

The Northwestern Lutheran

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

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PSALM 46

God is the refuge of His saints,
When storms of sharp distress invade;
Ere we can offer our complaints,
Behold Him present with His aid.

Let mountains from their seats be hurled
Down to the deep and buried there,
Convulsions shake the solid world,
Our faith shall never yield to fear.

Loud may the troubled ocean roar,
In sacred peace our souls abide,
While every nation, every shore,
Trembles, and dreads the swelling tide.

There is a stream whose gentle flow
Supplies the city of our God!
Life, love, and joy still gliding through,
And watering our divine abode.

That sacred stream, Thine holy Word,
Supports our faith, our fears controls;
Sweet peace Thy promises afford,
And give new strength to fainting souls.

Zion enjoys her Monarch's love,
Secure against a threatening hour;
Nor can her firm foundation move,
Built on His truth, and armed with power.

COMMENTS

Advertising the Church "What the church needs today is advertising." This statement is often made in our time by such as feel themselves called upon to say a good word for the cause of Christ and to explain why the same in some localities is losing ground. What the church has been doing at Christ's bidding for so many centuries—preaching the Gospel—is not considered "advertising." The question ever before these advocates of new methods is: "What can we do to draw the masses?" The work of the church is being hampered by too much class distinction, they think. They aim at popularity and—in the sober judgment of many conservative Christians—come dangerously near to notoriety. Such "advertising" is in fact nothing but cheap sensationalism. For this very feature the daily press, always looking for sensations, generally keeps in close touch with these "advertisers" and gives them free service.

The following instance, appearing under the head, "Six Criminals in Pulpit," is taken from a New York paper:

"Flanked by six derelicts, whom he had rescued

from the Passaic county jail at Paterson, N. J., when he spent a night there as a prisoner recently, the Rev. Warren P. Coon, pastor of the Grace Methodist Episcopal church, Arlington, N. J., delivered a sermon on 'Crime and Criminals.'"

"To obtain first-hand information, Mr. Coon induced the sheriff to lock him up for one night as an ordinary prisoner. He was in disguise and quickly gained the friendship of other prisoners. He found out more about crime, he said, than he believed existed."

"Later he had six of his fellow prisoners transferred to the rescue mission at Newark, and Sunday night he had them on the platform with him in church. He desired these men to tell the causes that led to their imprisonment."

Our readers may well be curious to know what important lesson this divine, after such elaborate and sensational preparation, sought to impress on the minds of his hearers. As was to be expected, he proved that he not only had no regard for the dignity of his position, but also no understanding of the message which a servant of God should deliver. The report goes on to say: "From their statements the clergyman reached the opinion that 75 per cent of all crime is the result of heredity and is not the fault of the criminal at all. The other 25 per cent of crime is due to environment, he said he had learned."

Judged by his own words, we must confess, the reverend gentleman bids fair to become highly popular with the masses; that he is denying the Master and His Word probably causes him no concern. "Crime is the result of heredity," that is true if you go back far enough; but it is not true as Rev. Coon understands it. Far from absolving the individual criminal from responsibility for his deeds, the Bible says: "The soul that sinneth, it shall die. The wickedness of the wicked shall be upon him." That Dr. Coon should reap popularity with the masses by virtue of what he teaches, is not surprising; the Lord has foretold it. He says: "The time will come when they will not endure sound doctrine; but after their lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth." Where St. Paul exhorts Timothy to "be a good minister of Jesus Christ," he says: "Preach the word." That is something which Rev. Coon and his school have lost sight of. What they are striving for is clearly stated when he says that "society could correct both conditions (heredity and environment) that surround the

poor." We sober-minded Lutherans do not entertain any such vain hopes, for we have not permitted dazzling prospects of this kind to blind our eyes. The "cheap" popularity of latter-day church advertisers comes very high when it is purchased at the price of faith and fealty to the Master. Where the servant is given to posing in the limelight, the master is generally enfolded in deepest shadow. G.

