

The Northwestern Lutheran

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

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PSALM 121

Upward I lift my eyes,
From God is all my aid;
The God that built the skies,
And earth and nature made;
God is the tower
To which I fly; His grace is nigh
In every hour.

My feet shall never slide,
And fall in fatal snares,
Since God, my guard and guide,
Defends me from my fears.
Those wakeful eyes
That never sleep, shall Israel keep
When dangers rise.

No burning heats of day,
Nor blasts of evening air,
Shall take my health away,
If God be with me there;
Thou art my sun,
And Thou my shade, to guard my head
By night and noon.

Hast Thou not given Thy word
To save my soul from death?
And I can trust my Lord
To keep my mortal breath:
I'll go and come,
Nor fear to die, till from on high
Thou call me home.

COMMENTS

The Ultimate Question in Education For us the ultimate question in education is, Will it prepare the child for the end for which God created and saved him, eternal life? But in this article, which we quote from the Western Christian Advocate, the word education is synonymous with learning, or the development of the human intellect. This is the fetish of our day; from it many expect wonderful results; upon it depends, according to some, the welfare of our nation. Is this hope justified? We agree in substance with what the writer of the following says:

"The ultimate question in education is, 'What will he do with it? For what purpose will he use it?'" A certain colored citizen was once brought into court. Two razors were found on his person. In answer to the judge's questions he explained that one he kept for shaving and the other "for social occasions"—in

other words, for slashing up the other fellow. Like the razor, the intellect, made keen by education, may serve either useful or dangerous ends. A'propos to this particular problem in education, Dr. John R. Mott, in discussing various solutions that are proposed for meeting the peril of the "unprecedented world situation" of the last few years, says: "Some say that education is the secret of making the world a safe place. Japan is one of the best educated countries, but it is one of the greatest dangers of the world. . . . When I was in Japan recently I found her rulers burdened with solicitude because of the breakdown in character of their men in public life. . . . Education simply sharpens the tools and makes us more proficient in using them. Mere education has never added to any man, and never will, an atom of real righteousness."

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New Religions The Bible says of them who have "received not the love of the truth, that they might be saved" that "for this cause God shall send them strong delusion, that they should believe a lie." These words have always come true when unbelief stalked abroad, their truth is strikingly brought home to us in our time. A few days ago the public was informed that "The Peoples' Temple of Progressive Science" had been incorporated under the laws of Wisconsin. A woman is at the head of this new body, but it is not for this reason that its members ask to be considered as adherents of a "new religion"; their claim for newness is based on the new church's motto: "For Liberty and Truth and the Progression of Souls." How tireless men are when they set aside God's Truth and seek to find something "just as good!" Even David of old said of their fruitless endeavors, "They speak vanity every one with his neighbor." Another new sect of our time has just come to public notice by the reports of its annual meeting which has just been closed after sessions covering five days. We are told that "Locally the members are known as the 'Nameless' denomination or sect. They insist that names do not count in the sight of God and that it is only what we are that means anything." If the report of their doings while in convention be correct, we would suggest that the name "Shameless" would be more appropriate; for we are informed "they go so far as to insist that the least possible clothing be worn. The dress of both men and women

is so slight as to excite comment from outsiders." Perhaps we have met some of the followers of this new cult on the streets and in other public places and did not recognize them as such because they did not flaunt their nakedness in our faces as a badge of their religion. Be that as it may, such practice can hardly serve as a basis for the claim of "newness," since some of the oldest heathen peoples of whom history relates made the most shocking things a part of their religious rites.

How grateful ought we not be that God in His mercy has given us to know the Truth as it is revealed in His eternal Word and has preserved us thus far from the "newness" of man's vanity. Let us remember the Savior's admonition: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." G.

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We Do Not Doubt It A report coming from Rome and printed in one of the daily papers tells us: "The English Cardinal Gasquet advocates 'A league of Christian nations, headed by the pope, to insure respect for moral principles and enforce them even with arms.'" How simple this solution of all the world's vexing troubles! And all the great leaders in world politics could not find it; it remained for a cardinal, a man "far from the madding crowd's ignoble strife," to point it out to us. Now he has spoken, of course it is as plain as the nose in your face. With an unbounded trust in the holy father's willingness to shoulder the cares of the nations as suggested, the cardinal says: "This article is regarded as expressing the holy father's viewpoint." The cardinal is right in his assumption, we think: the holy father is just at present betraying great anxiety and concern regarding the welfare of the nations and we will admit that his is a position demanding great tact and delicacy. But has that not been the idea of his predecessors, too, "a league of Christian nations, headed by the pope . . . even with the force of arms?" Was there not a time when this was more than a mere idea, when it was, at least within certain bounds, an accomplished fact? Yes, that was one of the great temporal benefits that Luther conferred on the world that he freed the state from being "headed by the pope." And now we are to go back to the old conditions and make the holy father the head of the Christian nations? We had rather not. As to the pope's willingness—we do not doubt it. G.

