formed in the heart
of God the counsel of grace that found its fulfillment
in the event of which we sing in these days.

Then, four thousand years of preparation. From
His throne on high the great God sheds forth upon
men the light of His knowledge, sending out His in-
spired messengers of grace to comfort men with the
promise of Him who would come at the time appointed
from eternity. The course of an unbelieving and dis-
obedient world is shaped by His mighty hand; rebel-
lious nations are moved in accordance with the coun-
sel conceived in His heart before the beginning of
time.

Abraham's seed is chosen and called out from
among all the peoples of the earth to be the bearer
of the gracious promise. By His knowledge God
raises this people far above the level of all the nations
of its day and for two thousand years teaches, trains,
reproves, comforts, chastens, blesses, guides and pro-
tects it, with divine Father love and with infinite

patience, ever faithful to the covenant He made with Abraham, "in thee shall all the families of the earth be blessed," until "the fullness of the time was come."

As significant as time is compared with eternity, so utterly insignificant are all the most glorious achievements of men and the greater events in the history of man compared with the event that God had planned in eternity and for which he made preparation for four thousand years, the birth of a little child in Bethlehem.

God sent forth His Son, made of a woman. A little human child, born of a lowly woman, lying in a crude manger there at Bethlehem. Why do men to-day gather about this manger; why do they still speak of this child and celebrate its birth with songs of joy and thanksgiving?

Even the birth of an ordinary child is a wondrous thing, but here is a greater wonder. Mary, the mother of this child is a virgin who can truthfully say: "I know not a man." Gabriel tells her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God."

Paul exclaims: "Without controversy, great is the mystery of godliness: God was manifest in the flesh." And John declares: "The Word was made flesh and dwelled among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

He whom the world could not enclose
Doth in Mary's lap repose;
He is become an infant small,
Who by his might upholdeth all.

The Son of God made of a woman — listen to the voice of your sinful reason, and you will sneer; believe, and you will sing, for it is written: "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

God sends forth his son to us. His wonderful birth is for our benefit. His entering into our race is not only an honor for us, it is our salvation.

Made under the law to redeem them that were under the law. We are under the law, which demands of us a perfect holiness and righteousness. Our entire race is under the condemnation of the law, for we are born sinful. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." The Son of God by His birth from woman enters a sinful race, a race foul in the sight of God, subject to his righteous wrath and, therefore, condemned to everlasting death.

To us, the slaves of Satan and sin, the children of death, the angel messenger says: "Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

To redeem us, he is made under the law. He is true God; the law is His very own. He is born without sin. The law finds nothing to condemn in Him. The Father declares: "This is my beloved Son in whom I am well pleased." In His infinite love He assumes the burden of the sin and guilt of our entire race. By taking upon Himself the curse of the law, to suffer and die for us, and by His perfect fulfillment of the law, he redeems those that were under the law and reconciles us unto God. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. — For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him."

"That we might receive the adoption of sons." "On earth peace," the angels sing. All wrath is removed. The heart and the home of the Father are open to us. Everything that was lost to us through the fall is fully restored.

He serves, that I a Lord may be;
A great exchange, indeed!
Could Jesus' love do more for me,
To help me in my need?

He opens us again the door
Of paradise to-day;
The cherub guards the gate no more;
To God our thanks we pay.

And this all by adoption. There are no conditions imposed; no merit is required. We have only to take and to rejoice." Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

"God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." By this gladsome message of Christmas the Spirit of the Son enters the heart of man. He dispels all fear and mistrust of God. He teaches the poor sinner to call the great and holy God His dear Father. The message of the birth of the Son of God for us is the means by which our God brings about a new birth in us: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." By that Spirit we walk in faith and hope in God. By that Spirit we love our heavenly Father and follow His beloved Son in joyously doing his will on earth. They are his people which he has gathered from among all the nations of the earth. At the manger of the Christ-

child we find the life of which Paul speaks in Romans eight: "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

J. B.

COMMENTS

Bible Sunday is to be celebrated on December 6, according to sponsors of a movement to carry the Bible into homes, schools, factories, stores and shops; to place it before women's clubs, civic societies and national organizations. We take this from the New York Times. "Forward with the Bible" is the name of this movement, which has the support of such religious bodies as the Federal Council of Churches of Christ in America, National Council of Federated Church Women, American Bible Society and other affiliated groups.

Practical suggestions of how to read the Bible and how to study it are offered by the group behind the movement, a group which is also gathering and dispensing information about the Bible. "Take the Bible," says the committee, "with one of the finest reader's guides, concordances or Bible dictionaries you can obtain. Choose the subject you want to study and turn up the chapters noted in the guide under that heading. Whatever the problem you will find the Bible a splendid guide. Every phase of life people of all classes and nations are called on to go through from birth to old age is pictured there. It shows us why man fails, shows us wrong thinking and the remedies for it."

By means of pamphlets and circulars concrete suggestions are made to assist students as well as laymen to find widely quoted biblical phrases. The eleventh chapter of Hebrews is recommended as an example of what confidence will do for the individual. Other tabulated readings are offered for the bored, the blue, the discouraged, and for the persons looking for the "best investment."

It is characteristic of American methods even in the church, that objects to be attained are made the subjects of a "drive" or a "movement." The American is supposed to enjoy being driven or moved, being incapable, no doubt, of moving himself in the right direction. Results must be had quickly or not at all. We place no confidence, it seems, in a slow, gradual and therefore deep development. Still if there must be a drive and a movement inaugurated, the drive to spread interest in Bible reading can meet only hearty commendation of all Bible lovers. Whether, indeed, all the apparatus of modern Bible helps, concordances,

Bible dictionaries is absolutely necessary for a blessed reading of the Bible, may be questioned. We can still see our sainted grandfather with the good Book on his knee, taking his daily sustenance for heart and soul from its yellowed pages, but we do not remember his being concerned with all manner of Bible helps. These may be of great use and value to the seeker after truth, and yet may be dispensed with by the reader.

The main thing is the purpose for which the Bible is to be read. If the main and only purpose is to find advice for the problems of this life alone, as the sponsors of "Forward with the Bible" movement seems to stress, then the puzzled reader will miss the best of all, the main reason for the Bible's existence. True it is that this great and good Book has most sound and invaluable advice for all conditions in which all manner of men find themselves, but this is not the main purpose of God's revelation in the Scriptures. It is our Lord who has so well pointed out the real purpose of reading the Bible, John 5, 39: Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. To find Jesus Christ, the Savior of sinners in the Bible record from its first pages to the last — that is the blessed purpose of Bible reading. He who has missed this, has missed all. And if the spreading of Bibles among men wherever they may labor or are at rest can be furthered by this movement, we can but wish it God-speed, for many a weary soul may thus find rest.

We would advise, however, that the reader take up his reading of the Bible book by book, to get the purpose of the book and the connection of its subject matter with other books of the Bible, to further his object of finding the comfort of salvation in Christ Jesus.

Z.

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Little Thanks Owing Maybe you get the weekly called *Our Sunday Visitor*, for we understand that it is circulated quite generously. It styles itself *The Harmonizer*. The issue of November 29 gives an interesting example of the methods followed. We quote the following:

"If you are interested in the Christian religion at all you are grateful that the fundamental Christian beliefs have been preserved to our day. But by whom were they preserved?" You will not need ponder long as to the answer after we tell you that this paragraph bears the heading, "The Catholic Church Saved Protestantism." We feel at liberty to ask, Is the doctrine of Justification fundamental to the Christian belief? If so, what has become of it, as far as the Roman Church is concerned? St. Paul had strong convictions on this point. Rom. 4:5 he says, "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Again Rom. 3:28 he concludes with, "Therefore we conclude that a man is justified by faith, with-

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 October 3rd, 1917, authorized Aug. 26th, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

out the deeds of the Law." This was not new with St. Paul; Habakkuk of old declared (2:4), "The just shall live by his faith." You will find this doctrine made much of in our Augsburg Confession, for Article IV reads:

Also they teach, that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who, by His death, hath made satisfaction for our sins. This faith God imputes for righteousness in His sight, Rom. 3 and 4.

In the Canons and Decrees of the Council of Trent, Chapter XVI, Canon 12 the Roman position on this fundamental doctrine is expressed as follows:

If any one saith that justifying faith is nothing else but confidence in the divine mercy which remits sins for Christ's sake; or, that this confidence alone is that whereby we are justified; let him be anathema.