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Are They Expedient? Paul says, 1 Cor. 6:12: "All things are lawful to me, but all things are not expedient." This applies to many things that are being introduced into the life of the church at present for the entertainment and amusement of the members. These things are lawful to us—that no one can dispute—but are they expedient, beneficial to the individual and to the church? Personally we doubt it and we are confirmed in our doubts by the opinion of some who have had experience in these matters. The following article, taken from the Living Church (Episcopalian), presents in a very forcible manner the dangers to which the church exposes itself as soon as it leaves the sphere of legitimate church work:

THE PARISH HOUSE

By the Bishop's Chaplain

The Bishop's Chaplain sat in the parish house waiting for the Bishop, who was interviewing the vestry. It was his annual visitation, held on a week-night; and a class had been presented to him for Confirmation.

The reverend Chaplain gazed about him as he sat there. It was a beautiful parish house with all the latest appliances and up-to-date conveniences, guild rooms, club rooms, auditorium, kitchens, billiard and pool room, gymnasium, etc. Some of the good women came into the room to fold away the white hangings. Presently a young woman, about twenty years old, stopped at the door. She was attired in a gymnasium suit and hugged a basket ball under one arm.

"Well, Minerva," questioned one of the women, "why weren't you at service tonight? The Bishop was here, you know."

"Yes, I know he was," lightly replied the young lady, "but I was too tired to go to service, so thought I would take a little exercise in the gymnasium instead."

"Too tired!" thought the Bishop's Chaplain to himself. "Too tired" to go to the House of Him who said, "Come unto me, ye weary, and I will give you rest"; but preferred recreation in the parish house gymnasium instead! Why was not the parish house closed during the hours of divine service, he wondered as he waited.

The bell was ringing for a five o'clock Wednesday afternoon Lenten service. The Bishop's Chaplain was passing the church and decided to stop in for Evening Prayer. As he approached, some thirty women came out of the parish house adjoining; ten, possibly, turned towards the church entrance while the other twenty turned in the opposite direction.

"Aren't you coming to service, Mrs. Blank?" he heard one woman ask another.

"Oh my, no! I can't go to the guild and sew all afternoon and then go to service!"

These loyal workers for missions threw all their energies into the labor of their hands until they no longer had any energy left with which to pray that God would send forth laborers into His harvest and to ask His blessing on their efforts.

"We have a fine rector now, he is perfectly wonderful!" exclaimed a youthful parishioner whom the Chaplain chanced to meet one morning. "He is doing such splendid work among the young people! Why, we have an average attendance of fifty at our Saturday night dances, and the boys' club has a membership of thirty."

And yet the Bishop and his Chaplain observed at their next visit to this parish that while fifty young people may have been dancing in the parish house Saturday night not more than fifteen of them were present in God's Temple Sunday morning. It was at this same parish that the Chaplain observed two of the young men in the choir slip out during the sermon, and, from his stall, he could see them in the boys' club room enjoying the refreshment of a cigarette before returning to the chancel to sing the offertory anthem.

"Our parish house is a great pleasure to us, but it is more of an expense than we ever anticipated," admitted a rector to the Chaplain one day. "We ask a small fee from each organization which holds a paid entertainment in it, but there is a tremendous output for all the other various things. For instance, we have just had to have two dozen chairs mended which were broken by the choir-boys or members of the boys' club. It is surprising how boys can come from good homes and yet use a parish house like a barn. Why, I even caught a boy walking up and down on the piano, the other evening!"

A certain parish house was not entirely free from debt and when there came an offer to rent it for a private dance the vestry eagerly seized the opportunity to decrease the debt and rented it. There was "Bridge" and punch (which was no Sunday school picnic lemonade) at this party as well as the latest dances, and some of the dear old ladies (who were not there, of course) objected to their parish house being used for such purposes. The rector upheld them, and straightway there were divisions in the hitherto peaceful parish until the Bishop was appealed to and was obliged to find another parish for the rector and explain to the vestry that the parish house could not be rented when no tax was levied upon it. The Bishop was then called, by the vestry—well, a Bishop's Chaplain usually knows (as does the Bishop too) what is the opinion of the Bishop even when it is wisest for him not to hear it publicly expressed.