"Though the Lord never remembers the sins of believers to their condemnation, believers themselves will remember them to their humiliation."

"I BELIEVE IN THE RESURRECTION OF THE BODY"

Conspicuous in the Scriptures, under a variety of declarations, is the doctrine of the resurrection of the dead; and precious to the hearts of those who mourn for the dead, it vitally concerns the completeness, and therefore the whole reality, of the redemption that is in Christ Jesus.

Yet no doctrine of Holy Writ has perhaps been more utterly derided and rejected as impossible by infidels, sceptics, and rationalists of all ages than the one under consideration. From the days of Paul, who boldly preached before the philosophers of Athens "Jesus and the resurrection," and who was scoffed at by the Stoics and Epicureans of that classic city for this very doctrine, till our own time the resurrection of the dead has for many always been a stumbling block. It is being ridiculed and rejected as impossible of realization, and as a contemptuous expression of how incredible the thought of the dead being raised again is, men of today will have their bodies cremated rather than buried after death. Nor is there an article of Christian faith so incomprehensible for the natural reason of man. Human reason cannot conceive it possible for the dead to rise again. And what do the great masses of Christian people actually believe today about resurrection? Affirming in the words of the Creed: "I believe in the resurrection of the body," they only mean to say: I believe in the immortality of the soul, or in a future state of living.

But, let unbelief and natural reason of man deride or reject as they may, we know, and we joyfully hold fast the faith, that those who "sleep in the dust of the earth," "shall rise again in the resurrection of the last day." That article, so prominent in our Creed, so mysterious in its details, is, of all others, exclusively dependent upon revelation, and it is only through the Word of God that we may conceive it both in its true nature and its significance.

Our first enquiry will be, What is meant in Scriptures by the resurrection of the dead? Suppose it does not mean that the body of our deceased brother, which we lay in the grave, will ever rise again; that the only meaning is that his soul shall, in the last day, be re-invested with some body to dwell in; not its own body that it before inhabited, but a body, no matter whence produced? Suppose that only his immortal spirit, instead of being disembodied forever, shall have some form of body, given to it in the last day, yet not its own real body. Can that be called resurrection of the dead? Yet that is the idea we too often hear expressed by those who imagine they believed in the resurrection of the body—an idea invented for the purpose of escaping certain difficulties supposed to be otherwise insurmountable.

But what consolation is there in such a belief? Imagine, as we lower the dead into the grave, the minister of the Church saying: "We commit the body to the ground; earth to earth, ashes to ashes, dust to dust; in hope of the resurrection to eternal life, through our Lord Jesus Christ," he does not mean, that the same body which has just been buried, shall arise again, but only that the immortal spirit of the beloved one, instead of being disembodied forever, shall appear again in the last day in some form of body, but not in its own. Could the bereaved be comforted with such a hope? Certainly not. It is but an evasion of the plain letter and testimony of Holy Writ.

The Scripture doctrine of the resurrection of the body, which the Christian Church in all ages has declared, is plainly this, that, in the resurrection, the Lord shall give to every man his own body; that the body out of which his soul has departed shall be restored and united to it again; and so the man that died shall live again, in the same body in which he died. For what else shall we make of the words of Job of old—"I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, **yet in my flesh** shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another." Job certainly expected to rise from the corruption of the grave in his own flesh, his own body, that very one which worms would devour, and not another. What else shall we make of the words of David, "Many that sleep in the dust of the earth shall awake"; Dan. 12:2; or of Christ, "the hour cometh when all that are in their graves shall come forth"; John 5:28; or of St. Paul, "It (the body) is sown in dishonor, it is raised in glory." 1. Cor. 15:42. What else can be the meaning of such phrases as "the redemption of our body," Rom. 8:23, or such a promise as that "he that raised up Christ from the dead, shall also quicken your mortal bodies?" Rom. 8:11. It is the identical body that we possessed in this world, that shall be raised again in the last day, no matter how changed in death, or how changed in being quickened again.