Canon 14 of the same chapter furthermore declares:

If any one saith that man is truly absolved from his sins and justified, because that he assuredly believed himself absolved and justified; or, that no one is truly justified but he who believes himself justified; and that by this faith alone, absolution and justification are effected; let him be anathema.

You see that Rome curses you if you take God at His word in the cardinal doctrine of Justification.

The Sunday Visitor goes on: "Protestantism claims to rest on the Bible, but where did Protestantism obtain the Bible if not from the Catholic Church?" Now, it certainly was not Rome's merit that the Reformers, carrying off the silt and debris which centuries of neglect had accumulated upon it, drew forth the Word of God and restored it to its proper place in the Church. Rome did what it could to hamper the process. Properly speaking Rome has not the Word of God but the Word of the pope. Under the head, "Decree Concerning the Edition, and the Use, of the 'Sacred Books,'" we read the following:

Furthermore, in order to restrain petulant spirits, it decrees, that no one, relying on his own skill, shall — in matters of faith, and of morals pertaining to the edification of Christian doctrine, — wresting the sacred Scripture to his own senses, presume to interpret the said sacred Scripture to his own senses, presume to interpret the said sacred Scripture contrary to that sense which holy mother Church, — whose it is to judge of the true sense and interpretation of the holy Scriptures, — hath held and doth hold; or even contrary to the unanimous consent of the Fathers; even though such interpretations were never (intended) to be at any time published. Contraveners shall be made known by their Ordinaries, and be punished with the penalties by law established.

In other words the pope makes up your Bible for you and then if you like you may call it God's Word, but you must believe it because the pope has said it. Rome has little to claim as preserver of things divine. There's little thanks owing. G.

* * * * *

The China Prospect A prominent speaker, addressing a men's club, recently advanced a very human if not humane argument for helping China in her great need. He said: "For selfish reasons, if for no other America should befriend China which soon will be in the market for a wide variety of products." Apart from recent happenings over there which do not lend brightness to the prospect, the outlook, to the general observer, would not seem to entitle one to rosy hopes in this direction. For a long time this nation has in a greater or less degree been a charity case among the nations of the world. The path to a higher level appears to be long and arduous. The speaker said:

One-fourth of all the people in the world live in China. That is a population as great as that of the United States, Great Britain, France, Germany, Turkey, Argentine, Brazil, Mexico, and another United States besides. The people of China soon are to require all the implements, supplies and luxuries of modern civilization. If such a demand were to come to us now, American production would be taxed to the limit for the next quarter of a century.

As to requiring some or all of the things mentioned, nobody will question that; but what has this people to offer in exchange for all these commodities? We fear that help extended from selfish motives will fail of its requital and will reap disappointment. It were therefore best to go on helping this colossal dependent from the unselfish motive of charity which has the higher and more certain promise of being its own reward. If the dark clouds hovering over the Eastern situation are not soon dispelled, China's outlook is dark indeed.

What the speaker went on to say does not make the prospect more encouraging:

The most rapidly growing religion since the World War is Mohammedanism. Africa has been won to the crescent since the opening of the present century. Large populations in southern Asia, likewise, have been won over to that religion. This means that some day the Cross and the Crescent are

going to meet in a conflict, and such differences are usually settled only by the shedding of blood.

The spread of the fanatic cult mentioned is bound in a large degree to affect China. The greater the need therefore of the Cross and all that the Cross inspires its followers to do. G.

* * * * *

"A Rabbi Takes Stock" is the title of a book written by Dr. Solomon Goldman, as the Chicago Tribune reports, contends that the organized religions of to-day are placing too much emphasis on God and dogma and not enough on man and society. He directs his criticism principally at Judaism, but also indicts Protestantism, Catholicism and even Mohammedanism.

"The approach to the individual through dogmatism," says the rabbi, "is an impossible one. You can no more teach people to believe in God and the immortality of the soul than teach them to believe in poetry and music. Belief is a matter of emotional reaction. Therefore it is purely personal and private."

Conversely, Dr. Goldman maintains, a man's relationship with his fellow-man and to society are public and social. He regards it as unfortunate that the organized religions have concentrated on dogma and theology to the neglect of the broader field of social service.

In advancing this thesis Dr. Goldman admits he is breaking with the views of both orthodox and liberal Jews. He compares his position in Judaism to that which the Humanists have assumed with respect to Christianity. He perceives a chance of success for communism.

It is an age-old error into which our Jewish friend has fallen. The Sadducees of Christ's time fell into this widespread mistake. If this world with its interrelations of men in society were all, then the rabbi's contention could be admitted as right. If our main concern were the bodily welfare of man, if belief in a God who is a Savior were not necessary, then all religious teaching, all church institutions, including the synagogue, would be unnecessary and the money spent in their upkeep could well be saved and used for worldly ends or for society as Dr. Goldman would have it. Then indeed communism is the only logical and ideal state of society. Z.

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No, More "We hold, says an exchange, "that Protestantism has the same moral and divine right to exist in Italy as Roman Catholicism in the United States. The divine right to exist as a church proclaiming the Gospel belongs to the Church of Rome no more than it belongs to the Lutheran Church and other evangelical churches."

You might very properly go further. With Rome's outspoken pretension to temporal power,

owing to the fact that she rejects the scriptural doctrine of a division of church and state, her right to unhampered exercise of liberty in our land is less. Rome's position, as well as that of the Reformed Church, is out of harmony with the declarations which the Constitution of our land makes on the separation of church and state. G.

ALL HAIL! HE COMES, THE WONDERFUL

We're marching on at Christmastide. We bear our gifts of cheer to lighten many a darkened home and bid darkness to be gone with its power. The spirit of Christmas, what a wonderful transformation it perfects. Sorrow vanishes. Anxious cares subside. Christmas is drawing nigh. Children's hearts are filled with joyous anticipations. Parents are planning for the happiness of others. All the world seems to be awakening to real royal welcome of things coming. All things must make way for the Spirit of Christmas.

It was born in the Garden of Eden, some six thousand years ago, when that precious promise was made of the seed of the woman crushing the serpent's head and has continued to move the hearts of man throughout all the ages. Harps have been inspired by its wonderful message and their strings attuned to songs of joy and gladness. It is in the hearts of children and moves us of riper age to become children once more and join in the carols it has caused to be born for the solace of sin-stricken man. It touches the rosy lips of them that sing and speak. It quickens the hearts of them who hear. And a joint praise of thanks ascends as a sweet odor of a thanks-offering to the throne of God on high. For God, who hath commanded the light to shine out of darkness, hath shined in our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ.

In misery and wretchedness the whole world lay enveloped; heavy and unpersuadable, resisting the Spirit of God, rebellious against God's will, ignorant of things spiritual, deceived and wandering out of the way of truth and holiness — a deplorable state; weak and ready to be imposed upon by the wiles and subtleties of Satan; serving divers lusts and pleasures; conceiting themselves to be a free people, yet slaves and vassals, drudges under hard taskmasters and tyrants. So far were they from freedom and felicity, that they were captivated by them and held in chains and bondage — a degenerate state. And, oh, the misery of such servitude and vassalage. Many masters hurrying them on to their ruin; plunging them headlong from one lust to another. Pride commanded one thing, covetousness dictated another. Contradiction confronting them on every side and perplexities haunting their minds, double minded, unstable in all their ways, like waves driven with the wind and tossed; no

peace, no rest. The lusts which tempted them promised liberty, but in the yielding reaped corruption. A sad lot.

