

# The Northwestern Lutheran

Rev. C. Buenger  
Jan 21  
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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 8:43

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No. 2

## CHRISTIAN FAITH

O Thou at Whose almighty Word  
The sick to health arise,  
Thou art indeed the promised Lord  
The day spring from the skies!

The mighty works Thy Hand hath wrought,  
The mystery convey,  
Thou art what Thy blest lips have taught,—  
The Godhead veiled in clay.

Beyond the sphere of mortal sense  
Mere human strength doth fail  
To trust Thy pow'r in confidence  
When ills and fears assail.

But Thy blest Spirit can impart  
A saving faith in Thee!  
O send Him to each troubled heart,  
Thou Christ of Galilee!

How blest are they, who through the pow'r  
Of Heaven-kindled faith,  
Confide in Thee each day and hour  
O Christ of Nazareth!

Grant us a firmer, stronger faith  
In Thee, O Crucified!  
In joy, in pain, in life, in death  
With Thy redeemed abide!

Thy pardon, full,—complete,—bestow  
Upon Thy ransomed own;  
That all the Father's love might know  
And trust Thy grace alone.

O grant us grace to trust in Thee,  
Thou ris'n, ascended Lord!  
Let us in all adversity  
Cling to Thy precious Word!

What joy, when faith is changed to sight,  
And Paradise we see,  
To laud Thy Name in mansions bright  
Through all eternity!

Till then, O Thou Physician blest,  
Our feeble faith increase,  
And for such grace, in realms of rest  
Our praise shall never cease!

ANNA HOPPE,  
Milwaukee, Wis.

On the Gospel Lesson for  
the 21st Sunday after Trinity.

The best appreciated sunshine is that which is enterprising enough to break through the clouds.

## WHERE IS THE GUESTCHAMBER, WHERE SHALL I EAT THE PASSOVER WITH MY DISCIPLES? Luke 22:11

"The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?"

"The Master"—yes, take this name in its broadest, deepest, highest sense, for He is, indeed, the Master. The world is His; the universe lies at His feet; nothing exists that is not His very own.

"The Master"—our Master, the disciples would say; He who was lovingly called us to be His own, who has revealed to us the grace of God, who has fulfilled our soul with happiness. And all the world should call Him Master who with His blood has ransomed all men from sin, death and hell, that they might be His own and live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness. Our Master—should be the expression of our grateful love and willing devotion to Him to whom we owe everything.

The Master asks for a guestchamber, He whom heaven and earth cannot encompass; He is asking for His disciples, whom He loves and for whom He wants to provide.

He wants to eat the passover with them. Read the words He spoke that night in that guestchamber; see Him as He is instituting the blessed sacrament, His richest bequest to His Church,—to us; then ask yourself, has in the history of the world a house, a room, ever been put to a better, nobler purpose? Happy the man who was permitted to offer his house, his guestchamber, to the Master.

Do not envy that man; the opportunity he had is not denied to you. The Master is with us to-day. To-day He is addressing this question to you and to me: "Where is the guestchamber where I shall eat the passover with my disciples?" He is looking for a house a room in many places for the same purpose which that guestchamber served.

We know of many places where He has a little band of followers who know Him and hear His voice, disciples whom He loves as he loved the twelve and whom He wants to teach and gather about His altar to refresh them with the gift of His body and His blood in the blessed sacrament. They are too few in number and often too poor to provide a room for this holy purpose. But He wants to provide for them,

so He asks you and me the same question to-day which He addressed to the man bearing a pitcher in Jerusalem on that memorable day.

Or, have you never heard about the Church Extension Fund, through which our synod attempts to do what "the Master" asks us to do for His believers?

"And he shall shew you a large upper room furnished;"—the Master has no doubt that this man will gladly, liberally, comply with His request. Shall we disappoint Him, the Master? J. B.

### LUTHER SENTENCES

(Luther's fondness for sententious precepts led him to decorate the walls of his living-room with the following characteristic words written with his own hand:)

Whoso is faithful in little things, will also be faithful in great things, and who is unfaithful in little things will be unrighteous in great things. The reason is: Dogs learn to eat by lapping.

Who is diligent in little will be diligent in much.

Who esteems not a penny will never have a gulden.

Who wastes an hour will waste a day.

Who despises the small will never get the large.

Who despises the gizzard will not get the hen.

Who will not learn his letters will never learn anything.

Who cannot live on a hundred gulden cannot live on a thousand. J. J.

### COMMENTS

**Feet of Clay** It is the disappointing experience of Americans to have their idols shattered. When we have reached the point of admiring our great fellowcitizens, they disappoint us and show that they may be cast in heroic mold but that they have feet of clay.

One of our greatest is Thomas Edison, the wizard, as he is often called. But his greatness is far from universal. Every now and then he reveals himself to us in an aspect that invites compassion. His latest project is particularly puerile. He announces that he is working on an instrument which will permit the dead to talk to us.

Mr. Edison does not take us into his confidence sufficiently to tell us what kind of instrument it is to be, but he assures us that a very fine and delicate mechanism is needed to meet the spirits half way. He believes that the spirits cannot exert very much physical power and therefore the work of communicating to us must be made very light for them.

At the same time Mr. Edison is disgusted with much that is said about spiritualism; he calls it "a lot of unscientific nonsense." That encourages us to use his own words in saying what we think of his newest plaything.

In a splendid tribute to his genius a sculptor has

recently dedicated to the great inventor a bust which he named "The Brother of Prometheus." Did the aging hero take this too seriously? Where the mythical hero brought down the fire of the gods to enrich humanity, our "Prometheus" seems ambitious to imprison the mythical dwellers of ethereal regions in the records of his phonograph. It would be amusing were it not so tragic. Too many unthinking followers are likely to take the idle dreams of a waning intellect as the last word in "science." H. K. M.

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**Buffalo and Missouri** John 17 the Savior prays for the true unity of His Church:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." It is not a prayer for an external organization of the Church, but for the true oneness of all believers in Him and in the Father. We are glad to note in our divided Lutheran Church an awakening of this yearning for true Christian unity. We translate from the **Wachende Kirche** (Buffalo Synod):

"The Lutheran Witness informs its readers that the Buffalo Synod has entered into fraternal relations with the Iowa synod, continuing: "If God will in His season hear our prayers for the removal on the basis of our Lutheran Confessions of the difficulties now existing between us and the Iowa Synod, it will follow that we may hope also for the re-establishment of fraternal relations between us and Buffalo. There is little that would give greater joy to our heart than the healing of this breach of sixty years' standing."

"To this we say, Amen! The causes which led to this breach, as well as the breach itself, have to this day been a source of sorrow to all lovers of our Lutheran Zion, especially because so much that is human entered in to widen the cleavage.

"Though we cannot but deplore that conflict with all its sad consequences, we still hold that the Lord has turned it into a blessing for His Church in our country. Without this controversy both we and the Missouri Synod would probably have gone so far astray that the true confession might have become a matter of question in our circles.

"Now this event lies far enough in the past to permit a more quiet discussion of the differences that caused it than was possible at that time. Nothing could afford us greater pleasure than an opportunity to discuss with representatives of the Missouri Synod the matters that now separate us. Perhaps the inter-synodical colloquies will afford us this opportunity. May God grant it! What a joy it would be if these two synods that have been engaged in such bitter controversies would arrive at a true unity, become reconciled and unite with other synods in the building

of the kingdom of God. The Lord will certainly bless every earnest and honest effort in that direction."

In another column the **Wachende Kirche** states that the Buffalo Synod has long desired to take part in the inter-synodical doctrinal discussions, as, according to its character, it "can have no inclinations toward the **Merger**, but only toward the Western synods." The president of the Buffalo Synod will appoint representatives in the near future. J. B.

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**The Making of Books** With a sigh of resignation the ambitious reader of current literature gives up the hopeless task of keeping up with the output and many a weary book reviewer joins him in quoting Ecclesiastes when he says: "Of making many books there is no end." But what would you have? Every book starts an endless chain. Either it is bad and that requires another book to show that it is; or it is good and that calls for at least two further books to make this plain. Since most books are partly bad, with a very little good mixed in, it is simple mathematics to arrive at the conclusion that each book brings at least three in its train. Is it any wonder that "of making many books there is no end!"

What applies to books, applies more so to the periodical press. In an age when all information is conveyed by the printed word we are helpless victims of the black art of printing. In self-defense we must read and keep on reading. There is but one alternative: not read anything at all. But this is out of the question. It is just as impossible as the discarding of clothes.