But here objections are raised against the possibility of such resurrection. One is based on the infinite dispersion which the bodies of the dead undergo, or upon the innumerable combinations into which the elements of these bodies have entered. Take, for instance, the bodies of Adam, and Noah, and Abraham, or of the dead of all generations, since the world began. Where are they? Resolved, you say, into original elements, scattered through air and earth and sea, and possibly those elements have been taken into the structure of vegetables, and animals have been nourished by those vegetables—and men have been fed on those animals, and thus, doubtless, in innumerable in-

stances, the particles of the human body have entered into the composition of other bodies. How, then, is it possible that the dead should be raised again? How is it possible that the scattered elements belonging probably to diverse bodies can be collected so as to form the composite body they once belonged to?

But such objection comes only from those who know not the power of God. "Ye do err, not knowing the Scriptures, nor the power of God," says Christ to the Sadducees, who denied the resurrection of the dead on the ground that it was impossible. The only answer needed to the objection stated, is, "The Lord God Omnipotent reigneth." He that made the world out of nothing, can He not re-construct the body when its materials are all in being? Can He not gather together the elements of the body though they be scattered throughout the universe? Our confidence is in the promise and power of the Lord. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John 5:21. "And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:40.

The question arises: In what manner shall the dead be re-animated? Though we would desire not to intrude into those things which we have not seen, nevertheless it is not only allowable but enjoined upon us to examine closely the notices of Scripture on this and kindred points, and to extract from these notices their full significance for our edification and consolation.

In describing that redemption of the body, which is the consummation anticipated by the faith and hope of the Christian, St. Paul speaks thus: "Christ (at His second advent) shall change our vile body that it may be fashioned like unto His glorious body." Phil. 3:21. Vast and wonderful, indeed, must be the change that will fit and prepare this vile, this frail and mortal body, especially after the corruption of the grave, for the habitation of God, and the communion of His kingdom. Great, indeed, must be the change to prepare it to be a suitable tenement and instrument of the soul, in the perfect holiness and boundless activity of its heavenly state. The disembodied spirit, accustomed to the communion of the saints made perfect, when it comes to re-enter its tabernacle, must find therein, not only every remnant of the curse of sin, every mark of death, every infirmity of an earthly state, obliterated, but a newness of life, adapting it to participate in its own activity and glory. Without such a change, the risen body would never be capable of the kingdom of God. For, says Paul, "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1. Cor. 15:50. The body as well as the

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soul must be made "meet for the inheritance of the saints in the light."

And that change shall be made. Christ, our Saviour, shall fashion our body even like unto His own glorified body. That change is founded on His redemption. Christ came to redeem us; not our souls only, but ourselves, just as we are, body and soul, from all iniquity, from its condemnation, dominion, and curse; to destroy the work of the devil entirely, in the flesh and in the spirit. One, as much as the other, was bought with the price of His blood, and is His. Whatever is His, He will have; and neither death nor life shall finally separate it from Him. Hence the resurrection of our body and its glorious change.

Of the greatness and glory of that change, we can form but the least and inadequate conception. All that language can do, to give us the idea, is done by St. Paul saying: "It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body. There is a natural body, and there is a spiritual body,—and as we have borne the image of the earthly, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality." 1. Cor. 15:42ff.

Finally, if in this treatise we have spoken only of the resurrection of the righteous, it must not be forgotten that all the graves are to give up their dead—"some to everlasting life, some to shame and everlasting contempt," Dan. 12:2., that the bodies of the ungodly, too, shall come forth from their graves on the day of judgment, but unto the resurrection of damnation. But, while seriously heeding this most painful part of our subject, let us always bear in mind, that with such perfect redemption for both body and soul in view, with such a day of a glorious resurrection in prospect, nothing shall move us from the steadfast unshaken faith of our hearts in that article of our Creed: "I believe in the resurrection of the body." J. J.

HIS MOTHER'S BIBLE

"Guilty"—and the penalty—death. The prisoner uttered a faint, half-stifled cry, and was led off to his cell. The court room had been crowded all day by anxious listeners awaiting the verdict of the jury, and the word "guilty" was received by some as being justifiable, but by others as being most too severe. The prisoner was a young man of twenty-five, full of hope and promise, and words of sympathy were uttered for him, as he left the court room.