The Apostle Paul writes to Titus, "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another." This then was also our misfortune — condemned and dying. No help, no rescue, eternal ruin and perdition. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. The apostle continues in writing to Titus, "But after that the kindness and love of our God toward man appeared and according to His mercy saved us." He saved us from this wretched state, delivered us from this power of darkness and hath translated us into the kingdom of His Son, in whom we have the redemption through His blood, even the forgiveness of sin. They whose love is weaker than circumstances, do not love at all. God's kindness and love toward man in giving His gift, Jesus Christ, to the world and with Him redemption and salvation rises up to the circumstances, yea far transcends them. Therefore His love is true love, love in its full capacity and true essence; love in true reality; love that cleanses, purges, purifies, and saves to the uttermost. Here there can be no question of adjusting a machine that is just out of gear, of harmonizing elements, salutary in themselves, though imperfectly combined. The mass may be originally good, but that does not alter the fact that it is now evil, incurably so. A little washing and rubbing here and there is not enough to make it desirable or even useful. A flood must sweep over it and wipe out every feature. A washing of a foul world like ours must do no less than wipe out ourselves — must rub off the whole self. It must be a washing of regeneration. A washing, first of all a death unto sin and birth unto righteousness. The love of God to man is the cure for the moral evil. Not sound moral advice, too good to be followed; not earnest moral efforts, which the sinful soul is unable to make or sustain. It must be supernaturally, miraculously, divinely, undeservedly delivered from its evil past. This the love of God alone is able to do. Now he comes with His all-healing grace. The grace of God bringing salvation hath appeared unto all men teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ who gave himself for us that He might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. The grace of God in Jesus teaches us, it quickens and gives the power to deny ungodliness and live godly. If the true religion does not enter into man's life then all his doings, his talk, his wishes,

his work and his recreation, will still be utterly inoperative. The grace of God changes all this. By faith we are engrafted into Christ. "If we are a graft, then a spirit, a sure influence, an empowering, vigorating, propagating principle has flowed and is always flowing from the Father through the Son into your heart, just as the sap from the root through the stem into the little branches. The sap must run when springtime comes. Grace must flow in its season, and when the sap runs, it must deposit itself and the deposit must become fruit, and so the grace must turn itself into good works."

"Knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light." Rom. 13: 11-12.

— E. E. Kirst in The Evangelist.

THE SCRIPTURALLY CORRECT AND EVANGELICAL PRACTICE IN DEALING WITH LODGE MEMBERS IN OUR CONGREGATIONS

By Edgar Hoenecke, Pastor

*Printed by request of the
Michigan District Pastoral Conference*

(Concluded)

"Let there be no strife, I pray thee, between me and thee, between my herdmen and thy herdmen, for we are brethren." That should be our cry to the world. We are all brethren, and our father has provided abundantly for the whole household. Once we recognize his goodness, and our relationship in such a practical way as the *salvation by character* implies, the implication of which is the reproduction in our lives, of the reverence, love and service that so wondrously characterized the life of Jesus of Nazareth, mutual respect and helpfulness will become universal, and we can then truthfully and triumphantly sing: "Glory to God in the highest, and on earth peace, good will toward men."

From the above direct quotations cited from authentic and authoritative lodge sources we establish the verdict of the true Lutheran Church on the lodge:

First: *That the lodge is an esoteric brotherhood whose purpose and aim is the secret cultivation and insidious dissemination of doctrines, principles and practices which are in contradiction to the Word of God and at variance with the principles and practices of the Lutheran Church, for the social, moral and religious betterment of man and for his ultimate attainment to eternal life; and*

Secondly: *That the lodge, as the chief exponent and champion of the religion and morality of this world, is earnestly and determinedly moving forward to the attack upon the true Christian Church: and has already reaped a deplorably great harvest from among the members of the Lutheran Church.*

No longer secretly and hesitantly, but boldly and brazenly they confess their religion to be an open denial of all that Christ and the Christian Church represent for the child of God. Defiantly they challenge us to forsake the faith of our fathers and to make common cause with them, because "the inadequacy of the dogmatic and ceremonial forms of religion is more clearly shown every day."

Are we going to be intimidated by their attack? Are we going to strike the flags of our Scripturally dogmatic confession of faith because of the inroads which they have already made into our ranks? Are we going to flee from the conflict, because we fear and dread the heat of the fray? Are we going to flinch in our duty as soldiers of Christ, because we wince at the thought of the cross we must bear? Are we going to let physical comfort and convenience, indolence and indifference keep us from engaging in battle, when the priceless souls entrusted to our care are exposed to ruthless attack; when the thieves have already broken into the Lord's vineyard? Are we going to vacillate and temporize until the faithful ranks of the Lutheran Church are utterly routed?

Or are we, as the "watchmen unto the house of Israel," going to assert our proper places at the head of the battle formation and to raise the cry of Moses: "Who is on the Lord's side, come unto me." — Ex. 32:26? How dare we refrain, as the true, spiritual sons of Levi, from rallying to the cause of our Lord, taking unto us the sword of the Spirit which is the Word of God, advancing, fearless and reckless of all consequences, upon the votaries and followers of the Golden Calf, the religion of this world and the lodge?

Woe unto us if we fail our Lord in this battle! Woe unto us if we fail to testify emphatically and predominantly to-day against the evil of the lodge! The Lord will deny those that deny Him before men, before His Father which is in Heaven. He has spoken to Israel of old: "Neither will I be with you any more, except ye destroy the accursed from among you." (Jos. 7:12.) And to the Church of the New Testament Jesus has said: "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:16.)

Thus for the sake of the truth of the clear Word of God and the eternal welfare of the blood-bought souls of men, above and at the beginning of all our dealings with members of the lodge, must stand this sentence: *No lodge member can become or remain either a communicant or voting member of a Lutheran congregation.*

In the matter of dealing with the individual lodge member in our congregations the Word of God to Ezekiel must be indelibly impressed upon the conscience of every prophet who would take upon himself the responsible ministry of a "watchman unto the house of Israel" (Ezekiel 3:17-19).

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the Word at my mouth, and give them warning from me.

"When I say unto the wicked: Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thy hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

We now propose to show from the Word of God that a lodge member cannot become, be or remain a communicant member of a Lutheran congregation. But before we approach the practical application of Scriptural doctrines concerning 'communicant membership' to the case of the lodge member in our congregations, let us briefly consider the question which must necessarily form the basis for any such practical application:

For Whom is the Sacrament of the Altar Intended?

(Other than the preached or written Word or the Sacramental Word in Holy Baptism, the use of the Sacrament of the Altar is restricted by the Word of God. For the sake of clarity, the answer follows in outline.)

A. From the manner of the institution of the Sacrament by our Lord Jesus in the intimate circle of His disciples, from the fact that the early Church ever celebrated the same privately, as also from the fact that faith is presupposed in the participants is clearly evinced that the Sacrament of the Altar is intended only for Christians.

B. But its use is still farther restricted by the Word of God to those Christians who are able to examine and judge themselves as to their state of penitence and as to their attitude toward the Sacrament itself: 1 Cor. 11:28: "But let a man examine himself, and so let him eat of that bread and drink of that cup," and 1 Cor. 11:31: "For if we would judge ourselves, we should not be judged."

C. And, finally, its use is restricted to those Christians who are of one, single-minded confession of faith in Jesus Christ, for:

a) Holy Communion is a feast of *unity*:

1 Cor. 10:17, 18: "For we, being many, are *one* bread, and *one* body: for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?" N. B.: "koinownoi" — means "joint partakers, fellows."

1 Cor. 11, 17-22: Paul's criticism of the *lack of unity* and his flat declaration that under the existing conditions of divisions and heresies the Sacrament may not be celebrated, show clearly that the Sacrament is to be a feast of *unity*. N. B.: "ouk estin," in verse 20, with the infinitive "phagein" denotes the impossibility, the unlawfulness, the impropriety of such a celebration.

b) Holy Communion is a feast of *unity of faith*:

1 Cor. 10:16: "The cup of blessing which we bless, is it not the communion of the blood of

Christ? The bread which we break, is it not the communion of the body of Christ?"

1 Cor. 11:24, 25: "in remembrance of Me" — "broken for you."

Matthew 26:28: "This is my blood of the New Testament which is shed for many for the remission of sins."

— Which words must be received in *faith*.

c) Holy Communion is a feast of *unity of Confession*:

1 Cor. 11:26: For as often as ye eat this bread, and drink this cup, *ye do shew the Lord's death* till He come."

From which follows that the Sacrament is not to be given to:

- A. Those who are not Christians.
- B. Those who are not able to examine themselves; either because of mental incompetence: immaturity, deficiency, or mental aberration; — or because of spiritual incompetence: immaturity in spiritual discernment, impenitence over manifest or public sins.
- C. Those who, though they may be Christians, are yet not of one, single-minded confession of faith:

No non-Lutherans are to be admitted to a Lutheran Communion.

No member of any organization that either in doctrine, principle or practice denies the faith of the Lutheran Church may be admitted.

