

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.

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THE COMING GLORY

"I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."

Romans 8:18

Some day my trials will be over;
Some day I'll reach my heav'nly goal;
Some day I shall behold my Lover, —
The precious Bridegroom of my soul!
No earthborn pain, or grief, or care
With coming glory can compare!

While as a pilgrim here I wander,
Beset by sorrows, woes, and fears,
Faith sees the glorious Homeland yonder,
Where God shall wipe away all tears!
Wide open are the pearly gates
Where for His Own my Jesus waits!

How yearns my heart for liberation
From sin and death, — from Satan's darts!
My Savior's blood-bought, free salvation
The hope of sure release imparts!
He Who on Calv'ry died for me
From every ill shall set me free!

A groaning, burdened, pained creation
For freedom from its bondage cries,
In earnest, hopeful expectation
The creature for redemption sighs.
Some day the curse shall be removed,
When Christ returns, my heart's Belov'd!

Some day when soul and body sever
To Him my spirit shall arise.
His word of cheer consoles me ever: —
"To-day — with Me — in Paradise!"
Death's gloomy shadows flee away
If I but hear His blest "To-day."

I know that my Redeemer liveth!
He from the grave my flesh shall call.
My heart this glorious Truth believeth.
In Salem's festive banquet-hall
Mine eyes the Bridegroom shall behold!
O joy divine! O bliss untold!

I praise Thee, Savior, for Thy Spirit,
Who through Thy Sacrament and Word
Hath sealed in me Thy perfect merit.
Divinest joy He doth afford!
Sweet foretaste of the realms afar
Where my dear Father's mansions are!

What though my pilgrim feet be weary?
Eternal rest shall soon be mine.
What though I walk through deserts dreary?
Thy lovely oases divine
Refresh and cheer my fainting heart.
O Savior mine, how kind Thou art!

Some day the clouds shall all be rifted
By Thy bright beams, blest Morning Sun!
Some day the curtain shall be lifted
And I shall see Thee, Precious One!
O how can mortal tongue declare
The glory that awaits me — THERE!

Epistle Lesson Hymn for the Anna Hoppe.
Fourth Sunday after Trinity.

THE FIFTY-FIRST PSALM

The Prayer for Renewal

Verses 9-12

"With broken heart, and contrite sigh,
A trembling sinner, Lord, I cry;
Thy pard'ning grace is rich and free;
O God, be merciful to me."

True repentance begins with a broken heart. It was so with David. Never was a heart more broken than that of David; broken in all its human pride and self-reliance, smitten and wounded by the conviction of his sins. He therefore earnestly pleads with God for pardon, crying, "Hide thy face from my sins, and blot out all my iniquities." Do not look upon them in anger, O Lord, so as to bring me into judgment, as I deserve, but rather cancel all my guilt from the book of Thine account; blot out my transgressions as a cloud is dispelled by the beams of the sun. It is a prayer for a complete and effectual pardon the Psalmist offers to God, so that his heart, smitten of God, may once more rejoice in gladness through the forgiveness obtained.

But true repentance which begins with a broken heart, and takes its refuge to God's grace and pardon does not end there. Having received the forgiveness of his sins David prays for renewal and sanctification. The love of God having streamed into his soul he saw how much he needed to have done in him to make him what God would have him to be. Follows, then, David's prayer for renewal.

"Create in me a clean heart, O God; and renew a right spirit within me." The word "create" shows that this man understood the necessity of a divine work in him, and that, too, a work nothing less than a new creation. What is that new creation? Is it only a restoration to a former condition, or a development of what is already there, or a moral influence upon life? Did David only ask to have his nature improved or amended morally? No, he asks for complete renewal, a thorough renovation of his nature, a new birth. It

may seem surprising to find such a tone here, which is marked by a spiritual and evangelical, or, as it may be called, a New Testament character. Yet it is so. David sees the necessity of a new birth. He knows that unless he is born anew, there can be no fellowship with God, no enjoyment of peace and salvation.

We are at once reminded by this prayer of David of what Christ erstwhile said to Nicodemus, a Jewish lawyer, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God." These words are at the very center of Christianity. And it is certainly not out of place to dwell for a moment on this cardinal point of Christian doctrine, inasmuch as it is entirely discarded by the modern church.

Deplorable as it is, the so-called modern church with its liberalism teaches that man essentially is good, and all that is needed, is a developing of the good in him. All the world's evil, say the liberalists, may be overcome by the world's good; no help is needed from outside; and thus the evil in man brought upon him, according to their view, by pernicious influences only to which he has been exposed, is to be overcome not by a foreign good but by a good which man himself possesses.

This doctrine of modern liberalism is propagated in various ways. It dominates much of the religious press of the day. It runs all through the popular liberalism of our time, and it appears even on the stage and on the screen. It is the basic principle of education in our public schools. It is taught in popular lectures on moral reform, in speeches made for boosting the erection and maintenance of community-houses for our young people. Read any modern popular book that touches on the moral side of man, attend any lecture of a moral betterment league, listen to any address held at the funeral services for a deceased Mason or any other lodge-member, visit any screen production of note — and you will find this very doctrine of man's inherent goodness taught there.

The same thing also is applied in more practical ways, for instance, in penal institutions. The inmates of jails and penitentiaries are certainly not promising material, having stained their moral character by their evil deeds. Yet it is a great mistake, it is said, to tell them that they are bad, and that nothing less than a regeneration of heart can bring about a change for the better. What ought to be done, we are told, is to find the good that is in them and build upon that. It is to awaken the sense of honor which is latent in them, and which shows that even criminals possess some remnants of the good in human nature. Such is the trend of modern thought.

Over and against this pernicious notion concerning the good in man stands the prayer of David: "Create in me a clean heart, O God; and renew a right spirit

within me." We cannot find words better suited to express the necessity of a new birth. Man is not only bad, but he is spiritually dead, dead in trespasses and sins, dead to God and His love; dead to things above, dead to spiritual life, and what is really needed is a new life. Because that which is born of the flesh is flesh, and only that which is born of the Spirit is spirit, therefore regeneration, called also a resurrection, a translation, a passing from death unto life, a new creation, is the only hope of fallen man.

How, then, is this new creation or birth accomplished? If David prays to God to create a new heart in him, it is wholly and exclusively the work of God, for the word "create" is always used strictly of the creative power of God. As truly as God created Adam alone, without any manner or measure of co-operation on the part of the latter, just so does the same Lord create in fallen man a new heart, man in no wise or respect concurring in such work. It is God who said of all, "A new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh," i. e., an humble, willing and obedient heart, an heart susceptible for the Word of grace, through which alone it is born anew.

Of course, such new birth is based on the redemption of Christ alone. There can be no change of heart unless it is cleansed from sin through the blood of Christ. And not until such redemption has been imparted to the sinner through faith by the Holy Spirit, is man really born again. Hence the new birth or conversion is essentially the bestowal of faith. Whoever believes in Jesus, the Redeemer, no matter who he may be or how great and numerous his sins may be, and though by the grace of God he may come to faith in his Savior only at the last half hour of his life, like the penitent malefactor on the cross — is born again to new life, and is a true Christian. Many are the passages in which this very doctrine concerning the new birth is taught in the Scriptures. We mention but a few. "We are all children of God — born anew — by faith in Christ Jesus." "Whoever believeth that Jesus is the Christ is born of God." "We are risen with Christ through the faith of the operation of God." "Believing we have life through his name." "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

It is such a new birth or renewal of spiritual life David asks for in his prayer. Nothing less can satisfy his troubled soul, nor give him the peace he so fervently desires. If only his heart, once so defiled by his transgressions, is renewed, born again, raised from spiritual death to a new life in God, what cares he though all the world should scorn him for his former misconduct?

But he also knows that despite the renewal of his heart he is not free from temptations, that sin, the world and the devil, above all his own flesh will constantly assault him; and therefore the Psalmist asks for a steadfast spirit. "Renew a right spirit within me." Grant us, O Lord, a firm spirit, one that is not easily swayed hither and thither through its own weakness or by blasts of temptation, but that is strong in faith, and therefore also firm and constant in true obedience, in love, in purity, in patience, in meekness, in all goodness, righteousness and holiness.

Nor is this all. In his prayer for renewal David pleads that he might not lose the light of God's countenance, but that the Holy Spirit may abide with him, be with him. "Cast me not away from thy presence; and take not thy holy Spirit from me." He remembered Saul's terrible fate, when God deserted him and took His Holy Spirit from him, and pleaded that the same calamity might not fall upon him. This David dreads more than anything. He knows he is undone, if God takes the Holy Spirit from him, and therefore he begs thus earnestly: "Lord, whatever Thou take from me, my children, my kingdom, my wealth, my royal glory, yea, my life, yet take not Thy Holy Spirit from me." He is aware that only the continuance of God's Spirit upon him will prevent his relapse into sin, and complete the work of his renewal, and enable him to discharge the duties of a new-born child of God.