The listeners left the room, and the jury, having done its duty as best it knew how, retired from the scene. The judge, although a firm and stern man, yet had a heart full of sympathy for all young men who were tried under his hearing, for he himself had two young boys at home, one twenty-one, the other twenty-five, and he had always thanked God that they had never gone wrong. But mere words of consolation and pity, while they served to make the burden lighter for the time being for the young prisoner, yet they could not change the verdict of the jury,—that was unalterable.

Two hours later found the prisoner, a murderer, alone in his cell, with his head buried in his hands, and with tears flowing from his eyes. God bless him, he was somebody's boy, some poor mother's son, some poor mother's delight and pride who had been led astray by bad associates and evil companions. Old scenes presented themselves. His boyhood days came back to him, and he was once more with his dear mother, his father, and his brothers. He had been the idol of the fireside, petted perhaps too much and cared for possibly too tenderly. Supper was called, and they were seated around the table, mother asking the blessing, but added, "God bless and take care of and protect my boys from the evils of the world." The tears in the prisoner's eyes flowed faster, and the lump in his throat grew larger. Seated around the fireside he saw his mother scanning the pages of that good old Book from which he had been taught many a helpful and useful lesson. Father, being tired from the day's work and toil, retired early, and he and mother were alone. He watched her closely, and noticed that now and then a tear dropped from her eyes and fell on the pages of that good old Book. In a little while her eyelids grew heavy, and she nodded and fell asleep.

He stepped toward her and with a kiss awakened her, and begged her to retire. He now saw himself kneeling by her side and heard himself utter his childhood prayer of years ago, "Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." With a fond caress that only a mother can give, she tucked him in his little bed, and listened while he uttered his good-night prayer, "Now I lay me down to sleep, I pray thee, Lord, my soul to keep; if I should die before I wake, I pray thee, Lord, my soul to take!" after which mother kissed him good-night.

The next scenes passed by quickly. First, how he left home to enter the world to make his fortune, with his life all aglow, eager to fight life's battles. His dear mother warned him, and the face of his stern father showed signs of doubt as to his son's success in fighting with the big world. His first drink, his first dance, his first game of cards, evil companions, bad women, gambling and drinking, on and on, until the final scene where he committed the terrible crime for which he must now suffer.

But the turn of the key in his cell door disturbed his memories, and he arose to meet the visitor. A lady with face worn with sorrow and eyes filled with tears slowly entered. The guard roughly remarked, "Fifteen minutes time." The prisoner recognized the face as the one that had watched over him in years gone by, and as the face that he had not seen for years, the face of his mother. Hesitatingly and yet anxiously he advanced, and fondly embraced the delicate form and kissed the face that he had not kissed since he left home. But the face of smoothness was changed to a face of wrinkles, but yet, from those two eyes the same love and pity and sympathy beamed forth. Tucked under her arm was that good old Book that had calmed many a troubled and many a weary heart. Mother had been delayed, and could not arrive in time for trial, but she well knew that even if she could have gotten there in time, the verdict of the jury would have been the same. Seating herself on the rough couch beside her boy, for God knew he was still her boy, she read words of comfort to her doomed son. The fifteen minutes' time passed quickly, and yet in those fifteen minutes the prisoner was changed to a new man by faith in God's word, and at the expiration of the time the mother fondly kissed her boy for the last time, and with the parting words, "I'll pray that we meet over yonder," she passed out of the prisoner's sight forever.

As the evening shadows stole in at the little cell window, one could hear the faint sounds of the old familiar hymn, "Rock of ages, cleft for me, let me hide myself in thee." And the passages he learned years ago, "The Lord is my shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me," and "For God so loved the world that he gave

his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." As the moon's rays kissed the brow of the new man, one could hear repeated again and again, "Now I lay me down to sleep."

Three weeks later a young life, ruined by bad companions and evil associates, but now a new life, resting in God's sweet promises, paid the penalty for his crime, but with the inward assurance that he would see his Savior face to face and tell the story saved by grace.—Selected.

MUST CATHOLICS ALONE BE CONSISTENT?

The question, must Catholics alone be consistent, was raised in our mind by a recent letter of Archbishop Messmer, in which he forbids Catholic parents to send their children to Beloit college. The Archbishop states his position thus:

"I have been credibly informed that all students of the Beloit college, without exception, are bound by the rules of the institution, first, to attend the morning services in the college chapel, which includes the singing of hymns and recital of prayers; second, to attend a regular Bible class and to attend chapel services every Sunday afternoon.