According to the Word of God the called and ordained minister of a Christian congregation is to be the immediate arbiter and custodian of the Sacrament:

Ezekiel 3:17: "Son of man, I have made thee a watchman unto the house of Israel."

1 Cor. 5:1: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

Eph. 4:11: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Thus it becomes evident that but the two points, B and C, come into consideration in reference to the admissibility of a member of an anti-Christian lodge to the Sacrament of the Altar. — When one thinks of the gross discrepancy between lodge religion and the Christian faith, and especially, when one recalls the quotation from the pamphlet of Elijah Alfred Coil, Mason and Unitarian preacher: "A little child, once its attention is called to the matter, ought to be able to see that it is impossible to harmonize the creed statement here quoted, with the declara-

tion taken from the monitor of one of our greatest and most effective orders, and found, in substance, in the liturgies of nearly all the others" — one is indeed tempted to apply also the statement under point B concerning *mental* incompetence, were it not for the fact that such apparent incompetence would certainly have presented a definite obstruction for a man to have passed the public examination incidental to confirmation.

The Scriptural reasons which apply to the question of a lodge member's admissibility to the Sacrament are, therefore:

1. Spiritual incompetence; and
2. Disagreement in confessions of faith.

1. *Spiritual incompetence* constitutes an impediment and a definite hindrance for participation in the celebration of Holy Communion, according to the Word of God, whether this be in the form of *immaturity in spiritual discernment* or in the form of *impenitence*.

A. It is well-nigh impossible to believe in the honesty and sincerity of those, lodge member Christian and tolerant pastor alike, who persist in advancing the PET ALIBI: "can't see what's wrong with the lodge," in justification of continued membership with the lodge and uninterrupted participation in Holy Communion because:

- a) our confirmed Lutheran Christians are instructed and publicly examined in just those fundamental points of doctrine which are denied by the lodge most viciously. This may be seen by but superficially perusing the rituals and monitors of any of the major lodges, to wit: the doctrine of the Holy Trinity, of the Godhead of Christ Jesus, of the Scripture as the sole revelation of God's will for man's salvation, of the vicarious and satisfactory work of Jesus as the Savior, of the justification by faith to the utter exclusion of the deeds of the Law, of prayer in Jesus' name, and others too numerous to mention; which are denied by the lodges also in the so-called "Christian" degrees.
- b) In addition to which the confirmed Lutheran Christian has been warned of the danger and evil of affiliating with the lodge. Though the voice of warning of the individual pastor be ever so weak, and though the position of the Lutheran Church against the lodge may not have been as clearly defined in earlier days as it is now, yet the "antagonistic" position, the "narrowminded intolerance and bigotry" of the Lutheran Church against the lodge are notorious in the world to-day.

B. But where it is true that a confirmed Lutheran member of the lodge "can't see what's wrong with the lodge," that circumstance

- a) certainly does not justify his membership with the lodge. In fact, there exists no justified, moral reason for a Christian to enter into or to remain in a lodge. The Word of God gives him the only true

foundation for character formation, as well as for eternal salvation. Thus, for him, as a Christian and a member of a Christian congregation, to seek character formation, a guide for righteous living or eternal salvation in an organization and brotherhood that does not bear PUBLIC testimony for Christ as the Savior of sinners, — decidedly does not constitute a righteous, moral reason for entering into the lodge. Moreover, the reasons for which a Christian enters into a lodge are necessarily unmoral: for social or business prestige, for aid in need, for life insurance, for pleasure and diversion, and so forth. But to join a secret brotherhood, the nature of which is not known beyond the fact that religious, or at least moral matters are involved, for the attainment of temporal advantages, is clearly nothing short of spiritual slovenliness, and in no way can be made to serve as a justified reason for a Christian's entry into the lodge.

- b) Nor does his inability to see "what's wrong with the lodge" constitute a justification of the lodge itself. To state this in argumentation, on the part of the lodge member; as well as to suspend judgment over the lodge in deference to such reasoning, on the part of the pliant and irresolute pastor constitutes the height of illogicality. A man may truthfully assert that he cannot detect any wrong. But the proof thereof is assuredly not to rest upon his opinion but upon the facts in the case. And if these are such, as we see from the above quotations they are, that the lodge is an anti-Christian brotherhood, and a man can still keep a clear conscience in spite of all this apparent evidence of wrong, as a member of the lodge, this circumstance certainly bears almost conclusive witness for his immaturity in spiritual discernment and serves to make his admissibility to the Sacrament a very doubtful matter indeed.

But if a Christian is not immature in spiritual discernment and remains in the lodge only for financial or other temporal advantages, although he well sees and admits the evil of some of the principles and practices of the lodge and denounces the same, and though his membership consist merely in the payment of insurance premiums and dues, he must be considered an impenitent to whom the Sacrament and absolution do not belong.

However, to dissuade or deter a man from Holy Communion for any of the above-mentioned reasons involves a verdict on the part of the pastor over the heart, or at least over the status of spiritual discernment and penitence of the applicant. And such a verdict is never reliable, because it must be gleaned from outward indications which,

though they speak ever so loudly, never speak conclusively. Were we to have no better reason for dissuading or deterring a man from the Sacrament, we should far rather admit him to the same out of love, than bar him and load the terrible responsibility of possibly having done him an injustice or of having offended him in his faith upon our souls.

2. But Holy Scriptures gives a definite and conclusive reason for dissuading and deterring a man from Holy Communion who is simultaneously a member of the lodge and a Lutheran congregation, in this that it teaches the Sacrament of the Altar to be a rite of COMMUNION and CONFESSION. Therefore we stated that the Sacrament is not to be given to Christians who are not of one, single-minded confession of faith; nor to those who are members of organizations which in doctrine, principle or practice deny the faith of the Lutheran Church.

Very clearly is the first portion of this principle concerning the non-Lutheran understood and conscientiously is it observed by us. Because of just these two phases of the Sacrament, COMMUNION and CONFESSION, we would no more think of admitting a member of a non-Lutheran church body to the same with us, than we would dream of practicing pulpit fellowship with a non-Lutheran pastor. But the matter appears to become ever so much more difficult, when members of expressedly and admittedly anti-Christian, secret orders are involved; — and the solution of that problem concerns us here.

A peculiar and most important phase of the Sacrament of the Altar is that it has been instituted by the Lord Jesus as a rite of COMMUNION. In it He unites Himself with all the partakers in a most intimate, sacramental manner, and all partakers with one another. Not as though the Sacrament creates an essentially different union between Christ and the believers from that already brought about by faith through the Word and Baptism. Nor does it grant any additional Grace, different from or superior to that given in the Word and in Baptism. The manner and mode, however, of transmitting that Grace, the forgiveness of sins and the blessed union with Christ, is different. In the Sacrament of the Altar the Lord gives us in, with and under the bread and wine, His own BODY and BLOOD, broken and shed for us for the remission of sins, — not with the purpose of inaugurating faith, nor with the purpose of individualizing, as in Baptism, but for the sake of indicating and emphasizing the intimate, sacramental COMMUNION of the partakers with Himself and one another:

In I. Cor. 10:16 this COMMUNION WITH CHRIST is clearly taught: "The cup of blessing which we believe, is it not the COMMUNION OF THE BLOOD OF CHRIST? The bread which we break, is it not the COMMUNION OF THE BODY OF CHRIST?"

In I. Cor. 10:17 the COMMUNION OF THE PARTAKERS WITH ONE ANOTHER is taught:

"For we, being many, are ONE bread, and ONE body, for we are all partakers of that one bread."

Just as important is the other phase of the Sacrament of the Altar, that of CONFESSIO. Although the Lord thus unites Himself with His believers in intimate, sacred communion, He yet does not want His saints alone to profit by this feast of blessed remembrance of His death and vicarious Work on the Cross. The very celebration of the Sacrament is intended to be a mighty sermon and confession of His Church to those who are still without.

In I. Cor. 11:26 this phase of CONFESSIO is most explicitly taught: "For as often as ye eat this bread, and drink this cup, YE DO SHEW THE LORD'S DEATH till He come."

Thus the Sacrament is not alone a feast of communion, but also of confession: as it is for the Christian the most solemn and sublime assurance of forgiveness and strengthening of his faith, in the sacred communion with Christ and his brethren, so it is for the outsider the most solemn and sublime confession of Christ in His death of atonement.