And with many and many a similar instance might the Chaplain continue. He does not deny the benefit of parish houses nor does he deny the evils of them either. He fully recognizes the fact that a parish house is necessary for meetings of Sunday school and guilds and should be a clean, bright, and attractive place for such purposes. But when it becomes the ground for parish bickerings, feuds, dissensions and disruptions at rehearsals of the dramatic club, at the Easter sales, the monthly suppers, or on the men's club nights, or when it becomes the best equipped and cheapest club house in the town, where members are sought out and asked to join, with no fees attached, not even the requirement that one belong to the Episcopalians being demanded, then it is that the Bishop's Chaplain wishes parish houses had never been built, for instead of their being elevated into work-shops of the Master they become degraded into dwelling places of the "seven other spirits more wicked than himself."

J. B.

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Bibles for Soldiers Samuel H. Kirkbride of Chicago, secretary of the American Bible Society, recently appealed to the Methodist Episcopal conference, then assembled in convention at Windom, Minn., for help in raising 1,000,000 nickels in the United States. With this money he proposes to buy 1,000,000 bibles and supply them to the soldiers of all the armies now warring on the battlefields of Europe. Their safe arrival at destination would, we think, demand as one condition that they be not shipped in vessels carrying munitions of war. The danger of this cargo's suffering at the hands of the censors would seem remote, and yet it might be declared contraband as offering support to the cause of the enemy; or it may suffer confiscation to supply the needs of people more remote from the scenes of actual carnage. G.

**PRAYER IN THE NAME OF JESUS
ALONE
PRAYER TO THE TRUE GOD**

When you pray right, you are asking for something you need and desire. You want results, practical results. If these are to follow, your prayer must be directed to some one. You would not mail a request in an un-addressed envelope and expect a reply. Yet the "John Doe" prayer is a very common thing; people are satisfied to talk out into space in the hope that somewhere there is somebody who will hear and, accepting the prayer as directed to him, grant the petition. More than one altar of prayer bears the old inscription, "To the unknown God." To such everything connected with prayer is vague and unreal; they are not really praying, and their prayers are consequently vain. We must know whom we are asking, if we expect to be heard.

A letter addressed to a person who does not exist is a wasted effort; thus he also prays amiss who pleads with the creatures of his own sin-darkened imagination. In vain did the priests of Baal call on his name "from morning even until noon, saying, O Baal, hear us. There was no voice, nor any that answered." Of right did Elijah mock them, "Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked," for Baal did not exist and, consequently, was not able to come to the aid of his worshipers. It is wrong to assume, as many do, that any religion devoutly believed in is true religion and saves its adherents.

Ps. 115:3-8: "Our God is in the heavens; he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. They have hands, but

they handle not; feet have they, but they walk not; neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them."

But prayer to false gods is not only vain; it is a crime against the true God. 1 Cor. 10:19, 20 Paul says: "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." This is true in a two-fold sense. Many heathens did, indeed, also call professedly upon the evil spirits and offer them sacrifices in order to placate them; but even where this is not the case, the fact remains that prayer to idols is prayer to the devils. Rom. 1:21-23 charges the heathen with the sin of refusing to glorify the true God and to be thankful to him, "changing the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." He who turns away from the true God chooses the devil for his master, and the devil accepts the prayers of such as offered to him.

There is but one God:

"Hear, O Israel, the Lord our God is one Lord."
Deut. 6:4.

"There is none other God but one." 1 Cor. 8:4.

"One God and Father of all, who is above all, and through all, and in you all." Eph. 4:6.

Of this God Ps. 65:2 says: "O thou that hearest prayer, unto thee shall all flesh come." He is the Giver of all good things: "Every good gift and every perfect gift is from above, and cometh down from the Father of light." James 1:17.

He who would pray right must make the words of Ps. 121 his own:

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper, the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore."

But, some will ask, do not all men who do not worship idols but merely call upon God actually pray to this true God?