It is indeed a most necessary prayer, the prayer that God would not cast us away from His presence, and that He would not take His Holy Spirit from us. What doom can be more dreadful, than if God should withdraw His presence, the light of His countenance, and His Holy Spirit with all that rich name implies from us? The apprehension of so dreadful an evil fills the renewed soul with the deepest sadness. Think of the doom that the Holy Spirit should depart from us! Who, then, shall enlighten our minds that we may know the One true God? Who shall reveal to us the eternal counsels of God and guide us into all truth? Who shall effect in us true repentance and faith in our dear Lord and Savior Jesus Christ? Who shall comfort us in our sins with forgiveness? Who shall sanctify us and keep us in the one true faith? Who shall warn and protect us against all dangers and temptations? Who shall guide us in the path of righteousness, and fill us with the hope of eternal salvation? Truly, there is no prayer more necessary than that of David: "Take not the Holy Spirit from me." It is the petition expressing the holy fear of one who has his eyes open to the depth and iniquity of sin, lest at any moment he should be left without the succor of that Divine Spirit, who is the only source in him of every good thought, of every earnest desire, of every constant resolution. It is the cry of one who knows the weakness of his own nature, and the strength of temptation, and the need of Divine help.

In this prayer for renewal David finally asks for the restoration of the joy of salvation. "Restore unto me the joy of thy salvation, and uphold me with thy free spirit." There are real joys in salvation. He who has once experienced them does not lightly esteem them, or easily forget them. They are the joys of that peace of which Christ speaks: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. A child of God knows no true or solid joy, but the joy of perpetual communication with God His Savior. It is for the restoration of such joy David prays. Sin having made him sad, and his soul having been cast to the ground, he desires to be comforted with the joy of God's grace.

Furthermore, sin having made him weak, despondent, inactive, he asks for a willing spirit, one whose inward impulses are so renewed that spontaneously and eagerly it moves in the right way. "Lord," says he, "let thy Spirit inspire my soul with good and generous principles, that I may always act as becomes me."

This is David's prayer for renewal. A most salutary prayer, and we do well daily to make it our own. For the renewal of our life is a daily process, a constant restoring of the image of God which through sin we have lost, but which through faith is restored. "Be ye renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Yes,

"Renew me, O eternal Light,
And let my heart and soul be bright,
Illumined with the light of grace,
That issues from thy holy face.

"Destroy in me the lust of sin,
From all impureness make me clean,
O grant me power and strength, my God,
To strive against my flesh and blood.

"Create in me a new heart, Lord,
That gladly I obey Thy Word,
And naught but what Thou wilt, desire;
With such new life my soul inspire.

"Grant that I only Thee may love,
And seek those things which are above,
Till I behold Thee face to face,
O Light eternal, through Thy grace."

J. J.

TAKE THE SAFE PATH, PAPA

A father, who was picking his way carefully along the mountain side, heard the voice of his child, saying, "Take a safe path, papa, I'm coming after you." Ah! if fathers would only, while climbing the hill of life, notice that as they walk, how much more carefully they would be about their path. —Lutheran Standard.

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COMMENTS

"Let's Arbitrate" "Let's arbitrate" — says Bruno

Lessing in a recent issue of the Milwaukee Sentinel, telling the public about the Arbitration Society of America. The new idea is to avoid lawsuits by submitting differences to this tribunal for arbitration. "The officials of this tribunal will either select one, two, three, or half a dozen men to decide your case or will help you and your adversary to select them." Both parties promise to abide by the decision of this tribunal. There is practically no expense whatever, save the cost of the room rent and of the clerical help required. One does not need a lawyer. Time is saved, and the mental strain of long-drawn-out legal battle avoided. Prominent men are identified with this undertaking.

The idea seems good. It marks a return to the older and simpler forms. How will it work out generally, is difficult to tell. But that arbitration should work out satisfactorily at least in the case of a controversy between Christian and Christian we know. For the Christian the idea is not a new one. Look up 1 Corinthians six. There we read: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters. Know ye not that we shall judge the angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren. But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?"

We do not always avail ourselves of the blessings and opportunities Christian fellowship offers us.

Christians will forget and rush into court instead of laying their matter before the brethren. That is done especially frequently in cases of marital trouble. The offended spouse immediately rushes to an attorney and into court instead of seeking the advice and the help of fellow-Christians.

So here, too, the world again has to point us to something that we have long possessed as Christians. If arbitration as planned is considered practicable and profitable out in the world where men generally are bent on protecting their own interests, how much more practicable and profitable should it not prove among Christians, who are bound together by the bonds of their common love for Christ; who seek peace rather than their rights; and who are willing and able in imitation of their Lord to suffer injury and wrong in patience. Men in the business world are ready to arbitrate in order to save money; we Christians should be intent on saving the soul of the brother with whom we have differences. And that should make us willing to call the brethren to our aid. A sense of the solidarity between brethren in the faith should again be cultivated till we realize keenly what a far step it is from the counsel of the brethren in Christ to the worldly court. Yes, let's arbitrate. J. B.

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"I Exhort" "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceful life in all godliness and honesty." Of these words of St. Paul we are reminded in these days of the national conventions when candidates are to be nominated for the highest political offices in our country. The conduct of those who are to render our nation this most important service is sufficient to fill every earnest citizen with grave apprehensions. We are now not thinking of whatever scheming may be going on under the surface for the interests of this or that candidate for national honors, but chiefly of the outward conduct as it is reported to us by the press.

We learn that at times a veritable bedlam reigned. Men shouted themselves hoarse and exercised themselves violently in order to express their admiration of their favorite. And, when the human voice failed and physical exhaustion set in, mechanical appliances were brought into play to continue the wild demonstration. Some one has expressed his respect for the consistency of William Bryan in continuing to oppose the doctrine of evolution even after he had witnessed such scenes.

With all that speakers and writers are ever telling us of the glories of our country and the dignity of citizenship such scenes should become impossible among us. Men who meet to nominate candidates for a self-governing people should show more self-control while engaged in a task of so serious a character and of such far-reaching importance. We do not ex-

pect great things from the mob spirit, a spirit that is not always entirely absent even in the larger church conventions, where cat-calls and booing grate even more harshly on the ear.

No, the Christian, though he takes an intelligent interest in public affairs, does not look to these conventions for the peace and welfare of our nation. He turns to his God in prayer, asking that he would grant us to lead a quiet and peaceful life in all godliness and honesty, through the men in authority or notwithstanding them, as the case may be. If we need voting citizens of the right character, we much more need praying citizens, for prayer is infinitely more powerful than the ballot.

J. B.

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The Need of the Hour The commencement days of June are past and they brought the usual flood of addresses and speeches of which, we have no doubt, very many were devoted to "the need of the hour." What it is and how it may be supplied is quite generally the subject of thought and discussion. The only point on which there is anything like agreement is that there is a need: as to what that need is and what it calls for to remedy conditions, opinions differ widely. Rabbi Krass, of Temple Emanu-El in New York, says that the need of the hour is "more religion in the homes." Dr. Lowell, president of Harvard University, tells four hundred graduating seniors that the world's need is "true religion." The editor of the Wisconsin News quotes both of these and in commenting on them asks, "What is true religion?" The question, echoed by many thousands, points another lack — conviction, certainty. In this connection we would offer our readers an article on The Poverty of Our Age which some time ago was printed in the Lutheran Companion:

I am not thinking of the material resources of our times. They are abundant enough. In gold and silver, in steel and stone, in food and raiment and things of comfort and recreation, America is not in want. Towering buildings, mounting in our cities one above another, automobiles in endless lines throughout our streets, railroads as a network over our entire country, public buildings, banks, and libraries, theatres and schools and hospitals — all bespeak a nation of wealth and overflowing riches. In the things of sense, we are not poor.

It is in the things of the spirit that we are starving. The development of the body of our people has been at the expense of its soul. Our material eyes and ears have become keen in the search for the things that can be seen and heard. In the stretching for wealth and power our hands have grown strong, and our feet become firm in the going for the gifts of the earth. But the soul has grown weak and faint. We have power and money and luxury, but we are selfish and complaining, sick at heart and weary. We have built a world of which we now are tired, afraid, and that makes slaves of us. Like a blind bat we fly around the glittering lights of the world, because we cannot help ourselves. We have to do as others do. Gradually our lives become imprisoned and encased. All sense of freedom is gone. We are slaves in the golden castles that our own hands have made.

There is need of a breaking of the bonds of the modern world and a declaration of the soul's independence from the tyranny of the life of the times. The soul of man is dependent upon only one being in the universe and that is God. It is bound by only one chain to fellow men, and that is the chain of love. The spirit of man is free, but to-day it travails and groans in a merciless world that ties its limbs and deprives it of food and drink.

