

# The Northwestern Lutheran

Rev C Buenger Jan 18  
65 N Ridge

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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## "COME UNTO ME"

Matt. 11: 28.

"Come unto me, ye weary,  
And I will give you rest."  
Oh, blessed voice of Jesus,  
Which comes to hearts opprest!  
It tells of benediction,  
Of pardon, grace, and peace,  
Of joy that hath no ending,  
Of love that cannot cease.

"Come unto me, ye wanderers,  
And I will give you light."  
Oh, loving voice of Jesus,  
Which comes to cheer the night!  
Our hearts were filled with sadness,  
And we had lost our way,  
But He has brought us gladness,  
And songs at break of day.

"Come unto me, ye fainting,  
And I will give you life."  
Oh, cheering voice of Jesus,  
Which comes to aid our strife!  
The foe is stern and eager,  
The fight is fierce and long;  
But Thou hast made us mighty,  
And stronger than the strong.

"And whosoever cometh,  
I will not cast him out."  
Oh, welcome voice of Jesus,  
Which drives away our doubt!  
Which calls us, very sinners,  
Unworthy though we be  
Of love so free and boundless,  
To come, O Lord to Thee.—Wm. C. Dix.

## COMMENTS.

### That Prayer Legislation

A resolution of the United States Senate called upon the President to ask the people of the nation, regardless of creed, to observe the Roman Catholic Angelus prayer at noon daily. This action not only called forth a storm of protests from widely different sources but revealed to many the strength and cleverness with which some are to-day by the employment of public means seeking to gain party ends. We take the following, bearing particularly on the last-mentioned point, from the C. S. Monitor:

"A condition somewhat remarkable, and yet explainable, has followed the action of the Senate in voting

for the resolution asking the President to issue a proclamation urging the people to observe the Angelus, for that observance is what the proclamation, it is considered, would amount to, inasmuch as the Angelus was mentioned in the first paragraph of the resolution and was made the basis for the senatorial appeal to the President. But the remarkable feature of this situation is that senators who ordinarily will permit themselves readily to be quoted on most subjects engaging public attention beg to be excused when the Senate's action is broached to them.

It now appears that this attitude explains, in large measure, the failure of the rank and file of the upper branch of Congress to speak out. Senator Thomas of Colorado was the only member who voiced an open protest. Senator McCumber of North Dakota supported him mildly by telling the story of two little girls who were late on their way to school, one of whom said to the other that they should stop and pray that they would not be late, while her companion took the more practical view and insisted that they should hurry on and pray as they went.

Plainly speaking, and in the necessity of stating facts, it is to be observed that political discretion is at the foundation of the state of affairs that permitted agents of the Roman Catholic Church to secure senatorial indorsement of an enterprise intended to force upon the whole people the form of prayer peculiar to one sect. And even senators who remained quiet in their seats while this legislation was being enacted, know that it is impossible to speak of the Angelus without associating the word with the Roman Catholic Church.

The purpose of the enterprise, as every senator knows, is to have the 100,000,000 people of the United States, including the Methodists, the Baptists, the Congregationalists, and all the scores of other creeds, think of the Angelus each day when the bell rings, and think also of the Roman Catholic Church. That statement this bureau takes full responsibility for, and is based upon close investigation of the influences behind the resolution.

The same observation would be necessary if perchance some other creed had sought to force upon the whole people its own peculiar form of prayer, or the name of some one of its forms that would force all the people of the country to think of the creed associated with the prayer each day.

The observation is made here that, even if the President, as he unquestionably would do if he gives heed to the Senate resolution, should issue a proclamation calling upon the people to pray at noon each in his own way, the report will be heralded throughout the land that the President has called upon the people to observe the Angelus, when he will have done nothing of the kind, and will have had no thought of indorsing the form of prayer of one sect to the exclusion of all others.

Politicians are fearful of expressing themselves for the very practical reason, from their standpoint, that these are times when account has to be taken of every possible vote, and this, by the way, is a congressional election year. And even persons out of Congress entertain a vague fear of some powerful influence that might injure them if they should speak out what they really think on this subject.

The point at issue in the thought of those who oppose the senatorial action, apart from the partiality sought and shown to one sect to the exclusion of all others, is the fact that the agents of the sect who secured this official recognition are fully aware of the political power they control and of the fear in which they are held by many."

