

The Northwestern Lutheran

Jan 25
Rev. C. Buenger
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.

Vol. 11.

Milwaukee, Wis., March 9th, 1924.

No. 5.

THE MINISTRY OF RECONCILIATION

"O be ye reconciled to God,"
The Gospel herald cries!
"Redeemed with Jesus' precious Blood,
Accept redemption's prize!"

Behold, salvation's day is here!
O Church of Christ, proclaim
The joyous tidings far and near,
Exalt Jehovah's Name!

The time accepted now is come,
Declare Messiah's reign!
God's grace abounds, O Christendom,
Receive it not in vain!

Thou royal priesthood, chosen, called,
Make known the path of peace!
Tell all the world, by sin enthralled,
Of Christ's divine release!

With patience, kindness, pureness, love,
His grace can fill each heart;
The wisdom coming from above
His Spirit can impart!

Should sore affliction be thy lot,
Should sorrow, pain, distress
Assail thee, He will leave thee not,
His Word abides to bless.

He is thy Wealth in poverty,
Thy Help in days of fear,
Thy Health when ills encompass thee,
Thy Life when death draws near.

He comforts thee when griefs assail,
He ever knows His own!
The foes that now in fury rail
Shall all be overthrown!

Cleansed by His Blood, and sanctified,
Eternal life is thine.
In realms above, all glorified,
Thou as the stars wilt shine!

Preach on, O Church of Christ, declare
His saving grace to men!
Proclaim His message everywhere
Until He comes again!

Anna Hoppe.

Epistle Lesson Hymn for the
First Sunday in Lent, or Invocavit.

2 Cor. 6:1-10.

God often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be tested by God's delays. —Selected.

THE TWENTY-SECOND PSALM

The Psalm of the Cross

Verses 1-10

Say what you will, the Twenty-second Psalm is meaningless, if applied to any mortal man as expressing his experiences only. For never was there a single man who could apply the language of this Psalm to his own case. Not even the man who wrote it—David, has any reference to his own case in it. There is no part of David's history to which it seems specially to apply; and it is a waste of time to allow ourselves to seek further the first and personal application of its language.

One thing, however, is certain, to the Christian Church it has always been, and is to this day, the Psalm of the Cross, the Psalm of the Great Passion of our Lord and Savior Jesus Christ. In this it is unique. There is only one parallel of equal sublimity and moment to this awful portraiture of the Great Passion in Holy Writ—the Fifty-third Chapter of Isaiah. Yet while the prophet therein depicts the suffering Savior more or less in His exterior agony, in His humiliation and ignominy, in His vicarious sacrifice, and while he pictures to us principally the cause and fruit of the Lord's Passion, the Psalmist here discloses the innermost heart of the Redeemer in that dreadful hour, when the eternal judgment of the just and Holy God was passed upon Him as the Mediator between God and the accursed world. We here look as it were into the hidden recesses of the amazing agony of Him who is the Son of God and the Son of Man.

The Twenty-second Psalm is the Great Prayer our Savior offered to His Father in heaven in that hour of His deepest suffering and humiliation on Mount Calvary,—in that moment which once for all decided the fate of a lost and condemned world. If ever that most momentous question, "to be or not to be," has approached man in its fullest meaning and intensity, it was then when the Son of Man spoke the words of our Psalm. And upon the answer of this most deeply felt of all prayers that ever have been addressed to God's heart, was dependent the final salvation of man.

How important this Psalm must be for all generations! It is therefore but natural, that the references in the New Testament to this Psalm, as fulfilled in Christ, are many. The first words of it were uttered by Jesus on the cross, Matt. 27, 46. The scorn of the passers-by, and the shaking of the head in verse 7, have their counterpart in the story of the crucifixion,

Matt. 27, 39. The words of verse 8 are found in Matt. 27, 43; the intense thirst, "my tongue cleaveth to my jaws," of verse 15 in John 19, 28; the parting of the garments, etc., verse 18, in John 19, 23; the piercing of the hands and feet in verse 16, in the nailing to the cross. Similarly we are justified in interpreting the latter part of the Psalm of the fruit of Christ's Passion and Resurrection by the way in which verse 22 is quoted, Hebrews 2, 12, etc.

The Psalm consists of two parts, the Complaint and Prayer of our suffering and dying Savior, and His Vows and Hopes. We shall confine ourselves for this time to the great Complaint expressed in the first ten verses.

"My God, my God, why hast thou forsaken me?" It was about the ninth hour of the day, or three o'clock in the afternoon, shortly before His death, when Jesus uttered this awful cry on the accursed tree of the cross. Never was there a cry uttered like this; and no man has ever grasped its meaning. It is said, that Luther, attempting his exposition of the Twenty-second Psalm, and of this cry of Jesus in particular, sought seclusion from the outside world for three days, taking no food unto him during all this time save a few grains of salt and a morsel of bread. And what were the final results of His profound study and deep meditation? He expresses it in these few words, "Forsaken of God? No man can understand what that means!"

The question has oftentimes been raised, was it possible that Jesus, the only begotten Son of His loving Father, could ever have been forsaken of God? Was such forsaking on the part of God real and actual? Or was it only a spiritual affliction experienced by Jesus in His severest trial, feeling as if God had forsaken Him? There are indeed those who assume the latter. In their opinion God could not have forsaken His Son, inasmuch as He forsakes no one who trusts in Him, and Jesus at all times trusted in God with all His heart. How then could it have been an actual forsaking? Yet it is not the question here, whether the abandonment of Christ on the cross was absolute, final, and of eternal duration, but rather, whether, as long as it lasted, it was an actual desertion. And according to Christ's own saying the answer must be: Jesus was actually forsaken of His Father in those dreadful hours. For Jesus Himself says so: Thou, O my God, hast forsaken me, and that settles it. The words admit of no other interpretation than that of a literal meaning, that is, of a real and actual abandonment on the part of God. This Christ plainly shows in the following words: "Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." Despite His roaring under the burden of His suffering as one overwhelmed with grief and terror, crying earnestly for relief, calling

upon God again and again, most eagerly desiring His gracious returns, God's help is so far from Him, as heaven is from earth. God will not respond to His cry. He has forsaken Him, and this was it which Christ complains of more than all His sufferings.

The desertion of Jesus on the part of God was real, was actual. Do we fully realize what that implies, to be forsaken of God? There are times when it would seem that Christian believers are forsaken of God, times of spiritual desertions, and these are indeed the saints' sorest afflictions: When divine consolations are suspended, their communion with God interrupted, and the terrors of God's wrath set in array against them, how sad, how depressed are their spirits, and how sapless all their comforts! But here the forsaking of God means infinitely more. Jesus, the Son of God, is utterly deprived of all and everything that is God's, of His life, of His light, wisdom, truth, righteousness, of His love, mercy, goodness, of His power, joy, peace, honor, salvation, and of every good. If outside of God all is darkness, sorrow and disgrace, weakness and helplessness, death, hell and damnation, then to be forsaken of God means nothing less than to be in the state of death and damnation. And such forsaking the suffering Savior experienced in the fullest sense of the word on the cross.

That is a mystery beyond all comprehension. It was incomprehensible even to the very Son of God Himself, for He Himself asks: My God, my God, why hast thou forsaken me? There are two very different modes of asking the question, Why hast thou forsaken me? One is a bold, defiant mode declaring all one's suffering unjust. The other is an humble, submissive, believing mode of addressing one's cries and complaints to God. The first Christ never did apply. His was not the "why" of impatience or despair, not the sinful questioning of one whose heart rebels against his chastening, but rather the cry of a lost child who cannot understand why his father has left him, and who longs to see his father's face again.

It is as if Christ said, I cannot understand this darkness shrouding my spirit. It is not that I have forgotten Thee, O my God. Day and night I cry to Thee, there is no silence on my part, Thou knowest it. Yea, "Thou art holy" (ver. 3), not unjust, untrue, or unkind, in any of Thy dispensations. Thou canst not have changed. "Thou that inhabitest the praises of Israel? Thou that art pleased to manifest Thy glory, and grace, and special presence, with Thy chosen people, I cannot understand why Thou forsakest Thy chosen Son. The history of the past, too, witnesses to Thy faithfulness. "Our fathers trusted in Thee: they trusted, and thou didst deliver them. They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded" (ver. 4-5).

The Messiah here looks to the history of God's faithful servants for long years before Him, and expresses amazement that He should be the only righteous one, who seems deserted of God. Not one of the fathers of old, Noah, Abraham, Moses, Samuel, David, Daniel, and others, were ever forsaken of God; not one of them whose confidence in Him God had disappointed and denied them His help in days of distress. But I,— ah! I am not worthy of Thy help, cries Jesus. "I am a worm, and no man" (verse 6).

Christ here speaks, not of His nature, nor of His real character, but of His condition, and of the esteem in which He was held. That it is so is clear from the following: "A reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: Let Him deliver Him, seeing He delighted in Him." Oh, the abuses cast on Him! His enemies were never so derisive as when His agonies were the greatest. See how they ridiculed Him as a foolish man and one that not only deceived others, but Himself, too. They that saw Him hanging on the cross laughed Him to scorn. So far were they from pitying Him, or concerning themselves for Him, that they added to His afflictions, with all the gestures and expressions of insolence, making a jest of His sufferings, and mocking His faith in God, His heavenly Father.