Who are the great men of the age, whom our world worships? Rockefeller, Carnegie, Morgan, Hill — gods of merchandise and money: Dempsey, "Babe" Ruth — idols of sport; Lloyd George, Roosevelt, Branting — masters in politics. Of such men, all remarkable, some truly great, our newspapers, our conversation, our thoughts are full. Of spiritual leaders — who will construct a list known to any large number of our people? Where in all the world to-day is there a single commanding voice whose words of things spiritual are heard or read by more than a few hundred? How many are the books coming to-day from the great publishing houses that deal with the yearnings of the soul and the deepest things of the heart? Do we often, even in the inner circle of our friends, mention matters of our soul life — would we expect much aid if we should speak thereof? Financial assistance they can give — could they give spiritual aid?

Our age is poor, woefully poor in the things of the spirit. We are poor in ideals, poor in spiritual leaders, poor in spiritual literature, poor in spiritual companionship. We are thirsting and starving — we are losing our soul in the mad struggle for material riches. Suicide is on the increase, divorce is breaking up our homes, ignorance of religious truths is appalling. The Church seems helpless and cannot resist the stream of the times. It follows involuntarily along, and wonders what will be the result.

The need of the age is a need of Christ. He is needed to teach anew to men that their souls are worth infinitely more than their bank accounts. Only He can awaken again in men the longing for a growth in spiritual freedom, spiritual courage and spiritual peace. He must describe to us once more the world that is fairer than this — the world whose foundations are Truth and its structures Righteousness, whose climate is Love and whose nature is Peace. The need of the age is for a revelation of the City of God and for a rebirth unto a life of faith in that spiritual world.

"Thy Kingdom Come."

That matters seem just as bad across the ocean in England you may see by the following which we quote from the Wisconsin News:

LONDON—"No time for God" is the title of a remarkable article by Sir James Douglas. "England," he writes, "has no time for God. Over all the land the old gray towers and spires of the churches still bear witness to the faith that has grown cold, but they are empty churches, and their bells no longer summon the good people to tender meditation and gentle prayer.

"Never in my life has religion ebbed so low. Never has the spiritual pulse of the nation beat so feebly. The soul of the nation is empty.

"There are no great voices in the pulpit or on the platform, in poetry or in prose. The divorce mills grind out their grist of misery day by day, and the nation grins and sneers at the grimy procession of moral invalids marching through the fumes of perjury to the pit of lust.

"But the law of life is reaction. The tidal wave of materialism has nearly reached its highest point. The foul waters will recede, the home will be built again, the family will be restored to its old place in the spiritual life of the nation.

"Statesmen will arise with power to inspire the nation with aims that are not base, and with ideals that are not mean. The churches will breed great divines like Bunyan and Wesley, Dale and Booth, Manning and Newman. Poets like Wordsworth will stir the soul of England into penitence and peace.

"There will be a great slump in immorality. There will be a panic in the pig markets of sensual cynicism. England must find time for God."

Sir James Douglas is evidently an optimist, to judge by his concluding words. We cannot share his optimism. He says that "the law of life is reaction"; that is the foundation on which he builds his hope. His hope is sadly misplaced; here is not life but death, spiritual death. There is but one hope, the new life through Christ Jesus. "They have Moses and the prophets; let them hear them." G.

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"Some Day" "Some day," says a paragrapher, "we are going to learn what to do with criminals just as we are learning how to handle germs and other menaces of life. We have not learned it yet, but we are on our way." Yes, we're on our way, just like the man lost in the woods, who continues to travel in a circle until he drops in his path exhausted. If this were not so serious a matter, a person could almost learn to admire the blind optimism of natural man. How confidently does he not approach the task of changing the human heart that even Almighty God finds adamant against his regenerating powers. And that at a time when we are producing criminals so rapidly that human life and property are becoming less safe from day to day.

Still, we can learn, if we only are willing to learn from him who knows the heart of man and who has given us the means to turn it from the paths of wickedness. He says, "The fear of Lord is the beginning of wisdom," and admonishes, "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." That is the only thing we are able to do to prevent crime. And even when this is done conscientiously and prayerfully, such is the depravity of the natural heart that many will resist the work of the Spirit of God to persist in their unbelief and ungodliness to their own destruction. And when such men in their wickedness become a menace to human society, human authorities can do nothing with them save to control them by force.

"Some day" the world will be compelled to admit that it has not been able to save itself. But then it will be too late. J. B.

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A New Order Milwaukee has become the birthplace of a new fraternal order, the Patriotic and Fraternal Order of Gazelles, recently organized here. It was born as the result of a discussion of lodges and their policies in the office of Dr. William W. Gillespie, its moving spirit, 211 Grand Ave., in April, 1923. Not an insurance organization, it offers medical and benevolent aid in the spirit of fraternalism, according to the officers.

Officers declared that the drove would soon have a clubhouse, and that a high exalted order would be added to the Gazelles so that members could be advanced to higher degrees of fraternalism. A series of socials and dances were started with the first dance of the order given Saturday night at the Alhambra Hall. —The Milwaukee Journal.

We are informed that the first drove of the order was organized recently with 50 charter members and that there are now more than 200 Gazelles in the order. We have so far seen no literature of this new lodge and, being inexperienced in heraldry, have been unable to figure out just how the Gazelle symbolizes patriotism and benevolence. Jesus tells us that his sheep hear his voice; they will, therefore, not heed the call to join a drove of Gazelles. In exemplification we reprint the following from the Christian Cynosure:

ATLANTA, GA., January 22.—Dr. Caleb A. Ridley, former Kludd of the Ku Klux Klan, and former pastor of an Atlanta Baptist Church, announced yesterday that he had "cut loose financially and otherwise from every secular organization and fraternal order with which he heretofore had been connected.

He said tampering with things outside his church work had caused him to "lose fellowship with God and the brethren," and he wishes to "set himself to the high task of both living and preaching the gospel."—The Evening Star, Washington, D. C., January 22, 1924. J. B.

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The Servant The servant in the gospel for the second Sunday after Trinity deserves some attention. His master sends him out to say to the guests, "Come, for all things are now ready"; and he goes, he goes forthwith. His experience is not at all encouraging, with one consent the first guests begin to make excuse and thus show their contempt for the invitation. Yet he does not hesitate for a moment when the master sends him out into the streets and lanes of the city; nor does he loiter on the way. He performs his duty with dispatch. And the performance of this duty was not so simple a matter. Undoubtedly the servant had to guide the blind, support the halt and even, perhaps, carry in the maimed. Still he reports eagerly, "Yet there is room." Untiring in his zeal, he now, as commanded, goes into the highways and hedges. He does not for a moment question the wisdom of his master in calling such guests to his table; he does not remonstrate, I am in need of a rest, or, I am exposing myself to danger in approaching the tramps on the road. He goes. "Compel them to come in," the master had said, and we can almost picture him to ourselves as he pleads with the dusty wayfarers to come, telling them of the kindness of his master and of the satisfying food they would find at the supper.

That servant was certainly filled with the spirit of the master. The master's supper is the one great thing in his life. All other interests are set aside for it. Every new guest brought in gives him personal joy and affords him deep satisfaction. Whence this spirit?

Why, he knew the master and he knew what glorious things had been prepared.

Friends, the master is our gracious God. The supper he has prepared is the salvation in Christ Jesus with all that it encompasses. We are the servants who are to bring the gracious invitation to others. Do we show the spirit of the servant in the gospel; are we filled with that compelling love; are we untiring and zealous in our work, so zealous that God's work really becomes to us our very own work; do we mourn the empty places and rejoice over every new-comer; are we willing to sacrifice our ease and to expose ourselves to disagreeable experiences and to dangers, if need be, to further the cause of the Gospel? Let us examine our home life, our congregational life and our synodical life — to find the answer. And if we find reason enough to hang our heads in shame, what is the cause of our coldness, our neglect and our penuriousness? To be a faithful servant of him who prepared the supper, we must have been, we must continue to be, guests who have tasted and are tasting daily of that supper.

J. B.

"SEND FOR OUR COACHMAN"

A pastor relates the following touching narrative. A gentleman of wealth and of high social position, living in the suburbs of London, was suddenly stricken down by a dangerous illness. Darkness as from an overhanging storm-cloud fell upon the bright and happy home, and the children crept noiselessly through the elegantly furnished rooms, or sat in silence waiting the result. Through the long night the faithful wife sat by the bedside, and the next morning again, as already before, ventured the request that a clergyman should be called. "No," the husband replied; "send for our coachman."

Not knowing what to think of the strange command, she did as she was directed, and soon the humble servant stood respectfully at the foot of the bed. "John," said the master, "three weeks ago I heard you speak to some poor people. You did not see me, but I stood near by, and listened to every word you said. You told them that on account of what Jesus Christ did on the cross, every sinner may be saved just now, and just as he is, and that he may know he is saved by the sure word of God. I have sent for you that you may prove to me out of the Bible the truth of what you said."

This was a delightful service to the grateful coachman, who at once began to read, "Man, thy sins are forgiven thee," (Luke 5, 20); "And he said to the woman, Thy faith hath saved thee; go in peace," (Luke 7, 50); "For the Son of man is come to seek and to save that which is lost," (Luke 19, 10); "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of

God abideth on him, (John 3, 36); "God commendeth his love toward us, in that while we were yet sinners, Christ died for us," (Rom. 5, 8); "For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," (Rom. 8, 3); "Who his own self bare our sins in his own body on the tree," (1 Pet. 2, 24); "And the blood of Jesus Christ his Son cleanseth us from all sin," (1 John 1, 7); "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life," (1 John 5, 13).