They do not, Scripture tells us. The true God is not a vague, unknown person; He is the God of Revelation, the God of the Bible. He who would pray to Him must know Him as He is, the Triune God, Father,

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Son, and Holy Ghost. They who deny the trinity of God, deny the true God, and might as well call upon Baal or on any other heathen idol. The test which must be applied to the faith of him who would worship and pray to the true God is the one Jesus applied to His foes: "What think ye of Christ, whose son is he?" Jesus says, John 14:13: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jesus Christ is the declaration of the true God, John 1:18. "He that hath seen Me hath seen the Father," John 14:9. "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him," John 5:28. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God," 2 John 9. And the doctrine of Christ is the doctrine that he is "true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil, not with gold or silver, but with His holy precious blood, and with His innocent suffering and death."

He who will not confess Christ thus is without Christ, and, consequently, without God, godless, ungodly. The temples he rears are not reared to the true God; the sacrifices he brings are not accepted by God; the prayers he offers are not heard by God. Prayer in the name of Jesus alone is prayer to the true God.

This truth hath a practical bearing on the lodge question. To whom does the lodge pray? Its prayers are Christ-less, the name of the blessed Savior is never mentioned in the ritual of the lodge. And if it were—would that make any difference? The lodge accepts any one who believes in a "higher being." It accepts to fellowship in prayer those also who openly reject the doctrine of Christ. Can it be said to pray to the true God? Never! The altars of the lodge are not God's altars; the prayers of the lodge are not prayers directed to Him. Jesus says, Matt. 12:30: "He that is not with me, is against me." But could the Christian not pray to the true God in the name of Jesus

while his fellow lodge member at his side worships his false deity? Read 2 Cor. 6:14-18: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore **come out from among them, and be ye separate**, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

You cannot pray in the name of Christ while you are denying Him by associating in prayer with those who reject Him. If you would pray effectively, pray to the true God in the name of Jesus, and to Him alone.

The Roman church practices prayer to the saints, though it again and again asserts that it only invokes them and shows them reverence. What this assertion amounts to we can see from a quotation from a Romanist paper which we find in an exchange: "The month of the rosary, after so much bloodshed, which does not soften but adds fuel to fraternal hatreds, comes welcome and favorable to prayer to the Mother of Mercy and the Queen of Peace." And another from a Catholic journal: "Million 'Hail-Marys' for War's Cessation. The parish of St. Francis de Sales, of New York, is endeavoring this month to say a rosary of a million 'Hail-Marys.'" Scripture tells us that the saints in heaven do not hear our prayers: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou, O Lord, art our Father, our Redeemer: Thy name is from everlasting," Rev. 19:10. We are expressly forbidden to call upon any one else but God: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve," Matt. 4:10.

We can reach the ear of the true God but through the one Mediator, Jesus Christ.

Rom. 8:34: "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Hebr. 7:23, 24: "And they truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood."

1 John 2:1, 2: "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous."

Effective prayer is prayer directed to the One True God, and to Him alone; prayer in the name of Jesus alone is prayer to the true God.

J. B.

AFTER THE WAR, WHAT?

The first realization of the horror of the world war stampeded all those easy-going religionists who had been dreaming of a heaven on earth. In finding that all their humanitarianism, that is what the religion of the day had come to, was an utterly futile thing in a crisis, they knew nothing better than to cry out that religion, God, everything, was a failure. Christianity, they then said, had demonstrated its inability to help man.

Saner thought has come to some, at least saner voices have been heard. Some of the worst clamorers are now throwing out their lines to make their catch anew. They accept what has been said by one of their number on second thought: It is not God who has failed, man has failed! And that indicates that they are going on in the same old way as before. They are getting ready to sail the stormy sea of present day soul conflicts in the patched but leaky ship of their own righteousness. Man has failed! He did not measure up to the standard of moral excellence which the world needs, hence the war. Our work must now be, they say, to start all over again and somehow get this moral excellence into him. To say the least, modern man had been overestimated as to his moral worth. There had been much teaching of excellent doctrine and theory, but there had been very much less learning by the multitude than had been thought. Now teaching must be resumed with renewed vigor; morality must be preached untiringly; man must be made to learn!