Knowing that the public can be reached, practically everybody addresses it by the printed word. Many that have nothing to say, say that nothing in an endless array of publication. It is a miracle that the average man can survive and retain his reason in this welter of information and misinformation. Even if every word were true that meets the eye on the printed page, its very volume would be crushing and stifling by sheer weight.

It is a common experience to find the most industrious readers to be the most unbalanced of men. The old English philosopher Bacon, writing at a time when the making of books was in its infancy, said with great wisdom: "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." He was perhaps too optimistic to be followed literally in our time. Even to taste, let alone swallow, half the books of our day would make one a victim of intellectual indigestion. The truth is that most of our books are the product of mental dyspeptics. The avalanche of books which has swept down on them and destroyed their poise has thrown them into the current.

We have periodicals of every conceivable sort. Here a group of ambitious young men aspire to be molders of political thought and promptly issue a magazine; there some wildeyed fanatics have discovered a new way to avoid rimes in poetry and just as promptly make a crusade in behalf of their pet theories by relentlessly publishing their doggerel.

Mr. Ford has made millions of automobiles; he knows all about that business. But the moment he had leisure to do a little reading he finds in himself the great urge to add his mite to the "making of many books." His weekly is the result. He believes that his homely ideas on current issues are just what the world is breathlessly waiting for. Every week this busy man takes time to write a page of distressingly mediocre philosophy under the delusion that he has a message for the world.

But even Mr. Ford's Weekly can add its share to the disquieting elements that enter our lives through the press. Just now he is "exposing" the "world programme" of the international Jew. At some later time we may have occasion to examine some of his disclosures; in the meantime we are conscious that he has added another disturbing factor to our complex civilization.

All this is going on round about us; we are in the midst of it. The daily press, most effective of all the formidable army of "books," throws out responsible statements on all questions a thousand times a day. There is not a man who does not need a stabilizer if he is to keep his wits.

Our Lutherans might be encouraged to find that stability, which is their great privilege, if they would consent to let their own papers and publications talk to them more freely. Our church papers are the proper antidote against the poison of the "many books." Ecclesiastes, in the same verse from which we quoted, adds: "Much study is a weariness of the flesh." In this case that means: If you hope to find your way out of the labyrinth of books by your own study you will find that you have overestimated the resistance of your feeble powers. By study alone, study of the sort that would "chew and digest" these many books, you will reach no conclusion.

Your church paper has not done in the person of its editors and contributors what is declared to be impossible for you to do, but these laborers are able to help you remind yourself that all the disturbing things which you meet in books, and through them in life, are for you no problem. Your church paper can and does remind you again and again and by its feeble example it can show you that the world is ever the world and that you are, as a Christian, never of the world. It can help you classify the things that come to your notice and can reassure you that what may be of supreme concern to the men of the world has no vital concern for you at all.

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Besides this, your church paper can keep you in touch with the affairs of your brothers and sisters who are with you exiles in this world of sin. By knowing of them and of what they are doing you can live and work with them. If you keep yourself in ignorance of them you are very likely to fail even in your own Christian life. It is not an empty phrase when we confess our faith in "the Holy Christian Church, the communion of saints." Our Savior wills it that we should hold communion one with another and he did not limit that to township lines.

We are moved to speak of this because we realize that our fellow-Lutherans are not making use of their church papers as they might. Both the NORTHWESTERN LUTHERAN and the GEMEINDEBLATT reach but a small portion of our communion. If that results in unnecessary backwardness in the live sense of partnership that should prevail among fellow-believers it also is responsible in part for many of the shortcomings of these papers. They can only thrive where there is hearty agreement and mutual help.

The NORTHWESTERN LUTHERAN and the GEMEINDEBLATT are not ventures that aim at profit nor are they propaganda spreaders in the usual sense; they are above all a legitimate means for you and the rest of us to keep in touch with one another. To do that they must be read by everybody in our communion; if you will not read them you are defeating their purpose as much as if you threw a monkey wrench into our linotype machine.

H. K. M.

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#### Convention of the United Lutheran Church of America

By the time these pages will have reached the hands of our readers, there will have come to its close the convention of the United Lutheran Church of America. This convention, which is now being held in Washington, D. C., will, G. T. Rygh says in the **American Lutheran Survey** no doubt be fraught with great importance to the entire Lutheran Church of our country. . . . It will in its declarations either open the doors for further negotiations looking to-

ward the unification of the various Lutheran Church bodies of America, or it will close them tightly or partially against that much desired eventuality."

The writer then declares that other Lutheran bodies stand ready to enter into a union with the United Lutheran Church whenever the conditions are favorable. "Among these conditions is," he continues: "unqualified agreement to all distinctively Lutheran doctrines and practices, as expressed in various declarations by these synods individually. The frank, unambiguous and unequivocal adherence of the Washington convention to strictly orthodox and historical positions and practices will hasten the day of organic union.

"On the other hand, if the doctrinal declarations of the Washington convention shall be loose and latitudinarian, the doors will be effectively closed against any possible union of the Lutheran Church bodies of America. For the coalescence of these various bodies into one homogeneous entity is required, as Lutherans will admit, a real unity of faith, a common confession of doctrine and a general acceptance of historical Lutheran positions. If the Washington convention shall speak in vague, ambiguous or compromising terms with regard to affiliation and co-operation with the Reformed Church bodies, or with regard to anti-Christian associations, unionism, and other vital issues now confronting the Lutheran church of America, all hope of a United Lutheran Church in this country will have to be abandoned; for, if we mistake not, the Lutheran bodies not organically united with the United Lutheran Church will tolerate no compromise in doctrine and practice or surrender to the Reformed denominations, nor will they recede from their unequivocal position regarding distinctively anti-Christian societies." The prayer of every earnest Lutheran is that the Word of God may prevail in the convention at Washington.

J. B.

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**A Request** A comparison of the columns of the NORTHWESTERN LUTHERAN with those of the GEMEINDEBLATT will show that many of the brethren still neglect to send their notices, announcements and news items to our paper as well as to the Gemeindeblatt, thus depriving those families in our synod that read only our paper of the news and information to which they are entitled. We would, therefore, earnestly request all who are concerned to assist us to the best of their ability to offer our readers everything they have a right to expect of their church paper.

J. B.

The conscience that reports other people's sins instead of one's own may be a comfortable enough possession, but it is not a very valuable guide.—Forward.

## THE APOSTLE PETER AND THE POPE A MEMORY OF A DAY IN ROME

Every visitor to Rome wants to see the pope. He is the chief attraction of the Eternal City. We attended an affair, when in Rome, at which it was quite certain that he would be present, the first anniversary of the coronation of Pius X. Admission was by ticket only, they were supposed to be free, but we paid a vatican guide two dollars for ours. With our coveted piece of paper we early made our way to St. Peters on the day when it came off. We shall not enter upon a description of that great historic edifice, but merely tell you that it impressed us as a conglomeration of various kinds of architecture, of many colors, of numerous statues, images and paintings, gorgeous, magnificent, but without harmony and failing to touch the heart. The one redeeming feature is the immense dome, which the builders of our capital here did the honor to use as their model. These affairs are generally heralded in our American newspaper as popular demonstrations, as if all Italy turned out. This is not true. The great mass of the Italian people are very indifferent to the papacy, many have no use for it. There was no commotion at all in Rome over the anniversary and the people went about their business as usual. The church was only about one-fourth filled, most of those present were churchmen of all kinds: priests, nuns, monks, diplomatic representatives, pilgrims and visitors.

We could not help thinking as we waited for the affair to begin, what would the Apostle Peter, whose successor the pope claims to be, say, if he suddenly entered the great cathedral. It takes no great imagination for anyone who knows the Scriptures to picture how he would feel and what he would say. He would simply be dumbfounded and angry. He would feel as Moses did when he threw down the tables of stone. He would ask as he beheld the many statues, images and pictures, and noticed people praying to them. What is this? Is this a heathen temple? It seems to me I recognize some of these statues as old pagan statues which were in Rome in my time. And when told that this is a Christian church he would be horrified and exclaim, "There is something wrong here. Did I or any of the Apostles or our Lord teach His disciples to pray to His blessed mother and the saints and to seek their intercession? Are not the words of Brother Paul plain when he writes to his beloved Timothy, "There is one God and one Mediator between God and man, the Man Christ Jesus." (I Tim. 2:5.) There was no such practice among us in apostolic times. This is surely a remnant of heathenism. See that you make only Christ your mediator and worship and adore God only."