And thus, in addition to His being forsaken of God, experiencing such infernal ignominy and reproach on the part of men, with no angel from heaven to comfort Him, Christ may well feel that He is forsaken by God and men and angels, and therefore He cries out: "My God, my God, why hast thou forgotten me?" It is not that I have ceased to seek Thee; it is not that Thou hast ceased to be holy and just and merciful; it is not that Thou hast ceased to be my loving Father and Protector, ah no! "For Thou art he that took me out of the womb: Thou didst make me hope when I was upon my mother's breasts. I was cast upon Thee from the womb: Thou art my God from my mother's belly."

The argument is this: "Thou, O God, didst great things for me in giving me existence and birth. By the miraculous power of the Holy Ghost I was begotten in the womb of the virgin Mary. Thou hast called me the Holy One even before I was being shapened, how can I despair of help from Thee now, as Thou art righteous, and hast declared Thyself well pleased with me? Yea, more, Thou didst make me hope in my earliest infancy, hope in Thy protection, guarding and protecting me against all dangers, even against the death plots of Herod; Thou didst receive me, when I was helpless, under Thy mild protection, and from having been fostered and cared for by Thee I retained my life. Yea, Thou art my God, my strength, my

refuge, from my earliest childhood. Then why, why, why, my God, hast Thou forsaken me? It is impossible to describe the sadness, the agony, the humility, the tenderness, the longing of this complaint.

But, as we have already seen, it was not a question of despair; it was the question of faith. For He who asks "why," nevertheless calls God, "my God," and repeats the appropriating words again and again with the very emphasis of faith. Indeed, such a question can only be asked by one whom God has taken into covenant with Himself, and to whom He has vouchsafed His promises.

For a moment in that last agony the Perfect Man was alone, alone with the sin of the world which was laid upon Him as the Lamb of God. This desertion of Christ was a judicial act on the part of God towards sin. As a commentator has it: "That was the judgment day of the Savior of the world. At the tribunals of men He was condemned—under their sentence He was executed; and while His body hung in torture on the cross, He was arraigned in spirit before the bar of God, under the imputation of human guilt. The court of heaven, as it were, descended to Mount Calvary." "Christ was innocent and holy, kept the law and perfectly pleased His Father, yet He took the place of sinners, assumed their guilt and bore their punishment, then the wicked earth and hell were let loose upon Him, His friends hid as it were their faces from Him, and even His Father left Him without succor from the tormentors, and worse than all without His comfortable presence. He felt the dreadful sting of sin, the sword of justice, the fire of wrath."

This explanation alone is sufficient. And incomprehensible as is the desertion of Christ on the part of God, yet in this lies our redemption from the curse of the divine law we were under because of our transgressions, and from the damnation of hell we deserved because of our sins. With His stripes we are healed. By His chastisement we have peace. By His abandonment in our stead we are assured that God will no more forsake us; hell with its terrors is forever barred; over and above the abyss of such desertion of our Savior shines everlasting love, with which God has loved us, so that in the very face of hell and death we Christians may glory in saying, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

J. J.

COMMENTS

What Think Ye of Christ? "What think ye of Christ? whose son is he?" With this question our Savior once confronted the Pharisees. Because they consulted flesh and blood for the answer, it was wrong and they were turned away from

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

the Master in confusion. From that day to this there never has been a time when this question retired into the background or even became of minor importance. Christianity is a personal matter and religion the concern of the individual; therefore, wherever sinners come to Christ this question is bound to spring into first prominence: What think ye of Christ?

Today the question is being discussed with great warmth and a wealth of words. Of course, nothing really new is being said, but the enemies of the God-man are expressing their denial of the Bible doctrine in very strange terms. The Wisconsin News just tells us that "the Rev. Dr. William Norman Guthrie, in a sermon at St. Mark's-in-the-Bowery, attacked the doctrine that Christ was a supernatural with pre-vision. In years gone by the Bowery was known as a place of cheap entertainment, especially for such as were not made squeamish by too nice a taste; Mr. Guthrie is doing his bit to uphold the old reputation. He made his attack on the Savior, "describing Christ as a 'mad artist,' because of His supreme love for the beautiful, and His constant use of it regardless of the consequences."

On the same day, but in another "House of God," the Rev. Dr. Percy Stickney Grant "challenged those in the congregation who could literally and without question accept the phrases of the Apostles' Creed to stand and when, after a pause during which all remained seated, he exclaimed, 'The trouble with the high church party is it won't accept the reformation.'"

Our Savior viewed the Apostles' Creed in an entirely different way. Matt. 16: 13: "He asked his disciples, saying, Whom do men say that I, the Son of man, am?" Peter answers the question for the disciples directly afterward: "Thou art the Christ, the Son of the living God." Because of this confession Jesus says to Peter, blessed art thou: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Because of this confession Jesus further calls him "Peter," that is, "Rock-man," and continues "upon this rock I will build my church."

What think ye of Christ? Upon the correct answer, which is the only true confession of Him, Jesus has founded His church. It is easy to see, therefore, on which side of the present-day controversy right and truth, safety and blessedness are to be sought. Nor need we, holding fast to the truth as it is revealed to us, fear for the consequences. Jesus says of His church: the gates of hell shall not prevail against it.

G.

A Strange Attitude "William H. Anderson, superintendent of the Anti-Saloon League, of New York," says the St. Louis Post-Dispatch, "had been found guilty of forgery. No other verdict was intelligently possible. His own testimony convicted him. He admitted having split commissions with one of the league's solicitors and with instructing the bookkeeper to 'doctor' the accounts, obviously for the purpose of concealing the facts."

Many are inclined immediately to heap opprobrium on the Anti-Saloon League on account of the fall of its leader. But it is unjust to do this. A cause should not suffer in our eyes because of the misdeeds of one of its supporters. Leaders in the church have fallen; but no sensible person will on that account consider the church discredited. One could, however, expect that they whose cause is involved honestly call sin sin, while they in Christian love strive to lead the sinner to repentance. We would have refrained entirely from referring to this case, had we not found the following articles in the Western Christian Advocate, in which that staunch supporter of the Anti-Saloon League takes a rather strange stand:

A Great Leader Steps Down

A great temperance leader steps down, but not out. William H. Anderson, superintendent of the New York Anti-Saloon League, has finally capitulated to the opposition. For many years he has been one of the most stalwart fighters against the liquor forces of the country. He has accomplished the most spectacular results, and has received the highest commendation of those interested in the progress of national prohibition. He went into the Empire State with a high commission. He had made a great record in the State of Maryland. He placed prohibition on the map. He was a consummate and game fighter. When he was elevated to his most recent position it was with the understanding that he would use those tactics that would successfully measure strength with the opposition forces—Tammany and liquor and foreign influences. He understood that he had been commissioned to do one thing, and that was to checkmate the wet element. Also, he understood that he was given practically a free rein. Absolute confidence was placed in him. Those who supported him did not feel that it was necessary to scrutinize everything he did; because he was trusted he was in control. He was his own master. Autocratic powers were centered in himself. He went forth to do his task feeling that whatsoever he did would be underwritten by the organization of which he was the representative.

It may now be said that he has come to grief. He entangled himself and was carried into court. The court decided against him. He has been convicted, largely upon his own testimony. He is to be commiserated rather than condemned. At heart and in intention he is not a criminal violator of the law. He betrayed himself to enemies who were cunning, intriguing, heartless, and intractable. Let those who would condemn him do so with large mental reservations.

The Anti-Saloon League was not on trial, except as it is responsible for the acts of its representatives. Mr. Anderson has been in many a close corner. He has always found his way of retreat. We believe at this time that somehow he will be able to extricate himself. If not, then all lovers of good citizenship, and all those who deprecate the failure of strong men must lend him the limit of their sympathy.

We are surprised. Where is the Advocate's customary call to righteousness? Where are the strong words of condemnation it usually has for the violators of our country's laws? Only a half-hearted admission that a law has been broken, the chief blame being fixed on the enemies of the offender. Not a hope that he will repent and reform, but a belief that he will be able somehow to extricate himself. What are the tactics referred to in the lines we have underscored? How can an organization fix on an end and permit its agent freely to choose his means to this end?

We are, therefore, not at all surprised to find the following comment on the Anderson affair in the St. Louis Post-Dispatch:

Anderson is finished, but what about the Anti-Saloon League? That is really the question which Anderson's record thrusts into the public mind. It must be faced. The league has a number of officials who, like Anderson, have come to regard themselves as above the law, above the requirements of ordinary decency, and empowered to write such laws as their special mania requires and to sentence to political death any one who questions their wisdom or righteousness or dares to defy their will. Here is a great secret organization, with vast funds that undertakes to say who shall be elected to office, that assumes to regulate our lives in intimate particulars, that belligerently tramples down any law or constitutional guarantee which it finds objectionable, that exercises a dictatorship inconceivable in a free government, a tyrannical superstate which acknowledges no responsibility to the public or to the law, which blackguards every critic and furiously resents every proposal to open its doors and reveal its methods.