"Now it is evident that no Catholic boy or girl can possibly be allowed, for any reason whatever, to attend such sectarian religious exercises and Bible classes. No Catholic parents can, without permitting a grievous sin against religion, allow their children to take part in or assist at the exercises mentioned. In virtue of their holy faith and its sacred rules Catholics are placed in an entirely different position from that of Protestant believers who may, without the slightest inconsistency or violation of religious principles, take part in any sectarian worship or exercises."

After a long debate in executive session, so the papers report, the Beloit faculty refused to yield to the Archbishop's demand that Catholic students be excused from the daily chapel exercises and weekly Bible classes, against the wish of President Eaton, who suggested that this be done, if the local clergy would conduct classes and worship for Catholic students. This was the faculty's reply:

"We can find no ground upon which we should modify our reply to the local priests who requested that their charges be excused. Bible instruction is too nonsectarian to be modified. Chapel exercises, with their announcements and students' mass meetings, are too much a part of the day's routine to be omitted. Our college is open to Catholic students if they wish to come."

Both the letter of the Archbishop and the reply of the faculty, surprise us. Beloit college is a church

school, founded by Christians for the purpose of giving their children a thorough Christian training and making them intelligent and consistent members of their church. What is the place of religion in a school of this kind? Is it merely a branch of study like all others; is its influence restricted to the chapel exercises and the Bible classes? So the Archbishop seems to think, for he demands no more than that his charges should be excused from these, evidently considering them safe, if this is done. And the reply of the faculty supports this view; Bible instruction in Beloit is said to be "too non-sectarian" to be modified, and chapel exercises, "with their announcements and students' mass meetings, are too much a part of the day's routine to be omitted." We do not know what views others may have in this matter, but we hold that in a church school religion should be the foundation of the whole educational structure, both end and means of education. Then chapel exercises will be valued for the spiritual benefits they afford all that take part in them, and the aim of all Bible instruction will be the salvation of the student and his growth in spiritual knowledge and in holiness. God's Truth will live in the hearts of both teachers and students, it will be the ruling principle in the class room and on the campus. Non-sectarian instruction is, in a way, worse than none. It is a denial of the Truth of God. The Word of God is positive and clear, it leaves no room for doubts or compromises. It demands faith, and it works faith, a faith that does not hesitate or falter, but grasps firmly the certain promises of God; a faith in which a man gladly surrenders himself entirely to his God and submits his reason to Revelation; a faith that will influence his every thought and control his judgment in all matters. We Lutherans firmly believe that we have the Word of God in its truth and purity. We want our professors to be positive Lutherans, consistent Lutherans, living Lutherans. We want them to regard everything they teach from the Lutheran standpoint. We want them to make our institutions so thoroughly Lutheran that there remain no corner in any of our schools, colleges, or seminaries, where a student may hide away from the influence of Lutheranism. We want this because Jesus says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

The Archbishop is right in his demands as far as he goes, but we believe he ought to have gone further; we commend the reply of the faculty of Beloit college, but feel that it ought to have been stronger. If a religious school is worthy of its name, its whole influence, aside of chapel exercises and Bible classes, must tend to turn the mind and heart of the student

to the doctrines and principles of the church by which it is conducted.

And now the question arises, Can parents of other denominations with good conscience expose their children to such influence? The Archbishop tells us that Catholic parents cannot do so, while Protestant believers may do this "without the slightest inconsistency or violation of religious principles." Is this true? Catholics are bound by their "holy faith and its sacred rules"—are we free to do what we please in such matters; is Protestantism synonymous with license; must Catholics alone be consistent? We assume that the Archbishop has not studied the church of Luther in his attempt to acquaint himself with the principles of Protestantism, or else he would have excepted us from his sweeping assertion. True, by the grace of God we are free, Oct. 31, 1517 marks the beginning of our freedom from papal oppression and from the tyranny of human authority. But this freedom does not spell license; we are bound in our conscience by the only true Authority, the infallible Word of God. This we acknowledge the divine rule of doctrine and of conduct. From it are drawn the principles of our church, principles that are binding to our conscience. Inconsistency with these principles is an offense against God. And one of these principles is that we are to beware of false prophets, to withdraw from those who persist in their error, and to associate in worship with those only who are one with us in faith. Can Lutheran parents, accordingly, without "the slightest inconsistency or violation of religious principles," expose their children to the influence of teachers whose doctrines we know to be false?