Fellowship in Holy Communion is, therefore, openly and publicly indicative of fellowship in faith and confession.

Now let us take the case of a confirmed Lutheran who is simultaneously a member of the lodge. His membership with the lodge, since it came about by his own free will and since he pledged himself to the same with an oath or his sacred word of honor, constitutes a full confession for the doctrines and principles of the lodge, as well as full, moral responsibility for all that it represents. Read the obligations of all orders for further verification of this assertion. And this remains true, though his membership be maintained solely by the payment of dues or his failure to request that his name be stricken from the books of the lodge, and though with his lips he deny and condemn the lodge as vehemently as he will; since the confession of the deed in the case will ever be considered the deciding and determining factor. But we have evinced, beyond the shadow of a doubt, from the utterances and credos of the lodge itself, that it is not only an unchristian religion, but verily the religion of the world and the prince of this world, the devil. Thus the confirmed Lutheran confesses, with the lodge, that he is a follower of the religion of this world and the devil, and that publicly, before the eyes of all men. — And in the Sacrament of the Altar he confesses before all men that he believes in the death of Jesus Christ, the Son of God, his Savior, as the atonement for his sin, and that he is in holy communion with his Lord and His saints, separate and segregate from this world.

But this situation is unthinkable, impossible, even for an unbelieving Elijah Alfred Coil: "One of these declarations excludes the other." In it exists a contradiction so intrinsic and an antithesis so fundamental that it can-

not be brooked by the mind of man. Nor can it be brooked by Holy Scripture. Jesus says: "No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other; ye cannot serve God and Mammon." And St. Paul wrote: "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? . . . Wherefore come ye out from them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:14) and "Ye cannot drink the cup of the Lord and the cup of devils, ye cannot be partakers of the Lord's table and of the table of devils" (I. Cor. 10:21).

And though the members of these nefarious organizations of Satan come to us, as pastors, standing on their supposed right as voting members of our congregation, with the brazen demand that we admit them to the Sacrament, — shall we then barter with the most holy things of God? shall we sell the Sacrament to a man for his contribution as a voting member of our congregation? Has he, by reason of his voting membership, any greater right to the Sacrament than the lodge member who is still without the church? Does the fact that he, as a confirmed, communicant member of our congregations, is guilty of the lodge evil lessen the gravity of his offence or lighten the guilt of his denial? Is it not written: "For unto whomsoever much is given, of him shall be much required?" (Luke 12:48.)

Do we not realize that the very fact that a lodge member in our congregation demands of us, despite his affiliation with the anti-Christian lodge, to give him Holy Communion with its attendant blessings and fruits: absolution from sin and reassurance of the communion with Christ and with the Christian Church, represents a direct challenge for us to confess Christ? Is it necessary for us to demonstrate that the admission of such a man to the Lord's Table by us involves a denial of Christ on our part and implicates us as co-guilty with him in his sin and offence? (Rev. 2:13-16.)

But should there still exist, after this, a question in our minds as to whether we might not *temporarily* admit such a man to the Sacrament until, he, too, has seen and understood the evil of his way, let the Scripture tell us again that *his lodge membership forms the insuperable barrier* for his admittance to Holy Communion, and that only with the *removal* of this barrier can he ever be admitted. We read:

Matthew 5:23: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; FIRST be reconciled to thy brother, and then come, and offer thy gift." Thus speaks the Savior

in reference to the sin of private hatred among brethren. How much more is His command not to be applied to the man who is guilty of denying Christ by his public confession of the deed, and by his giving of public offence to his brethren?

2 Thess. 3:6. 14. 15: "Now we command you brethren, in the name of our Lord Jesus Christ, *that ye withdraw yourselves* from every brother that walketh disorderly and not after the tradition which he received of us. . . . And if any man obey not our word by this epistle, *note that man, and have no company with him*, that he may be ashamed. . . . Yet count him not as an enemy, but admonish him as a brother." — Thus St. Paul concerning those who walk disorderly and not after the tradition which they received of him. Who should then more logically be included in that group than the members of our congregations who are in the lodge, and who walk not after the traditions which they received of the Lord Himself? Christ says in His intercessory prayer: "I have given them Thy Word, and the world hath hated them, because they are not of the world, even as I am not of the world." St. Paul says, in Romans 12:2: "Be not conformed to this world, but be ye transformed by the renewing of your mind . . ." James 4:4b: "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." And St. John, in I. John 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." . . . Of these St. Paul says: "Withdraw yourselves from such a brother." And he assuredly does not mean to say that they should withdraw themselves from such a brother merely physically or socially, but primarily in that bond of unity which exists between Christ and His believers in the Communion of Saints and which finds its highest and most intimate expression in the Sacrament of Holy Communion. He tells them to "note that man, and have no company with him." The Greek expression: "mae sunanamuegnuesthai" means: do not mix together, have no intercourse or communion with such a man. Does this then not most evidently refer, before and above all else, to the communion and intimate, sacramental intercourse of the Lord with His own in the Lord's Supper?

I. Cor. 10:21: "Ye cannot drink the cup of the Lord and the cup of devils, ye cannot be partakers of the Lord's table, and of the table of devils." This clear Word of God most conclusively bars the members of an anti-Christian lodge that cultivates the religion of this world and the devil, from participation with the congregation of believers in Holy Communion, because it refers directly, both, to the participation in the Sacrament, according to verses 16-18, as also to the lodge itself, since the devil worship here referred to is nothing else than the heathen religion which, with its ungodly "mysteries," the lodge boasts of as being its direct source of origin. Truly, nowhere in the Bible is direct reference made to the lodge

in so many words, and equally as truly, nowhere does the Bible speak so pointedly of a modern evil, as here in reference to the lodge. With holy abhorrence St. Paul cries out against communion of his Corinthians with this impious cult of phallicism: "I would not that ye should have fellowship with devils," specifically he ordains: "Ye cannot drink the cup of the Lord and the cup of devils, ye cannot be partakers of the Lord's table, and of the table of devils" — and we, under the specious subterfuge of practicing charitably, would dare to temporize, compromise or even commune together with members of this abomination?

Have we forgotten that it is written, 2 John 7:11: "For many deceivers are entered into the world, *who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.* Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and *abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son.* If there come any unto you, and bring not this doctrine, *receive him not into your house, neither bid him God speed: FOR HE THAT BIDDETH HIM GOD SPEED IS PARTAKER OF HIS EVIL DEEDS.*"

These words speak definitely and they speak conclusively. Though we be accused of narrow-minded lovelessness and legalistic practice, when we bar a man from Communion, AS SOON as he becomes known as a member of the lodge, it matters little. What does matter, however, is that the Word of God makes these statements, and that we are but stewards, householders and ambassadors of our Lord who have no choice but to perform His will, and, finally, that it is written: "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matthew 10:27-28.)

If the practice which is here commanded by St. Paul is legalistic, then the Word of God is legalistic. Which is not the case. For the purpose of this most earnest discipline is the winning of the brother, as St. Paul says: "that he may be ashamed," and as he also writes, I. Cor. 5:3-5: "For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed: In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Is not rather the "tolerant" practice of admitting a man who belongs to an organization which openly flaunts a denial of all things Christian before the world, even temporarily, the height of lovelessness toward him and the entire congregation which is entrusted to my care?

Can I find an excuse for him and for my action in the argument that, according to the Word of God, I must bear with a weak brother, when he is actually not a weak brother according to the definition given by the Word of God itself? Is he a weak brother in the sense of Romans 14 and 15:1-3, in that he has an erring conscience concerning adiaphora? Is membership with an anti-Christian lodge actually to be held as a matter of moral or confessional indifference? Or is he perhaps a weak brother in the sense of Galatians 6:1, as one who has been overtaken by a fault? Is his lodge membership actually a fault of such a nature that it may be borne by those who are strong and spiritual in admitting him with them to the Sacrament which constitutes the most intimate communion with Christ and the most sublime unity of confession?

Is not the pastor who but temporarily admits a lodge member to Holy Communion thereby, with his deed and action before the congregation, denying the testimony of his lips against this institution of the devil? Is he not thereby bringing confusion into the hearts of the faithful believers who behold his inconsistency? Is he not thereby giving offence to them and putting a stumbling-block in their way to salvation, and making himself liable to the terrible threat of Jesus: "Woe to the world because of offences, for it must needs be that offences come, but woe to the man by whom the offence cometh." (Mt. 18:7.)