Mr. Fleming, a Methodist, makes the following comment on the action of our legislative body:

"I have four objections to the Angelus for the purpose proposed by the Senate resolution. First, the Angelus is a prayer in very large part to the Virgin Mary, and not to God. Second, the Angelus has no reference whatever to the present war, nor to any war, nor can it be made to fit a condition of war. It is in no sense a prayer for peace or victory. Third, the Angelus is peculiarly a sectarian prayer of the Roman Catholic church, and found in their prayer books only. Fourth, a resolution commending such a prayer is a step in the direction of union of church and state.

"The proposal must have come from somebody within the Roman Catholic church, for few others know the Angelus. It must have come from somebody pretty high in that church to get the ear of senators so quickly. The thing did not happen by accident. It did not originate from patriotic interest. It could have been nothing other than part of the insidious propaganda of Rome to make that church the dominant church, and that religion the official religion, of this country, in short an effort at the union of church and state.

"The world is in arms to destroy the rule of one man in Europe, and Rome is using that war in every possible way to enthrone one church in this country. The American people are patient, but they are not blind, and they will not more willingly yield to one church than to one man."

G.

## PROCEEDINGS OF THE MICHIGAN DIST. SYNOD ASSEMBLED AT SCIO, MICH., 1918

The hope and prayer of our brethren, gathered for our annual convention in this year of our Lord 1918, may be expressed in the words of St. Paul, Eph. 6:10: "Finally, my brethren, be strong in the Lord, and in the power of his might." We agree that the meeting of 1918 differed from those of other years. Although the sessions were conducted according to rules adopted years ago and a visitor might not have been struck by any change, yet to us who have met year after year the meeting of 1918 bore a distinctive character. While many of us may not be able to define the difference, we all must admit that the general tone, at least, was more serious than in former years. As we met for a first greeting and handclasp many seemed to recall the memories of other and brighter days. As groups gathered here and there during a recess, you would perhaps hear a father speaking of his son, now at the front in France; or in another little group a pastor would be discussing with others how many young men of the flock had left, or were about to leave in response to the President's call. We all felt that ours was a time that tries men's souls. It was brought home to us as representatives of the Lutheran church that the Master says truly: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you."

In the opening service Prof. H. Meyer spoke on the history of the Christian church: "Concerning this sect, we know that everywhere it is spoken against." Acts 28:22. If our Christianity rouses no opposition, we should question ourselves: Are we indeed followers of that Christ who shall be a sign that is spoken against? It is but natural for a world filled with falsehood and hatred to persecute a people that follows the light of truth and preaches the Gospel of love and salvation.

The Rev. W. Bodamer in the sermon of Sunday morning encouraged the brethren: "Be ye strong therefore, and let not your hands be weak." 2 Chron. 15:7. This is not a time to hesitate and enquire: Why—and whence—this opposition? But the hour is now come when Christians should go forth and let their light shine before men, that our Father in heaven may be glorified. The world stands in need of the Christ, Christ the promised Savior. Christ came into the world to establish a kingdom of righteousness and love. He came into a lost world that the Creator might be reconciled to the estranged children of men. He died as a ransom: the Holy One for the sinner, the Just for the unjust. Our Lord Jesus gave Himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. Tit. 2:14. Christianity does not stop when we have measured up in active church work with our fellow Christian, but Christianity reaches down into

our daily life, into the home, embracing our secular duties.

Dr. H. Wentz pointed out in his excellent paper on matrimony that in the Christian home the spirit of God is the ruling spirit. Though we be passing through a time in which the customs of old and the rules of life are subject to change, though we possibly are being forced onward into a new epoch in the history of mankind, Christianity must remain steadfast in those eternal truths revealed in Scripture. Christians must be the salt of the earth and the light of the world, the preservative and guide for faltering humanity. Whatever changes are forced in these days of strife, the home must remain inviolable. God created man and woman the one for the other—each to fulfill its peculiar duties toward the other. When that sacred order established by the Creator is destroyed mankind is doomed. Therefore be ye faithful in all things that the light of truth may survive among us.