And this all in the name of the church. The Lutheran Witness tells us: "At a Methodist convention held May 11, 1922, Rev. David G. Downey, of New York, book editor of the Methodist Episcopal Church, declared: 'No greater compliment has ever been paid to Methodism than the unconscious compliment of those who sneeringly say that the Eighteenth Amendment is Methodistic. That shows that Methodism has not spent all its time in hymn-singing and in introspective testimonies. It makes it clear that Methodism has linked up with a righteous God, who has a passion for righteous ends.'"

Truly, a far cry from hymn-singing and from everything else that the Scriptures teach us to look for in the church.

J. B.

The Spirit of Brotherhood The following, an item from Houston, Tex., to the Chicago Tribune, is a fine example of the spirit of brotherhood of which the fraternities make so much boast:

Arabia Temple, Ancient Arabic Order Nobles of the Mystic Shrine, and the national white shrine body were granted a permanent injunction today against "Doric Temple, Ancient Egyptian Arabic Order Nobles of the Mystic Shrine" and the National Negro "Shrine" organization, preventing the "colorable imitation" of the costumes and insignia of the plaintiff order.

The defense gave notice of appeal and said the case would be carried to the Supreme Court of the United States.

The white shriners introduced evidence to show that their shrine was formed in New York City in the early '70s, and was based in a vague sort of way on the ritual of "Bektash," an Arabic order.

The Negro "shriners" claimed that their "shrine" originated 656 A. D. in Egypt.

In the light which the Scriptures give us on this sort of manifestation of brotherliness we venture to assert that both are wrong: this style of brotherhood is of a far more ancient origin. G.

BIBLE STUDY

OLD TESTAMENT HISTORY

Division II

History of the Chosen People

CHAPTER XLI

WHAT A HEATHEN WOMAN DID TO ISRAEL

Read 1 Kgs. 17-20.

Elijah the Tishbite ch. 17. This prophet of Gilead informs king Ahab of the drought, which is to stop at his bidding only. Elijah himself hides at the brook Cherith, fed by ravens; the brook drying up, the Lord sends him to Zarephath near Zidon, where a widow sustains him from her unfailling barrel of meal and cruse of oil; the man of God restores the widow's son to life.

Elijah and Jezebel's Prophets ch. 18. In the third year God sends Elijah back to Samaria with the promise of rain. He first meets Obadiah, Ahab's general, a god-fearing man, who had hid and fed 100 prophets of the Lord, and now is abroad with his master to find water for the valuable horses and mules. At the meeting of prophet and king, Elijah turns the charge of troubling Israel back upon Ahab's head and then commands him to assemble all Israel and the prophets of Baal and of the groves at Mount Carmel. Elijah meets the people with the question, 'How long halt ye between two opinions?' The test between the last remaining prophet of the Lord and the 450 of Baal: their incantations all day and self-mutilation remain unanswered, whereas the sacrifice of Elijah, with the altar of twelve stones and the water in the trench and the dust, is at once devoured by the fire of the Lord, upon Elijah's prayer in the evening. The people

respond with 'The Lord, he is God' and take the prophets of Baal to the brook Kishon, where Elijah slays them. While Ahab eats and drinks, Elijah awaits the promised rain, his servant watching the sea from Carmel; then the prophet precedes the king to Jezreel, as the storm breaks.

Elijah in Horeb ch. 19. Fleeing before Jezebel's threat of vengeance, Elijah comes to Beersheba, and striking out into the wilderness is ready to die; but sustained by the food of the angel of the Lord he wanders forty days and nights, until he reaches a cave in the mount of God in Horeb. There the Lord speaks to him and then appears to him on the mount, not in the strong wind, nor in the earthquake, nor in the fire, but in a still small voice. He bids Elijah return and go to the wilderness of Damascus, there to anoint Hazael king over Syria, then Jehu king over Israel, and Elisha as his own successor; they shall execute the Lord's judgment, yet there are 7,000 in Israel who have not bowed their knees unto Baal vv. 1-18.

Elisha's Discipleship vv. 19-21. On his return to the Jordan valley, Elijah casts his mantle upon Elisha, who willingly leaves his father's wealth behind to minister unto Elijah.

Ahab Forfeits the Lord's Good Will ch. 20. Twice granted deliverance from the overwhelming odds of Benhadad of Syria and his thirty-two vassal kings, at the siege of Samaria and in the battle of the plain (Jezreel) the ensuing year, Ahab, heeding not the several prophets who have come to him, fraternizes with the captive Syrian king, whom God has appointed to utter destruction; another prophet apprises Ahab of his own doom.

Read 1 Kgs. 21 — 2 Kgs. 2.

Again the Evil Hand of Jezebel ch. 21. Naboth the Jezreelite refusing to part with his vineyard, Ahab mopes at home, until Jezebel takes the matter in hand and causes Naboth's stoning by ordering the elders of his city to place him under indictment for blasphemy, and by securing false witnesses against him, under the seal of the king.

When Ahab takes possession of Naboth's vineyard (as the next of kin?), Elijah is sent to him by the Lord, announcing to him that where the dogs licked Naboth's blood they shall also lick his, that his house will be cut off like Jeroboam's and Baasha's, and that the dogs shall eat Jezebel by the wall of Jezreel.

There was none like Ahab to work wickedness, whom Jezebel his wife stirred up, but seeing that he humbles himself and lies in sackcloth, the Lord tells Elijah that he will not bring the evil in his days.

Ahab's Doom ch. 22. In the third year after this, during a visit of Jehoshaphat of Judah at Samaria, Ahab plans to wrest Ramoth-gilead from the king of Syria, Jehoshaphat promising his aid. 400 prophets predict that the Lord will deliver the city into the king's hand; Micaiah, whom the king hates but sends for at Jehoshaphat's instance, repeats the prophecy, but being further pressed for the truth, unfolds his vision of Israel as sheep without a shepherd, and reveals that the Lord has permitted a lying spirit to seize the prophets, so Ahab would go forth and fall at Ramoth-gilead. Micaiah is smitten on the cheek by the leader of the 400 and placed under arrest by Ahab, who goes up to Ramoth-gilead with his ally.

On the battlefield Ahab enters the forefront of the battle in disguise (to subvert the prophecy?), is accidentally wounded by an enemy archer and bleeds to death in his chariot; his people disperse to their homes (as without a shepherd); and when the king's chariot is washed in Samaria, the dogs lick up the blood vv. 1-40.

Like Father, Like Son, vv. 41-53; 2 Kgs. 1. Ahab's successor Ahaziah (2 yrs.) is also allied with the godly Jehoshaphat, in a joint naval expedition to Ophir, but the wrecking of the ships causes the king of Judah to withdraw. In Ahaziah's reign occurs the rebellion of Moab (under king Mesha?)

Ahaziah's end comes about through a fall from the upper story of his palace in Samaria. From his sickbed he sends messengers to inquire of Baal-zebub, the god of Ekron; the angel of the Lord instructs Elijah to inform the king that therefore he shall not rise from his bed again; Elijah delivers this message to Ahaziah's returning messengers, then causes fire from heaven to devour two captains of fifty with their men, who are sent after him; with the third fifty he goes and informs the king in person. Ahaziah is succeeded by his brother Jehoram.

The Translation of Elijah ch. 2. The end of his work at hand, Elijah goes from Gilgal (in Ephraim?) to Bethel, thence to Jericho and Jordan, Elisha refusing to leave him in the face of his protests and of the predictions of the 'sons of the prophets' at the two places. At the Jordan Elijah parts the waters with his mantle, and on the other side is parted from his companion, asking for a double portion of his spirit, by a chariot of fire, and goes up by a whirlwind into heaven vv. 1-11.

Elisha's Successorship vv. 12-25. Returning, Elisha similarly parts the waters with Elijah's mantle. The prophets of Jericho insist on sending a searching party out after Elijah; then Elisha heals the water of Jericho and the barren soil, about which they complain, with salt and proceeds to Bethel; on the way 42 children, who mock him because of his bald head, are torn by two bears; via Carmel he returns to Samaria.

Note. Shalmaneser II of Assyria records his defeat of Ahab of Israel and Benhadad of Syria, allied against him, in the battle of Karkar 854.

Read 2 Kgs. 3 — 6:23.

Jehoram's Reign (12 yrs.) ch. 3. Not a Baal-worshipper like his parents, but he cleaves to the 'sins of Jeroboam'. (A successor of?) Mesha the Moabite king is vanquished by Jehoram, Jehoshaphat of Judah, and the vassal of king of Edom, after Elisha has made the desert to flow with water for their famished host, for the sake of the king of Judah. The Moabite king offers his eldest son as a burnt offering on the wall of Kir-haraseth (in token of the surrender of his dynastic ambitions?).