But love also demands of the pastor that he explain to the applicant, on the basis of the Word of God, why he is being requested to postpone his participation in Holy Communion. The pastor must remind him of the fact that, as a Christian, his duty is to take concern not alone for his own spiritual well-being, but also for that of his brethren; that he must anxiously beware, lest he give offence to them by word or deed. He must be told that his membership with the lodge involves a public confession for the same, together with its anti-Christian religion, and consequently, a denial of Christ; and that under such circumstances his partaking of Holy Communion would be unworthy. He must be warned that he cannot eat and drink the body and blood of the Lord unworthily with impunity, according to I. Cor. 11:29-34. Should he, nevertheless, insist upon what he may term his inalienable right as a Christian, the pastor must refuse him, suaviter in modo, sed fortiter in re, with the explanation that, in admitting him, the pastor should be acting contrary to the Word of God which says: "neither be partaker of other men's sins." (I. Timothy 5:22.)

Thus, to sum up, the second point of the Scriptural practice in dealing with lodge members in our congregation is:

II. THAT WE DISSUADE AND DETER SUCH MEMBERS OF OUR CONGREGATIONS FROM FELLOWSHIP AND PARTICIPATION WITH US IN HOLY COMMUNION, AS SOON AS THEY BECOME KNOWN AS MEMBERS OF THE LODGE.

But under no circumstances may the pastor omit to extend to such a man the invitation, and to urge him in a kindly manner to study the matter with him in the light of the Word of God, for God's Word demands:

III. THAT THE PASTOR THEREUPON INSTRUCT AND ADMONISH SUCH A BROTHER WITH THE AIM OF WINNING HIM FROM THE LODGE AND WHOLLY FOR CHRIST.

A. This instruction proper is to begin after the man has been suspended from Holy Communion, although an explanation must always attend the suspension, for St. Paul says: "withdraw yourselves from such a brother . . . note that man, and have no company with him . . . yet count him not as an enemy, but admonish him as a brother."

B. He is to be instructed and admonished as to the evil of the lodge. And let the pastor study that matter thoroughly, so that he may not become guilty of making inaccurate, generalizing statements that are not proven. Let him quote or read his proofs directly from the rituals or monitors of the lodge. Let him show the evil of the lodge and its conflicts with Lutheran doctrine and principle wherever he can, but let him *concentrate on the fundamental evils the denial of Christ and the Christian faith.*

C. Furthermore, he is to warn the lodge member of the danger of denying the truth of refusing to come out from the lodge for the sake of temporal gain. Let the lodge man be shown that the true Christian spirit is this, that one little Word of God is more important than all the wisdom and logic and possessions of this world; that the true Christian speaks with St. Paul: "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things and do count them but dung, that I may win Christ." (Phil. 3:8.)

D. And finally, if the man is still not absolutely convinced, if still he has not the courage to suffer the loss of all things and to come out of the lodge, let the pastor tell him also this Word of God: "Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief, for that is unprofitable for you." Nor is it legalistic and unseemly for the pastor to employ this Word to induce the man to take a definite stand. Pastors are shepherds. They are to lead and to guide the sheep and lambs entrusted to their care through the devious wilds and entanglements of this world to their eternal rest. The Lord has given them His Word as the shepherd's crook with which they are to achieve this goal. With the Word they are to call, to teach, to console, to reprove, and — to rule. God has called and ordained them to perform this office as shepherds. After due examination, prayer and calling, their congregations trust that these pastors will lead them by the Word of God on the Way to Life. Shall they then betray that trust? Or shall they be accounted legalistic if they use the crook to

tear the straying sheep from the brink of the destructive precipice of apostasy or from the alluring, cool shades and tempting swards of worldliness? Shall they not testify, shall they not fight against false prophets, because the sheep do not discern that inwardly, under the sheep's clothing, they are ravaging wolves? Shall they be dubbed legalists, if they rule well with the Word of God, when the Bible has enjoined the sheep to "obey and to submit themselves." Let every faithful preacher of the Gospel ask himself with St. Paul: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

IV. It is self-evident that, with the removal of the obstacle, that is with his actual break with the lodge, a former lodge member is to be readmitted to the full exercise of his rights and privileges as a child of God and member of a Christian congregation.

V. And it is just as self-evident for Christians that we excommunicate a lodge member from the Christian congregation who has either resisted the disciplinary measures instituted against him by evasion or by ungodly obstinacy has shown himself to be impenitent, because throughout the entire proceedings our position, bound up in the unchanging Word of God, must be: "NO LODGE MEMBER CAN BECOME, BE OR REMAIN EITHER A COMMUNICANT OR VOTING MEMBER OF A LUTHERAN CONGREGATION."

A CALL TO YOUTH

The Committee on Missionary Expansion of the Lutheran Synod of Missouri has sent from its headquarters in St. Louis the following message to the young people of that synod:

"The call of the hour to our church's youth requires our young men and our young women to dedicate their lives to the Cross and to cooperate with God in His eternal missionary yearnings for the souls of men.

"The call of the hour is not for temporal wisdom, but for spiritual power; not for plans but for a passion for souls; not for money but for sacrifice; not for a temporally-minded youth but for a youth fired with the Spirit of the Living God.

"The call of the hour is a plea for the realization of the Great Commission in the hearts of our youth."

It grows upon me more and more, year by year of experience, how common is the refusal to know the truth about oneself. How few people appear to be ready, frankly, to want to know the truth about themselves. Is there anything so horrible as the thought of multitudes of people waiting to know the truth about themselves till the horrible disclosure after death when they might know it now, but will not?
— Gore.

IMPORTANT NOTICE

All congregations are requested to send Christmas Collections without delay, so that the District Cashiers may be able to send to General Treasurer money urgently needed by December 31.

Theo H. Buuck.

FROM OUR CHURCH CIRCLES

Meeting of Synodical Conference 1932

The next meeting of the Synodical Conference of North America is to be held at Mankato, Minn., Rev. A. Ackermann, pastor, August 10 to 15, 1932.

Herm. Gieschen, Sec'y.

Joint Winter Conference of Eastern Nebraska

The Joint Winter Conference of Eastern Nebraska meets January 2 to 5, 1932 (noon to noon) in Immanuel Church (8th and D Streets) at Lincoln, Nebr.

Sermon: Monhardt, Ernstmeyer.

Communion Address: Staehr, Wittig.

Essays: Eggert, Erck, Heinicke, Degner. Baumann, Falkenroth, Saeger.

All pastors of the Wisconsin Synod, residing in eastern Nebraska are asked to attend this conference. Kindly announce promptly to the local pastor, Rev. W. F. V. Baeder.

G. O. Keschull, Sec'y.

Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet January 25 till January 27, 1932. The first session will be at 2 P. M. The place of our meeting will be at Neenah, Wis., Rev. A. Froehlke, pastor. Papers to be read by Uetzmann, Timmel, Theobald, Schlueter, Reim. A German Confessional address by K. A. Timmel or E. Reim. The sermon will be in German also. Wm. Wojahn or F. Schroeder will deliver the sermon.

Pastor Froehlke begs the brethren to make their announcements early.

F. C. Weyland, Sec'y.

Esa. 46: 4.

J. F. Henning.

Announcement

We are happy to announce that the investigation of the situation at Plymouth, Mich., held by a committee appointed by our General President, Rev. G. E. Bergemann, resulted in a reconciliation between the two factions. The wrongs committed several years ago have been righted by penitence and satisfactory restitution.

The Rev. Chas. Strasen has resigned his pastorate of the newly organized congregation; under his influence that congregation has been dissolved and some of those who left with him have already returned to their former church.

Thus the Rev. Strasen is again a synodical member in good standing and eligible to be called.

J. Gauss, President.

Installation

On November 8, 1931, the 2d Sunday after Trinity, the Rev. Frank Reier of Waupaca, Wis., was installed as pastor of St. John's Ev. Luth. Congregation of Town Lanark, Waupaca Co., Wis. The Rev. R. Ziesemer assisted. Pastor Reier will serve this congregation in connection with his work at Waupaca.