Suddenly there is a commotion. People get up on the chairs which they brought with them( there are

no seats in the Roman Catholic churches on the continent), others climbed on the marble balustrades, but the guards quickly made us descend. We hear music in the distance, coming nearer and nearer. Before long a procession is in sight. In advance are soldiers, the so-called papal guards with their gaudy uniforms. Then come bishops, then cardinals, and finally a man seated in a great chair, borne aloft on the shoulders of four papal guards. On either side of him two immense fans are borne. This is the pope. He has a stout, good-natured face; he wears on his head a triple crown as having authority in heaven, earth and hell. Holding his right hand aloft, he turns from side to side, dispensing his papal blessing. The apostle Peter after taking it all in, would ask, "Who is this and what does it all mean?" When told that this is his successor, the pope of Rome, he would simply be stunned and after having recovered from the shock, he would declare, "From the pomp and show, I thought it was some great earthly potentate or king. My successor? I am simply non-plussed! My successor in what respect?" "Your successor as the visible head of the church of Christ on earth. He claims that the Lord made you prince of the apostles and gave you the keys of the kingdom of heaven, and made you the rock on which He would build his church." "This, indeed, is a great, great delusion," Peter would reply. The Lord never meant what is claimed by this man. It is all so contrary to the spirit and character of Christ's kingdom, which, as He himself declared, is 'not a kingdom of this world.' (John 18:36). There were no ranks, no orders among us, One only was our master, the Lord Himself. I was no more than James or John or Andrew, and they were no more than I—we were all brethren. (Matt. 23:8.) In fact the Master severely rebuked the mother of the Zebedee who asked Him to honor her sons above the rest by placing one at His right hand and the other at His left in His kingdom, for making a heathen request, contrary to the spirit of His kingdom. (Matt. 20:21, 25.) And as for building His church on me, that is preposterous. It would then be built upon a human foundation. I am only a man and have been weak and fallible at that. Christ's declaration was His response to the great confession I made by the grace of God, that He was the Son of the living God. It is this that He meant by the rock upon which He would build His church and in order that there might be no mistake, He uses the **neuter gender** as you will see if you will only refer to your Greek Testament. Had He meant me he would have used the masculine gender. No, the church is not built upon me or any other human being, but upon Christ, the Son of the living God. (Matt. 16:16-18.) And as to the power of the Keys, that is nothing more than Christ gave to all of His disciples when He breathed on them and said 'Receive ye the Holy Ghost, whosoever sins ye

remit, they are remitted unto them, and whosoever sins ye retain, they are retained.' (John 20:22-23.) When do the Scriptures say that I was to have a successor? They contain no word to that effect anywhere. The great claims of this man, who styles himself Vicar of Christ and my successor, are entirely false. Do not believe them. Give no heed to them."

There is still more to come. Peter naturally would ask, "What is this affair, a service? Who will preach the sermon?" We, however, would have to tell him that there is to be no preaching; that this is to be a high mass. "A high mass?" he would ask, "and what is that? We surely had no such affair in my day. This must be another novelty. Pray tell me, what is it?" After it was explained to him that it was an elaborate celebration of the Lord's Supper at which only the officiating priest communes, and is regarded as a renewal on the altar in an unbloody form of Christ's sacrifice on the cross, for the sins of the living on earth and the repose of the departed in purgatory, and that such masses were said or sung for a fixed sum of money he would be very much wrought up and would exclaim, "Is there no reverence for the sacred Scriptures here? Have they never read the Epistle to the Hebrews, or have they no understanding of such plain words as, 'By His own blood He entered once into the holy place, having obtained eternal redemption for us.' (Heb. 9:12.) And 'This Man (Christ) after he had offered one sacrifice for sins forever, sat down at the right hand of God, for by one offering He hath perfected forever them that are sanctified.' (Heb. 10:12, 13.) This thing, despite the great solemnity and the beautiful music with which it is performed, is a great sacrilege, unscriptural, and a disparagement of the perfect redemption which Christ wrought. See that you put no trust in it or have any part in it."

While the apostle would thus be giving expression to his feelings, there is a tinkling of bells at the altar. During all this time most of the people in the more distant parts of the building, including the priests, monks, brothers, nuns and sisters were either chatting together, or looking at the objects of interest, but when these bells tinkle they at once drop down on their knees and begin to pray. "What does this mean?" we can well imagine Peter asking. When he found out that the faithful were adoring the host (the consecrated bread used in the sacrament of the altar) which the priest was solemnly elevating for this purpose, he would certainly be very angry and declare, "This is monstrous, a fearful abuse of the sacrament. Christ never sanctioned such a practice. He instituted the Holy Supper for his disciples to **eat and drink**, and not for such hocus-pocus. I implore you, let not your knees bow in such idolatrous worship."

We can furthermore readily imagine the anxiety that would fill his heart for the cause of Christ and

the salvation of men, and how he would ask, "Is all Christendom under this man's authority, and given to this erroneous belief and these false practices?" Joyfully we could say: "Now no longer. Once indeed his rule was supreme and kings and potentates were under his heel and trembled before him. Error and superstition had generally displaced the truth of Christ. There was dense ignorance and great immorality in the church and the common man was under the complete domination of the clergy. But there arose men of God, Luther and other reformers, who protested against all this. They had a hard fight. They suffered much, some were even persecuted unto death, but God was with them. They broke the universal power of the papacy, cleansed the church of error and abuses, and restored again the Scriptural truths, especially the great doctrine of justification by faith, and gave back again to the laity their spiritual rights and Christian freedom." In answer to all of which we could hear the great apostle saying, "How happy and thankful they must be who enjoy the heritage of that Reformation!" We would, however, have to confess that while many appreciated these that a generation had arisen which was becoming indifferent to the Gospel of Christ, and no longer appreciated the open Bible and the other spiritual privileges and treasures of the Reformation. We could imagine how this made the apostle very sad indeed, and that before parting he would say: "O awaken them to their danger, and plead earnestly with them in behalf of these blessings, the greatest which any mortal can have. Exhort them to pray God that they never may come under the power of this Roman pontiff and his errors, or what spiritually is even worse, become prey to the indifference, materialism and unbelief which is sending thousands to eternal destruction, but that they may soon cherish, defend and spread the blessings which the Reformation bestowed upon them, they are the greatest which can come to mortal man."

J. FREDERIC WENCHEL.

#### AN OLD ENGLISH CATECHISM OF 1572

In the reign of Queen Elisabeth of England there was edited by Dean Nowell of St. Paul's Church, London, a catechism on Christian doctrine, which goes far to show the marked influence of Luther's teachings on the old Anglican Church. For some time it lay unpublished in the hands of Secretary Cecil of the Convocation, but was called for by two Archbishops, for publication, and was at length issued from the press in 1572. The value of this work was recognized, in that age, to such an extent, that "it was thought fit that ministers should converse in this Catechism and learn true divinity from it. Many years after its publication a Bishop wrote: "For a Catechism, I refer them to that which was made by the learned and good man, Mr. Nowell, Dean of St. Paul's,

received and allowed by the Church of England, and very fully grounded and established upon the Word of God. There you may see all the parts of true religion received, the difficulties expanded, the truth declared, the corruptions of the Church of Rome rejected."

It may be of interest to our readers to quote from this old English Catechism, called Nowell's Catechism, the discussion on justification. In answer to the questions in what manner we are received into God's favor, the Catechism answers:

"We must flee to the mercy of God, whereby he freely embraceth us with love and good-will in Christ, without any our deserving or respect of works, both forgiving us our sins, and so giving us the righteousness of Christ by Faith in him, that for the same Christ's righteousness he so accepteth us, as if it were our own. To God's mercy therefore through Christ we ought to impute all our justification.

*Master.* How do we know it ought to be thus?

*Scholar.* By the Gospel, which containeth the promises of God by Christ, to the which when we adjoin faith, that is to say an assured persuasion of mind and steadfast confidence of God's good will, such as hath been set out in the whole Creed, we do, as it were, take state and possession of this justification that I speak of.

*Ma.* Dost not thou then say, that faith is the principal cause of this justification, so as by the merit of faith we are counted righteous before God?

*Schol.* No: for that were to set faith in the place of Christ. But the spring-head of this justification is the mercy of God, which is conveyed to us by Christ, and is offered to us by the Gospel, and received of us by faith as with a hand.

*Ma.* Thou sayest then that faith is not the cause, but the instrument of justification, for that embraceth Christ, which is our justification, coupling us with so strait a bond to him, that it maketh us partakers of all his good things?

*Schol.* Yea, forsooth.

*Ma.* But can this justification be so severed from good works, that he that hath it can want them?

*Schol.* No: for by faith we receive Christ such as he delivereth himself unto us. But he doth not only set us at liberty from sins and death, and make us at one with God, but also with the divine inspiration and virtue of the Holy Ghost doth regenerate and newly form us to the endeavor of innocency and holiness, which we call newness of life.