Many similar passages did the happy servant read from his Bible, for he was "deeply read in the oracles of God." He showed clearly that we are not saved by doing, but by believing, and that through believing alone, without the addition of feelings, resolutions, or anything else, we have a present and certain salvation, of which we are assured by the word that liveth and abideth forever. The scriptures, unlike any other book, contain living words, because they are the words of the living God, and the words of the Gospel, which is a power of God unto salvation, brought comfort and assurance to the heart of the sick listener, and soon master and servant rejoiced together in the common salvation.

Thus the poor coachman, giving testimony in love for Christ and for souls, was the instrument in God's hand to bring the soul of his master into the way of salvation.

Jesus is still saying to every one whom He has delivered from the power of the devil, "Go home to thy friends, and tell them how great things the Lord has done for thee, and hath compassion on thee," (Mark 5, 19). He who has heard and accepted the Gospel call to salvation will consider it his duty and his privilege to bring that Gospel to others. "Let him that heareth, say, Come," (Rev. 22, 19).

—The Australian Lutheran.

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOUR"

Johann Arndt, the author of the famous book, "True Christianity," knew not only how to write about true Christianity, but was himself a true Christian, who lived according to the precepts of the Bible.

At one time he had gone on a trip some distance away from home. On the day when he had to return a heavy rain set in. The roads accordingly being rather muddy for walking, he took the first opportunity offered and rode back on a freight-wagon he chanced to meet. There was a large barrel in the wagon, and Arndt was assigned a place in back of it.

They had not gone very far, when they caught up with three women who had been out on a visit and who, like Arndt, were very glad of an opportunity to

ride. So they were taken in and given a seat in front, where they could not see Arndt on account of the barrel. No sooner were they seated and the wagon started, when they began to talk. First the friend whom they had been to see was most thoroughly criticised, her person, her house, the table she set, in short, everything they had seen or heard or tasted was subjected to a destructive artillery-fire of criticism.

When the subject was exhausted, they branched off to something else. "Now I know," said one of them, "why Arndt can give so many alms. I know for certain that he has somebody to make money for him. My husband says that if he had the authority, Arndt would be prosecuted as sorcerer." "Yes," chimed in another, "and my husband says that he knows as little of theology as a schoolboy, and that he deserves to be tried for heresy, and to be banished from the country." "Of course," rejoined the third, "and I know also why he is so friendly to his neighbour, the weaver. Arndt simply sends the penny after the pound."

Suddenly there was a crash, and the wagon broke down! The passengers were now obliged to get out and walk the rest of the way. Of course, the three backbiters were very much startled when they saw Arndt, the object of their vilification, coming out from behind the barrel. To add to their confusion, a carriage just then drove up, which had been sent by Pastor Arndt's wife to meet him. The good man insisted on their getting in and riding home, while he walked the rest of the way. —Exchange.

THE MOSLEM AND THE BIBLE

Rev. J. Oscar Boyd, secretary of the Arabic-Levant Agency of the American Bible Society, gives the following description of a visit to Azhar Mosque (the Moslem "University" in Cairo) by Dr. Zwemer and a company of visitors to Cairo:

"It is amazing how one can now walk into that old stronghold of Moslem fanaticism and propaganda and present the Bible or Gospel and meet with nothing but a friendly welcome and hands stretched out for the books. We took with us four Arabic Bibles and a quantity of Matthew's Gospel for presentation, and we had a fine reception.

"One of the sheikhs who is nearest to the Kingdom has evidently been preaching the Gospel zealously, because one of his colleagues smilingly asked us, 'Are you trying to make a mubasshir (evangelist) out of him?'

"Dr. Zwemer turned to the Eighth Psalm, and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's works in Nature, amid the reverent approbations of the sheikhs who stood about. Then he turned to the Fifty-First Psalm and marked a few verses there about sin and forgiveness, and I added: 'You must be sure, O sheikh, to read the Thirty-second Psalm.'

"I wrote on the fly-leaf of each of the Bibles, 'Presented to Sheikh, Azhar University, Cairo, from the American Bible Society,' and added our address.

"Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days—in His own time—there is going to come the mighty harvest from all these Bibles, Testaments, and Gospels put into the hands of the leaders and teachers of Islam." —Lutheran Church Herald.

BAD MEDICINE

Perhaps you never heard of the peyote bean, and the terrible dreams it brings to those who chew it. Perhaps you didn't know that among Indians and whites in the Western states, peyote "eats" have demoralized thousands of men, women and children, often killing them outright after a protracted debauch.

An Indian woman—Red Bird, witnessed the debauches, lasting days and nights, that were indulged in by her people over the bean-like bud of the scrub cactus that abounds in the Mexicos. She saw the whites come in and join the midnight orgies. She saw babies and men killed with the "medicine." She is to-day Mrs. Gertrude Bonnin, secretary of the Society of American Indians at Washington, D. C., spending all that she has of time, money, and energy in her fight against the peyote bean and its awful effects.

When Mrs. Bonnin appeared before the Senate Committee of Indian Affairs, she brought testimony to prove that unscrupulous dealers in peyote (pronounced pay-oh-tee) have for years taught Indians and whites that the powerful drug bean has a religious significance, and that the sensations which they experience when they attend the debauches and dance incantations around a pile of it on a pedestal are Christian feelings inspired by the Christian God, and that they will open the gates of heaven.

"I am sure," says Mrs. Bonnin, "as I can be of anything, that peyote will fill America with 'mescal' fiends just as opium filled China with opium eaters. Throughout all the Indian tribes, and increasingly among the whites of the Southwest, 'mescal eats' are becoming more common as liquor is wiped out.

"For these affairs, men, women and children club together once a week, buy a sack of beans from the growers' agent for from \$75 to \$150, and send out word to the eaters. These come trooping in from a radius of 100 miles around on Saturday night, and gather about the 'spirit.'

"The eat begins with gibberish and the beating of drums and cymbals as the faithful start their orgy. It grows more lively as the drug takes effect, and by early morning it has degenerated into a wild debauch

of unspeakable scenes. Some of the victims become paralyzed. Others scream and charge about the room under the spell of wild visions. They see lions, tigers, snakes, beautiful birds, and marvelous fields of color swirling around them. Sometimes the imaginary beasts and scorpions bite them, and they scream with pain. There is documentary evidence also to prove that hundreds of babies are killed annually by the giving of a spoonful of the spirit, or peyote tea, to chase the devils out of them.

"Dr. Havelock Ellis, describing his sensations after eating only three of the beans—whereas the usual feast for one person consists of 36 beans—said that his first symptom was that of immense strength and wonderful intellectual power, but later he felt faint, with a very low pulse. Then he became paralyzed, and though he was conscious and knew all that was going on about him, he could not so much as move his little finger or turn his eyes. A pale shadow seemed to hover before his face. Then visions came, slowly at first, then rapidly. The first was of a vast field of golden jewels studded with red, crimson, and green stones—a wonderful vision,—a dull rich glow suffusing the whole.

"Then came flowers, the rarest and most beautiful he had ever seen, floating before his eyes, and hovering over them, brilliant silver butterflies. Then a hollow revolving cylinder lined with marvelous mother of pearl. Then waves of light and shadows flushed with violet and shot with floating white draperies and feathery forms."

It is as Mrs. Bonnin says, "bad medicine."

—Lutheran Herald.

OUR COURAGEOUS FELLOW-LUTHERANS IN DENMARK

During the course of the last summer a convention was held at Eisenach, Germany, in which practically all branches of the Lutheran Church in the different countries of the world were represented. Our Lutheran Church of the Synodical Conference, however, as was noticed in our church papers, did not participate in this so-called World Convention of Lutheranism. The plain and unavoidable reason which kept us from sending representatives to Eisenach was simply this, that some of the leaders were Lutherans in name only and in spirit were far removed from the faith which the Reformer taught.

In connection with the publicity for this Eisenach convention, it was repeatedly stated that the Lutheran Church is the largest Protestant church in the world, almost as large as all other Protestant denominations combined. While this is undoubtedly true as far as cold figures are concerned, it is far from accurate if we limit the conception of Lutheranism, as it should be limited, and include only those who teach and be-

lieve to-day as Luther himself taught and believed four hundred years ago.

Among the countries which are usually listed as almost entirely Lutheran are the three Scandinavian countries, Norway, Sweden, and Denmark, nations in which the Lutheran Church for several centuries has been the State Church and the official religion. But whenever a religion is adopted as a State religion it begins to decay. And while we may hope that the great mass of Scandinavians are Lutherans more in deed than in name, the recent visit of Archbishop Soederblom of Sweden and his rather astonishing utterances in regard to some of the fundamentals of Christian and Lutheran religion were both astonishing and disheartening; if he represents to any great degree the religious feeling of the people of his country, it is clear that a sad and gloomy day for Swedish Lutheranism has arrived.