We were further reminded of these duties in a sermon by the Rev. C. Strassen on Luke 12:42: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household?" A sacred duty imposed on us is that of bringing up our children in the nurture and admonition of the Lord. Our Christian school has been an aid to the parent, a most efficient aid. Yet forces are at work seeking to take our schools from us. Possibly this fall an amendment to the constitution will be voted on by the voters of the state of Michigan, which aims to abolish our schools. We must face the issue firmly that this great heritage, a Christian training for our youth, may be preserved to us. In spite of the threat of the enemy, we fear no foe. A mighty fortress is our God. We are not going forth to battle alone: for us fights the Valiant One whom God Himself elected. So hope and faith triumphantly rise and lift up their voice in song: The kingdom ours remaineth and the gates of hell shall not prevail against it.

Reports on mission, institutions, etc., were received and considered in the afternoon sessions. Two new missions were added to the list during the past year; on this phase of our work we hope to report to the reader more fully in a later issue. We regret that the report on our institutions shows a decline in the attendance. Even now we are handicapped by a lack of laborers in the vineyard of the Lord and our work must surely suffer unless we act promptly and increase the number of students who will later devote themselves to the cause of the Lord. A report was also read on the work of our army and navy board among our boys with the flag.

Rev. H. Plehn, chaplain-at-large from Camp Custer, paid us a visit and spoke on the difficulties with which the chaplains have to contend in their work at the cantonments. A special committee has charge of this

branch of work—all congregations are urged to promote it by taking up special collections for it, so that we may be able to meet the considerable expense which it entails.

Salem's congregation with its pastor, the Rev. F. Thrun, showed a spirit of true hospitality to all who attended the convention and all acknowledged with thanks the excellence of the service provided.

The officials chosen for the next two years are the following: President, the Rev. Krauss; Vice-President, the Rev. W. Bodamer; Secretary, the Rev. J. Gauss; Recording Secretary, the Rev. C. Binhammer; Treasurer, the Rev. O. Eckert; members of board on mission, the Rev. H. C. Haase, chairman, the Rev. C. Rutzen, secretary, the Rev. F. Wenk, Mr. F. Stoeffel of Lansing, Mr. J. Scheible of Scio.

Adjournment took place at noon on June 25th.

### OUTLINES OF ANCIENT HISTORY.

NOTE.—It is the merest outline of the subject, which is presented in the following; the readers will have to supply the multitude of facts on which it is based themselves. However, it has been the endeavor of the writer to suggest, by the choice of words and phrases, scattered through the text, and by typographical emphasis, many facts that are not expressly alluded to; e. g. in the history of Assyria, expressions like 'highland hardihood', 'lords of the Tigris', and 'proud Nineveh', which occur in various contexts, are to suggest the geographical data which in a detailed study of the subject-matter would be assembled at the beginning of the chapter; the mention of Abraham, Moses, and David in the very beginning of the chapter on Israel and the capitalizing of their names will suggest these men as the outstanding figures in the history of God's people, etc. Thus it has been aimed at to crowd various facts and thoughts into sentences and even words, which mayhap will make the reading somewhat difficult.

In the installments to follow, the frame-work will also be omitted, in order that the prime purpose be not defeated of enabling the reader to peruse the completed outlines at one sitting and thus gain a vivid picture of Divine Providence in Ancient History, the angle of historical view that history text books studiously ignore. Of course, it is wholly 'unscientific' to begin the study of history with such a postulate as the following, but to the Christian its truth need not be demonstrated, and the unbeliever's history might just as well be spelled hysteria.

#### Introductory

The theme of all history is the purpose of God, in the dispensation of the fullness of times, to gather together in one all things in Christ (Eph. I, 10). Hence, in the past history of mankind, two pivotal points are readily established, to-wit: the Birth of Christianity and the Reformation.

- I. The Ancient World till 476 A. D.
- II. THE BIRTH OF CHRISTIANITY  
FIRST CENTURY A. D.  
LIFE OF JESUS and ACTS OF THE  
APOSTLES.