*Ma.* Thou sayest then that justice, (justification), faith, and good works, do naturally cleave together, and therefore ought no more to be severed, than Christ, the author of them in us, can be severed from himself?

*Schol.* It is true.

*Ma.* Then this doctrine of faith doth not withdraw men's minds from godly works and duties?

*Schol.* Nothing less. For good works do stand upon faith as upon their root. So far, therefore, is faith from withdrawing our hearts from living uprightly, that contrariwise, it doth most vehemently stir us up to the endeavor of a good life; yea, and so far, that he is not truly faithful that doth not to his power shun vices and embrace virtues, so living always as one that looketh to give an account.

*Ma.* What thinkest thou of those works which we, after that we be reconciled to God's favor, do by the instinct of the Holy Ghost?

*Schol.* The dutiful works of godliness, which proceed out of faith, working by charity, are indeed acceptable to God, yet not by their own deserving; but that for he, of his liberality, vouchsafed them his favor. For though they be derived of the Spirit of God, as little streams from the spring-head, yet of our flesh, that minglenth itself with them in the doing by the way, they receive corruption, as it were by infection; like a river (otherwise pure and clear, is troubled and mudded with mire and slime, where through it runneth.

*Ma.* How then dost thou say that they please God?

*Schol.* It is faith that procureth God's favor to our works, while it is assured that he will not deal with us after extremity of law, nor call our doings to exact account, nor try them as it were by the square; that is, he will not, in valuing them and weighing them, use severity, but remitting and pardoning all their corruptness, for Christ's sake and his deservings, will account them for fully perfect.

*Ma.* Doth not this doctrine withdraw men's mind from the duties of godliness, and make them slacker and slower to good works, or at least less cheerful and ready to godly endeavors?

*Schol.* No: for we may not therefore say that good works are unprofitable or done in vain and without cause, for that we obtain not justification by them. For they serve both to the profit of our neighbor and to the glory of God; and they do, as by certain testimonies, assure us of God's good will towards us, and of our love again to God-ward, and of our faith, and so consequently of our salvation. And reason it is, that we being redeemed with the blood of Christ the Son of God, and having beside received innumerable and infinite benefits of God, should live and wholly frame ourselves after the will and appointment of our Redeemer, and so show ourselves thankful and mindful to the author of our Salvation, and by our example, procure and win others unto him. The man that calleth these thoughts to mind may sufficiently rejoice in his good endeavors and works."—Nowell's Catechism, pp. 179—182.

(Quoted from M'Ilvaines' Righteousness by Faith.)

J. J.

## STUDYING THE BIBLE

C. J. Södergren

The Bible can be studied like any ordinary book—secular history or general literature—, but while such study has its value, that value is extremely limited. Great libraries of theology have been built upon such study, but too often without ever touching the surface of its real content. Such study may even be dangerous. It may cause those who engage in it to believe that they are actually feeding on the Word of God, when they are only toying with its letter. The real life and spirit of it remains an unknown quantity to them and they become proud and self-satisfied with their acquirements of merely intellectual Scripture knowledge. This is true not only of the infidels who “know” the Bible; it is equally true of many a “good church member,” even in our own Lutheran Bible classes. Too often you find that their “light” is the light of winter.

The “how” is therefore of as great importance as the “what.” The reading of the Bible, as well as the preaching of the Gospel, may be “a savor of death unto death” instead of “a savor of life unto life,” if we do not “discern the Lord’s body”—that is, unless in our attitude of mind and spirit we make the right distinction between the Word of God and all other merely human books.

Some other readers, again, do consider the Bible as in some sense the Word of God, but read it merely as a duty, to square themselves with God. They seem to have the notion that God requires it on His own account and that if they read, say a chapter a day, no matter how, they are satisfying God and discharging an obligation to Him. The result of such an attitude can be nothing but legalism and self-righteousness, quite devoid of “the fruits of the Spirit.”

But a third and most precious group seat themselves at the feet of Jesus and hear in every page His very voice. To these it is the Savior Himself who speaks to them directly in each and every word. And they listen and believe, they hearken and obey. Whether from Sinai or Calvary, whether from the glories of heaven or the desert places of the earth, it is the sound of the same divine voice to them.

These readers go to their Bibles as to a banquet, because their souls are hungry for this fare. Because they exercise themselves in obeying God and labor in serving their fellowmen they have an appetite which relishes such food and derives benefit from it for their spiritual health. In other words, they are alive; this life requires nourishment; and they find such nourishment in the Word of God. Instead of growing weary of it and neglecting it they gravitate toward it as the bee to the flower and find their chief happiness in its hallowed presence.

Many of its passages they may not understand.

Some of it may be dark to them. But if they keep the eyes of their soul fixed on these “interstellar spaces” one star, after another will break out on these obscure regions, till the entire heaven is sprinkled over and aglow with new and wonderful “constellations.” Nor do such passages remain mere points of light on a flat surface, like a Chinese picture without perspective, but these points prove to be, each one, vast solar systems in the world of truth, with endless vistas of eternity.

These Bible readers also meditate on what they read, in a spirit of worship and in a spiritual attitude of prayer. They read, so to speak, with hands folded and heads bowed to receive a benediction from on high. And they are not deceived. Whether they feel it—are conscious of it—or not, the Holy Spirit of God descends upon them, their minds are illumined by its truth, their hearts are comforted by its grace, and their faith is made strong by its heavenly power. Their spiritual life is nourished and enriched by this bread of life and they experience in their souls the special blessings of those who “walk with God” and find their delight in His presence.—The Bible Banner.

## WHAT OTHERS SAY

## What About the Book of Mormon?

The Mormon Church has been carrying a display advertisement in some of the great dailies of Ohio that is one of the most subtle we have seen. A person would think, if not informed, that it was an appeal of one of our many accredited Protestant denominations. The article bears the family name of one of the most honored Christian ministers of a former generation. That name attracts attention. The reading matter quotes Scripture, the Gospels, and the Book of Mormon in the same way the Christian Scientists quote Mary Baker Eddy and the New Testament. Piety and Christian devotion at once attract attention. Then an appeal is made in behalf of the Book of Mormon. This volume of the eminent impostor Joseph Smith is then offered for sale. The spirit of the entire article is so audacious, we wonder how some men could have the nerve to try and foist that pseudo-religious revelation on the American people. It was proven by the late Bishop Spalding, of Salt Lake City, of the Episcopal Church, that the plates from which the Book of Mormon was translated were faked from Egyptian discs which have been identified and translated, and the entire basis of the church as far as a divine revelation is concerned was pure buncombe. This is a matter of historic record and can be produced at any time in support of this statement.

The public should not be deceived in this matter. The uninformed and the ignorant should be protected from the purveyors of this teaching. It has no his-



torical standing. It will not bear investigation. Its claim to any relation with Christianity should be hotly denied, for it is a shame to that holy name.—Western Christian Advocate.

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### The Religious Vagabond

The religious tramp is a phenomenon of a serious nature for the churches. He is not a foe to religion. He is, indeed, a believer, in a way, although he asserts with a pseudé-liberality that "one church is as good as another." He travels around to the "special services" which one church after another serves up to secure a crowd. The churches often do not go behind the returns. There are crowds and there are crowds. The church tramp is a Christian who refuses to assume any responsibilities. He does not want to work regularly. He does not want to give regularly, though he drops a chance nickel into the plate. His attitude is one of unconcern with regard to the welfare of the churches. He gets his amusement and his sociability from the churches at the minimum of expense. He asks for no more. Just now in many communities the churches are actively competing for the presence of the church tramp. With concerts and secular letters and moving pictures of doubtful religious value, they seek to bring the floaters to their places of worship. Their success is as transient as is the interest of the people who come. The cure for the church tramp is a serious attitude on the part of the church. Smaller audiences may follow such an attitude, but they will be audiences yielding a more permanent harvest to religion. The serious-minded pastor may not be known just now as a crowd-getter, but will be known in the end as a church-builder. Meanwhile, the honest doubter outside the church is offended by the flippancy in the face of problems which to him are of life-and-death importance. When the Church makes its appeal to truth-seekers and not to the sensation-seekers, it will be a stronger church.—The Christian Century.