In all of these Scandinavian countries, however, there have been some people who have never been satisfied with laxity and indifference, which was often prevalent in the State Church. Moved by their conscience such people occasionally formed Free Churches, that is congregations, which, as in Germany, asked and received no support from the State Church.

But while our church is united by ties of faith and hope with one of the Free Churches of Germany, the Free Church of Saxony and other states, it has little connection with any of the independent Lutheran movements in the Scandinavian countries. Prof. Dau's recent visit to Europe put him in touch with a Swedish editor at Stockholm, a consecrated man who is doing much for the spreading of our Lutheran literature in the country of Gustavus Adolphus. In Norway a Lutheran pastor is actively engaged in spreading our literature among his countrymen. But in Denmark, it is encouraging to note that there is a small but devout body of Lutherans, who are actually united with us and who represent in Denmark the same principles and the same truths for which our church is contending in this country. And in order to gain a better acquaintance with the work of our Danish brethren the following facts as to the history and work of our Danish congregations have been written.

At the beginning of the last century there was an awakening of religious life in Denmark, as there was in other countries of Europe. With it came missionary activities. In 1821 the Danish Mission Society (Det Danske Missionssekskab) was organized. One of its objects was, of course, the training of missionaries. Young men who were willing to preach the Gospel of Jesus Christ among the heathen were sent to the seminary of the Baseler Missionsverein at Basel.

Among these was a farmer's son from Jutland's heath, named Niels Peter Grunnet. He was preparing to go to India. Before he was sent out, however,

he had learned that the State Church of his country, taken as a whole, had ceased to be a truly Lutheran Church, and that he must in obedience to God's Word separate from it; and seeing that his own countrymen were in great need of missionary work, by which they might be led back to the faith of their fathers, he left the State Church, and with about twenty persons in November, 1885, organized the "Evangelical Lutheran Free Church of Copenhagen." This was the beginning of the Danish Free Church.

It had the nature of the mustard seed. The little flock was ignored by some, despised by others, and mocked and insulted by still others; but they had the truth, and it was not proclaimed in vain. Pastor Grunnet's preaching soon created a stir throughout the country. Many wanted to hear him, and some were won here and some there. In 1863 Grunnet could encourage his followers by telling them that now several thousand brethren were united with them in prayer. Ten small congregations, in various parts of the country had by that time been added to the mother congregation at Copenhagen.

At the time when its opportunities were greatest the Danish Free Church had to contend with a very serious difficulty. The newly formed congregations could not be supplied with ministers at least not permanently. Pastor Grunnet remained practically alone until he was old and his energy was spent. This explains why the Danish Free Church did not continue to grow, but after some time began to decline.

Not knowing of any Lutheran body that might have supplied his need, Pastor Grunnet finally chose a number of laymen to assist him in preaching. These at first willing to be guided, soon grew conceited and unruly, causing much trouble, and finally in 1895 they left the Free Church taking with them a large number of its members both at Copenhagen and at other places, and organizing a Free Church body in opposition to the original one. Many of the people were willing to follow them, as they were offended, because Pastor Grunnet had chosen his son to be his assistant and eventual successor, although his son in the estimation of many did not possess the necessary qualifications.

Meanwhile, however, Pastor Grunnet had become acquainted with the Free Church of Saxony and other States and with our Synod, and had entered into personal fellowship with the brethren in Germany, which was to prove a great help to his congregations. Pastor Grunnet did not live to see any great change for the better in the work that was so dear to him. He died in the year 1897, having labored for forty-one years to uphold the Lutheran doctrine among his people.

Since its first acquaintance with the Danish brethren our Synod has aided them financially and supplied them with ministers. The pastors H. Solbrig, F. Up-
legger, J. M. Michael, G. Hintze, and J. N. H. Jahn

were successively called into the service of the Danish congregations, in which Pastor Michael is still continuing. The Danish congregations now form a part of the European Free Church, known as the Saxon Free Church.

We may well imagine that the work of upholding the truth and the purity of doctrine requires courage and ability to toil on conscientiously and without the prospects of great and immediate growth. The Rev. J. M. Michael, the present pastor of the congregation in Copenhagen, reports that on January 1 of this year the few scattered congregations we have in Denmark numbered 223 souls, of whom 166 were communicant and forty voting members.

"It is not easy," he says, "to build under these difficulties. But nothing is impossible for God, and therefore, we shall continue to go about our work confidently and determinedly."

Whatever the prospects for the Free Church in Denmark may be, let us be grateful that there is still a remnant faithfully upholding God's Word. Let us support them with our prayer, and whenever the opportunity arrives lend them whatever assistance may be within our power to make a larger and better Lutheran Church in Denmark. —Lutheran Sentinel.

QUEER IDEAS OF THE KARENS

By Homer Kingsley

"Please, have you got some medicine for my eye?"

"What's the matter with it?" I asked the Karen who had come into the dispensary in the wilds of the back Burma country.

"I can't see out of it any more."

"It must be blind, but tell me," I asked him, "how did it happen?"

He was a man of about thirty-five, dressed in a rough jacket and a loin cloth. He had a big basket which he put down. He moved up close, sat down on his heels, and placing the load beside him, took a deep breath and started his story:

"It was like this. You see two years ago I had the fever, and my head was hot and my stomach was hot but my feet were cold. One day I felt a little worse than usual, and discovered that the cold wind in my feet was gradually working its way up, do you see?" He stood up to show me how.

"It came up and up till it came to the hot wind in my stomach, there it made a terrible noise and I thought I would die for sure, but presently it went up and up," and he traced its path with his finger, "right through my neck and over my head, and then settled in my right eye and I've been blind ever since.

"I wish you could give me some medicine that would get that hot wind and the cold wind divided up and the cold wind sent down toward my feet again. I suppose that you have a complete lot of wind medicines?" he asked finally.

Now we had taken a nursing course and we had many medicines but we had nothing of the sort that would make hot and cold winds behave in that way. You see it was a complicated blindness and though we tried to explain it to the poor Karen and asked him to go to the hospital for an operation, he went away very much disappointed, for he was sure that it was wind medicine that was needed and not some operation.

Such is a fair sample of the simplicity of these hill people of Burma. The simply equipped dispensary offers a wonderful chance to get acquainted with the people, for they are all so needful of medical attention.

Another Karen explained an ugly sore on his arm thus:

"A few days ago while I was cutting some bamboo a piece stuck in my arm and cut it a little. I thought it didn't matter so I didn't bother then to come for some medicine. But three days after when I was going home I smelt some one frying curry and that very night the sore started to throb and swell and got hot and hurt, and now it hurts so much I can't sleep. Have'nt you got some medicine that will absorb the fry smell in my body and make the swelling go away?"

The Burmese collect soot from their fireplaces, mix it with native oils, chillie and decayed fish, and make it into pills, which they are sure will dissolve all the "fry smells" and reduce swellings, provided the patient does not eat anything sour or touch anything made of iron. They use human milk for eyedrops; rhinoceros blood for "that run-down feeling," anemia; and paint everybody suffering with any trouble whatsoever. It is a funny kind of paint but it is "sure-cure" for everything from earache to cholera. The paint is yellow.

For measles, water with various dungs added is considered a specific, while in case of fevers you must not drink water at all and if you do, or bite into any fruit, it is "sure" to be fatal.—The Christian Herald.

CAPTURING THE COUNTRY

"Since Catholicity has come to be such a force in America the charge has been made that the Church means to capture the country. This would seem to be the natural ambition of any religious body. With the exception of minor pacifist sects, this may be taken for granted for any zealous body of Christians. It is inherent in a staunch belief that the form of Christianity professed is the best, and indeed the only one. It is only when faith declines and zeal grows cold that any other attitude is possible. To recruit, to proselytize, to convert are the qualities of any deep conviction. Surely, it is the only defensible course for any organization that claims to be the Church founded by Jesus Christ. The burden of the Divine Founder's teaching was to search out highways and byways, and to bring within the Fold everyone without exception. To say that the Catholic Church desires to have every human soul within its portals is perfectly true. Anything

less would be a terrific comment on its professed belief. How, therefore, the Church can be berated for endeavoring to fulfill its obvious mission passes comprehension. But the charge is riveted by the blatant claim that victory for the Church would be the surrender of government to the pope. The sole answer to this is found in the history of distinctly Catholic nations. Even if America were wholly and entirely Catholic it would not lose a particle of its love for country, and would possibly have as much jealousy, provided the need arose, to safeguard its rights and privileges as the most convinced Protestant land. The usual talk of the Church capturing America is clap-trap pure and simple, and is a mere bait to catch bigoted gudgeons."

This frank avowal by the recently consecrated Cardinal is an open challenge — not to be countered by underhanded methods of bigotry, but by facts intelligently distributed. Will Evangelic Lutheranism be equally true to itself, and therefore unitedly reconfirm and rebroadcast its principles? Only thus does one effectively reveal the inherent fallacy of a Church which claims for itself what is untrue. The Word of God declares the Gospel is the power of God unto salvation; not a priesthood, even though sincere and very efficiently organized. —The Lutheran.