What a fallacy! Man did his very best—which was, and always has been, and always shall be, the very worst. To go on in the same manner only prepares another failure of some sort. We in America are too remote from the horrors of war to realize the utter failure of moralizing. The man in the conflict, the man in the trenches, the woman who has found the names of her sons and her husband in the lists of the fallen—they are the ones who are being tried in the fires of experience. And they, if they have the faintest knowledge of anything better, or if there is any possibility of getting something better, will curse the sorry preacher that comes to them with his humanitarian mush.

Where the Gospel has not been entirely obscured by modern unbelief, the very first weeks of the war brought out the solution which has been eagerly grasped by men and women alike: God through Christ will have mercy on those who have failed in their own efforts.

There are only two religions: the one which preaches moral excellence, something which every man must do for himself, and the other which preaches the grace of God in Christ to those who know that they can not save themselves. Law and the Gospel! Man

and Christ! Morality and salvation by faith! Those are the alternatives.

When men die, the law can only terrorize them; it may have deceived them easily before, but then it usually fails. Men are now dying by the thousands and the shadows of their deaths reach into every home of the stricken countries. In many of these homes, it is not too late to turn from the death of the law to the Life of the Gospel.

After the War, What? Precisely what has been going on before and is going on now. There will be hosts of moralists that will not and cannot learn, but there will also be those who have been tried in the fiery furnace of tribulation and have come forth as the tried gold of faith in Christ. Our hope is that in the war-stricken countries there will be more true faith than ever before, and as far as human senses can grasp, this hope is justified. Our own country, though spared its horrors, is also deprived of the cleansing power of war; too many of us will keep right on in the pharisaism which was universal when the war started.

H. K. M.

A ROMANIST ON BIBLE READING

In sheer disgust one is sometimes tempted to agitate the forbidding of Bible reading. Perhaps that would make people fight for their Bible and even take to reading it. Most of the encouragement of Bible reading falls on ears that hear not. It is a mark of woeful ignorance not to know what the "Birth of a Nation" is, not to know who the great Charlie Chaplin is, but as for the Bible and its contents—it is one of those conventional fictions something like the Shakespeare cult, everybody pretends to know all about it, but in most cases, one like the other, is the most "unread" book.

"He knows the Bible from beginning to end." How often has that not been said by some well meaning relative of another. Were they aware of the untruth? Has anyone ever met a person that knew the Bible in that way? If there were such a person, he would be the very last in all the world to permit such a statement. The better one knows the Bible, the more will he realize that there are unfathomed depths in it and treasure mines that have been barely scratched at the surface. Such remarks merely emphasizes the almost incredible ignorance of the Bible which prevails.

It is humiliating for Lutherans, for whom possession of the Bible is the charter of spiritual liberty, to concede that many sectarians read the Bible, or at least parts of it, with such zeal that they can frequently "outquote" them. It is true that they usually read only those portions that appeal to them and have been misinterpreted by their leaders to favor their peculiar views, but the fact remains that they know at least that—and often quite a bit more.

Bible reading in the Roman Catholic church is non-existent. It is forbidden. In his personal confessions and experiences as a member of the Roman church, Peter Rosegger has an interesting chapter on this question. A few of the remarks of this Romanist may stimulate even a Lutheran to realize what he has in his Bible and may shame him into mending of his ways—if he is one of those whose Bible is collecting dust on some high shelf.

Says Rosegger: "My remark, casually made, that some day the church would place the Gospel on the Index (forbid it) was laughed at as a joke. It would seem too irrational to forbid the very thing upon which the church is based. Yet that very thing has long been an established fact, incredible as it may seem. The whole Bible, the Old and New Testaments, are in general forbidden to the people of the Roman church. Our clergy does not like to admit this, naturally—but they cannot change things. Would our people use the Bible if they were allowed to do so? That is a question. It has become a matter of indifference."