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### The League of Nations

But the other day we received a pamphlet which is a reprint from the Manufacturers Record entitled The League of Nations from The Religious and Moral Standpoint, and undertakes to prove that the League of Nations is directly contrary to the "teachings of Almighty God." The pamphlet makes this statement: "The League of Nations is in direct disobedience to the commands of God as given many centuries ago to His people when He delivered them from their oppressors, and delivered into the hands of His people those enemies of His who had defied Him and worked abominations in His sight. 'When the Lord thy God shall deliver them before thee, then shalt thou smite them, and utterly destroy them; thou shalt make no

covenant with them, nor show mercy to them.'" Further on we read: "Among the 32 members of the League of Nations are many pagan nations. Their presence in the Paris Peace Conference was one of the things, no doubt, which prevented the recognition of God and turning to Him for guidance. The United States, a Christian nation, with only one vote in a total of 32, would certainly be 'unequally yoked together with unbelievers,' in disobedience of the command of God. The offense would be increased when Germany, the great worker of abominations, is admitted as a member of the League of Nations and a subscriber to and beneficiary of the Covenant." This is one of the most fantastic and ingenious misinterpretations of Bible verses we have yet happened to read. While we may speak of the United States as a Christian nation, it cannot be placed on a parallel with the Jewish theocracy of the Old Testament. An application of the first Bible passage to the present war would mean that we should have utterly destroyed the Central Powers and therefore not made any covenant or peace treaty with them, a demand which even Clemenceau, the Tiger of France, would have considered too severe. By forming a league with pagan nations we would be "unequally yoked with unbelievers," it is stated. From the very beginning the United States has formed covenants and treaties with pagan nations, without violating any word of God, because as it reads in a treaty with Tripoli, 1797, during Washington's administration: "The government of the United States of America is not, in any sense, founded on the Christian religion." The separation of church and state means that the government as such has not adopted any religion. There may be other objections to the League of Nations, but these are utterly beside the mark.—Lutheran Church Herald.

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### The Wesleyan Dance

Yes, this is what we are now to see next. The National Dancing Masters' Association has invented a new dance and named it "the Wesleyan Dance." We do not know just where they got the idea. Perhaps that does not matter. But we are interested in this point: we wonder if they saw some of our members who have taken to dancing in these recent years as they tried to get their Methodist foot into action on some "fox trot" or "jazz waltz," and seeing the wonder of it, the incongruity of it, the betrayal of it, the awkwardness of it, the real stumbling carnality of it, said: "That is a new one. Nothing ever appeared before like unto that. It is a combination of a forward tread and a side step, a backslide and a pathetic fall. It is altogether different. The feet do not lift lightly. They shuffle as though weighted and taken hold of by the ways that lead toward hell. They go forward as though the dancer was blinded and could

not see his way. It gives evidence of weariness. It can not be an out-and-out dance, for it lacks the abandon. Ah, we shall call it 'the Wesleyan Dance.'"

We are not jesting. The American Dancing Masters' Association has been seeking to influence the Methodist Episcopal Church to change its attitude toward its pastime. Their representative appeared before one of the committees of our last General Conference and was given a respectful hearing. He with others was greatly aggrieved because his plea was received with manifest apathy. They might as well have saved their time and money, for a dancing master has no more standing as a witness before a Methodist conference than a child of the Evil One. It is amazing that the promoters of dancing should have the courage to attempt such a thing. It is only another evidence of their moral stupidity.

Now, as a matter of reprisal, they create a new dance and name it "The Wesleyan." Dr. John R. Straton, of New York City, declares "their action is an insult to Christianity." To take that name over, to drag it from the altar of the church into the dance halls of the city, which grind out a nightly grist of hell, is an offense against decency and sacrilege against high heaven.

May the shame of their perfidy fall upon their own heads, that they may be early brought to repentance! —Western Christian Advocate.

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#### Beware of Caravan Carnivals

A new business evil has sprung up in this country in the last few years against which Christian people in all states must be alert—which will require, if it grows much more, a definite organized Christian opposition. It is the business of conducting "carnivals," especially in large villages and small cities, which is being promoted all over the country by corporations that transport an aggregation of sideshows from town to town much in the manner of the old-time circus. They differ from the circus, however, in seeking the patronage of some local club or lodge in every town, and they differ also in being outright and shameless purveyors of immorality. The very object in view of securing the local patronage of some social organization is to secure through its influence immunity for the violation of law, for apparently without exception these enterprises set up wherever they go unabashed allurements to both gambling and vice. Rev. O. R. Miller, head of the New York Civic League, points out that frightful results have ensued in many towns from a week of such carnival revelry. He declares that the companies which allege they are giving only clean shows are no more to be trusted than those that make a boast of their uncleanness. Mr. Miller's emphatic pronouncement is: "There are no clean carnivals." And he has been looking into the subject with enough diligent attention to know.—The Continent.

#### CRITERIA OF SECURE, AWAKENED AND PARDONED SINNERS

(By Provost Samuel Holm in Norra Svalof, the diocese of Lund, Sweden. Born 1743, died 1808).

##### I. Indications of a sleeping sinner.

1. His sins cause him no inconvenience so as to in any way disturb or oppress.
2. Therefore he has no concern as to how he should get rid of them.
3. To the contrary, he finds pleasure in sinning, and, when he finds it possible to avoid shame or loss, readily improves the opportunity to indulge in the grosser kinds.
4. When he has committed them, he feels no uneasiness, sorrow or sense of guilt.
5. All his efforts and desires are centered about visible and earthly things.

##### II. Indications of an awakened sinner.

1. His eyes are opened, that he recognizes himself to be in a deplorable condition.
2. He has a feeling in his conscience that God is angry with him.
3. He lays hold on the word of God and attempts to pray.
4. He is afraid of sin, although he does not possess sufficient strength to resist or to overcome it, nor to do the good, which he now desires to do.
5. There has already taken place a change in his mind, so that he reaches out after the invisible and real.

##### III. Indications of a converted and pardoned sinner.

1. As he reviews his past conduct and considers his natural depravity, he is still not stricken with terror, even when thinking of death as very near.
2. There is now found in him a precious confidence in the merits of Jesus and in the mercy of God.
3. Jesus, the Savior, has now become so precious to him that he would rather lose reputation, friends, position and even life itself, than to risk the loss of God's power or intentionally to disobey Him.
4. He who is born again submits willingly to the corrections of the Word of God.
5. He enjoys to study the word of God, though at times he may be affected with lassitude.
6. He discovers a new power to resist evil, and that he, through prayer, is enabled to do good.
7. He stands in a new relation to his enemies, loves them and prays for them instead of wishing them harm.
8. He recognizes a peculiar brotherly love towards professing and consistent Christians.
9. He discovers that harmony has been established between his own heart and the word of God, so that he now agrees with it and desires God's will to be his will.

10. When he happens to commit unintentional sin, it causes him pain, and he is concerned about obtaining the pardon of both God and man.

11. He rejoices over the victories of Christ and His Gospel in the world.

12. He frequently looks forward to the second coming of his Savior and the final deliverance of all the children of God.—The Bible Banner.

#### LETTER FROM LUTHER TO POPE LEO X

Luther had seen the papal bull condemning him. He sent the book on the **Freedom of a Christian Man** to the Pope.

October 13, 1520.

To the Most Holy Father in God, Leo X., Pope in Rome, all blessedness in Christ Jesus our Lord!

In consequence of the disputes in which I have been embroiled for three years, through some worthless men, I have had occasion to look towards you, as it is thought you are the cause of this dissention. For although I have been driven by some of our godless flatterers to appeal from your Holiness's judgment to a general Christian Council, still I have never been so alienated from you that I did not pray earnestly for the welfare of the Roman See. And I declare I am not aware of ever having spoken of you except with great respect. I have called you Daniel in Babylon, and any one can tell you how I stood up for your innocence against your defamer, Prierias. Your good name has been far too highly lauded by eminent men everywhere, to make it possible for any one to attack it, however high he may be, so I am not fool enough to belittle him whom every one praises. No doubt I have eagerly attacked my opponents for their unchristian teachings; and in this I have Christ's example, who speaks of His enemies as serpents, "Ye fools and blind;" and St. Paul says, "Children of the devil, full of all subtilty and all mischief," and some false prophets he names "dogs" and "deceivers," etc.

Were any fastidious people nowadays to hear such language they would say, "No one was so bitter as the Apostle Paul." And who are more so than the prophets?—Jeremiah cursing the man who doeth the work of the Lord deceitfully.

Therefore, most holy father Leo, pray accept my apology and be assured I never attacked your person, although I confess to having spoken against the Roman See, the Court of Rome, which not even thyself can deny, that it has been a very Sodom, Gomorrha, and Babylon, and is, so far as I can see, in a hopeless state.