STORY OF CHRISTIANITY IN ROMAN CATACOMB

If you travel from the gate of St. Sebastian through the ancient narrow Roman street of tombs which leads through the Campagna to Albano, and if you walk down the broad old pavement, flanked on either side by the tombstones of Roman patricians, you will arrive at a slight incline and at a door in a stone wall.

You ring the bell, and a monk in the brown garb of the Capuchins or in the black garb of the Benedictines, opens the door for you and conducts you through a flourishing flower garden to a building containing a single small shop. He hands you a candle fully a yard long and leads you past a series of marble statues to a stairway of 35 steps.

You descend to a labyrinth of narrow corridors cut into the crumbling tuff stone of the Campagna. They are just high enough to allow you to stand upright and are hardly three feet in width. Square holes in groups of three or four yawn at you in almost endless number. Most of the holes are empty, but in a few of them you recognize what are the bones of humans.

Occasionally the corridors broaden into rooms, four to six yards across. Opposite the entrance to each you notice a deep niche, curved over by a graceful arch, and in front of which lies a tombstone half sunk into the floor. By the ghastly light of your flickering candle you discover an inscription in ancient Roman letters.

This subterranean labyrinth on the Via Appia is the largest of the 40 homes which the Christians of the first four centuries of our era built for their dead. They called these places "coemeteries," sleeping places, to carry out the idea of resurrection.

They covered the walls with symbols of eternal life. Most of what we know about the life of the earliest Christians has been told us by the stones and pictures in this subterranean museum. Whoever walks through these corridors in the flickering lights of candles sees the origins of our present Christian civilization so vividly before him that this place of all in Rome must become most sacred to him.

The territory which the catacombs occupy consists of nearly 2,500 acres. The corridors are 900 kilometers long, and the number of single tombs nears 3,500,000.

Since 426 these catacombs have been merely the place where ritual festivals for church martyrs were celebrated. When the popes began to have the bones of the church fathers transported to Roman cathedrals, the halo of the catacombs disappeared and they became a museum of the oldest Christian cult. Walking through the corridors one cannot help feel the breath of that splendid martyrdom which made the first Christians so saintly.

—The Journal, tr. from Die Woche, Berlin.

WHAT OTHERS SAY

Spiritualism, No Solace for the Bereaved

Spiritualism is a creature of the darkness. It shuns the open sunlight. Whatever may be the flimsy excuses offered by its devotees for this condition, the fact remains that all its messages are received under conditions most favorable to fraud. That deception has taken place in many instances is asserted even among mediums, who accuse one another of this sin. Professional jugglers have duplicated practically all the tricks of mediums. Sir Oliver Lodge grants, "It is a subject which attracts cranks and charlatans."

Even where some sort of communication may be admitted as having been received, who can prove that it came from the other world? Might it not have come by telepathy, if there is such a thing, from another person still living this side of the grave? It has been suggested that secret letters be written and sealed, handed to friends, and then after the author dies have a medium to get into communication with the "spirit" and discover what is in the letters before they are opened. But even this would not be conclusive evidence, if telepathy is to be believed, since the message might get into the medium's mind prior to the death of the author of the letters. However, it might prove interesting as an experiment.

All messages coming from the spirit world would of necessity be conditioned by the state of the receiving apparatus, which in this case is a human being full of

ideas, instincts, and passions. Just as a faulty telephone connection makes perfect communication impractical, so a faulty medium-receiver is not to be trusted in such a delicate undertaking.

This difficulty is further increased by the thought of the imperfections of the **sending** apparatus, admitted even by mediums who constantly say that a spirit "control" is necessary to act as an intermediary between the disembodied spirits of loved ones and the medium herself. Suppose that this spirit "control" should turn out to be a devil! The Roman Catholic Church teaches that if there is any such thing as spirit communication, it is carried on by fallen angels intent on deceiving the unwary of earth. How can this theory be successfully disproved?

The **triviality** of the messages purported to have come from across the void has often been noted. Nothing new, vital, stimulating and morally helpful has ever taken place. Can it be that the spirit world is so inane, banal, nauseating and absurd?

Either the mediums or the spirit "controls" are lying when they try to tell us of conditions beyond death, for **their messages fail to agree**. Some declare that the spirits wear clothes, while others deny this. Some speak of houses in heaven, while others contradict this. One of the leading mediums not long ago said that this earthly life was repeated, even to smoking cigars and drinking whisky. Some mediums teach reincarnation, and others deny this. There is about as much agreement in the statements said to have come from the spirit world as there is between rival political groups anxious to carry off the spoils. Whatever will bring in the shekels best is the doctrine received from above.

According to Dr. Henry C. Sheldon, to whom indebtedness for these thoughts is acknowledged, it is foolish for a Christian to have anything to do with the vagaries of spiritualism. It has no promise. To leave the faith in Christ for the dark seance room is like the descent from high sunlit hills into a dismal cellar.

—Western Christian Advocate.

† PROF. O. F. REUTER †

After a long, protracted illness of about two years, Prof. F. O. Reuter, instructor of music at Dr. Martin Luther College, New Ulm, Minn., calmly and peacefully fell asleep in the Lord. Death came on June 9, at 1 o'clock at noon. It was about two years ago when the first symptoms appeared. It seemed to be a nervous break-down. In order to recuperate, Prof. Reuter went to Hot Springs, So. Dak., for several weeks. He returned for the opening of school in fall, 1922, and it appeared that he had regained his health. But soon after the school work had progressed for some time, he was obliged to discontinue his work. For several months he was hovering between life and

death. But in the spring of 1923 he rallied and all entertained hopes for a complete recovery. However, the Lord had in His divine council determined otherwise. Ever since October, 1923, Prof. Reuter was confined to his bed, and slowly but surely his strength wasted away. The best of medical treatment and an all-sacrificing care availed nothing, for the disease proved to be an inoperable tumor in the brain.



Prof. O. F. Reuter

The deceased was born October 11, 1863, near Jahnsbach in the Erzgebirge, Saxony. He was baptized and confirmed in Langenberg. Soon after his confirmation he entered the teachers' seminary in Waldenburg, and after having finished the course he became assistant teacher at Oberlungwitz in the vicinity of Chemnitz. Later he accepted the position of teacher, organist and choir leader in Klingenthal. His third position was at Rheinsdorf near Zwickau. From here he went to Lichtenstein-Callnberg, where he served as "Kantor" for many years.

Thus far he had been a member of the state church of Saxony. But Prof. Reuter soon realized that he could not remain in this body. It was pervaded by the spirit of rationalism. To continue in this organization meant to deny Christ. Therefore he severed his connections. This brought with it cross and tribulation. But the Lord did not forsake him. Prof. Reuter joined the Free Church of Saxony and after some time was appointed teacher in a boys' school in Berlin.

In 1905 he emigrated to America and accepted a call to the parish school of a Lutheran congregation of the Missouri Synod in Winnipeg, Canada. The

two years spent here were years of tribulation. He was severely ill for a long time with typhoid fever, and two of his children were victims of the same diseases. In 1907 he accepted a call to Bethlehem congregation in Chicago. From here he came to New Ulm, Minn., as teacher of music in our Seminary. With his well-known zeal he entered upon his new field of activity, and untiringly he labored for the cause of the Lord.

July 14, 1894, he was joined in holy bonds of matrimony to Clara Sonntag. This union was blessed with eight children. The surviving children are Magdalene, Marie, Fritz, Gerhard, Ruth, at home, and Elizabeth, teacher in Ft. Atkinson, Wis. Beside the widow and six children he is survived by three brothers and one sister, all residing in Saxony.

Even in his early infancy Prof. Reuter showed that he was exceptionally talented for music. Therefore he devoted his spare time to the study of music. Besides the regular course in music offered in the Seminary at Waldenburg, he studied music under such well-known teachers as Reichardt in Waldenburg, Schneider and Schreck in Leipzig, Rheinberger in Munich, and Thiel in Berlin.

For our institution and synod the death of Prof. Reuter means a severe loss. Even beyond our circles his influence was manifest throughout the Synodical Conference. Prof. Reuter was not only a teacher of music whom God had endowed with fine talent, but his influence is especially to be found in his many compositions, which are truly masterpieces. He cared nothing for the mere imparting of mechanical skill. Music was recognized by him as a powerful means of expression, as a language that conveyed definite thought. And Prof. Reuter spoke by means of this language and spoke forcefully. But his art was to serve one definite purpose. It was not to glorify man or the deeds of man, but it was to serve in every instance for the glory of God. In all of his compositions he has but one aim in view and that is to speak of those things that a gracious God has done for the salvation of a sin-ridden world. In all of his activity, as teacher in the class-room, as choir leader, as composer, he was aiming to help further the Kingdom of Christ on earth. Take any of his many compositions, and you will find a simple faith in the forgiveness of sin, a staunch trust in his Savior, a free and courageous confession of his faith, preaching of the Gospel.