He goes on to show how Bible reading was always the rule in the church; Chrysostom, Jerome, Augustine, the great teachers of the early church, and even the early popes, exhorted the people to read. The change came when the church became a worldly, a political power. Men have a perfect right to assume, without further examination, that then the church had reason to fear the knowledge gained by reading Scripture and for that reason forbade its use. A few selected portions were allowed, nothing more. In the middle ages, every owner of a Bible was considered a heretic. Then came Luther and the Bible in the vernacular. In self-defense Rome circulated translations of its own. They were, whether intentional or not, in effect forgeries, says Rosegger, because they always included "explanations" of certain peculiar doctrines which were to be taken fully as the Word of God.

The most stringent measures of the middle ages are still in effect and our own times as recently as 1897 have witnessed to the alertness of the church of Rome to enforce the old prohibitions by the publication of new rules as stringent and binding as those of old. We read there literally:

"Since, experience has shown that if the use of Scripture in the vernacular is permitted in general and without restriction, the temerity of mankind makes of such use an occasion for more harm than good, the translations in the vernacular, even when prepared by Catholics, are forbidden, unless they have the express sanction of the papal authorities and have been annotated under the supervision of bishops; the annotations must be taken from the Fathers and from Catholic writers." Rosegger finds it strange that all sorts of tracts and miracle stories as well as in-

dulgences may be circulated with practically no restriction whatever.

So it is the temerity of mankind that makes the use of the Bible dangerous. Then why did Christ come and have His Gospel preached?

The result of this suppression is painfully apparent. "If one converses with educated people, even about Biblical things, the most amazing experiences are had. With few exceptions, they are in these things veritable dunces. A doctor who was considered a leading spirit in artistic circles knew nothing about the Sermon on the Mount, excepting that on that occasion Jesus gave Peter the keys of heaven and said to him: 'Thou art my much-beloved son, in whom I am well pleased. Thou shalt be pope.' And he was not even the worst. A professor of languages, who loves to talk about church affairs in society, declared that the New Testament was the fifth of the books of Moses. How must things be with the common people! What little instruction they may have had in school is soon forgotten. They have no interest. That one must not eat meat on Friday, that the 'heart of Jesus' devotion gains indulgences which may be used for the poor souls of purgatory, and that Martin Luther is a fire-brand of hell—those are things every Catholic knows who attends Catholic lectures."

"We ask seriously: Why will our church keep the full and pure Gospel from the people? Is it because it knows itself to be in disagreement with it? Is it because she, and she alone, wants to be intermediary between God and man? Or is she really concerned about the possibility of misunderstanding the Bible truth if reading be left to the individual without enforced comments?"

Why this fear of misunderstanding, if it be honest fear? "If I be permitted to speak about myself, I have never felt the absence of theological training when I read my Bible. Without applying complicated dogmatic standards, I opened the book almost at random and wherever I opened it, a flood of light greeted me. And this light instructed me, warned me, consoled me, disciplined me." A reader may not find this light immediately; his own shadow hinders him. That leads Rosegger to make most interesting observations.

"Bible reading must be learnt and practiced."

"A man who opens a Bible for the first time—especially if his spiritual experiences have been meagre—hardly knows what to do with it. Some passages may sound familiar, perhaps a reminiscence from a sermon or from school days. Other passages seem entirely dark, distant, almost meaningless; he gets the notion that some old school book, some family prayer book is much better than the Bible to get the story and teachings of Jesus. Gradually, if he take his Bible again and again, he will perceive the unutterable charm that lies in this brief, compact, and

solemn, yet so very simple form. He will then gain a faint idea of the sacredness of these venerable writings, that have been the strength and salvation of untold men and women for two thousand years without a single change in their contents. These ancient records which have set the seal of their consecration upon the happiness of billions of men and have lifted them up from their misery when they needed consolation. The Book is a testament from our ancestors, an immovable lighthouse in the stormy sea of the times and of generations; to the Christian it is vastly more."

"Keep on reading; out of the ancient ruins, the shell, at last steps forth He himself—the SAVIOR. We have no other knowledge of Him but that of this Book. Everything written about Jesus, though it filled the world with His name—came from this little book that we call the New Testament."