Elisha's Double Portion of Elijah's Spirit ch. 4-6. He multiplies the widow's oil 4:1-7. He restores the son of a great woman in Shunem, whom God has given her as a reward for her hospitality to the prophet, after the laying on of Elisha's staff by Gehazi has failed vv. 8-37. He heals the pottage of the 'sons of the prophets' at Gilgal (in Sharon?), poisoned with wild gourds, and further feeds the starving people there with twenty loaves of barley and some ears of corn vv. 38-44.

Naaman, (Benhadad's) captain of the host by whom the Lord has given deliverance unto Syria, is sent to Samaria to be cured of his leprosy, by the report of a captive Israelite maid. Elisha cures him by sending him to wash seven times in the Jordan; the Syrian is converted from Rimmon to the Lord and takes earth of the chosen land with him. Gehazi's covetousness and deception is punished by leprosy ch. 5.

When the 'sons of the prophets', dwelling with Elisha, enlarge the dwelling, Elisha restores to its owner an axe, dropped in the Jordan, by causing it to swim 6:1-7.

The Syrian king's detachment sent to capture Elisha for disclosing the Syrian ambushments to Jehoram is smitten with blindness and led by the prophet into Samaria, but then dismissed in peace vv. 8-23.

Read 2 Kgs. 6:24 — 10:17.

Elisha and Jehoram. Benhadad of Syria laying siege to Samaria, and the famine there causing women to eat their own children, the king seeks to slay the prophet vv. 24-33; Elisha predicts a great plenty. Four lepers, seeking food or death at the hands of the Syrians, find the enemy camp deserted, the Lord having sent the Syrians on a headlong flight before the imaginary attack of the Hittites and Egyptians; the lepers report their discovery to the royal household, the Syrian camp is spoiled, and Elisha's prophecy thus fulfilled; the courtier who had ridiculed it dies, as predicted ch. 7. Jehoram's respect for the prophet is manifested by his restoration of the Shunammite's land 8:1-6.

Elisha and Hazael vv. 7-15. At Damascus, Hazael, informed by the prophet there that he will be king over Syria, kills his sick master Benhadad.

The Evil Influence of Ahab's House in Judah vv. 16-29. Jehoram and Ahaziah, successors of the godly Jehoshaphat and husband and son, respectively, of Jezebel's daughter Athaliah, walk in the way of the house of Ahab. On a visit to his uncle Jehoram in Samaria, wounded at Ramoth-gilead in battle with Hazael, (Ahaziah is involved in the final disaster that comes upon the wicked house).

Elisha and Jehu 9:1-10. The prophet sends one of the children of the prophets to Ramoth-gilead, there to anoint Jehu, one of the captains, king over Israel, that he might wreak the Lord's vengeance on the house of Ahab.

The Lord's Final Reckoning. The army proclaims Jehu king, and he 'drives furiously' to Jezreel to execute the Lord's command. Met by Jehoram and Ahaziah outside of Jezreel in the portion of Naboth, Jehu hurls a denunciation of Jezebel's misdeeds at the king, and when he turns to flight, pierces him with an arrow and has his body cast into Naboth's plat of ground. Ahaziah is also pursued and slain vv. 11-29.

Jezebel's Horrible End vv. 30-37. Arrived in Jezreel, Jehu comes upon the queen mother, looking out of the window of her palace; he orders her thrown down, and his horses trample her under foot. Later, ordering that she, a king's daughter, be given a decent burial, he is informed that the dogs have eaten her flesh, and he recalls the prophecy of Elijah.

General Massacre of Ahab's House 10:1-17. By orders of Jehu, the elders of Samaria behead seventy of Ahab's sons, he himself attends to the slaying of all those at Jezreel, then coming to Samaria, massacres 42 breth-

ren of Ahaziah, on their way to visit their royal cousins, and what remains of the house accursed by Elijah.

(In the next issue: 2 Chr. 17-27; 2 Kgs. 10-15)

A MISSIONARY AT PUBLIC INSTITUTIONS

II.

Missionary Work at Hospitals and Sanatoria

While on earth our Savior was frequently found among the afflicted and sick. In one of the gospel lessons we read: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, with devils, and those which were lunatic, and those that had the palsy; and He healed them." Matt. 4, verses 23 and 24. Jesus, the Physician, had compassion on the sick, and helped them to become rid of their ailments, not only physically, but also spiritually. He went about doing good. Though Jesus is no longer with us on earth, according to His visible body, yet sickness is still causing untold agony and misery in this world. It is very sad, indeed, to see so much pain and suffering. What a glorious place to live in this world would be, if—there were no sin! As long as we are living in a sinful world, there will also be pain, suffering and finally death. But in heaven God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. There is no period in the life of man when he is so much in need of spiritual comfort and consolation as in time of sickness and in his dying hour. At such trying times man is very susceptible to the Word of God. If he has paid little or no heed to the eternal welfare of his soul, if he is conscience-stricken, he will ask in great dread: "How may I stand before God? What must I do so that if I should die today or tomorrow, I need not tremble at the sight of God? What must I do to receive a merciful sentence, that I may not be cast out into outer darkness, but may enter eternal life?"

Hundreds and hundreds of patients are to be found in the large hospitals of our metropolitan cities who know little or nothing of a Savior and His glorious work of redemption. The apostle says: "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" "Preach the gospel to every creature," is our Savior's answer. Our institutional missions preach the gospel to hundreds of patients at various hospitals. Space will not permit to go into details of mission work conducted in a chain of hospitals. It is a wonderful mission field. Among the many patients we also find young people who have left their Christian homes, gone astray, are

broken in health and in spirit, in despair, forgotten and forsaken. Our missionary speaks to these misguided young people, admonishes them, gives them a word of cheer and comfort, and, above all else, directs them to the true Helper and Physician, our blessed Savior and the Friend of sinners. Many of these young people return to the fold and again pledge allegiance to their Lord and God.

Some time ago a man, who had been wealthy in his days, was received as a patient in a large hospital. He had lost all his earthly belongings and entered the hospital a poor man, friendless and homeless. He refused to give his true name, because he did not want his friends and relatives to know of his sad plight. He considered the missionary his one friend in the time of need. He soon realized that medical knowledge and skill were at an end, and prepared for a peaceful and blessed departure out of this world. Shortly before his death, he gave a sealed envelope to the missionary sitting at his bedside with the request to open this letter immediately after his burial service. He died and was given Christian burial. Two men stood at his grave, the missionary and the man who conveyed the body to its last resting place. On returning from the cemetery the letter was opened in the presence of a witness. We found a slip of paper on which had been written: "In gratitude for missions." In the envelope he had placed forty dollars. He had given all he had that others might hear the gospel of Jesus Christ and be saved.

A prominent feature of mission work at public hospitals is public preaching. In many hospitals we have small chapels or rooms set aside for public worship. On a Sunday or at some suitable time during the week patients, mostly convalescents, have the privilege of going to church. It is a strange and peculiar congregation—the lame and the halt, the blind and the patients with bandaged limbs and heads, the paralytic in his wheel chair—all sitting at the feet of the missionary to hear the gospel preached to them. The attention and the devotion manifested are gratifying and a great encouragement to the preacher. His word shall not return unto Him void, but accomplish that which He pleases.

An aid to missionary work at the bedside is the distribution of tracts on Christian fundamentals. But this work must be done with proper tact, judgment and discretion. Every good tract is a missionary, and by the use of tracts much good can be done in the mission fields, if the distributing is done carefully and wisely. An old uncle of mine, a veteran of the Civil War, often told us boys of a lady who distributed tracts among the sick in the hospital, and who in her carelessness once gave a tract on dancing to a soldier who had lost both legs at Gettysburg. And then he would add the story of the train boy who passed

through the car crying, "Pop-corn! Pop-corn! Have some pop-corn, sir?" An old gentleman, who had been annoyed by the frequent visits of the boy, answered somewhat angrily, "No; can't you see I ain't got no teeth to chew pop-corn with?" "Then buy gumdrops," replied the boy. "That boy," said my old uncle, "adapted himself to his customer." So the tract distributor must adapt himself and his tracts to the people he wishes to reach."

Our Lord and Master says: "Preach the gospel to every creature," that includes also the poorest among the sick, the mentally diseased, commonly called the insane. To be deprived of your right and normal mind is a sad affliction, not only for the patient, but especially so for his relatives and friends. The patient frequently does not realize his true condition; at times he is happy and elated, in total ignorance of the anxiety, worry and care of his beloved ones in his behalf. One may think it rather strange to make even an attempt to preach to these unfortunate people, and yet they are a very appreciative and attentive congregation, if Christ is preached to them in brief and simple speech. Some time ago we received a letter from a man whose brother, a patient, attended services at the hospital for mental diseases. He writes: "I desire to thank you for the pastoral care which you are giving my unfortunate brother. He told me in his last letter that you have preached a sermon on the resurrection of Jesus Christ, and how much comfort he derives from attending church at the hospital." May God ever keep alive in us true and substantial pity and sympathy for these really poor people, that on the last day we may hear the blessed words from His lips: "Inasmuch as ye have done this unto one of the least of these my brethren, ye have done it unto me."