His strong faith in Christ was evident when he so courageously severed his connection with the rationalistic state church of Saxony. Throughout his later life this was his predominant characteristic. But most beautifully this faith showed itself in his illness. Patiently he bore his cross. He was dead to the world, but always eager and ready to hear one speak of spiritual, heavenly things. The Word of God was unto him as a draught of fresh water to a thirsty wanderer. Truly, Prof. Reuter was one of those who

spoke the Word of God unto us. Let us follow his faith and consider the end of his conversation.

His remains were laid to rest on Thursday, June 12. Many had come from far and wide to pay the last honor and respect to our beloved teacher. Rev. C. J. Albrecht of New Ulm officiated in the house and in the church. Besides Prof. J. Meyer spoke in the church in behalf of our theological seminary at Wauwatosa, Wis., and in behalf of our Joint Synod. The Rev. F. Seltz of St. Paul spoke in behalf of Concordia College. A short address was given by the director of Dr. Martin Luther College. At the cemetery the Rev. Im. Albrecht of Fairfax, Minn., president of the Minnesota District, officiated.

May the gracious Lord comfort the bereaved family and prove to be father unto them. May He give us all such a staunch faith in our Savior that we may here labor willingly and conscientiously in His kingdom until He calls us from this vale of tears into His heavenly home.

B.

FROM OUR CHURCH CIRCLES

Nebraska District

The Nebraska District of the Joint Synod of Wisconsin and other States will convene August 27 to 31 inclusive at St. Paul's Church $3\frac{1}{2}$ miles N. E. Gresham, Nebr., 11 miles N. Utica, Nebr., C. & N. W. and C. B. & Q. respectively. Papers will be read by Rev. Geo. Tiefel and Rev. M. Lehninger. Lay delegates are requested to bring credentials signed by the chairman and secretary of their respective congregations.

All requests for quarters should be in the hands of the undersigned before August 24. A. B. Korn, Sec'y.

Fox River Valley Conference

The Fox River Valley Conference will convene, God willing, July 22-23, at Dundas, Wis., (Rev. John Reuschel). The first session begins on Tuesday morning at 9 o'clock. Sermon by P. Oehlert (Reier), Confessional address by Fr. Brandt (Th. Brenner). Papers will be read by the following pastors: P. Oehlert, Aug. Zich, E. Sterz.

Requests for quarters should reach the local pastor in due time!

E. F. Sterz, Sec'y.

Synodical Conference Convention

The 29th convention of the Synodical Conference will be held in the church of Pastor F. J. Lankenau of Napoleon, Ohio, beginning August 20th, 10 a. m. Napoleon is situated on the Wabash and the D. T. & I. railroads. Delegates are required to have credentials signed by the president and the secretary of their synod or district synod, and to send one copy to the president of the Synodical Conference, the Rev. C. Gausewitz, 96 Juneau Ave., Milwaukee, Wis., another

to the Rev. F. J. Lankenau, 316 West Clinton St., Napoleon, Ohio, and a third to the undersigned secretary. Kindly attend to this at once.

H. M. Zorn, Sec'y.

Central Delegate Conference

Delegates, teachers, professors, and pastors of the Central Conference will convene on Tuesday and Wednesday, August 5th and 6th, in the congregation of the Rev. M. J. Raasch, at Lake Mills.

Services on Tuesday evening. Sermon: the Rev. E. Dornfeld (the Rev. Chr. Sauer). Confessional address: the Rev. A. Werr (the Rev. M. C. Schroeder).

Papers are to be read by the Reverends: G. Stern, L. Kirst, A. Paap, F. Stern. The Rev. W. P. Hass will lead in the discussion on the school-visitor's report for 1923.

In making application for quarters, state definitely please, whether or not you desire lodging.

Theodore Thurow, Sec'y.

Commencement at Michigan Lutheran Seminary

The senior class of our Junior College at Saginaw, Mich., was graduated on the evening of June 17. We report with pleasure that this year's class was the largest of any so far completing the course, 10 boys and 3 girls receiving an honorable discharge from the institution.

A simple, but impressive, program had been arranged to celebrate the event, the Rev. John Gauss of Jenera, Ohio, was speaker of the evening and expressed in his address most earnest and timely thoughts concerning the education of our Christian boys and girls. Comparing the world's educational institutions with those that like ours have a Christian character, he led us to notice, how with all their external pomp and splendid equipment the worldly schools fail entirely of achieving the one great purpose of education. He showed how education is of value and will be worthy of the name only then when it leads to Christ, our Savior, and leads scholars to find in Him the center and foundation of life, here and hereafter. We must be filled with grateful thoughts, that the Lord gives us schools for our young, where they are instructed from the standpoint of the one great wisdom, the knowledge of Him, who is the Way, the Truth and the Life, without which all knowledge is but the vain imagination of fools.

Three members of the graduating class, Hilmas Eckert of Rigo, Gertrud Grossmann of Saginaw, and Emil Kasischke of Tavas City delivered German and English recitations. Doris Gauss of Jenera, Ohio, played a suitable selection on the violin, while choirs and octett sang hymns. Dir. O. Hoenecke distributed the diplomas with a few well-chosen words, closing the program of the evening.

It is worthy of mention also that all the boys who were graduated expect to continue their studies either at Watertown or New Ulm or River Forest.

We take occasion to note here that the new rectory granted to us by the synod has not yet been put under construction. The plans are in the hands of the contractors, however, and after receiving their bids, the building will be erected as quickly as possible.

The Lord has granted us a blessed school year for which we render Him our thanks. W. Schaller.

Dedication of Church

On June 1st St. John's Congregation of Fox Lake, Wis., was privileged to dedicate a new church. A new church not in the sense that a new building had been erected, for that is not the case, but that the congregation could take possession of a building that was new for itself.

Some months ago the congregation, by purchase, acquired the former Baptist Church of Fox Lake, a well preserved brick structure. This has since been remodeled and redecorated, so that now it represents a practical and at the same time beautiful building. It measures 44x68 feet, having an auditorium of 42x43 feet, and in addition a balcony extending over the entire width of the building. The seating capacity of the auditorium and balcony combined is 300. The exterior is in the Colonial style and, with the exception of one new window, was left unchanged. The interior required some alterations to make it conform to our Lutheran usage; it was extremely well furnished and now, with the new decorations, presents a pleasing appearance. The building is also provided with a substantial annex, well suited for school purposes. The price paid in the purchase was 5,500.00. An additional \$4,000.00 was required for the alterations, which included the installation of a new heating plant. The congregation considers itself fortunate in acquiring its new church so reasonably and feels that it owes sincere thanks to God for this evidence of his kindness.

Sermons for the dedication were preached by the Rev. E. Moebus, who had organized the congregation and under whose leadership the former church had been built, and Prof. J. Meyer, who had also conducted Lutheran services in Fox Lake even before a congregation could be organized. Also by the pastors A. Voss and W. Schumann. Neighboring congregations showed their interest by turning out in large numbers. The services of the mixed choir of Hustisford and the male quartet of St. Stephen's Church in Beaver Dam should be also mentioned, as they contributed materially to beautifying the services.

An additional note of rejoicing was lent to the festivities by the fact that the congregation could at the same time observe the 20th anniversary of the laying

of the corner-stone of its former church. Soli Deo gloria. E. C. R.

NOTED IN PASSING

I am confident that disrespect for the preceding generation, and especially for those in it nearest to ourselves, is a sure sign of relaxing dignity, and, in any extended manifestation, an equally sure symptom of national and political decadence. —Wilfrid Cumbermede.

Of course we understand perfectly well that there can be two opinions about the truth or error of a creed, but we do not understand that there can be two opinions about a man holding a position in a church when by that very fact he affirms belief in a faith which by verbal or other denial he basely betrays. Such moral obliquity would be incredible were it not so common. —Bible Champion.

A pastor was recently complaining about small church collections and wondering why it is that so many people are giving pennies now. We venture to suggest that it is because we have no smaller coin that they can give.

—The King's Business.

MISSION FESTIVALS

Johnson, Minn., Trinity Church, M. J. Wehausen, pastor. Speakers: W. Sprengeler (German), Prof R. Janke. Offering: \$168.25.

Sunday Exaudi

Frontenac, Mich., St. John's Church, Wm. Petzke, pastor. Speakers: R. Korn and O. Netzke. Offering: \$122.16.

Second Sunday after Trinity

Kawkawlin, Mich., Bartholomaeus Congregation, Rev. C. W. Waidelich, pastor. Speakers: Prof. A. Sauer (German), Rev. P. Schulz (English). Offering: \$80.86.

ITEMS OF INTEREST

Christians to Convene at Stockholm

STOCKHOLM—The crown prince of Sweden has been named chairman of the Swedish committee which is preparing to entertain the delegates to the Universal Christian Conference on Life and Work to be held in Stockholm in August, 1925. The conference will be the guests of the Swedish nation.

The purpose of the gathering is declared to be an attempt to concentrate thought on the mind of Christ as revealed in the Bible toward the great social, industrial and international questions prominent in post-war civilization.