III. The Mediaeval World till 1517 A. D.  
Rise and Domination of the Papacy.

IV. THE REFORMATION  
XVIth CENTURY A. D.  
Martin Luther

V. The Modern World till 1917 A. D.

### HISTORY OF THE ANCIENT WORLD.

Properly viewed, Ancient History embraces the period of time from Creation till the Incarnation, or if we treat Creation as an event in a class by itself, the period from the Fall of Adam and Eve till the Redemption of the human race by Jesus Christ. It is the period of the Promise and the Preparation for the Coming of the Promised Seed. Hence the all-important chapter in Ancient History is the history of the Chosen People which was to become the cradle of the Redeemer. But the promise of God to Shem, too, had a bearing on the fortunes of the ancient world without the pale of God's people. The world-power of the first age after the Flood was wielded by the Semitic sister-nations of the Tigris and Euphrates valley, even tho contested by Hamitic Egypt, and the civilization of Babylon took a lasting hold on all surrounding countries. The Fall of Babylon 538 B. C. before Cyrus the Great of Persia marks the incoming of the Aryan peoples, in accordance with Noah's promise to Japheth, the fullest realization of which is a matter of Mediaeval and Modern History. In the Ancient World, Hellenic civilization, as brought forth by Greece and spread by Alexander the Great and by Rome, is the highest exponent of Aryanism.

#### Part I. THE GENESIS.

A. IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH.

B. Adam and Eve and the Fall.

C. The PROMISE: (Gen. III, 15.)

There is no such thing as 'prehistoric' times in the development of the human race, for the simple reason that the Bible account, on which the above outline is based, is a trustworthy and sufficient record of what occurred at the very beginning of time. We know all about the 'descent of man' and the 'origin of species' that is worth while knowing and will ever be known in this dispensation; we know about **Creation**.

What is more, we know about the origin of sin, the evil that is rampant in this world of to-day as it was in the antediluvian period, we know the descent of our natural man whose activity brings on the great catastrophies of history; because we know of the **Fall of Adam and Eve**.

Chief in importance, however, we know that which saved erstwhile man from destruction, has saved the world since, and will continue so to do until the purpose of God is accomplished, and has thus operated as

the ruling factor in all the history of man; we know the **Gospel of Salvation**.

#### Part II. PRIMEVAL MAN.

##### A. THE DEGENERATION.

1. Cainites and Sethites; 2. Triumph of Cainitism.

##### B. THE DELUGE.

1. The Judgment; 2. Noah and the Ark.

'Primeval Man' we say advisedly; 'primitive man', with the views of the dawn of history generally obtaining, has come to denote a low stage of civilization; it is an erring estimate of this first period of human history. Rather, the age and its men are of distinctly heroic proportions. The generation of the ungodly boasts an array of discoverers and inventors (Jabal, Jubal, Tubal-cain), the believers are remarkable for their godliness (Enoch), their preaching of the Gospel (Gen. IV, 26), and their longevity (Methuselah 969 yrs.). Heroic are the very wickedness and faith of both (note the song of defiance of Lamech the Cainite and the ardent faith of Lamech the Sethite). Above all finally, a man alone in a hostile world, towers Noah, the Preacher of Righteousness.

The story of the age, as given in bold outlines in the early chapters of the Bible, epitomizes the course of human events in all the great ages of history. It sets forth the cardinal sins of the 'world': its devotion to this life and resultant achievements in science, industry, and art; its addiction to crime and carnal pleasure, its self-aggrandizement and defiance of God; the theme of Lamech's song, the first great poem in history, has been the burden of the world's literature ever since. On the other hand, the children of God, after a period of devotion to their mission in life of preaching Salvation, weary of the Gospel, become worldly-minded, and seek affinity with the world. Then we witness the debacle. It is ever the delinquency of God's people that brings on the great judgments of history.

#### Part III. THE SEMITIC AGE.

##### A. THE PROMISE AND THE NEW RACE.

1. Noah's Prophecy (Gen. IX, 25-27). 2. The Generations. 3. The Dispersion.

The working-out of Noah's prophecy in history, as already indicated in the general summary at the head, is truly remarkable. Ethnologists, for somatological and linguistic reasons, will not consent to accept the exactness of the Table of Nations in Gen. X; the current classification, for instance, distinguishes the Black and Yellow (and Red) Races from the Hamites, Semites, and Aryans (White), whereas the history of the Negro argues forcibly for classing him with the Hamites. Noah prophecies: 'God shall enlarge Japheth'; historians must perforce acknowledge it, by speaking of the Aryan Expansion.