It touches one deeply, this heartfelt plea for more Bible for a great church. With a stroke of the pen the pope could throw open the doors of God's treasure-house to his blind followers. Many would be filled with joy such as filled Luther when he began to read his Bible. But before we sympathize with others, before we grow excited about the transgressions of Rome—what about us? We are not reading the Bible. We deserve to lose it. There is no reason why God in His mercy has saved for us His Holy Word—no reason in us. Those half a dozen in each congregation that read the Bible do not save the majority from the indictment that they are Christians without a Bible, almost as much as the Roman Catholic who dare not read it.

In its worst degradation, Israel did not disregard the Word any more than we do. Whatever may have been wrong with their reading of it, not once does Jesus accuse the Jews of neglect of the Word. Today! With Bibles free, practically; with millions of them being printed every year, with more Bibles in existence than all other books combined—people who call themselves Christians don't know how to find a Bible passage, or think the whole book a Sunday school help which has nothing for grown-ups. There is the talent which the Master has entrusted to everyone of us—how many faithful stewards will He find when He comes?
H. K. M.

THE PENALTY OF LAWBREAKING

Why are Americans such conspicuous law breakers? Some figures produced by the Chicago Herald suggest an answer:

"During the last eight months 6,556 burglaries were reported to the Chicago police. Of course that doesn't mean an equal number of burglars employed. Quite possibly the number of burglars was about equal to

the 874 persons arrested on charges of burglary in the seven months ended November 1.

"At first that looks like a good record—over four 'catches' a day. But when we read about what happened afterward we find ourselves humming a 'Ten Little Burglars' version of the old nursery rhyme. Put in similar form without rhyme here it is:

"We start with 874 alleged burglars. The Municipal Court discharged 331 for lack of evidence; and then there were 543.

"The grand jury refused to indict 114; and then there were 429.

"Twenty-six jumped their bonds; and then there were 403.

"The Criminal Court discharged 114; and there were 289.

"Eighty-seven were paroled; and then there were 202.

"With 6,556 burglaries reported and 874 arrests for burglary, just 202 burglars were punished, more or less. How many of the 202 imprisoned, in jail (18), in the bridewell (92), in reformatories (34), in penitentiaries (58), have been paroled or pardoned records at hand do not show.

"Burglary does not seem to be a particularly hazardous occupation in Chicago. The chances of being even accused of a reported burglary are five in thirty-eight. The chance of being imprisoned is one in thirty-three.

"'When the energetic burglar's not a-burgling' he may 'love to hear the little brook a-gurgling,' and so on. But there seems no good reason in the hazards of his occupation in Chicago why he should be so unthrifty.

"His chance of being punished is about half that of meeting with physical injury in going about your own house. According to the casualty companies that is about one in eighteen. They could insure burglars against conviction at lower rates." — The Living Church.

"When a believer is in darkness, and endeavors to reason against his unbelief, he will find all his reasoning but lost labor. There is but one thing he can do to purpose, and that is, simply to cast anchor on God's naked promises."—Madan.

† AUGUST K. L. KIRCHNER †

After faithful service in the vineyard of the Lord, extending over twenty-eight years, the Rev. Aug. Kirchner was called home by the Master whom he had served. He had suffered from a serious illness for some time but felt that he was rapidly regaining his former strength, and had begun to take up his former labors more and more when, on January 17th, he suffered a stroke of paralysis which lamed his left side

and left him speechless. It was then only a matter of hours until his spirit left the stricken body early on the morning of the 20th. Until shortly before his end he remained conscious, and by signs indicated that he understood those who read to him and prayed with him. One of the few words he managed to utter in those last hours were his last on earth; the Twenty-third Psalm was read to him and he murmured: "Good shepherd." He had been pastor of the Bethany church at Hustisford for scarcely four years but in that time had won the love of all his flock as well he deserved, for he was a faithful and untiring worker.

