

# The Northwestern Lutheran

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

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## THE LORD'S DAY

(Wisconsin Synod German Hymnal 337)

God of ages everlasting,  
Thy Hand rules the world so wide.  
Of Thy love I'm ever tasting, —  
Thou since youth hast been my Guide.  
As the Sabbath morning breaks,  
My heart to devotion wakes.

How I love these hours so holy,  
Feast of my arisen Lord!  
He gives comfort to the lowly, —  
Sweetest rest He doth afford.  
His blest Spirit leads the way  
Unto life, and realms of day.

Not the ease that idlers treasure,  
Not the hollow pride of dress  
Can afford Thee joy and pleasure, —  
All this wanes to nothingness.  
Lord, I bring myself alone;  
Only take me as Thine Own.

O be praised for this glad morning,  
That bestoweth boundless good.  
Hallowed thoughts, my mind adorning  
Soar on wings of prayer, my God,  
And my heart delights to sing  
Songs that o'er the clouds will ring.

What is nobler than to serve Thee?  
What is sweeter than Thy Word?  
Like the bees, let nothing swerve me  
To obtain the honey, Lord!  
Blest are they who day and night  
Strive for Heav'n in pure delight.

Speak Thy Amen, God our Father,  
For Thy very own are we.  
To adore Thy Name we gather, —  
To exalt Thy majesty.  
Let our anthems worship Thee  
Till in Heav'n Thy face we see.

Translated from the German.

Anna Hoppe.

## THE SIXTY-EIGHTH PSALM

Verses 17-20; 32-35

### Our Ascended Lord

There can be no doubt that the verses indicated in the sixty-eighth Psalm plainly have reference to the ascension of Christ. For this we have no less an authority than St. Paul. Speaking of the latter in his epistle to the Ephesians he gives an inspired exposition of the words involved in our Psalm, saying, chapter 4:8-12, "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts for men. Now that he ascended, what is it but

that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." What more do we need in proof of our foregoing statement that the sixty-eighth Psalm contains a prophecy of the ascension of our Savior?

Unhappily meditation on this subject too often is neglected, and when it is not neglected altogether, it is often neither gratefully nor joyfully thought of. Small wonder. This article of our Creed belongs to regions which are wholly unknown to human reason, and into which the latter cannot penetrate. That He who has sojourned on this earth a life time, should withdraw His visible presence from this world; that He who was visible during His abode here, should become invisible for all times to come, until He would return in His glory, — that, to man's mind, is wholly incomprehensible. It is, therefore, not to be wondered at, that modernists and liberals regard the ascension of Christ as something unreal, and do not give it any thought whatsoever.

Yet we confess in the Apostolic Creed that we believe Jesus Christ ascended into heaven and sitteth at the right hand of God the Father Almighty. And to believe this is of no less importance to us than to believe in the other articles of our Christian faith. Indeed it is one of the fundamental truths of the Gospel. Setting forth the paramount importance of Christ's resurrection for our faith St. Paul infers, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." The same is true of His ascension. Had Christ not ascended into heaven, but remained on earth, we would have assurance neither that He has appeared in the presence of God for us, nor that He would send us the Holy Ghost as our Comforter from the Father, as He had promised. Without His ascension there would be no assurance that our Savior sitteth at the right hand of God, interceding for us at His throne, reigning forever, and having dominion over all creatures for the purpose of protecting and defending us against the powers of hell. The Church would still be in tears, comfortless, and destitute of the mighty presence of her Lord. Yea, if

Jan 27  
Rev C Buenger  
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Christ had not ascended, we would have no assurance of ever entering the glories of heaven to abide with Him forever.

But now all this is assured us by the ascension of our Lord. Indeed, it is the coronation of His redemptive work, and therefore a matter of great rejoicing to the whole Christian Church on earth. To this the words of our Psalm exhort us, showing the wonderful circumstances attending it and the blessed purposes accomplished by it.