Many of our larger communities establish and maintain sanatoria for their tuberculous people, where patients submit to a special course and manner of treatment to promote their healing. These buildings are erected on the cottage plan. It would not be amiss to call a tuberculosis sanatorium: "A house of good hope." The majority of patients are young people full of hope and expectations of getting well. Weekly services are conducted during the entire year. Holy communion is celebrated at regular intervals. We also have a Sunday school for the children sent to the sanatorium. Hundreds of patients are visited and receive pastoral care and spiritual guidance. At church service all sing, or at least try to sing the beautiful hymns of the church. The favorite hymn of the "consumptive" is the familiar hymn written by a pastor afflicted with the same disease: "Abide with me! fast falls the eventide." Many of our sick are bedfast and unable to attend church. All of them are visited and receive spiritual comfort and consolation.

They are a very affectionate people and grateful for the attention given them. Some time ago a patient received instruction for his baptism. He was a man well along in years. Two days before his death he was baptized. A few days after his burial the following letter was received from his sister living in a neighboring state: "Dear friend, if I may call you so. I feel that you are a friend, as you have accomplished my brother's baptism. I want you to know how much I appreciated your kindness to him, and may God bless and keep you. May your influence over those poor fellows who are left be such as to be able to save them." All this may be accomplished with God's gracious guidance and help.

May the Lord abundantly bless our missionary work for the salvation of immortal souls, also among these afflicted brethren and sisters! May He grant us faith, zeal and perseverance, and establish the work of our hands among us for Jesus' sake!

E. A. Duemling.

PAROCHIAL SCHOOL SERMON

HELD IN THE ST. MATTHEW'S EV. LUTHERAN CHURCH, APPLETON, WIS.

Based on Ephesians 3: 14-19

Dear Friends in Christ:

In our text the Apostle Paul is telling the congregation in Ephesus what he asked of the Lord in prayer. The Apostle Paul is praying. That's interesting, isn't it? We are all anxious to know what he asked of God. We often hear that our Lord and Savior, Jesus Christ, prayed. And just as many of Jesus' prayers were petitions to God in behalf of the Christian people, of the church. Paul prayed for the soul's welfare of the Ephesians. Paul asked that the Ephesians be strengthened in the inner man. He asked that Christ might dwell in their hearts by faith; that the Ephesians might be rooted and grounded in love, and that they might grasp the deep significance of that wonderful Gospel,—the breadth, the length, the depth and the height; that they might possess something which surpasses all earthly knowledge; namely, the love of Christ, and that they might be filled with all the fulness of God.

A wonderful prayer that Paul prayed for the Ephesians and for the whole Christian church,—that they might be **rooted and grounded** in love and Christian knowledge. God answered this prayer of Paul. At all times in the church He created people who were rooted and grounded in love and Christian knowledge, so that the gospel of Jesus Christ was preserved up to the present time.

And God is still answering this prayer of the Apostle Paul to this day. He is answering this prayer through the many parochial schools we have in our Lutheran church. The things which Paul asked of

God for the church in Ephesus are the object of our parochial schools; namely, that God would grant according to the riches of His glory that we be strengthened with might by His Spirit in the inner man; that Christ dwell in our hearts by faith; that we, through the parochial school, become rooted and grounded in love and be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ which passeth knowledge, that we might be filled with all the fulness of God.

Last Sunday in a sermon on Ephesians 5:16, "Re-deem the time for the days are evil," we heard why just in this present time the parochial school is so necessary, so essential, so indispensable. I called your attention to "The Triune Enemy" of the church, the Lodge, Unionism and the Theory of Evolution spreading like wildfire in the Public High Schools and in the newspapers (especially Hearst's papers) threatening to undermine the faith of our young people. Without parochial schools in twenty-five years this triune enemy will have swallowed us as it has swallowed all church organizations up to date who have no parochial schools. But with gospel teaching parochial schools we are well armed. Our children and children's children will be **rooted and grounded** in love and Christian knowledge. In the parochial school they will receive the weapons for the future battle of life and learn how to use them.

When the American government drafted soldiers in the late great world war they didn't send them over to France to fight immediately. No. Most of them had to undergo a thorough school of training. They were taught the ins and outs of fighting, the wiles and schemes of the enemy. And after being prepared and armed they were sent to the front. Life is a battle. Especially Christian life. For a Christian it's fight, fight, fight until the victory is won. It's a hard battle against the devil and all his hosts. It's an uphill battle. Who needs more to be prepared for this grim battle of life than the Christian? Surely he must go through a school of training and learn to use the only weapon at his command, the ever living gospel of Jesus Christ. And what is a better training school than the parochial school in which **from a child** the Christian is strengthened, rooted and grounded in love and Christian knowledge,—in love for Christ and for His church and in the knowledge of this perpetual, everliving gospel that Jesus Christ came into the world to save sinners.

Young people often spend much time going to school preparing themselves for some vocation. They go to business college preparing for their later work in business life. The parochial school is a business college. The twelve year old Jesus said to His parents in the temple: "Wist ye not that I must be about My Father's business?" In the parochial school we are learning the elements of our Father's business,

the preaching of the gospel, the bringing of souls to Christ: that through faith in Him they might be saved. That's the one thing that is needful. "For what is a man profited if he shall gain the whole world and lose his own soul?" Or what shall a man give in exchange for his soul?" If we need schools to educate us for earthly business, how much more do we need schools to educate us for our Father's business!

Education is a big thing in this present age,—with many people at least. It is the aim and object in the life of many people to be educated. To have an education means to know something, and to educate means to lay the foundation and preparation for the future battle of life. The search for education is the search for truth. "What is truth?" Pilate said. My friends, as Christians we know that the Bible is the true and only source of truth. And as students of the Bible we know that the one truth the Bible wants to convey to all men is that Christ lived and died and atoned for our sins. This is the first truth. This is the foundation of all truth. On this truth all other truths are built up. The other truths are only servants of this truth that Christ died for our sins. One of the first truths we learned when we began going to school is, two times two is four. The fact that two times two is four is only a small part of God's plan of salvation to bring all men to the knowledge of this truth that Christ died for our sins and thereby be saved. This is what Paul meant when he said, Ephesians 1:10, that God summed up all things in Christ (Revised Version).

It is in the light of this gospel that all things are taught in the parochial schools of our church. Christ died for our sins. To know this fundamental truth means to have an education, and if otherwise you do not know the A. B. C.'s. And if you have finished the course of the best university and have doctor titles besides, and you haven't learned that Christ is your Savior, implicitly trusting in His redemption, you are not educated,—your education is incomplete, it is built on sand.

To be saturated with this foundation of all truths means to be educated, for it is the best and only preparation for this life and for eternity. And the parochial school is best fitted to give our children this education and preparation for life and for eternity because it will give them the only correct conception of life and of the world. This conception of life is Paul's conception of life: "For me to live is Christ," Phil. 1:21. This conception of the world is Paul's conception of the world: "God summed up all things in Christ," Ephesians 1:10. "All things are yours," 1 Cor. 1:21. God created the world for the Christian, that through it he might go to heaven by grace through faith in Jesus Christ who lived and died and atoned for our sins. In the parochial school our children will learn to understand and to follow the wonderful words

of Peter: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." They will learn the deep significance of that wonderful gospel which teaches us what is the breadth and length and depth and height of all things.

These are gifts which Paul asked of the Lord for the Ephesians wherein they might be strengthened, grounded and rooted. These are gifts which the Lord has given us and will give our children through the parochial school. And these are gifts which the Sunday school can barely give our children and the public school not at all. My friends, you may say that this isn't the public school's business to teach religion, and so it isn't. But if we have the gospel conception of all things and especially of education,—this conception, for instance, that two times two is four and all other truths are only a part of that great fundamental truth and a part of God's plan to bring all men to the knowledge of the fact that Jesus Christ came into the world to save sinners,—then we will realize that all education is religion. Your children are unconsciously learning religion in the public schools. And at that not the right religion. "Do good and be happy. Eternity will take care of itself." Unconsciously, I say. That's why your children are really taking poison in the public school,—taking it in a sweetened, painless way.

My friends, what good does it do the astronomer to know all the things he has learned about the heavens, if he has never seen the Star of Bethlehem? What good does it do our children to learn geography in the public schools, if they have not learned to tread with our Savior in the Holy Land? What good does it do them to learn to read if they never read the story of Jesus? What good does it do them to learn to figure out problems in arithmetic if they can't figure out this one: "What must I do to be saved?"