Meantime, thou sittest, most holy father, like a sheep among wolves, and like in the lions' den, and Ezekiel among scorpions. What canst thou do against such like? And even if there be three of four pious and learned Cardinals, what are they among so many? God's wrath lies upon the Court of Rome, for it will not

submit to a General Council, nor to counsel or reform, so what was predicted of her mother may be fulfilled in her; "We would have healed Babylon, but she is not healed," etc. It should be thy work, and that of the Cardinals, to put an end to this miserable state of things; but the malady defies the remedies, the horse and carriage pay no heed to the driver. I have ever regretted, thou pious Leo, that thou shouldst now be Pope, when thou wert worthy of better times. The Roman See is not worthy of thee—the Evil Spirit should be Pope, who rules more than thou in this Babel. Oh that thou wert free, and couldst live from thy paternal inheritance! Such a post should be reserved for Judas Iscariot and such like, whom God has cast away. The Roman Court surpasses that of Turkey in wickedness. Once it was a gate of heaven, now it is the very jaws of hell. This is why I have attacked it so mercilessly, most holy Leo!

And my efforts not having been vain, the Evil Spirit raised up John Eck, a special enemy of the truth, and persuaded him to draw me unawares into a disputation at Leipsic, about a word I dropped as to the Papacy—and all under the pretext of disputing with Dr. Carlstadt. And then at Augsburg, when Cajetan, to whom I committed my cause, dealt so unjustly with me, and after him came Carl von Miltitz, also sent by your Holiness, who, after much running to and fro, tried to arrange matters, and it is at his request, and at that of the Augustinian fathers, who will not believe the cause is lost, if the holy Father Leo would stretch out his hand to help, that I now write to your Holiness. I long for peace that I may have quiet to devote to better studies. I now plead that a limit may be set to the flatterers, the enemies of peace. It is needless to ask me to retract, for I will not, nor can I suffer interference with my expositions of Scripture; because the Word of God must not be bound. If this be conceded I am ready to do and suffer anything. Therefore, most holy father, do not listen to the sweet music of those who tell thee thou art not a mere man, but a mixture of God and man, who has everything at his disposal. This is not the case. Thou art not lord over all. For a Pope in whose heart Christ does not reign, instead of being Christ's vicegerent—is Antichrist. Perhaps it is presumptuous of me to try to teach so exalted a personage, but I do it from pure love and a sense of duty, for my neighbor's good, and in this I follow St. Bernard's example, when he gave his book to Pope Eugene—a book every Pope should read.

In conclusion, and not to come empty handed before your Holiness, I bring a little book, which came out with the sanction of your name, in the fervent hope that it might be the beginning of better times, and to let your Holiness see the sort of profitable work I love to pursue, if your flatterers would give me leisure. It is a tiny book (The Freedom of a Christian

Man) in respect of paper, but it contains the whole kernel of a Christian life. I am poor, and have nothing else by which I can show my devotion to your Holiness, but thou requirest only spiritual wares for your higher welfare. I herewith commend myself to your Holiness, and may Jesus keep you to all eternity. Amen.

(Luther does not sign this, his third letter to the Pope, evidently not wishing the consideration due to an Augustinian monk to be taken into account.)

Our Lord Jesus Christ yet liveth and reigneth, who I firmly trust will shortly come and slay with the spirit of His mouth and destroy with the brightness of His coming that Man of Sin.—Martin Luther.

### OUR SAVIOR

“A very old German author discourses thus tenderly of Christ: My soul is like a hungry and thirsty child, and I need His love and consolation for my refreshment, I am a wandering and lost sheep, and I need Him as a good and faithful shepherd; my soul is like a frightened dove pursued by the hawk, and I need His wounds for a refuge; I am a feeble vine and I need His cross to lay hold and wind myself about; I am a sinner, and I need His righteousness; I am naked and bare, and need His holiness and innocence for a covering; I am in trouble and alarm, and I need His solace; I am ignorant and I need His teaching; simple and foolish, and I need the guidance of His Holy Spirit. In no situation and at no time can I do without Him. Do I pray? He must prompt and intercede for me. Am I arraigned by Satan at the divine tribunal? He must be my Advocate. Am I in affliction? He must be my helper. Am I persecuted by the world? He must defend me. When I am forsaken, He must be my support; when dying, my life; when mouldering in the grave, my resurrection. Well, then, I will rather part with all the world, and all that it contains, than with Thee, my Savior; and, God be thanked! I know that Thou too art not willing to do without me. Thou art rich, and I am poor; Thou hast righteousness, and I sin; Thou hast oil and wine, and I wounds; Thou hast cordial and refreshments, and I hunger and thirst.

“Use me then, my Savior, for whatever purpose and in whatever way Thou mayst require. Here is my heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul; quicken and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread the glory of Thy name; my love and all my powers, for the advancement of Thine honor and the service of Thy believing people; and never suffer the steadfastness and confidence of my faith to abate, that so at all times I may be enabled from the heart to say, ‘Jesus needs me, and I Him, and so we suit each other.’”

### MY SAVIOR

I need His love and consolation  
As my refreshment, for my soul  
Is like a hungry, thirsty child!  
A wand’ring sheep, lost from its goal,  
I need the Faithful Shepherd mild,  
The Christ, Who died for my salvation.

My soul is like a dove that’s frightened  
When by a cruel hawk pursued.  
His wounds as refuge sweet I need,  
And on the Cross, with power endued,  
On which the Crucified did bleed,  
I, feeble vine, my hold have tightened.

I need His righteousness to bless me,  
For I’m a sinner,—naked,—bare!  
His holiness I needs must have  
To cover me. How would I fare  
Without His solace, that sweet salve  
When trouble and alarm oppress me?

I’m ignorant, and need His teaching.  
I need His Spirit’s aid sublime,  
To guide me, as I’m simple too,  
And foolish. Ah, there’s ne’er a time  
When without Jesus I could do,  
Whose mighty aid I’m e’er beseeching.

I pray, but need His benediction;—  
He intercedes,—my Advocate,  
When at God’s throne I am arraigned  
By Satan, who with cruel hate  
Would fain condemn me. Am I pained?  
The Christ can help in all affliction.

Though all the world withdraws affection,  
And persecutes, my Lord defends.  
He my forsaken heart upholds,  
And when life’s weary journey ends,  
Yea, when the grave my form enfolds  
To mould, He is my Resurrection!

I’d rather part, o dearest Savior,  
With all the world, than part with Thee!  
Thou art not willing, Savior mine,  
To do without poor wretched me!  
Yea, Thou art rich, hast oil and wine,  
While I have wounds, and need Thy favor!

In thirst and hunger I desire  
Thy cordial sweet. I need, dear Lord,  
Thy righteousness for all my guilt!  
Let grace into my heart be poured  
Until its empty vessel’s filled!  
Use me, Savior, where Thou mayst require.

My sinful soul needs Thy refreshing!  
’Tis troubled,—quicken it with love!  
O dwell within this heart of mine,  
And let my lips in love e’er move  
To glorify the Name of Thine,  
And e’er be found Thy Truth confessing.

Here is my love! In Thee it’s rooted!  
My powers Thee and Thine shall serve!  
I need Thee, and Thou needest me,  
O suffer not my faith to swerve!  
And let my heart’s confession be  
That to each other we are suited!

## WHAT MONEY CAN NOT BUY

By Elsie E. Egermeier

John has "had his nose on the grindstone," so to speak, for a long, long time—yes, I am tempted to believe that sometimes he has even helped to turn the crank himself! Now John is a rather old man. His hair is thin, and fast becoming gray; his step has lost that rebounding spring of youth; and his sight has grown somewhat dim. But, although John is growing old, he still crowds his days as full of toil as his strength will allow—still working at the grindstone.

John is a very good friend of mine, and I enjoy conversing with him. He gives me some exceedingly wholesome advice. For instance, one day he said: "Sis (that is what he calls me), money isn't everything; there's a lot of worth-while things in this here world that money can't touch!" And as I looked into his face, I knew that he knew what he was talking about.

The wealth of this world's goods has never piled up very high around John's door, despite all his hard toil. And yet I consider him as being one of the richest men that I know, for he has some things that money can not buy. There is Mary, his wife. When she was a very young woman, she left the home of her childhood—a home of plenty, it was—to share with him whatever life might bring. The years passed by, and hard years they were of toil and suffering, too, yet Mary was faithful through them all. And today as John looks upon her wrinkled face and silvery hair, he declares her to be the most beautiful woman in the world. He knows he could not purchase one like her if he owned all the diamond-mines of which Africa boasts. Yes, John is rich.

And there are the children—John beholds his stalwart son and fair daughters with true, paternal pride. Money could not buy them either, and they are his! What if he did have to labor harder than ever to support and educate them, are they not worth it? His boys and his girls are a credit to the world, and John is proud of them.