We sadly admit that the Archbishop would undoubtedly be able to point out to us Lutherans that do not seem to be aware of this. There is felt among us also a tendency toward broadness in doctrine. Many of our children attend schools which are a constant danger to their faith. Is the salt losing its savor? It is time, high time, that all Lutherans go back to the Reformation, study the history of the great struggle, learn to know the blessings we enjoy as members of the church of Luther, and become imbued with the spirit of our great teacher. From him we can learn reverence for God's Word, conscientious adherence to the Truth, and true consistency in conduct. The Luther who refused the hand of fellowship to Zwingli on account of that theologian's doctrine on the Lord's Supper would not have sent his son to a school conducted by the Reformed church. Let us be consistent; inconsistency is wrong and dangerous. Read what the Lutheran Church Work says on a recent issue:

"How long will it take for our Lutheran people to learn that the only safe place to send our Lutheran

young people for educational training is to a Lutheran school? Last week a graduate of the Los Angeles Bible Institute, of which the Rev. R. A. Torrey, D. D., evangelist, and formerly connected with the Moody Institute of Chicago, is dean came to the writer with the information that the Lutherans teach and believe in Consubstantiation; that Dr. H., of the Bible Institute, had told them so; and, furthermore, that the Lutherans also hold to Baptismal regeneration *ex opere operato*, for Dr. E. had distinctly said so in his lecture. When the Augsburg Confession was brought in evidence, and citation made of our Lutheran dogmatists, showing the falsity of the positions taken, the question was asked, 'Why do they teach these things if they are not so?' We have never been able to say, but we are sure that such institutions are not safe training places for our young people."

J. B.

AN AGNOSTIC ON THE BIBLE

The Reformation festival gives renewed interest in a word spoken by a renowned agnostic, Thomas H. Huxley. Professor Huxley, whose name is inseparably linked together with infidelity, has something to say on the Bible as a factor in education. Though coming from this source it has the proper ring, and parents and others may well heed it. Its value is all the greater as it comes from the other camp.

Here is what this noted scholar has to say, as quoted in an exchange:

"Twenty-two years ago, I pleaded for the use of the Bible as an instrument of popular education and I venture to repeat what I then said: Consider the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history, and that it has become the national epic of Britain; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past stretching back to the furthest limits of the oldest nation in the world."

"By the study of what other book could children be so much humanized, and made to feel that each figure in this vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?"

"I may add yet another claim of the Bible to the respect and attention of a democratic age. Throughout the history of the western world, the Scriptures, Jewish and Christian, have been the great instigators of revolt against the worst forms of clerical and political despotism."

"The Bible has been the Magna Charta of the poor and the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth, that the welfare of the state in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world."

In connection with the above it will please our readers to have the words of another of the great men on the Old Book, Bishop William F. Anderson. We quote it in full.

The Bible

The charter of all true liberty.
 The forerunner of civilization.
 The moulder of institutions and governments.
 The fashioner of law.
 The secret of national progress.
 The guide of history.
 The ornament and mainspring of literature.
 The friend of science.
 The inspiration of philosophies.
 The text-book of ethics.
 The light of the intellect.
 The answer to the deepest human heart hungerings.
 The soul of all strong heart life.
 The illuminator of darkness.
 The foe of superstition.
 The enemy of oppression.
 The uprooter of sin.
 The regulator of all high and worthy standards.
 The comfort in sorrow.
 The strength in weakness.
 The pathway in perplexity.
 The escape from temptation.
 The steadier in the day of power.
 The embodiment of all lofty ideals.
 The begetter of life.
 The promise of the future.
 The star of death's night.
 The revealer of God.
 The guide and hope and inspiration of man.

—Luth Herald.

TYRANNY OF THE LODGE

A discouraged complaint is made in the Christian Cynosure on behalf of the many sectarian churches which are now so dominated by secretism that the preachers fear to attack any evil for which the lodge stands.

"Most pulpits in this country are not free on this question. If a minister of well-known ability, spiritual mind, and an unflinching courtesy were to seek opportunity to question the goodness and desirability of secret societies, what proportion of the pulpits of this free land would be open to him? Would one-half of

them admit him? Would one-quarter? Would one-tenth? Of the seventy thousand pulpits in the United States, would he be welcome on such an errand in more than seven thousand? Think of how few in our own neighborhood would give him a hearing.