Dr. Arthur J. Brown of New York; the Archbishop of Canterbury; the Archbishop of Upsala and the Oecumenical Patriarch of Constantinople are joint presidents of the international committee which is arranging for the conference.

The European section at Stockholm will have one hundred and seventy-five delegates, the British section one hundred and thirty-five, the American section one hundred and fifty and the Eastern section eighty-five. Allied organizations such as the Y. M. C. A., Y. W. C. A., Evangelical Alliance, Student Christian Movement, International Missions committee, the Salvation Army and the Christian Endeavor movement will each have a representative. —Wisconsin News.

Prize to be Offered for Best Church Ad

CHICAGO—A prize for the best church advertisement will be awarded at a national church publicity conference here in October. The conference will be held under the auspices of the Chicago Church federation and the council of advertising of the Chicago Association of Commerce.

—Milwaukee Leader.

Pope's Court Tests 52 Martyrs' Claims

LONDON—A special ecclesiastical court appointed by the pope has just begun its sitting in Westminster Cathedral to examine the claims of 52 English martyrs to beatification and subsequent canonization. The court consists of one bishop, one abbot and several priests. Their duties are to examine the mass of evidence which has been collected for the last 10 years about the alleged martyrdom of these persons, all of whom were executed in the time of King Henry VIII and Queen Elizabeth. The Protestant version is that they were executed for high treason, their crime being that they maintained that the authority of the pope was higher than that of the English monarch. The martyrs were priests, two or three women and a peer, Viscount Stafford.

—Milwaukee Leader.

Pope Proclaims 1925 Holy Year in Roman Catholic Church

ROME—Pope Pius yesterday proclaimed 1925 a holy year.

On the opening of Ascension day yesterday morning, the pontiff consigned to Msgr. Joseph Wilpert, dean of the apostolic protonotaries, the bull embodying the papal pronouncement. The ceremony took place in the throne room, where his holiness was surrounded by the prelates of the apostolic chamber, Msgr. Hugues Boncampagni-Ludvoist, vice chamberlain; Msgr. Evandre Moretti, auditor general, and Msgr. Leopold Capitani, regent of the chancery.

—Wisconsin News.

RECEIVED FOR LIQUIDATION OF DEBTS AND SEMINARY FROM THE FOLLOWING CONGREGATIONS

Rev. E. Abelmann, Shennington	(3 P)	\$ 12.00
Rev. E. Abelmann, T. Knapp	(2 P)	7.00
Rev. H. Albrecht, Hutchinson, Minn.	(10 P)	28.00
Rev. H. Albrecht, Hutchinson, Minn.	(11 P)	15.00
Rev. C. H. Auerswald, Cochrane	(5 P)	100.00
Rev. C. F. Baerwald, Leeds	(4 P)	10.00
Rev. J. C. Bast, Summit, S. D.	(1 P)	25.00
Rev. W. A. Baumann, Rusk	(10 P)	50.00
Rev. P. G. Bergmann, Sturgeon Bay	(1 P)	168.40
Rev. F. Brenner, Hoskins, Nebr.	(6 P)	100.00
Rev. J. Brenner, Milwaukee	(7 P)	50.00
Rev. C. J. Clabuesch, Remus, Mich.	(4 P)	25.00
Rev. A. Dasler, Manchester	(1 P)	15.30
Rev. G. A. Dettmann, Freedom	(3 P)	290.00
Rev. E. Ph. Dornfeld, Milwaukee	(4 P)	305.00
Rev. I. Frey, Phoenix, Ariz.	(5 P)	152.00
Rev. H. Gieschen, Sr., Milwaukee	(6 P)	150.00
Rev. H. Gieschen, Wauwatosa	(5 P)	402.50
Rev. J. G. Glaeser, Tomah	(12 P)	15.00
Rev. O. Hagedorn, Milwaukee	(1 P)	200.00
Rev. A. Hanke, Whitehall	(1 P)	100.00
Rev. H. Hartwig, Hartland	(10 P)	40.00
Rev. W. P. Hass, Oconomowoc	(9 P)	5.00
Rev. E. G. Hertler, La Crescent, Minn.	(5 P)	23.25
Rev. E. G. Hertler, Hokah	(2 P)	3.35
Rev. E. G. Hertler, Brownsville	(2 P)	3.40
Rev. H. W. Herwig, Lewiston, Minn.	(2 P)	677.50

Rev. H. H. Hoenecke, Detroit, Mich.	(4 P)	53.10
Rev. H. Hopp, Dagget, Mich.	(4 P)	10.00
Rev. A. Kehrberg, Tawas City, Mich.	(4 P)	24.00
Rev. J. Klingmann, Watertown	(15 P)	71.50
Rev. J. Klingmann, Watertown	(16 P)	45.00
Rev. O. W. Koch, Lowell	(3 P)	60.00
Rev. O. W. Koch, Lowell	(4 P)	152.50
Rev. F. Koehler, Nicollet, Minn.	(6 P)	170.00
Rev. F. Kolander, Germantown, S. Dak.	(2 P)	15.00
Rev. H. Lange, Alois	(4 P)	10.00
Rev. R. Lederer, Green Bay	(2 P)	55.00
Rev. C. Lescow, Woodland	(3 P)	10.00
Rev. W. Lindloff, Elkton, S. Dak.	(7 P)	100.00
Rev. W. Lindloff, Ward	(6 P)	20.00
Rev. F. Manteufel, Balaton, Minn.	(21 P)	20.00
Rev. F. Manteufel, Balaton, Minn.	(22 P)	20.00
Rev. F. Manteufel, Balaton, Minn.	(23 P)	2.00
Rev. Ph. Martin, Stanton, Nebr.	(7 P)	50.00
Rev. J. Mittelstaedt, Hillsboro	(3 P)	50.00
Rev. C. E. Monhardt, Clatonia, Nebr.	(15 P)	50.00
Rev. W. Motzkus, Rice Lake	(1 P)	81.50
Rev. H. K. Moussa, Jefferson	(1 P)	4,000.00
Rev. P. G. Naumann, Sterling, Mich.	(2 P)	38.00
Rev. A. F. Nicolaus, Ft. Atkinson	(3 P)	127.50
Rev. A. F. Nicolaus, Cold Spring	(2 P)	60.00
Rev. W. Nommensen, Columbus	(3 P)	2,039.00
Rev. W. Nommensen, Columbus	(4 P)	127.00
Rev. W. Nommensen, Columbus	(5 P)	1,011.00
Rev. W. F. Pankow, Rockford, Minn.	(5 P)	105.00
Rev. W. Parisius, Globe	(2 P)	150.00
Rev. W. Petzke, Frontenac, Minn.	(1 P)	314.00
Rev. G. Pieper, Baraboo	(1 P)	61.50
Rev. R. F. W. Pietz, Lomira	(2 P)	7.00
Rev. C. J. Plocher, Wilson, Minn.	(2 P)	65.00
Rev. C. J. Plocher, Ridgeway	(2 P)	50.00
Rev. J. Plocher, St. Paul, Minn.	(4 P)	200.00
Rev. W. Rader, Personal		20.00
Rev. F. A. Reier, Dale	(3 P)	100.00
Rev. J. Reuschel, Forest Jct.	(3 P)	20.00
Rev. M. Rische, Kirchhayn	(5 P)	58.15
Rev. J. J. L. Roekle, Chesaning, Mich.	(5 P)	50.00
Rev. J. J. L. Roekle, Chesaning, Mich.	(6 P)	10.00
Rev. Chr. Sauer, Juneau	(10 P)	3.00
Rev. Chr. Sauer, Juneau	(11 P)	10.00
Rev. J. C. Schmidt, Douglas, Ariz.	(4 P)	45.00
Rev. G. Schoewe, Muskego	(13 P)	48.50
Rev. C. J. Schrader, Buffalo, Minn.	(3 P)	255.00
Rev. M. Schuetze, Ellsworth, Minn.	(1 P)	80.00
Rev. A. Schumann, Firth, Nebr.	(7 P)	30.00
Rev. H. Sterz, Watertown	(2 P)	11.00
Rev. M. Taras, Caledonia	(2 P)	13.00
Rev. F. Wichmann, Postdam, Minn.	(8 P)	5.00
Rev. F. Wichmann, Postdam, Minn.	(9 P)	30.00
Rev. F. Wichmann, Postdam, Minn.	(10 P)	5.00
Rev. W. J. Wojahn, Coleman	(1 P)	345.00
Rev. R. F. F. Wolff, Slade's Corners	(5 P)	11.81
Rev. R. F. F. Wolff, Slade's Corners	(6 P)	35.00
Rev. R. F. F. Wolff, Slade's Corners	(7 P)	10.00
Rev. E. Zarembo, Norwalk	(2 P)	36.00
Rev. H. R. Zimmermann, West Salem	(8 P)	15.00

Total	\$ 13,708.86
Previously acknowledged	\$180,307.73
Total	\$194,016.59

Watertown, Wis., June 1, 1924. F. GAMM,
Treasurer.