It is well to allude, in this connection, to the reminiscences of the previous age persisting in the literature and folk-lore of many peoples and tribes (American Indian). We also note the fact that Shem lived until 150 years after the birth of Abraham and that he was born, in the days before the Flood, long before the death of his grandfather Lamech, who was born 56 years before the passing of Adam; an unbroken line of tradition thus being established, not mentioning at all the divine inspiration of the Mosaic record.

The building of the Tower of Babel is the first attempt at the establishment of the 'brotherhood of man'; the subsequent Dispersion is a valuable lesson which deserves to be studied with care especially in our day.

(To be continued).

### SOUTHEASTERN DISTRICT OF WISCONSIN

Even while the Wisconsin Synod still existed as an independent body, it had been advocated to divide it into districts, as few of our congregation, if any, found themselves able to entertain so large a number of delegates. The new order of things brought about by the merging of Wisconsin, Minnesota, Michigan and Nebraska into one organic body has made it possible for the churches in the smaller cities to invite the District and enjoy the benefits and pleasures of a closer contact with the brethren in faith.

St. John's of Burlington, the Rev. Christian Sieker pastor, was the first congregation to extend an invitation to the Southeastern District of Wisconsin. The invitation was gladly accepted, and the District met at Burlington, Wis., on July 10th, remaining in session till the afternoon of July 16th. There were present 75 pastors, 17 teachers and 46 lay delegates.

There is no delegate, we are sure, who did not thoroughly enjoy the week's visit in that beautiful, thriving city and who did not respond most heartily when thanks were voted our Burlington Lutherans and their pastor for their kind hospitality.

It had been announced that the delegates were to be entertained for a moderate consideration, but the members of St. John's would not hear of this, firmly refusing to accept a remuneration for what they considered a privilege. The District, on the other hand, felt that the sacrifice of this one congregation ought to be considered as made for the common good and, consequently, resolved to ask every congregation to raise a special collection for the synodical treasury in lieu of the payment of the expenses of its delegates.

That a smaller body of men is better able than a larger gathering to discuss a question thoroughly, was fully borne out by our experience in Burlington. Though the District can do no more than make recom-

mendations to the general body, the interest did not languish, as there was a lively discussion of the principles involved. Ten sessions were held, of which three were devoted to the doctrinal paper read by Prof. August Pieper, seven to business matters.

Prof. Pieper's paper, which will be printed with the minutes, was an earnest and powerful call to repentance. The speaker first extolled the grace of God, His goodness toward those who are absolutely unworthy, which is ever active to save lost and damned men for everlasting life.

He then pointed out how this saving grace is so often slighted and neglected by the Christians as they strive for the goods, the pleasures and friendship of the world rather than for the peace of God so freely offered by His grace.

Finally, he showed that such neglect of grace must inevitably have the effect of hardening the heart against the gracious message of the Gospel and thus destroying spiritual life. This brings the sinner back under the wrath of God, which will visit him with temporal and eternal punishment. In the present war, God is punishing a world that has despised His grace. Nothing but a return to grace in true repentance will fill the Church with new life.

#### Services:

Wednesday forenoon: Pres. C. Buenger, John 8: 31, 21.

Sunday forenoon: Pastor M. Plass, preparatory address, Ps. 119: 176. Pastor G. Denninger, Rom. 6: 12-19.

Sunday evening, English: Pastor H. J. Diehl, Acts 19: 23-40.

Monday evening: Pastor C. Otto, 1 Peter 2: 9, 10. Missionary Alfred Uplegger, who spoke on our work among the Apaches.

Chaplain for the sessions: Pastor R. Pietz.

#### Business Proceedings

The following were elected officers of the District:  
President: Pastor C. Buenger, Kenosha.

Vice-presidents: First, Pastor H. Bergmann, Milwaukee; second, Pastor W. Hoenecke, Milwaukee.

Secretaries: Pastor H. Gieschen, Milwaukee; Pastor Wm. Nommensen, Milwaukee.

Cashier: Mr. Chas. Werner, 454 Broadway, Milwaukee.

Home Mission Board: Pastor E. Dornfeld, Milwaukee; Pastor Theo. Volkert, Racine; Pastor Paul Brockmann, Waukesha; Mr. Ph. Lucas, Milwaukee; Mr. F. F. Schroeder, Milwaukee.