In my sermon last Sunday I spoke of the dangers that are confronting the Lutheran church, dangers that are threatening the future of the Church of Jesus Christ and of the preaching of the pure and undefiled gospel. It is the concern of every true Lutheran Christian that the Bible gospel which is being preached in the Lutheran church today is still being preached when Christ on the last day comes in His glory. This was Christ's concern. Before He ascended into heaven He told His disciples: "Go ye into all the world and preach the gospel to every creature," Mark 16:15. With these words He **perpetuated** the gospel. He saw to it that it was handed down from generation to generation. It was not enough that the disciples only should know about it and keep it for themselves. No, they should let everybody with whom they might come in contact know about it. And it

was not enough that that present generation knew about it, but it should be handed down as an inheritance from generation to generation. Therefore Paul also said: "Bring your children up in the nurture and admonition of the Lord," Eph. 6:14. That this gospel which Christ told us to preach be perpetuated and handed down from generation to generation is one of the big ideas of the parochial school, a place where, from a child, we are **rooted and grounded** in love and in the knowledge of this gospel.

Many Christians are near-sighted. They are living only for this present age. They cannot look or care not to look into the future. They are not concerned about the future of the church and of the gospel. They do not move forward. They are like the disciples after Christ's ascension standing with open mouths gazing into heaven instead of getting busy **perpetuating the gospel**. They are like Jonah who tried to run away from Jehovah. But the really great men in the church are the far-sighted men who are concerned about having the gospel preached a century from now, yes, until the last day. Such men were St. Paul, Luther, and Walther.

So the the parochial school is an institution for perpetuating the gospel. It is the place where the gospel is rooted and grounded and preached into the hearts of the children. It is the church which the children attend every day. Why do congregations build churches? Is it because their parents did? Is it for show? Is it because it is fashionable? No. It is for the preaching and perpetuating of the gospel of Jesus Christ. You build parochial schools for the same purpose, and they are just as necessary as the churches!

In conclusion, I want to ask all of you two questions, and I want you all to go home and think about them and talk about them. The first question is: "What would the Lutheran church look like today if it had not been for the parochial schools?" The second question is: "What will the Lutheran church look like fifty years from now without any parochial schools?" Amen.

Ph. A. C. Froehlke.

A LESSON FROM THE PAST

It is a common saying that history repeats itself. It is another way of saying that history is the footprints of God. If we assume that there is a sovereign personality wisely directing and guiding and overruling in the affairs of the race, then it is no difficult thing to see the replica of the truth stressed in one generation appearing in another.

It has been a little over four hundred years since the Protestant Reformation had its birth. Thomas Carlyle called the appearance of Martin Luther before the Diet of Worms, April 17-18, 1521, "the greatest moment in the modern history of men." At least

three great fundamental truths were at issue in that "moment," the conservation of which has deeply marked all subsequent history.

I. **The first of these was the supremacy of the Bible.** With Martin Luther the supremacy of the Bible was fundamental. To him, on the one hand, it stood opposed to the principle of traditionalism which so overloads the Word of God with human traditions as to hide it from the people and make it of no effect; on the other hand, it stood opposed to the principle of rationalism which subjects the inerrant Word of God to the erring judgment of man's finite reason. So Dr. Philip Schaff said of Luther: "With the Bible in his hand, head and heart, he went forth to fight his battles against the pope and the devil, being assured that 'one little word' of the Almighty could slay them. On this immovable rock the humble monk took his stand at the Diet of Worms, strong in the sense of his own weakness, independent in the sense of his dependence, free in his obedience to God and the voice of conscience." Another writer has said: "Martin Luther planted himself squarely upon the platform upon which Christians in all ages have stood—the Bible. The Bible is the book of humanity, it is the book of democracy. It follows from this that the Bible is the charter of liberty—the Magna Charta of the world. Wherever the Bible is an open book, there we find religious and political liberty in greater or less degree. The apostles of liberty in all lands have recognized that the Bible is the most effective of all instruments to batter down the fortress of ignorance and despotism. Recognizing this only too well, the commanders of the forces of despotism have sought to keep it out of the hands of the people."

The place and importance of the Bible in the history of nations is an open truth. Within fifty years of the passing of Luther, Elizabeth was on the throne of England. A feature of her coronation was her act of kissing a copy of the New Testament and then pressing it to her bosom. The Elizabethan age it is now called—the age of expansion and growth and success. The new world was born a nation with the Bible as its pole star, and freedom of religious worship its cardinal doctrine. The interminable reaches of moral, intellectual and political distances that stretch between England and America on the one side, and the Bible-less lands of Spain and Mexico and South America on the other, are some measure of the influence of Martin Luther upon four hundred years of history.

II. **The second was the supremacy of faith.** This centered in the doctrine of justification by faith as opposed to the Catholic doctrine of justification by works. Dr. John Lord said: "The underlying principle of those propositions (which Luther nailed to the doors of the castle church) was grace, a divine grace to save

the world, the principle of Paul and St. Augustine; therefore not new, but forgotten; a mighty comfort to miserable people, mocked and cheated and robbed by a venal and gluttonous clergy." The insistence of this doctrine gave content to the entire Reformation movement. In so doing, it became a dynamic movement which broke the dominance of the Roman Catholic church in western Europe. By preaching that a man could become justified without the aid of a priest or pope through simple faith alone, Luther unconsciously gave emphasis to the very thing that was needed to complete the emancipation from the blighting power of scholasticism—the dignity and importance of the individual. The principle of the individualistic work of salvation gave impetus to independence of thinking and thus became one of the prime factors in the general movement of the Renaissance. It opened the door for the philosopher, the scientist and the mathematician. It was the issue at stake in the migration of the Pilgrim fathers. It had a large place in the Wesleyan movement and so has stamped itself indelibly upon modern history.

III. **The third was the supremacy of the people.** In using the expression, "the supremacy of the people," we mean what Dr. Schaff meant when he said: "The general priesthood of believers in opposition to an exclusive hierarchy or priest-caste, which claims to be the indispensable mediator between God and man. This principle implies the right and duty of every believer to read the Word of God in his vernacular tongue, to go directly to the throne of grace, and to take an active part in all the affairs of the church according to his peculiar gift and calling. The principle of the general priesthood of the Christian people is the true source of religious and civil freedom."

Embracing this truth, builders of modern democracy have been guided and inspired by it. This is so patent that William E. Gladstone said: "Free and representative government is the logical consequence of Protestant Christianity."

What is the lesson to be drawn from this study? Simply this: The same fundamental truths concerning the supremacy of the Bible, of faith, and of a properly defined democracy are imperiled at the present time. The currents in the stream of history are very turbulent. They swirl and rush and boil and carry debris and froth and foam. But the same divine power that planted Martin Luther in the center of the swirling currents of destruction as a "great rock" is still choosing men who can and will say in this day, "Here I stand: I cannot do otherwise." Are you one of the select whose heart God has touched so that you follow in his train?

—The Free Methodist.

A LETTER FROM THE ALABAMA FIELD

520 First Ave., Selma, Alabama,

February 2, 1924.

Dear Christian Friends:

Our Heavenly Father for Christ's sake has enabled me to send you another greeting. With this epistle I wish to relate some stories pertaining to the negro children on the Alabama field.

The first little story tells you of a little girl who attended one of our missions. After she had learned a portion of the small catechism, she carried the same into her scanty home, and thereby gained a soul for the church.

The little girl of whom I write lived with her grandmammy. The grandmammy was a non-church going old soul, and seemed to act carelessly toward the Christian cause.

But no matter. The little girl continued to tell her of those Bible-truths that she had learned at school from time to time.

Finally grandmammy became somewhat interested and made arrangement to visit the near-by Lutheran mission and hear for herself some of those beautiful gospel-truths as they were told unto her.

Grandmammy had not made more than three visits before she made known her desire to the pastor in charge to be confirmed. This pleased the pastor very much, but in the meantime he made it clear to grandmammy that she should be instructed in the doctrine of the church before confirmation. Grandmammy answered at once: "I know what the Lutheran church teaches." Then the pastor began to question her; and to his surprise she answered the most of the questions correctly.

The pastor, having been convinced that grandmammy had received some instruction, soon made further preparation for her confirmation.

The second little story brings before you another excellent character, a little negro boy, seven years old. The little boy in his day-school memorized a little prayer. This prayer he made his own. One night, in his poor home, he knelt down to say his evening prayer, as usual, beside a small cot of rags and pieces of quilts. His mother, with the rest of the family, sat beside a large bright burning country fire, chatting loudly and lively; but all became silent when the lad began to pray. The following was his prayer: "Lord Jesus, Thou dost love us. Thou hast died for us. Thou wouldst have us to be saved. We pray Thee, give us Thy Holy Spirit that our hearts may be opened to understand the teaching of Thy Holy Word. Grant us believing hearts, and give us power to lead lives pleasing unto Thee, that our going out and coming in may be acceptable unto Thee; and finally give us the end of our faith, the salvation of our souls. We ask it all for Thy name's sake. Amen."

The words of the above prayer used by the little negro boy sank deep into the heart of the mother. A few days later the teacher visited the home. The mother inquired of the prayer. Teacher going home sent her a copy. The mother read it again and again, until she, like her little son, memorized the prayer and in the end made it her own. Several times during her illness before she died she was heard in a moderate tone of voice saying her little boy's prayer.