E. Benjamin Schlueter.

Golden Wedding Anniversary

On November 13 Mr. and Mrs. August Lange, members of St. John's Church of Newville, Wis., were privileged to celebrate their golden wedding anniversary in the presence of their children and relatives. The undersigned delivered a sermon based on 1 Samuel 7: 12.

Walter E. Zank.

Fiftieth Wedding Anniversary

On October 23 Mr. and Mrs. Fred Ziebell, members of St. Paul's Church, Bloomer, Wis., were privileged to celebrate their fiftieth wedding anniversary in the midst of their children, grandchildren and many friends. Text. Esa 46: 4.

J. F. Henning.

Tenth Anniversary

Through the grace of God the Grave Ev. Luth. Congregation of Pickett, Wis., was permitted on November 1 to celebrate its tenth anniversary. The Pastors M. J. Nommensen and P. Oehlert preached the sermons. May the Lord multiply the past experienced blessings and make Grace Church also a blessing unto many in the future.

I. G. Uetzmann.

Memorial Wreaths

In memory of Mr. Henry Pergande who died at Chicago, \$2.00 from W. G. Fuhlbrigge for Missions.

W. G. F.

* * * * *

In memory of Mrs. Ervin Guth of Pelican Lake, Wis., \$2.00 from W. G. Fuhlbrigge for Children's Home at Wauwatosa, Wis.

W. G. F.

* * * * *

In memory of Mr. Oscar Gustafson, Sleepy Eye, Minn., who lost his life August 7, 1931, in an automobile accident, a wreath of \$10.50 was given by the members of the Aid Association for Lutherans. Wm. C. Albrecht.

* * * * *

In memory of Mrs. Ernestine Schaar, who fell asleep November 19, 1931, in Rockford, Minn., Edwin Splittstoesser and Mr. and Mrs. John Kiphuth donated three dollars (\$3.00) for perpetual use in the Church Extension Fund.

H. C. Nitz.

Acknowledgments

The Immanuel's Congregation at Hubbleton, Wis., raised a collection of \$18.12 for the Seminary Building Fund. Also a collection on Thanksgiving Day for the Synod, amounting to \$8.06.

* * * * *

On Thanksgiving Day the St. Mark's Congregation at Richmond, Wis., lifted a collection of \$12.48 for the support of Synod.

A. G. Dornfeld.

MISSION FESTIVALS

Toledo, Ohio, Zion Church, George N. Luetke, pastor. Speakers: Geo. N. Luetke and Raymond Timmel. Offering: \$286.00.

Ninth Sunday after Trinity

Shickley, Nebr., Zion Church, W. F. Wietzke, pastor. Speakers: J. Witt, Prof. E. E. Kowalke, Venus Winter. Offering: \$231.75.

Seventeenth Sunday after Trinity

Sleepy Eye, Minn., St. John's Church, Wm. C. Albrecht, pastor. Speakers: M. Schuetze, C. J. Schrader, A. W. Blauert. Offering: \$306.50.

Oshkosh, Wis., Grace Church, E. Benj. Schlueter, pastor. Speakers: Wm. Wojahn, George Kobs. Offering: \$560.00.

Eighteenth Sunday after Trinity

La Crosse, Wis., First Lutheran Church, J. T. Gamm, pastor. Speakers: S. Ylvisaker, Ad. v. Rohr, Theo. Mahnke. Offering: \$950.00.

Twentieth Sunday after Trinity

Milwaukee, Wis., Divine Charity Church, J. G. Jeske, pastor. Speakers: E. Schroeder, A. Voss. Offering: \$155.00; Sunday School, \$50.00; total, \$205.00.

Milwaukee, Wis., Fairview Church, A. Koelpin, pastor. Speakers: E. W. Hillmer, G. Hoenecke. Offering: \$109.61.

Marinette, Wis., Trinity Church, A. A. Gentz, pastor. Speaker: H. Kleinhaus (German and English). Offering: \$102.34.

Twenty-first Sunday after Trinity

Baraboo, Wis., St. John's Church, H. C. Kirchner, pastor. Speakers: Christian Doehler, Ed. Blakewell, C. Aaron. Offering: \$501.20.

ITEMS OF INTEREST

EXCELS IN NUMBER OF UNCHURCHED

San Francisco, Calif., it is claimed, has the largest proportionate unchurched population of any city of size in the United States. The population is 637,000, 17,000 of whom belong to Protestant churches or a little more than 2½% of the whole. Twenty-two Lutheran pastors serve the city. They represent the United Lutheran Church, the Norwegian Lutheran Church, the American Lutheran Church, the Missouri Synod, the United Danish Lutheran Church, the Augustana Synod, and the Suomi Synod. There is apparently a field for home missions in the city.

THOSE MISSION HENS

The hens were more active, but the price was lower. Therefore the gift of sabbatical eggs of Mr. and Mrs. Ole H. Agre of Sacred Heart, Minn., was smaller in 1930 than in the year preceding. Each year these Lutheran people keep strict

The Northwestern Lutheran

MINNESOTA DISTRICT

November, 1931

account of eggs laid by their hens on Sunday and donate the proceeds to the charitable work of the Norwegian Lutheran Church of America.

In 1929, their 596 dozen Sunday eggs brought 27.64 cents per dozen. Last year there were 658 dozen Sunday eggs but the average price was only 21.02 cents per dozen. So the gift of \$164.79 in 1929 exceeded the gift of \$138.35 in 1930.

THE NEW DAY IN SPAIN

Pastor Fernand Faivre of Bordeaux is planning to publish a Spanish edition of his New Testament, annotated for Catholics to be distributed as soon as possible in Spain. An edition of 100,000 copies could be published for \$4,000. An initial gift of 2,000 francs has been received from a Swiss Protestant. A young Spaniard converted from Romanism stands ready to begin this work under M. Faivre's auspices.

Not a single Protestant mission or church was attacked in the recent anticlerical outbreaks in Spain. The Jesuits were the special object of aversion. It is worth noting that when in Granada the Jesuits were attacked in their convent they ran up the Union Jack of Protestant England over their building and the mob fell back and did no injury either to building or inmates. So does Catholic seek shelter from Catholic by flight to Protestant lands and Protestant flags.

— Sunday School Times.

BOOK REVIEW

Rejoice Ye! Children's Christmas Service. Compiled by Theo. Struckmeyer. Concordia Publishing House, St. Louis, Mo. Price, 5 cents; dozen, 50c; one hundred, \$3.50.

The program is made up of questions and answers, the latter often being given in the words of the Bible or Catechism. The service is interspersed with the usual number of hymns, partly for the congregation, partly for the children. G.

Augustant Synod Minutes. This is a record of the seventy-second annual convention of this body, held at Jamestown, New York.

Besides the book contains a vast amount of statistics. One feature of the report which struck us as unusual was the Chronological List. Under this head 865 pastors are listed and for each the day, year, and place of birth, the day, year, and place of ordination, the year of arrival in America, and the present address is furnished. The blank for Local Parochial Report is appended to the book and is more comprehensive than any that has before met our eye. G.

NEBRASKA DISTRICT

Rev. W. Baumann, Plymouth, General Institutions \$40, General Missions \$30, Students \$12, General Support \$30	\$112.00
Rev. R. F. Bittorf, McNeely, Indians	13.00
Rev. H. Hackbarth, Mission, General Institutions	42.73
Rev. E. A. Klaus, Stanton, Home Mission	53.60
Rev. E. C. Monhardt, Clatonia, Students \$80, General Support	167.76
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	\$389.09
General Institutions	\$ 82.73
Students	92.00
Indian Mission	13.00
Home Mission	53.60
General Mission	30.00
General Support	117.76
	<hr/>
	\$389.09

December 5, 1931.

DR. W. H. SAEGER,
Norfolk, Nebr.