Auditing Committee: Prof. E. Sampe, 1131 Island Avenue, Milwaukee, Wis., to whom pastors

will please send their duplicate slips on the day they remit to the Cashier; Mr. Emil Hass, Milwaukee; Mr. F. Saxmann, Milwaukee; Mr. Herbert Moussa, Burlington.

Accessions: The pastors A. Tacke, Paul Lutzke and Aug. Kehrberg; the teachers E. Kirschke and A. Jungkuntz; the congregations: Zebaoth, Milwaukee; Messiah, Milwaukee; Mt. Lebanon, Milwaukee.

The following reports, some of which were discussed at length, were acted upon by the District:

Home Mission: This report occupied much of the time of the District, special attention being given the principles according to which this work ought to be carried on. An appropriation of \$8,600.00 was asked for.

General Missions: The report was referred to a committee, whose recommendations were adopted.

Educational Institutions: Referred to the conferences for discussion.

Revision of Constitution: The District went into this question very thoroughly. Stress was laid by the speakers on the necessity of the proposed conference of pastors and laymen. The District recommends that the teachers also attend. Visitation was discussed. The District favors the proposed changes in the constitution.

Cashier Chas. Werner reported collections to the amount of \$38,814.51.

Army and Navy Board: A report was heard. Our synod will be required to raise \$80,000.00 for this work till May 1919.

Twenty-fifth anniversary of the dedication of our Seminary buildings: The Board had already placed the preparations for the celebration into the hands of Pres. G. Bergemann, Dir. J. Schaller and Prof. H. Meyer. Resolved, that Pres. Buenger appoint several laymen as further members of this committee.

Pres. G. Bergemann laid before the District the plan of having representation at Washington. The District favors this plan.

Greetings were sent to Dr. A. F. Ernst with best wishes for an early recovery.

The question of making the English language the medium of instruction in our institutions was referred to the various boards and the Committee on Education.

Delegates for 1919—Milwaukee conference, 3 pastors, 2 laymen; Southern conference, 2 pastors, 2 laymen; Eastern conference, 2 pastors, 2 laymen; Dodge-Washington conference, 2 pastors, 2 laymen; Arizona conference, 1 pastor.

—JOHN BRENNER.

## JESUS THE FRIEND OF SINNERS

Of the truths which make Christianity the one and only comforting religion for all mankind this one is fundamental—Jesus is the friend and Savior of Sinners. Indeed we could not define Christianity without this truth; nor would the Christian religion afford any comfort and be superior to any other without it. After nineteen centuries the Christian people are inquiring once again, more eagerly than ever, what Christianity really is; but in the measure they miss this underlying principle, their definition of Christianity is wrong.

What is Christianity according to modern conception? Speaking in terms of the present time it is the highest exponent of what is called justice, and righteousness, and peace, and all the ideals humanity, so-called, embraces. To be sure, Christianity pertains to Christ. But how is Christ looked upon? He is described in glorious terms. We behold the beauty of his life, we feel the tenderness of his words, and recognize the helpfulness of his deeds. He is announced as the great exemplar, as the ideal man, the highest type of humanity, the great teacher of the world, and men are asked to follow his precepts, to walk in his footsteps, and to do as he did. He is said to have gone about doing good; therefore men are exhorted to be good as he was good and go about doing the good he did; learning to be unselfish, to be kind to others, to carry the burden of other hearts and make the world better for the living in it. But with all this panegyric of his character and all the exhortation concerning his example, he never is presented as the friend and savior sinners need. And thus the Christianity these people represent is little more than the religion of Confucius, Buddha, Mohammed, Christian Science, Freemasonry and others. For these religions know of no friend and savior of sinners. Throughout their teachings there is ringing that one precept: Man, help thyself! and for the wretched sinner, lost and condemned as he is, they know no remedy, but leave him to his inevitable destiny.

But Christianity is a religion determined by this one fact that Jesus is the friend of sinners. Outside of this truth the Christian religion has no message of salvation. It is not in place here to sermonize; that must be left to the pulpit. But to bring out, to some extent, the issue in question, we would set forth a few pertinent points.