Then, John possesses something else which money can not buy—something absolutely essential to happiness—that is, a clear conscience. Throughout all the years John has endeavored to "keep a conscience void of offense toward God and man," and such a treasure as this, if not now in his possession, could not be purchased by him if he owned the wealth of the whole world.

But that of which John is most reasonably proud is his "title to a mansion in the skies." He has labored to store treasures over there "where moth and rust doth not corrupt;" and, while his physical sight grows dim, his vision of heavenly things is waxing clearer than before.

And so the hard, long years of toil have not em-

bittered John, but have only helped to convince him that there are "worth-while things in this here world that money can't touch!—The Gospel Trumpet.

## A HOLY WRATH

There are many people who have great difficulty with the record which reveals Christ driving the traffickers out of the temple. They cannot fit in these heated lines of a man with a whip of small cords, driving other men before him, with the conception which they have formed of the gentle Jesus, meek and mild. And they pull it about, and they cool it, and they soften it, and they reduce its emphasis, until by removing the very life out of it they have something which is not offensive to their image of the Lord.

But what if it is the image that is wrong? It may be that our conception of love lacks iron. It may be that what we call gentleness lacks robustness. It may be that our idea of chivalry is a knight without a sword, incapable of slaying dragons on the road. It is the primary conception which needs to be refashioned. It may have a sort of beauty, but it lacks the strength which is always wedded to ideal beauty. Its loveliness is effeminate. In all fine love there is always hidden a dangerous fire. Royal meekness always carries the secret of daring venture. The truest gentleness has the strong, untrembling grip of a surgeon when he holds his knife. It is along these lines we may have to refashion our conception of the Lord. The concentration of genial sunshine means destructive flame. God is love; but the same revelation also tells us that our God is a consuming fire. —Dr. Jowett.

## WORK FOR EVERYBODY

Jesus called some men to "follow Him, and continue with Him in His public work. But others who had received His blessings were told to go home to their friends, and tell them what the Lord had done for them."

The quiet workers do not attract as much attention as the public servants do, but they accomplish greater ends, because they are mighty in number.

Only the few can publicly preach and teach, but the many can manifest the Christ spirit in their words and deeds which belong to their narrow sphere. This is the secret of success in the Lord's work—to live day by day according to His will, however humble one's position in life may be.—Christian Advocate.

Says chastened Church Member: "Lord, help me to hear Thy Word; to discount the human weaknesses of Thy instrument, even as Thou discountest and forgivest mine; and, above all, to be led by the Spirit of the Word."—Selected.

**THE CALL OF THE WAITING WORLD**

Two African chiefs came to James Chalmers, a missionary, and said, "We want Christian teachers; will you send them?" Chalmers had no one to send and he answered, "I have no one." These two chiefs came to him again. Chalmers himself happened to be at liberty, and he traveled over the intervening country and arrived on Sunday morning. To his surprise he saw the whole nation on their knees in perfect silence.

Chalmers said to one of the chiefs, "What are you doing?"

"Why," answered the chief, "we are praying."

"But," Chalmers said, "you are not saying anything."

"White man," the chief answered, "we do not know what to say. For two years every Sunday morning we have met here, and for hours we have been on our knees, BUT WE DO NOT KNOW WHAT TO SAY." What a picture of the waiting nations! "That thou doest, do quickly."—D. M. Paton, in Charlotte Chapel Record, Edinburg.

**OUT OF THE HEART!**

This talk took place between two natives on the mission-field:

"If you had a hundred sheep, would you give fifty of them for the Lord's work?"

"Yes, I would."

"Would you do the same if you had a hundred cows?"

"Yes, I would."

"Would you do the same if you had a hundred houses?"

"Yes, I would."

"If you had two pigs, would you give one of them to Him?"

"No, I wouldn't; and you have no right to ask me, when you know I have two pigs!"

The Lord's chief need is not great gifts. It is men who own his lordship in business and time and money. Humble people and rich people, for their sake and the world's sake, he wants them all.—Selected.

**CHINA'S NEED**

"What is the principal need of China today?" asked a distinguished American traveler of a leading Chinese statesman.

Instantly came the simple answer, "Christianity, of course."

"You astonish me," said the American. "I had supposed you would have named new business methods, a new and progressive administration, education, or such things. May I ask why you say, 'Christianity, of course?'"

"Because it is the only thing that goes deep enough," said the eminent Oriental.—Woman's Missionary Record.

**NOTICE**

Our Washington Committee on Legislation will continue to serve: Rev. John Brenner, chairman; Rev. Otto Hagedorn and Mr. Ernst von Briesen, advisory members. Rev. J. Frederic Wenchel has consented to act as local representative at Washington.

Members of the Joint Synod of Wisconsin and other States are requested to transact all synodical business with the Federal Government through this committee, all communications to be addressed to the chairman.  
G. E. BERGEMANN, President.

**ANNOUNCEMENTS**

On October 10th the corner-stone of the new church edifice of St. John's Evangelical Lutheran congregation of Wayne, Michigan, was laid. The speakers for the occasion were the Reverends G. Ehuis of Monroe, and E. Fackler and F. Kolch of Detroit. The undersigned laid the stone according to Lutheran usages. May the Lord who has given the will, give also the completion of the deed to the glory of his name.  
OSCAR J. PETERS.

**INSTALLATION OF MISSIONARIES**

Rev. Arthur Koehler and Rev. Chr. Kock were installed by Rev. A. C. Haase as Missionaries in St. Paul and Midway respectively, on the 24th day of September, 1920. The Rev. A. C. Haase was assisted by Rev. Ernst and Pieper. Installation took place in Rev. Ernst's church.

Address: Rev. Chr. Kock, 2333 Chilcombe Ave., St. Paul, Minn.

Rev. Art. Koehler, 201 8th Ave., N., So. St. Paul, Minn.  
J. W. F. PIEPER.

**INSTALLATION**

On the 19th Sunday after Trinity, Mr. E. W. Schumacher was duly installed as teacher of the upper class of St. Paul's Parochial School at Ft. Atkinson, Wisconsin. May the Lord crown his work with richest blessings.

A. F. NICOLAUS.

Address: Mr. E. W. Schumacher, 308 South High St., Ft. Atkinson, Wis.

**DEDICATION OF BELL**

On the 15th Sunday after Trinity the Ev. Luth. Grace Congregation at Nichols, Wis., dedicated its newly acquired bell to the service of our Lord and Savior. Befitting the occasion, the local pastor preached a sermon based on Numbers 10:2.

May our dear Lord let this new bell of the little mission congregation at Nichols be blessed in serving His cause, that invited by its call man may come to the Lord's house—there to hear His saving Word of grace, to accept it in faith and thus be saved!

M. C. F. S.

**CORNER-STONE LAYING AT APPLETON, WIS.**

On September the 26th, the 17th Sunday after Trinity, the Mt. Olive English Ev. Lutheran Church was privileged to lay the corner-stone of its new church edifice. Although the day was rainy the Lord withheld the rain long enough to permit the divine service to be conducted without much disturbance. The Rev. Paul Oehlert of Kaukauna delivered the sermon, using Ephesians, 2:19-22 as the basis for his discourse. He showed that the members of Mt. Olive were no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and this, because they through faith are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone. The masons had completed the laying of the stone the day before. The Rev. R. E. Ziesemer tapped the stone with a mallet in the Name of the Holy Trinity.

May the eternal and triune God whose name shall be praised and magnified in this house of worship cause the same to be completed with rejoicing and thanksgiving.

R. E. ZIESEMER.

**ITEMS OF INTEREST****An Old Bible**

The Cottonian library in England owns an old manuscript copy of a part of the Bible in Latin. This Bible, it is said, was used at the coronations of English sovereigns 300 years before the "stone of destiny" was brought from Scone to Westminster by Edward I, in 1296. If this be true, then the use of this Bible for the purpose dates back to the year 1000. It is a quarto of 217 leaves, containing the four gospels, and seems, from the style of the writing and the beautiful illuminations, to have been made about the end of the ninth century. This Bible narrowly escaped destruction in the fire at Ashburnham house in 1731, of which it bears evidence in its crumpled leaves and singed margins. There is some evidence that the son of Edward the Elder, Athelstan the Glorious, who was king of the West Saxons from 825 to 940, owned this Bible and gave it to the church of Dover.—Forward.

**Jenny Lind**

New York is preparing to commemorate on a large scale the 100th anniversary of Jenny Lind, the Swedish nightingale. The event is to take place on October 6th. The object is to have the roles in which the great Swedish singer appeared sung, with stage decorations, etc., as much like those used when she sang in New York, as it is possible to make them. Some of the stage requisites will be the very ones used by her, for example, the piano. Frieda Hemple, who by the way is also a Lutheran, is to be the singer.