PASTORS: R. HEIDMANN, Arlington, Gen. tions \$25.00, Church Extension Fund \$50.00; total \$75.00. J. E. BADE, Balaton, Twin City Mission \$40.00. J. E. BALATON, Dr. Martin Luther College \$35.30. J. E. BADE, D. A. A. L. Children's Friend Society \$15.00. C. F. KOCK, Plaine, General Administration \$25.00, General Missions \$25.00; total \$50.00. E. G. HERTLER, Brownsville, To Retire Debts \$0.60. R. JESKE, Caledonia, General Institutions \$82.95. C. J. SCHRADER, Echo, Home Mission \$20.00, Negro Mission \$7.00; total \$27.00. CARL C. KUSKE, Emmet, Theological Seminary \$21.15, Negro Mission \$9.56; total \$30.71. CARL C. KUSKE, Emmet, A Christmas Donation from Ladies Aid for Negro Mission \$10.00. IM. F. ALBRECHT, Fairfax, General Institutions \$75.00, Indian Mission \$30.00, Home Mission \$60.00, Negro Mission \$30.00, Madison Student Mission \$5.00, Student Support \$25.00, General Support \$25.00; total \$250.00. CARL C. KUSKE, Flora, Theological Seminary \$8.36, Negro Mission \$8.53; total \$16.89. T. E. KOCK, Goodhue, General Missions \$30.00, General Support \$16.60; total \$46.60. F. W. WEINDORF, Grace, Goodhue, General Institutions \$28.50. F. W. WEINDORF, St. John's, Goodhue, General Institutions \$44.38. A. JUL. DYSTERHEFT, Helen, General Support \$30.00. E. G. HERTLER, Hokah, To Retire Debts \$9.00. L. F. BRANDES, Jordan, General Institutions \$44.00, Student Support \$40.00; total \$84.00. E. G. HERTLER, La Crescent, To Retire Debts \$23.00. PAUL W. SPAUDE, Lake Benton, Dakota-Montana Academy \$9.50. KARL J. PLOCHER, Litchfield, Dr. Martin Luther College \$37.28, General Missions from Luther League and Sunday School \$15.00; total \$52.38. W. P. HAAR, Loretto, General Support \$78.68, Bethesda Home, Watertown, \$10.00; total \$88.68. W. FRANK, Lynn, Missions \$58.00, Indian Mission \$11.20; total \$69.20. T. E. KOCK, Minneola, General Missions \$35.00, General Support \$14.37; total \$49.37. OSCAR W. KRUEGER, Treasurer, North Mankato, Home Mission \$78.00. OSCAR W. KRUEGER, Treasurer North Mankato, Theological Seminary \$25.00, Dr. Martin Luther College \$25.00, Home Mission \$50.00; total \$100.00. M. C. KUNDE, Oronoco, General Support \$6.00. M. C. KUNDE, Oronoco, General Support \$9.25. AUG. SAUER, Renville, Home Mission, \$22.00. H. C. NITZ, Rockford, Theological Seminary \$18.18, Northwestern College \$17.00, Dr. Martin Luther College \$17.00, Michigan Lutheran Seminary \$17.00, Dakota-Montana Academy \$17.00; total \$86.18. H. C. NITZ, Rockford, Church Extension Fund \$3.00, Mindekranz Mrs. E. Schaar. J. PLOCHER, St. Paul, General Institutions \$200.00, General Missions \$200.00, Indian Missions \$180.00, Twin City Mission \$43.25; total \$623.25. MRS. H. A. LARSON, Treasurer, St. Paul, Mission Auxiliary, Trinity \$5.00, Emanuel \$6.00, St. John's \$18.00; total \$29.00. G. R. SCHUETZE, Seaforth, Negro Mission \$8.00. G. R. SCHUETZE, Sheridan, Negro Mission \$12.00. WM. C. ALBRECHT, Sleepy Eye, Finance \$31.35, Negro Mission \$15.00; total \$46.35. R. JESKE, Union, General Institutions \$28.75. KARL BRICKMANN, Vesta, Dr. Martin Luther College \$30.00, General Missions \$34.54; total \$64.54. E. G. FRITZ, Wellington, Student Support \$9.00, Church Extension Fund \$2.00, General Support \$30.00; total \$41.00. AUG. SAUER, Winfield, from Ladies' Aid of Winfield Township (St. Luke's) for Support of Indian Boy \$50.00. C. WM. A. KUEHNER, Winthrop, Supervision and P. and P. \$1.00, General Institutions \$21.77; total \$22.77.

H. R. KURTH, District Treasurer.

DAKOTA-MONTANA DISTRICT

October, 1931

Rev. F. E. Traub, Lemmon, South Dakota	\$ 45.25
Rev. J. P. Scherf, Roscoe, South Dakota	181.00
Rev. R. F. Gamm, Ipswich, South Dakota	68.65
Rev. Herbert Lau, Aurora, South Dakota	70.00
Rev. E. Schaller, Mound City, South Dakota	100.00
Rev. E. R. Gamm, Glenham, South Dakota	120.00
Rev. P. R. Kuske, Brockway, Montana	12.87
Rev. P. R. Kuske, Cohagan, Montana	10.72
Rev. P. R. Kuske, Watkins, Montana	4.27
Rev. P. R. Kuske, Watkins, Montana	5.00
Rev. P. R. Kuske, Cohagan, Montana	8.17
	<hr/>
	\$625.93

Zeeland, North Dakota.

ADAM J. HEZEL, Treasurer.

DAY BY DAY WITH JESUS CALENDAR

A Calendar for Family and Private Devotions

Edited by PROF. W. H. T. DAU, D. D.

Prayer, Praise, and Thanksgiving —
Reading, Pondering, Re-Reading —

The Day by Day with Jesus Calendar has engaged more than three hundred able Bible students in all parts of the world, in an endeavor to assist thousands of fellow-Christians in the above exercises, and to make them fruitful to the individual believer and to the entire Church of Jesus Christ.

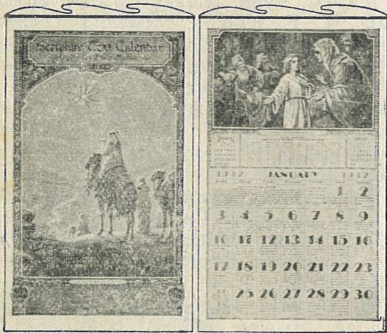
Join us — will you not? — in making these exercises a regular and pleasant task every day, and thereby leading an ever growing number of old and young worshippers to a profounder study and fuller appreciation of the grand old Book, that is able to make every reader wise unto salvation.

To those unfamiliar with this Calendar, we offer a brief description of it. The pad or block has 365 sheets, printed on both sides. 730 printed pages in all. (Larger than many books.) Each sheet contains a brief meditation, based on a carefully chosen Bible text with appropriate prayer or Hymn verse and suggested Bible readings for every morning and every evening of the year.

Price: 60c a copy



SCRIPTURE TEXT CALENDAR FOR 1932



Notice these Important Features

It has beauty — thirteen full-color religious paintings of suitable size for framing.

It offers inspiration, instruction, and information.

Brief stories of the pictures.

Daily Scripture quotations.

Schedule showing how to read the Bible through in a year.

Golden Texts for Sunday School lessons.
Flower and Birthstone of the month.
Preceding and following month date pads.
Phases of the moon, etc.
Fourteen pages — 9¼×15¾ inches — of usefulness and beauty.

To All Lutherans

A new feature of this Calendar is the listing of the Gospel Lessons and Epistles for each Sunday. All vestment colors and special church holidays are shown.

Price: Single copies 30c; 4, \$1.00; 12, \$3.00.

The Scripture Text Calendar may also be had in German, but from a special edition with pictures (except cover) printed in the ducolor process and without the church-year feature.

Northwestern Lutheran Annual (Wisconsin Synod)

Price: Single copies, 15c

Gemeindeblatt = Kalender (Wisconsin = Synode)

Einzel 15c.

Evang.-Lutherischer Hausfreund Kalender

von M. Willkomm.

Preis 20 Cent.

Christlicher Hauskalender für 1932.

Abreißkalender für das christliche Haus.

(Importierte Originalausgabe.)



Der beliebte Abreißkalender mit einem Blatt für jeden Tag im Jahr. Außer Datum und Zeitangaben auf der Vorderseite eines jeden Blattes eine schöne Andacht, auf der Rückseite eine kurze erbauende Gesichte oder ein Gedicht. Auf der lithographierten Rückwand eine vielfarbige Reproduktion des Gemäldes „Aus der Reformationszeit“ von Gebhard.

Die hintere Seite der Rückwand zeigt ein Verzeichnis aller Mitarbeiter mit Angabe der von ihnen behandelten Tage.

Preis: Einzel 60c.