While I am not in the field dealing directly with the parents and children, I have in charge here the girls who are preparing themselves to become Christian school teachers, that they may, after completing their education, go and seek the little black lambs who do not know their Savior and teach them the Bible-verses, hymns, prayers, Luther's doctrine pure. In short, tell them that old story of the Savior and His love.

I am thankful to report my health is improved. The Lord has shown great mercy unto me, whereof I am thankful. I wish to thank the church at large for remembering me at the throne of grace during my illness. I further beg the privilege to solicit your prayers that I may continue in the true faith unto my end.

If the Lord is willing, I wish to continue with these little stories of the children of Alabama.

Yours in Christ,
Rosa J. Young.

THE CROSS

The cross is the charter of the Church of Christ. The church that goes deepest into the meaning of the cross and lives most under it and on it will accomplish most for God.

Where the cross is minimized, there the religion of Christ languishes and is dead.

"Christ died for our sins, according to the Scriptures." That sentence sums up the whole Bible. The Old Testament by type, and many other ways, prepared the human race for the greatest of all truths revealed in the New Testament — "that Christ died for our sins."

To let anything explain away, deny, or keep us from making this message the one theme of our ministry to the world, our preaching will become insipid, "we are as ambassadors without credentials."

—Selected.

Salvation is undoubtedly all of Grace. It is offered freely in the Gospel to the chief of sinners, without money and without price. But all who accept this great salvation must prove the reality of their faith by carrying the cross after Christ. They must not think to enter heaven without trouble, pain, suffering, and conflict on earth. They must be content to take up the cross of doctrine, and the cross of practice, — the

cross of holding a faith which the world despises, and the cross of living a life which the world ridicules as too strict and righteous over much. They must be willing to crucify the flesh, to mortify the deeds of the body, to fight daily with the devil, to come out from the world, and to lose their lives, if needful, for Christ's sake and the Gospel's. — These are hard sayings, but they admit of no evasion. The words of our Lord are plain and unmistakable. If we will not carry the cross, we shall never wear a crown.

—J. C. Ryle.

STRIVING TO ACCOUNT FOR CHRIST

But how can we account for the perfection of His humanity if we deny the reality of His divinity? We ought, as students of literature and life, to strive to account for Jesus Christ. We strive to account for Socrates and Plato, for Moses and Joshua, for David and Isaiah, for John and Paul, for Chrysostom and Augustine, for Knox and Calvin, for Bunyan and Spurgeon, for Washington and Lincoln, for Lloyd George and Theodore Roosevelt. Are we not under the strongest possible obligations to account for Jesus Christ? Men say that Jesus Christ was good, but that He was not made God. Out of their own mouths these men convict themselves of inconsistency in their locutions and illogicality in their reasonings. If Jesus Christ be not God, He is not good. He is either an unpardonable egotist or a hopeless lunatic, or He is the Christ of God, and God over all blessed forever more. He claimed to be God, and if His claim be not true, how can He be good? The stream of His life flowed through the human race on a higher level, and rose to a vastly higher point, than any other stream known to human history or divine revelation. How shall we account for the height to which that stream rose? Water can never rise higher than its source. If that source were simply human, how can we account for the superhuman height which it reached? If we admit the account given in the Gospels of His virgin birth and divine origin, all His life is easily explicable.

But if we deny His unique origin we cannot logically account for His unique life. A life begun as was never another life we might expect to see continue as no other life. A life begun as was never another life we might expect to see continue as no other life is continued. A naturally skeptical man finds it easier to admit the account of Christ's remarkable birth than to attempt to explain his remarkable life if he deny the remarkable birth. The unicity of His birth we would naturally expect to eventuate in the unicity of His life. His life cannot be explained on any principle of heredity. We readily admit the royal element in His blood although the fortunes of His family had fallen before His birth; but no law of heredity will

account for the physical attractiveness, the mental superiority, and the moral purity of Jesus the Christ. Neither will environment account for His marvelous career and character. What was there in the peasant conditions of His family life to produce the uniqueness of His manhood? Neither will education account for the Christ. He never was in school, in the technical sense of that term, although He doubtless studied in the village synagogue; and yet He rose above all the limitations, traditions and bigotries by which He was surrounded. It is doubtful if He ever sat at the feet of the greatest rabbis of the time. A book has recently been written whose purpose is to show that Jesus spent eighteen years in India, from His appearance in the Temple as a boy of twelve to the time of His baptism, as a man of thirty. I have not the slightest objections to the idea of His going to India, if only He did go. But when the author adduces his proof he fails utterly, helplessly and hopelessly to show that Jesus ever went to India. It is certain that He never studied at the feet of the philosophers of Greece and Rome, nor of the dreamy Orient. He never traveled, except possibly barely across the confines of Palestine, a country about the size of the State of New Hampshire. How came He to emancipate Himself from the sectarianism and sectionalism of His country and century? How came He to be the contemporary of all the ages? How came He to utter in the sermon on the Mount truths which socially and religiously the foremost thinkers of today can barely understand, and dare not fully apply to the solution of the problems of the hour? No mere human thinker has ever approached the Sermon on the Mount. But in pure spirituality of thought, our Lord surpassed it in His last address to His disciples. This address bears ineffaceable marks of His supreme divinity and absolute deity. O, ye critics, I ask you, as a problem of literature and life, to account for Jesus the Christ. I ask no favors for Him. It is you that need the favors, if you oppose the Christ. I demand for Him simple justice. "What think ye of Christ?"

If Christ was merely the product of natural forces we might expect some other country, with far better opportunities than those of Palestine, to give us another and a better Christ. Palestine was a small country; it had no great newspapers, no libraries, no academies, no colleges, no universities. Its people, for the most part, were ignorant, prejudiced and bigoted. There could not have been a more unlikely place in which to find the foremost man of all the ages. Can Germany give us a Christ? She has given the world much that is good and bad. She has great gymnasia, wonderful universities, and marvelous technical schools. She boasts of her great scholars. Germany, give us a Christ! Germany is silent. She has no

Christ to give. Christ is not the product of natural forces. He is the Son of God.

Can Great Britain give us a Christ? She owns one-quarter of all the land on this planet. The earth has 52,000,000 square miles; over 13,000,000 square miles the British flag floats. She has great scientists, philosophers, discoveries and artists. She has the University of Glasgow, the University of Edinburgh, the University of Aberdeen, and the University of Dublin; she has her Oxford and Cambridge. Great Britain, give us a Christ! Britain is silent. She has no Christ to give. He is the Son of God.

Can the United States give us a Christ? Our republic is famous for her inventions and discoveries. Her resources are boundless. She has vastly better means to furnish a Christ than had Palestine. But the United States is silent. She has no Christ. He is not the product of natural forces. He is the Christ of God. He is God blessed forevermore!—Dr. Stuart MacArthur in "What Think Ye of Christ?"

DOES IT PAY?

In one of the small towns, with which the map of the State of Minnesota is dotted, our Mission Board contemplated starting a Mission. After considering the possibilities from every angle, and in spite of much head-shaking and little or no hand-shaking from the members of a sister congregation nearby, the Mission Board felt constrained to go ahead and call a missionary.

About two years ago the missionary arrived. He at once set about to canvass the entire field. The result of this canvass showed that the Mission Board had not made a mistake in selecting **this** field.

But now the skepticism and head-shaking increased, while the little hand-shaking and optimism of many fellow Lutherans decreased. Only the fact that the Lord kept the great possibilities of this field before the eyes of the Mission Board encouraged the missionary to continue in his labors.

The great task that now confronted the missionary was to satisfactorily answer the people who continually ask, "Does It Pay?"

A brief history of the congregation answers this question in full.

On the evening of March 3, 1922, the missionary met with two men, who then organized a congregation. On March 12, 1922, the first services were conducted in a plumbing shop. Our "half" of the shop, having a seating capacity of only 40, soon proved to be too small. From the village council the congregation obtained permission to use the village fire station for services. There, in a ramshackle frame structure, with fire trucks and other paraphernalia about us, we worshipped God in truly Lutheran fashion. The seating facilities consisted of folding chairs, improvised benches, and the running-boards of the fire trucks. An antiquated, wheezy organ

accompanied the congregational singing. A rather wabbly kitchen table served as Altar and Pulpit.

A totally unexpected guest dropped in on us one Sunday morning. He proved to be the chairman of the Mission Board! He found so large an audience and so enthusiastic a congregation, that he decided then and there that the erection of a chapel was an immediate necessity. The whole Mission Board agreeing with the chairman, the congregation saw itself established in its new house of worship on Sept. 24, 1922.

Since the dedication of the chapel the congregation has shown, if not a phenomenal, yet a steady and wholesome growth. From two families, comprising 4 communicants, and a total of 5 souls, the congregation has grown to number today 26 families, with a total of 89 souls, of whom 42 are communicants. The Sunday School has increased from 12 to 55 children, with 7 teachers. Services are conducted in the language of our country twice every Sunday. Ever increasing interest is being shown in the now flourishing Bible Class. Our most recent organization is a church choir. The Ladies' Aid, with a membership of 25, has proved to be a most efficient "Aid" in the upbuilding of our congregation—both spiritually and financially.