"Why is this? Why is it that a speaker who will show that the kingdom of darkness is contrary to the kingdom of light, that an organization which says, 'Ever conceal,' must be opposed to one which says, 'Go preach to every creature,' would be barred out of so great a proportion of pulpits in the Protestant Church?

"It is surely not because the subject is of little importance. No one thinks that. Organizations which bind men in social and often in business and political bonds, which number their adherents by millions, and in the cities generally outnumber the churches; organizations which gather and spend large amounts of money, and have prominent buildings for their meetings; organizations which initiate and train men to a habit of concealment, bound by the strongest oaths that human invention can devise; organizations that in many cases have religious rites, and claim to confer eternal salvation on their obedient members,—are important enough to be discussed, questioned, and, if sinful, denounced in every Christian church. Then why is such a discussion barred out of most churches?

"Just one reason tells the whole story. The churches which refuse to have this question discussed have in them members of secret societies who would be offended if the example of Christ, the Law of God, or the spirit of the Gospel were brought to bear on the principles and system of organized secrecy."

The pastor who does not testify against secretism when he can may find too late that he cannot when he would, and that the thing which begged for tolerance only now wants to be his master.

LUTHERAN WITNESS.

ITEMS OF INTEREST

Money Left to Church

Wilhelm Persohn, a congenital cripple, the romance of whose life lay in his devotion to the little Methodist church at Brillion, left \$25,000 to the pension fund of the church.

Persohn never was able to stand on his feet unaided, and his parents, who brought him to this country from Germany when he was thirteen years old, taught him to be a cobbler. He invested his meager savings in land, and the land grew in value. All went to the church.

"The Lord has given me money in such a wonderful manner that it belongs to Him, and I shall return it to Him," was the cobbler's motto.

During his life he gave \$65,000 to institutions of the church. For his last years he reserved the interest on \$25,000 and upon his recent demise at Chicago it was found that the principal had been left to the pension fund. For twenty-seven years he was preacher, organist and choir leader of the church at Brillion.

Plan Campaign for Church Membership

The Go-to-Church-Sunday will not be repeated in Milwaukee this year because the committee of ministers, of which the Rev. Paul Jenkins is chairman, in charge of the movement, want the people to go to church more than one Sunday a year. A church membership campaign will be held instead, it was decided.

The Rev. Jenkins declared the movement has proved successful, but thought better and more lasting results could be obtained through the membership campaign.

Lang Is Killed In Battle

Anton Lang, world-famous because of his taking the part of Christ in the Passion play at Oberammergau, was killed in battle. Newspapers all over Germany contain extensive accounts of his death.

Lang was a member of the volunteer ski corps of the German army, and died on the French front. He was wounded by shrapnel, and lingered for days in a hospital. His widow was Agnes Rouves, daughter of the promoter of the Passion play, and their marriage followed a romantic courtship in the biblical setting of Oberammergau. Besides his widow, Lang, who was 41 years old, is survived by three children.

Lang, a potter, was selected for the part of Christ in competition with thousands of candidates. He won on account of his similarity of his features to those of Christ. He took part in the plays of 1900 and 1910. It was one of the requirements that the man who played the part live the part in everyday life, so far as possible.

Urge Church Attendance

A campaign has been started at the University of Wisconsin to encourage church attendance upon the part of students and faculty. This movement is wholly nondenominational, and every student is urged to attend the church with which he has been affiliated. A faculty committee, consisting of E. H. Gardner of the department of English, R. S. Butler of the college of commerce, and A. W. Hopkins of the college of agriculture, is directing the campaign. Pastors of many local churches are co-operating. Billboards and newspaper space are being employed.

CULLED BY THE WAY

Efficacy of Prayer

Dean Hole, Rochester, England, tells of an innocent and obliging curate who went to a Yorkshire parish where many of the parishioners bred horses and sometimes raced them. A few Sundays after his arrival he was asked to invite the prayers of the congregation for Lucy Gray. He did so. They prayed for three Sundays for her. On the fourth the church clerk told the curate that he need not do it any more.

"Why?" he asked; "is she dead?"

"No," said the clerk; "she's won the steeplechase."

The curate became quite a power in the parish.

Why He Forgave Him

Sunday School Teacher—Did you ever forgive an enemy?

Tommy Tuffnut—Wunst.

Sunday School Teacher—And what noble sentiment prompted you to do it?

Tommy Tuffnut—He was bigger dan me.—Life.