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## Justification and Sanctification.

Translated from Dr. E. Preuss's *Die Rechtfertigung*, Part X.

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EDITORIAL NOTE.—This instalment concludes the work of our venerable brother, who, with great diligence and ability, has rendered into English one of the finest works on justification the Lutheran Church possesses. With our thanks to the translator is united the prayer that a new perusal of this classic may have deepened in all readers of the THEOLOGICAL MONTHLY the understanding and appreciation of the *articulus stantis et cadentis ecclesiae*.

God is holy, and we are to become holy also. However, since we are exceedingly unholy, it is the purpose of God's entire work in our behalf to make us free from sin, just as He Himself is free from it. The road of our pilgrimage from our baptism to our resurrection is indeed a long one; nor is it pleasant, for it leads through much tribulation and the waves of death. Nevertheless we are of good cheer, for we are walking under the shield of the forgiving grace of God. Not that we wish to abuse this shield for a cloak of maliciousness; we are rather renewed from day to day. The infant which is brought to baptism bears the image of the first Adam and is henceforth to be transfigured into the image of the second Adam. It is perpetually to put off the old man and perpetually to put on the new man.<sup>1)</sup> St. Paul says: "Put off the old man with his deeds; and . . . put on the new man, which is renewed in knowledge after the image of Him that created him." Col. 3, 9, 10; Eph. 4, 24. True, we shall not put off the old man completely till we die, neither shall we put on the new man completely until the resurrection of the body. 1 Cor. 15, 49. Meanwhile, however, we need to drown the former daily, and the latter must come forth daily; otherwise we easily fall from grace. When Scripture speaks of the *old man*, it means the whole sinful corruption which we have inherited from Adam, Col. 3, 8, 9, which is

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1) The Small Catechism. *Trigl.*, 551.

## The Religion of the Odd-Fellow Lodge.

The kindness of Mr. B. M. Holt, well-known writer on subjects pertaining to lodgery, has supplied us with several books and pamphlets dwelling on Odd-Fellowship, and we think it a service to our readers if we here submit several quotations from these writings. In a brief eulogy of this order, published in a pamphlet, Mr. Edwin Farrer, himself a member, said in 1902: "The fundamental principle of the order is the fatherhood of God and the brotherhood of man. Its object is the elevation and improvement of mankind, morally, intellectually, and socially." The order, then, not merely insists on the belief in a Supreme Being on the part of its members, but teaches the distinctive religious tenet of the fatherhood of God. It is true that this doctrine is not specifically Christian, Unitarians and Jews professing it as emphatically as we; no one can deny, however, that it belongs to the sphere of religion and not simply to that of morality. This consideration sufficiently proves the falseness of the claim heard now and then that the lodge does not teach religion. The Odd-Fellows, at any rate, as we see from the above quotation, maintain that their order rests on what must be called a religious principle. Quotations from other Odd-Fellow representatives showing that Mr. Farrer has not misunderstood the character of his order can be brought. In a book entitled *Gems of Odd-Fellowship*, in prose and poetry, compiled by Edw. P. Nowel, P. G., we find this paragraph (p. 125), coming from the pen of Mr. Kingsbury, P. G. M. of Maine: "The fatherhood of God and the brotherhood of man' is our radical doctrine, striking at the very root of society. We endeavor to degrade no man down to a dead level, but grade him up to the highest sphere of life, aiming to follow the Great Master, testing each soul by its

quality. We claim to be coworkers with Him, and as the Lord's terrible battle-cry against oppression of His poor and humble ones rings upon the clear air of the ages, we claim, in our feeble way, to respond to the call."

Of special importance is a book which bears the title *The Religion of Odd-Fellowship*, by Rev. Claude Enoch Sayre, Ph. D. In his preface the author says: "Much has been written against secret societies by men who have not taken the time to make proper investigations, and in this manner some have been prejudiced against these organizations, who, if they knew the truth, would not offer criticism. This book is intended as a partial reply to the bitter attacks made upon the Independent Order of Odd-Fellows and other societies of like character. It is right that the public should know the truth, and this I have endeavored to set forth in as clear a manner as possible." We may be sure, then, that the author of this book has examined all the arguments against Odd-Fellowship and that he is making his defense of the order with these arguments in mind. In his first chapter he discusses the topic "Odd-Fellowship and the Church." There he says (p. 13): "It seems hardly necessary to say that all the teachings of Odd-Fellowship as well as of every other secret society of which I have knowledge is [!] purely religious and in strict accord with the teachings of Christianity. To the uninformed and superstitious this may seem idle and like a fairy-story; nevertheless, thousands of secret society members will bear me out in this assertion." And again (p. 15): "To some it may seem sacrilegious and ridiculous to assert that every lodge of Odd-Fellows is a religious organization; but I say it with a clear conscience and without fear of successful contradiction. It may be urged by some that some lodge-members are not Christians; on the other hand, I may urge that some church-members are not Christians, which is a recognized truth. There is a wide difference in being religious and Christian, but this is a theological question, which I will permit the theologians to discuss. I do not say that all Odd-Fellows are Christians, but I do insist that the organization is religious and founded upon religious principles and that its work is carried on in a religious manner." Again (p. 18): "In every lodge the holy Bible is spread upon the altar, without which the lodge cannot transact business legally. The Bible is given as the rule and guide of our faith and cannot be dispensed with in the halls of an Odd-Fellow lodge. A great portion of the work in the degrees is taken directly from the Bible and is conducted in a beautiful manner. The les-

sons taught at this time are written upon the mind of the candidate so indelibly that they become a very part of his nature. I do not understand how it can harm a man to go to a lodge and witness Bible lessons any more than he could be harmed at church." Again (p. 20): "The lodge-meetings are opened with prayer and song — another thing that the Christian man and woman should not fail to recognize. I cannot conceive of a man's going very far astray when under such influences and when reminded constantly of Deity. . . . Odd-Fellowship is calculated to bring man into closer relationship and fellowship with God." If these statements have any meaning, they emphasize vigorously that the Odd-Fellow lodge is a religious organization.

The great question arises now whether the religion of Odd-Fellowship is the Christian religion. And here our reply has to be a strong *no*. The books and pamphlets before us do not state that the Odd-Fellow lodge inculcates the Gospel-message that man is saved by the sacrifice of Christ. The fatherhood of God is spoken of, but the great truth, expressed by Jesus in the words: "No man cometh unto the Father but by Me," is not alluded to. Rev. Sayre indeed says (p. 25): "I desire to go a little farther here and make the assertion that the principles of Odd-Fellowship are not only of a religious nature, but are in strict accord with those of the religion of Jesus Christ." In proof of this assertion he states: "Lodge-members are taught the Golden Rule, which, by the way, is a good rule and is conducive to good results in every one's life who applies it to his every-day transactions." Yes, Jesus taught the Golden Rule, but He likewise said, John 5, 23: "All men should honor the Son even as they honor the Father; he that honoreth not the Son honoreth not the Father, which hath sent Him." Since Odd-Fellowship teaches a religion which withholds from Christ the place due to Him, we must call its religion antichristian, anti-Biblical, and must continue to warn people against accepting it. A.

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