Seven adults have been added to our membership by Confirmation. Two adults and seven children are at present attending catechetical instruction. Twenty-five infants and two adults have been baptized.

Financially, also, the congregation shows great progress. In the course of about one year it has paid off over \$400.00 of the debt on the church furnishings. Besides this, the congregation has erected a parsonage, which it is paying for in monthly installments.

The head-shaking has been decreasing, and we hope soon to be able to say that the hand-shaking is increasing. The enthusiastic Mission Board and its missionary feel that they have successfully proven: "THAT IT PAYS."

R. B. G.

ANSWER TO THE QUESTION OF A READER RELATING TO ARTICLE ON "EDUCATION," SIGNED T. P. X.

The "billion and a quarter dollars" in the article "On Education" should have had authoritative props. Even though we swim in billions in America,—and in Germany—they present quite a pocketful at that. I believe the following quotations will satisfy; upon receipt, I shall send a semi-official dollar and cents figure, which I am waiting for from a bureau of information in Washington.

My authority for the "billion and a quarter" was Charles H. Judd, formerly of Yale, now of the University of Chicago, author of a string of school books. Says he, in an article entitled "How much shall we pay for high schools?" "the problem of financing secondary edu-

cation in the United States is part of the general problem of providing a free public education for all American young people. That the burden of equipping and conducting schools of all grades is getting heavier and heavier each year is a fact well known to the taxpayer. In 1910 it cost the country a little less than 472 million dollars for schools; in 1920 it cost more than twice as much, or, to be exact, 1,160 millions, which represents an increase of 146 per cent." And again, "in 1910 the country spent 375 millions for elementary schools, and in 1920, 795 millions, an increase of 112 per cent in a decade. High schools cost 51 millions in 1910, and 240 millions in 1920, the increase here being 371 per cent."

Prof. J. W. Crabtree, secretary of the N. E. A., in a meeting of this body in Chicago this week said: "It costs to have good schools: It cost about \$1,500,000,000 last year for public schools (1923). How small that amount is compared to \$2,111,000,000 for tobacco and \$1,800,000,000 for candy, soft drinks and ice cream. It cost only \$1,500,000,000 for education for a year, but more than \$3,000,000,000 for joy riding and pleasure."

Under "secondary" schools, of course, we mean: elementary or grade schools; junior and high schools: grades one to twelve, including the mother's "relief," the kindergarten. (T. P. X.)

FROM OUR CHURCH CIRCLES

Installation

By request of the venerable president of the Minnesota District Synod, I installed Pastor M. Kunde in St. John's Church, Centuria, and in the Church of the Holy Redeemer, Rock Creek, Wis., on February 20th, according to the rites of our church. Address: Rev. M. Kunde, Centuria, Wis.

G. A. Ernst,

Visiting Elder of St. Croix Conference.

**STATEMENT OF RECEIPTS AND DISBURSEMENTS
JULY 1st, 1923, TO JANUARY 1st, 1924**

| Collections for— | Receipts | Disbursements |
|---------------------------------|--------------|---------------|
| General Fund | \$ 69,800.26 | \$ 17,684.19 |
| Educational Institutions | 34,308.52 | 105,437.57 |
| Home for the Aged..... | 1,799.86 | 3,868.72 |
| Indian Mission | 19,290.61 | 26,537.91 |
| Home Mission | 36,094.13 | 53,289.93 |
| Negro Mission | 7,671.86 | 7,671.86 |
| General Support | 7,150.76 | 6,872.88 |
| Collection Totals | \$176,116.00 | \$221,363.06 |
| Disbursements | | 221,363.06 |
| Revenues— | | |
| Institutional and Departmental. | 29,099.29 | |
| Total Receipts | \$205,215.29 | 205,215.29 |
| Deficit | | \$ 16,147.77 |

THEO. H. BUUCK,
Dep. Treas.

NOTED IN PASSING

Three factors enter into the education of the child, the home, the church and the school. The ratio of these varies according to the age of the child. When the child is about six, the above order changes to the home, the school, the church, changing a little later to the school, the home, the church. The school will have the child five days out of seven; the home will have what time is left, with the exception of an hour or two in the church one day in seven. This creates a demand for **distinctively Christian schools**, and lays a heavy obligation upon parents to provide Christian education for their children.—The Free Methodist.

The modern minister is in danger of losing his sense of perspective. He sometimes sees things near as if they were remote, and that which is far off as if it were within arm's length. He sometimes turns his spyglass end for end, so that the small things appear great and the great things shrivel up until they all but disappear.

We suffer from idolatry of mere size. If a man can build a tabernacle ten times as big as Noah's Ark and fill it by fair means or by foul with 15,000 gaping people, he is heralded abroad as a great apostle of the faith. If some man can make a showing in figures, which look like the statement of the value of \$100 gold in German marks, touching his spiritual achievements, he is supposed in certain quarters to be the greatest spiritual leader since Paul, the apostle. We have attached to the Book of Numbers a significance which neither the higher critics nor the fundamentalists ever anticipated.

We suffer also from the idolatry of mere speed. We find silly people who have an idea that because we can travel sixty miles an hour on our railroads, or in our automobiles, we must be ten times as civilized as were those simple-hearted folk who traveled six miles an hour in an old-fashioned stage-coach, or with horse and buggy. If we can travel 250 miles an hour in an aeroplane, we shall be forty times as well off as they were. That is all they know. They have not sense enough to recognize the fact that the speed of the machine is altogether secondary. The main question is, "Where are we going? What shall we do when we get there? What will be the final effect of our mode of travel upon the spiritual values involved?" When we measure our present mode of life with that yardstick, we do not feel like throwing up our hats. —The Baptist.

ITEMS OF INTEREST

The Bible in the Schools

Two or three years ago the trustees of the Selma Union High School in Fresno County, California, voted to purchase twelve copies of the King James version of the Bible to be placed in the school library. An injunction was served upon them, enjoining them from using school funds for this purpose on the ground that the Bible was a sectarian book and to place it in the library would be a violation of the state constitutional provision that "no publication of a sectarian, partisan or denominational character must be used or distributed in any school, or school library, nor must any sectarian or denominational doctrine be taught therein."

The Superior Court of Fresno County decided that the Bible was not a sectarian book. The case was carried by appeal to the California District Court of Appeals which reversed the decision of the lower court. An appeal was taken to the Supreme Court which has just handed down a decision affirming the decision of the Superior Court and reversing the judgment of the Court of Appeals. The decision is im-

portant because it establishes a precedent. Coming from California where the Catholic influence is very strong, the decision is all the more significant.—The Free Methodist.

Too Much Money Will Be Doom of Shakers

CHATHAM, N. Y.—Despite their great wealth in lands and real estate the Shakers in the United States are rapidly nearing the time when they will be only a memory. Their wealth is their doom. Because of it the old men and women of the sect do not encourage accessions of young people on the theory that young persons who might want to join now would be prompted by mercenary motives.

Last stages in the passing of the sect are seen at the Mount Lebanon colony in the picturesque hills of Columbia County, for half a century regarded as the center of Shakerism in the United States. Thousands of motorists who have traversed the Mohawk trail, one of the greatest scenic routes in the eastern part of the country, have seen and admired the Shaker colony holdings at Mount Lebanon.

Its well kept houses, barns and shops have been an inspiration to thousands of passersby. Thousands of tourists stop to purchase knit goods, household articles and candy made by the Shakers.

At the zenith of their prosperity, probably 50 years ago, there were approximately 2,500 Shakers in the United States. Today there are not to exceed 250.—Milwaukee Journal.

Life of Private Schools Periled By Oregon, Claimed

Abolition of private schools throughout the country is threatened by the compulsory education bill recently approved by the voters of Oregon, according to Joseph A. Hill, president of the Hill Military Academy of Portland, Ore. Mr. Hill explained the educational danger which he said lurked in the bill to 200 members of the National Association of Principals of Schools for Girls, in session yesterday at the Drake.

The bill, which will become effective in Oregon in 1926, will destroy all private educational institutions and the advantages they offer, he said, while it will also increase taxation and deprive parents of any wide choice of schools.

While the Oregon bill has been taken before the state courts by Mr. Hill, he said a similar measure is now being considered in the State of Washington.

Eastern private schools are anxiously awaiting the outcome of the legal battle in Oregon, as it is feared that once given a foothold, the movement may sweep the country.

The Chicago Tribune.

BOOK REVIEW

Gain Thy Brother. A Manual of Bible References. For the Use of Soul Winning. By Richard Hope. Pastor of Grace Lutheran Church, Los Angeles, Calif. 20c per single copy, 15c per hundred or more.

The object of this pamphlet is to help Christian people to "know how to speak a word in season to him that is weary," says the Explanatory Note. We think it admirably adapted to this end and recommend the grouping of Bible texts as a valuable help to Bible students.

A Sermon on Christian Education, Matthew 18:1-14. By Paul Pieper. Published by request. 10c per copy; 60c per dozen; \$4.00 per hundred. Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

A popular treatise of an extremely timely subject; we recommend it to all our readers. G.