The funeral was held at Hustisford on Monday the 24th at noon. About forty ministers and throngs of parishioners of Hustisford and the neighboring parishes, especially from Lowell and Oak Grove, came to attend the service. The spacious church was able to shelter but half of those who came. The funeral sermon was preached by the Rev. Professor A. Pieper of Wauwatosa, who had ordained Rev. Kirchner twenty-eight years before. He took as his text the words of Paul from Phil. 1:21-23. The Rev. Klingmann of Watertown read a brief survey of the principal events in the life of the departed, and in doing so followed in the main an autobiographical record which had been found in the desk of Rev. Kirchner.

He was born on May 15, 1861, in Ufrungen, Saxony, and came to America with his parents seven years later. The family lived at Manitowoc, and in 1883 he left home to attend the seminary at Springfield, where he was graduated in 1888. His first charge was at Weston, Dunn county, Wisconsin, and he remained there for a little over two years. The greater part of his active life was spent in the service of the Lowell congregation where he was pastor from 1891 until 1911. The last years were devoted to the congregation at Hustisford.

After the funeral services at Hustisford, the body was taken to the train to be carried to his old home at Manitowoc where another service was held on Tuesday in which the Rev. Machmiller of Manitowoc preached the sermon.

There are left to mourn the loss the aged mother, the widow, Laura, nee Knickrehm, the son Rev. H. Kirchner, Mrs. Wm. Eggert, and Miss Paula, daughters, and three sisters and a brother.

"For me to live is Christ, and to die is gain."
Phil. 1:21.

H. K. M.

ITEMS OF INTEREST

Changes

The death of the Rev. C. Thurow of Root Creek, which vacated the charge at that place has occasioned numerous changes. As his successor, his oldest son, the Rev. G. Thurow of Bay City, was chosen. Bay City has received a new pastor in the person of the Rev. K. F. Rutzen of Menomonie,

Mich., and the Rev. C. Auerswald of Schleisingerville, has accepted the call to Menomonie.

Statistics of Missouri Synod

According to figures recently published, the Missouri synod now comprises over 4,000 charges, inclusive of the stations where as yet no congregation has been organized but mission work is being carried on by means of regular services. This great field is in the charge of 2,700 pastors and at their side labor 1,150 teachers in the work of the parochial schools. The higher institutions of learning number 15 and are conducted by 80 professors, the total number of students enrolled being 2,000. These institutions sent forth 158 graduates in the past year—48 to devote themselves to school work, 110 to serve in the ministry. The parochial schools have a total attendance of about 100,000 children. For charitable purposes the sum of \$200,000 was contributed by members of the synod. The number of missionaries employed in the different fields is nearly 400 and the fund applied in this branch of church work amounted to \$250,000. Work among the negroes, which this body is carrying on with other synods affiliated with it in the Synodical Conference, required the services of 18 missionaries and an outlay of \$18,000. The work of 49 people is devoted to the East India mission and for this field \$40,000 were contributed within the last year. The total of communicant members in the Missouri synod amounts to 600,000 and the number of souls is estimated at 1,000,000.

CULLED BY THE WAY

The Truth at Last

A San Francisco clergyman recently at the close of his sermon announced that in the course of the week he expected to go on a mission to the heathen. One of the parishioners exclaimed: "Why, my dear doctor, you have never told us one word of this before. It leaves us unprepared. What shall we do?" "Brother," said the minister solemnly. "I shall not leave town."—Argonaut.

A New Doctrine

A negro preacher heard the word procrastination used and liked it. He used it often in his Sunday morning sermon. After the service one of his flock asked him—

"Parson, what am da meanin' of dat word procrastination?"

"Donne youall know da meanin' ob dat word?" said the preacher, "Why dat am one ob da chiefest doctrines ob da Presbyterian church."

Misleading

The following "ad" appeared in a daily newspaper in a New England city:

"Wanted: A horse to do the work of a Methodist minister."

A Want to Fill

"Wanted, for a community of sick people, a doctor. No man over thirty-five need apply. If bald-headed, do not waste stamps. A long and varied and successful experience in medicine of little importance. Must be young. Address C, care The Congregationalist, 52 Boston, Mass."