In the first place, Jesus Himself conceived His whole mission as the messenger of God, who had sent Him to seek and save that which is lost. Never did He as much as intimate that He had come to make men only morally good and right, to equip them so to say with all necessary requirements for a wholesome and happy life on earth, nor to make social reforms and to establish a society of men which would excel in justice,

righteousness, and the ideals of humanity, in order to make this world a better place to live in. No, the paramount aim and object of His coming was to save sinners. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1. Tim. 1: 15. As soon, therefore, as Jesus has commenced His real life-work, He at once discloses His friendship for sinners by associating with them. Why? There are those who seek the company of sinners, because they love sin. They avoid the company of the upright and seek the haunts of the wicked, because they never feel better than when they associate with people of like inclinations. Now it is true, the Pharisees and Scribes wished to insinuate that Jesus was one of this class. To besmirch and tarnish the fair reputation of our Lord and thus to mark Him as a dangerous and bad man, they said, "This man receiveth sinners". But in this sense the utterance of these scribes was a blasphemous lie. Sin had never entered the holy and pure heart of Jesus, and no man has ever hated sin in all its forms with such holy abhorrence as He did.

Jesus is the friend of sinners because He longs for their salvation. He knows, the most wretched, the most miserable, the most accursed being on earth is the sinner, and who is he but fallen man with the whole of his progeny? Since the day of man's first transgression the curse lies upon him. Driven from paradise, he now wanders over this earth which is cursed on his account, with a guilty conscience, alienated from God, sin being the partition and separation between him and the Creator, going on to everlasting perdition with no power to extricate himself from his distress. O wretched man, O child of sin and of death! Who will have mercy upon him? Who is the friend the sinner needs? Jesus is that one and only friend. How dearly He loves the sinner! The bitterest poverty He has willingly borne, the greatest glories He has cheerfully forsaken, the kingdoms of this earth and the glory thereof were as nothing in His eyes, when He saw a chance of winning the sinners back to the Kingdom of Heaven.

Some people think Christ could have avoided all the trouble here indicated, by simply using His divine power. If He handled sinners as we do horses, by holding them in with bit and bridle, in case they do not want to permit themselves to be guided, He could easily make them go wherever He wished. But He will not do that; He wants to redeem their souls, and change their hearts by His grace. Therefore He follows the poor sinners into their misery, actually persecutes them with His love; their cause becomes His own, and in their interest His pulse throbs. The friend of sinners has put Himself into the sinner's place, and then, as if He had been the sinner, though in Him was no sin, He suffers, bleeds and dies, thus enduring the penalties which all the sinners ought to

have suffered—the eternal wrath of God and the torments of hell, reconciling the sinners with God and saving them from sin, death and eternal damnation. Truly, this is love, this is friendship. "Herein is love, that while we were yet sinners, in due time Christ died for the ungodly." "Greater love hath no man than this, that he lay down His life for His friends." This Christ has done, and He is, therefore demonstrated to be the friend of sinners.

And so He is to this day. Even now, Christ, the Son of God, despises not us sinners, but comes to us. And well that He does; for of his own accord man will nevermore come before God to present himself for conversion to Christ. Being alienated from God he will have no communion with God. Nor is he alive to the enormity of his sins; he does not believe that God will hurl him into everlasting damnation because of his manifold transgressions. But let God urge the law upon man, saying, You are a sinner, and the wages of sin is death. You shall reap what you have sown, wrath is upon you. You are guilty of the violation of every virtue, and though you bend every energy to obtain by your works a righteousness which is valid before God—it is futile. Let man come to a knowledge of sins, let his heart be filled with remorse for his evil deeds, with terror at the judgment which is surely to come, let him feel, that amid all the treasures and pleasures of this world his heart can never be at ease, until he finds peace with God—O how the sinner will welcome the Gospel message, Jesus is the friend of sinners, "Jesus sinners doth receive."

"Come, ye weary sinners, come,  
All who feel your heavy load,  
Jesus calls His wanderers home.  
Hasten to your pardoning God."

"Come, ye guilty souls oppressed,  
Answer to the Savior's call:—  
Come, and I will give you rest;  
Come, and I will save you all."