The Ohio Synod is particularly interested in Jenny Lind, not only because she was a Lutheran, but especially for the reason that when she was touring this country she gave proceeds, amounting to \$1500, of some concerts given in Columbus, Ohio, to Capitol University. The money was given more especially to educate Swedish young men for the ministry. This was in 1851. The donation was not a large amount as donations for such purposes go today, but it was a considerable item for that day.—Lutheran Standard.

**Mission Worker Finds Ouija Board in China**

America needn't think she has exclusive control of all modern improvements. China has her ouija boards, too. Miss Jennie C. Walker, a missionary at Nanking says.

In an ancient temple dwells an old man with his contrivance for telling the secrets of the subconscious and the spirit world.

Miss Walker found a family there, evidently seeking help in some deep sorrow.

The men surrounded the operator of the ouija board. This was a sort of a large, square, shallow box, its bottom covered with a thin layer of sand. The old man had a carved wooden bird, not unlike a raven, although it had a bill like a duck. By manipulating this duck bill properly Chinese characters were mysteriously spelled out in the sand. A disciple wrote down these characters.

The oldest man went before the temple shrine, bowed down, upon a prayer mat, kowtowed three times, arose, returned to the ouija board, took the paper containing its message, lighted some incense and burned the paper. The other men and women all went through the same procedure.

Then they adjourned into an adjoining room. Presently they returned, gave money to the owner of the ouija board and departed.—Milwaukee Journal.

**Seamen's Missions**

According to Augustana, there are two Lutheran Seamen's Missions in San Francisco, California, one under the control of the United Norwegian Synod and the other supported by the Lutheran Church of Finland. The former had no less than 28,000 persons register last year, has two pastors looking after the work, holding religious services and administering other spiritual and material aid. The mission handled \$326,992.36 for different seamen, most of which was sent to relatives in Norway and Sweden. The latter had a registration of 19,752 seamen who visited the institution. The missionary handled \$70,000, which was mostly sent to relatives in the homeland. We do not find either of these missions mentioned in The Lutheran Church Year Book of 1920. The Augustana Synod hopes to establish another such mission there in the near future.—American Lutheran.

**Another "Miracle"**

Mexico City is greatly excited by the discovery of an alleged miraculous painting of the Blessed Virgin on a glass window in the small church of Colonia Quarez, a residential suburb of the capital. Thursday evening the glass is said to have been perfectly clean, but Friday morning the picture appeared in bright colors.

News of the occurrence spread rapidly and pilgrims are flocking to the church in thousands. Reports of several miraculous cures are prevalent. The police have been called upon to regulate traffic about the church, the district being jammed with people for several blocks.

This alleged appearance of the Virgin closely after a circular sent by the archbishop of Queretaro, threatening to excommunicate all Catholics who rented dwelling houses to Protestants and warning against entering into business relations with Protestants.—Sentinel.

**Costly Buddhist Temple On American Soil**

A Buddhist temple in Honolulu, costing \$90,000, frequently excites the interest of visitors, for it is one of the very few houses of worship of this sort to be found under the American flag. It is said to be the only Buddhist temple which is built of reinforced concrete. Local Japanese contributed the funds for its construction.—Popular Mechanics.

### Madagascar Centennial

It will be a hundred years in October since the arrival of the first Protestant missionaries in Madagascar, the third largest island in the world. David Jones was the man who, being sent by the London Missionary Society, arrived at the royal city of Antanamarivo in October, 1920. Madagascar is one of the most interesting fields of missionary labor, and there are pages in its history written with the blood of martyrs. Our Church entered the field in 1867; Norwegians came over from the mainland and went to work at once. Today there are about 70,000 adults and 50,000 children members of our Church in Madagascar. When the island was taken possession of, in 1896, by the French Republic, the Paris Missionary Society, in which the Lutheran Church in France is a partner with the Reformed, rightly believed itself called to start operations. About 150,000 natives are at present in their care. A considerable number of the missionary staff are Lutherans. By the way, the Norway Lutheran missionaries have for their fellow-laborers a goodly number of Norwegian-Americans.—The Lutheran Companion.

### As Church Ads Run

We have translated two from a Milwaukee paper.

#### Kantor

Joseph Rosenblatt  
will conduct divine services in  
Temple Beith Israel  
5th and Vliet Streets  
on Friday evening, Oct. 22., and  
Saturday morning, Oct. 23.

Tickets on sale in the office of the  
Vorwaerts, 626 Walnut St., and Barkan's Jewelry Store, 1004  
Walnut St. Prices, \$2.00 and \$3.00 for both services.

### Learn To Dance!

Class for Beginners opens  
Oct. 20., at 7:30 in the Evening  
St. Paul's Mission House  
12th and Center Sts.

For information telephone Grand 6505.  
(St. Paul's is a mission of the Episcopal Church.)

### A Fine Example

Lumsford Richardson, president of the Vick Chemical Company of Greensboro, N. C., recently deceased, conducted for years a colored Sunday-school in his home city, all at his own expense, and taught a class there every Sunday afternoon. There are other forces besides race prejudice that cross the color line in the south.

### Precious Books In California Mission

Many travelers to the Pacific coast are surprised to find in that region, commonly considered "new," several Franciscan monasteries dating back to prerevolutionary days, and preserving with the greatest fidelity the atmosphere of mediaeval times. Within their walls are vine-covered cloisters, secluded walks, and musty libraries containing manuscripts of time-yellowed vellum. Some of the most interesting of the latter are at the San Juan Capistrano Mission and were written by the hand of the mission's founder.—Popular Mechanics.

### 214 Divorce Decrees Day's Work in Houston

National divorce records were believed to be broken here on Saturday when the two district courts granted 214 decrees in less than that many minutes.—Sentinel.

### Mohammedans Open Campaign In America

The Indian branch of the Mohammedan church has collected a fund of 200,000 rupees in British India to finance Mohammedan missionary work in the United States, according to M. Lal Singh, a cotton planter of Calcutta.

"Propaganda pamphlets and other literature on the Koran and the Islam religion are being distributed in the United States in this work," said Singh.

"There are 100,00 Mohammedans in the United States."  
—Wisconsin News.

### Lovers Kill Selves; Wedded After Death

Tokio—An unusual marriage followed the suicide of a couple who jumped into the sea recently from the cliffs of Atami, a resort frequented by Japanese notables, and located on the Izu peninsula, south of here.

The bodies of the couple were recovered and cremated.

The father of the girl then arranged for performance of the marriage ceremony over the ashes of the lovers, observing the Buddhist belief that the wedding would bind the couple happily in the sphere of their future existence.—Sentinel.

### BOOK REVIEW

**A Guide In Church Finance** by Samuel A. Stein, D.D., Lutheran Pastor. Pamphlet form, 36 pages. Single copy, \$0.50. In dozen lots, 40 cents. Lutheran Book Concern, Columbus, Ohio.

Church finance has always been a crux for the most of churches, whether it be for a local church or a body of congregations—the Synod. It rarely ever fills the budget for current expenses, but is very often below that mark. Why is it, there is everlastingly a lack of funds to carry on the business of the Lord both in the local church and the Synod at large? There is a constant dearth of financial means in the great work every Christian is called upon to do for the Kingdom of God. The board of every congregation and the Synodical authorities find it necessary to make urgent appeals to the members of the Church to render financial aid for the support and carrying on of church work. Why is it thus? Is it not due, perhaps, to lack of a successful method in church finance? We think that in a great many cases it is. We have suffered the great business of the Lord to be conducted slovenly, without any method, permitting the majority of communicant members to act promiscuously in the matter. The injury done thereby to Church and Synodical work is evident. It will not prosper and increase as the Lord would have it.

The above mentioned pamphlet, "A Guide In Church Finance" by Rev. Samuel A. Stein, is a publication strongly called for, and we take pleasure in recommending it to the members of our congregations for careful study and consideration. The author treats the subject in a thorough manner, based on Scriptural teaching, and if the rules he sets forth are followed, no doubt, the financial results will be a marked success, both for the local congregation and for Synodical work. The pamphlet contains the following six chapters. 1. Some Facts in Favor of a Better System. 2. The Weekly Duplex Envelope System, the Best. 3. The Idea of a Fixed Budget. 4. The Every Member Canvass, the Most Satisfactory Way. 5. How to Introduce the New System. 6. How to Work the New System. Under the heading of "Duplex Envelope System" the following points are creditably carried out: 1. This Method helps to **intelligent** giving. 2. Encourages to **cheerful** giving. 3. Encourages **regular** giving. 4. Encourages **personal** giving. 5. Encourages **religious** giving. 6. Encourages **proportionate** giving.

J. J.