#### Wonderful Circumstances Attending Our Lord's Ascension

"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." What a reception it must have been, when our Lord entered heaven! We can almost see the Father and the multitudes of the heavenly host welcoming our Savior to His eternal glory. If ever the gates of the Celestial City were swung wide open, it was then. How its angelic inhabitants must have intoned that hymn of triumph: "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors! And the King of Glory shall come in." Those watching at the gates look over the lofty battlements and ask, "Who is this King of Glory?" To which the archangels reply: "The Lord strong and mighty, the Lord mighty in battle. The Lord of hosts, He is the King of Glory." Whereupon the ponderous gates swing open, and the King of Glory, the Son of man, the Redeemer of the world, amidst the acclamation of thousand times thousands and ten thousand times ten thousands, takes His seat upon the throne of the Most high.

Could there have been a more wonderful and glorious reception? What did it mean for our Savior? It meant His glorification, His return to the place whence He had come, the reassuming of that dignity which was ever His, but which for our sake He had foregone when He was born in a stable and lying in a manger, and ever afterwards for thirty and three years, leading a life of hardships and suffering, and being obedient unto death, even the death of the cross, He laid aside. The Head once crowned with thorns should be crowned with everlasting glory now; He who has humbled Himself in our stead, should now be exalted to the throne of heaven. "God hath highly exalted Him and given Him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2, 9 ff.

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem  
And crown Him Lord of all.

#### The Indisputable Fact of Christ's Ascension

"Thou hast ascended on high." This prophecy was literally fulfilled in the Person of our Lord. After having lived on earth and accomplished His work He was sent for by His Father; after having offered His life as a sacrifice for sin; after having been raised from the dead; after having shown himself alive to His disciples and many others by many infallible proofs, having been seen by more than five hundred brethren at once, that by the eyes of many the fact of His being the once crucified Jesus might be ascertained beyond all further question, and thus having settled the fact of His resurrection upon a basis which can never be shaken; — He then led His followers out as far as Bethany, and in their presence was taken up into heaven. Visibly did He ascend on high. The evangelists tell us that Jesus Christ, having given them the great Commission of preaching the Gospel to all the world, lifting up His hands and blessing them, He was taken up, rising higher and higher, until a cloud had concealed Him from the sight of all those present. He was not smuggled into a far-off country; He did not vanish away like vapor. No, solemnly, stately, slowly, visibly, publicly, He returned whence He had come.

This fact rests on the evidence of credible witnesses. It is one in which they could not be mistaken. That is allowed on all hands. And that they were honest in their statements respecting both the resurrection and ascension of their Lord and Master, is proved by the whole of their character, and the way in which they sealed their testimony by their sufferings and death. Nor did the proof that Jesus Christ ascended into heaven rest merely on the testimony of the apostles. It was exhibited before all the dwellers of Jerusalem who had come together on the day of Pentecost, and were witnesses of the great miracle, the outpouring of the Holy Ghost with the gift of tongues. All that were then the disciples of Christ were known to be illiterate men. They were the same who had witnessed His ascension; they had been tarrying at Jerusalem, that they might be endued with power from on high. The appointed time came; the Spirit was poured out on them, and they all spake with tongues, as the Spirit gave them utterance, declaring the wonderful works of God in every foreign language represented at Jerusalem on that ever memorable day.

Indisputable indeed is the fact of Christ's ascension. There is no fact in history, ancient or modern, which is half so well attested. You may turn to the pages of the most reliable and sober historians of any age you please, but you will not there find such assured evidence of any event as the Gospels give to us of the ascended Lord. Events which we now speak of as indisputable are not so surely true as that Jesus ascended into heaven.

### The Blessed Purpose of His Ascension

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." What blessed purposes of Christ's ascension are indicated here! In the first place, "Thou hast led captivity captive." We have here an allusion to the ancient practice of military triumphs. As great conquerors, when they rode in their triumphant chariots, used to be attended with the most illustrious of their captives led in chains, and were wont to scatter their bounty among the spectators of their triumphs; so Christ, when He ascended into heaven as a triumphant Conqueror led captivity captive. We know what that implies. He conquered those who had brought us into captivity before, all our spiritual enemies, such as sin, the devil, and death. True, the battle was won on Calvary through His suffering and death. He conquered the might of Satan by seeming weakness, and gained the victory by apparent defeat, and surrendering His own life. This is the language of Scripture. Through death He deposed him that had the power of death, and delivered them who through fear of death were all their life-time subject to bondage. Then, when His work on earth was finished, He returned to the home He had left. Spoiling principalities and powers, He triumphed over them openly, making a show of them.