Jesus is the friend of all sinners. He was no class Savior. He neither courted nor shunned any particular set of men. He sought nothing less than the salvation of all men. The free and helpful grace toward the sinful, and man's acceptance of it by faith, are variously illustrated in Jesus' dealing with people around Him. He goes out of His way to seek Zaccheus the publican, who was a hardened sinner, with a heart filled with extreme wickedness; but this man having come to a contrite knowledge of his extreme sinfulness and of the wrath of God upon him, Jesus pleadingly addresses him: "Make haste and come down; for to-day I must abide at thy house." It is thy Savior, who has come to thee. Believe in me, and thou shalt be saved. Again, the sinful woman in Simon's house, despised by society as unworthy of associating with, is not rejected by Jesus, as she comes to Him with a

passion of weeping because of her gross sins, but is bidden go in peace with her sins forgiven. He invited the harlots to come into the Kingdom of God, and they came. He offered a Samaritan woman the water of life and had an open heart toward all her hated race. He pardoned Peter who had denied Him thrice, even in the hour of His deepest humiliation, and received the penitent thief on the cross into His Kingdom. Never did Jesus reject a single one who came to Him seeking deliverance from sin and its dire consequences. Complacently did He bear the scornful sneers of malicious men, if He could only save a soul.

Yes, Jesus is the friend of all sinners. Suppose that among the mass of sinners there is one or the other drawing nigh to Him, for whom Jesus could only have tears, but no help to offer, and would be inclined to say to him, I have no advice to give to you; your moral condition is so desperately bad and beyond redemption, that I must consider your case as hopeless and irremediable. Could it be said of Jesus that He is the friend of all sinners? And could Christianity itself lay any claim on the fact that it is the only comforting and saving religion for the whole of mankind? But no, among all the millions of sinners there is not one however depraved he may have become through sin and folly who has no claim upon Jesus the friend of sinners.

But what of those who after having accepted the salvation of Christ have again fallen away from such faith, but repent and desire to return? There was a heretical party in the third century called the Novations who made some trouble in the Church by refusing to absolve and admit to communion such persons as had fallen away from the Christian faith though they repented and desired to return. That was real harshness which refusing penitent sinners, was in conflict with the faith and love of the Gospel. The sect has long since disappeared, but its spirit still stalks abroad among Christian people and leads in many churches to unevangelical treatment of poor souls that have fallen, but seek by repentance to recover their lost estate and to find peace for their soul through faith in Jesus. The Lutheran Church, which to many seems so unloving in its condemnation of human error in its resistance of the Word of God, pleads for the evangelical love which, while it denounces all stubborn opposition to the truth revealed in the Bible, tenderly welcomes the vilest sinner that repents, by pointing to Jesus the friend of sinners. J. J.

#### CHANGE OF ADDRESS

Camp Pastor A. Sydow  
City Y. M. C. A.,  
San Antonio,  
Texas.

#### TWENTY-FIFTH ANNIVERSARY

On the 23rd of June the Ev. Luth. Immanuel's Congregation of Plum City, Wis., and the Zion's Congregation of Eau Galle, Wis., celebrated a festival which will long be remembered by all who were present, the 25th anniversary of the incorporation of Immanuel's and the 30th of Zion's. The joint festival took place at Plum City, Wis. Two services were held, in which the pastors A. Habermann and Arnold Schultz preached sermons appropriate for the occasion. A large audience from all parts of the surrounding country, Hatchville, Elmwood, Spring Valley, Waverly, was present to rejoice with the Christians of Plum City and Eau Galle. Dinner was served by the ladies of both congregations. An offering of \$181.31 was taken up for Synod.

The following pastors have served the congregations: H. Gieschen, F. Rottluf, A. Kirchner, C. Auerwald, E. Laible, A. Habermann, G. Luedtke, Arnold Schultz, O. Bergfelder, C. Brickmann.

At Plum City—Baptized 210, confirmed 158, married 29, buried 42, communicants 1,978.

At Eau Galle—Baptized 105, confirmed 56, married 14, buried 18, communicants 1,240.

—A. SCHULTZ.

We often hear people complain of the distractions of their minds in prayer. But if we watch those same people, they do not suffer from the lack of concentration in other pursuits which are congenial to them. It is not that they lack the capacity for concentration, it is simply that they have not taken prayer seriously. They have not summoned themselves to the undertaking. Their prayer life is trifling.—Selected.

You do not need to choose evil in order to get on to the side of evil, you can get on to the side of wrong by not making choice at all. You can get on the side of wrong by pure indecision and carelessness. You can slip downhill, but there is no law on earth by which you can slip uphill and make any progress.—Selected.

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