All this He did as the Son of man, our Mediator. He conquered these enemies, sin, the devil, and entered heaven in our stead. His triumph is our triumph. This being an indisputable fact what, then, shall we fear? "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Yes, sitting now at the right hand of God, possessing and exercising all power in heaven and on earth for our sake, Christ, our ascended Lord, intercedes for us before the heavenly Father. He is not unmindful of us there. He continues His interest in our salvation. "If any man sin, we have an advocate," a Mediator, a Spokesman, "with the Father, Jesus Christ the Righteous." What glorious and significant purpose of the ascension of our Lord! What blessed assurance it gives us!

One more great purpose of His ascension is mentioned in our Psalm. "Thou hast received gifts for men." While His was the glory of the victory and triumph, the benefit was truly for man. He received gifts for men. Which are they? Before His ascension Jesus had said to His disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." In other words, Christ ascended into heaven to send His disciples and all His followers unto the end of time the Holy Spirit, and in that one gift all the gifts are comprehended which He received

in His ascension. Withdrawing His bodily presence, He gave us the inward ministration of the third Person of the adorable Trinity whose essential function is to reveal unto us all truth, especially the truth of the everlasting Gospel, to enlighten, guide, comfort, sanctify, and keep us in the true faith. What an amazing gift is this! Without the Holy Spirit no man could come to a knowledge of the saving truth, no man could avail himself of the redemptive worth of Christ. It is He who testifies of Christ, applying His truth in power to the soul.

When the ascended Lord gave the Spirit, He also gave the Word together with the ministry. St. Paul says, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ." How kind is Christ to His Church! How careful of it and of its edification! How richly He blesses it with His gifts! All this is the fruit of His ascension.

Considering all this we have reason to exclaim with the Psalmist: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah. — Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah: To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice. Blessed be God." J. J.

### COMMENTS

**"A Better Citizenship"** Under the heading "A Better Citizenship," the Western Christian Advocate calls attention to the aggressiveness the Roman Catholic Church evinces in these days.

The Roman Catholic Church is surely giving the American people a stiff run these days. It is holding every kind of conference and convention. When one of its dignitaries passes away it takes two weeks before he goes and two weeks after he has gone to dispose of him. It has all the space it asks for in the daily press, and it is not skimping itself in the least. It is asking largely that its joy may be full. It has been keeping the Eucharistic Congress it is to hold next June before the American people for months. It is building up the public mind in preparation for it. It is working on the faculty of expectation. It is clearing the field and slowly but subtly filling it with remarkable activities and personalities which have and are having a very strange influence on the public mind. This is one cause for the adverse reaction against the church during the past few years. However, that hierarchy has no fear of those spasmodic outbreaks, for they understand that at the last analysis they do the church no harm, but make a contribution of good that lasts them for a generation. More indifferent people have been driven into close relationship with the Roman Church recently by the organized efforts against it than during any period for twenty-five years. The encroachments of this religious organization cannot be met by irritation. It can only be checkmated by long-headed statesmanship. The only salvation for Protestantism in the future when she has to grapple with the Catholic problem barehanded will be the fact that she has produced better citizens. If she has not done this she is lost. Emotion and violence, alarm and prejudice, patriotism

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and loyalties, will never cope with the situation. Education in democracy and in the fundamental principles upon which Protestantism is founded, and in which the destinies of the nation are involved, is our only recourse. That day is not far away. It should not come upon us as a thief in the night. Sooner or later the democratic institutions of America will have to face the challenging of that aristocratic hierarchy of the vatican.

What the Advocate says of the Roman Catholic Church is only too true. It is equally true that the spasmodic organized outbreaks against this church in the past have done it good rather than harm.

As to the remedy, however, the Advocate is mistaking. This is not a case for the long-headed statesman, for it is not a question of citizenship. The battle against Rome is a spiritual battle; none but spiritual weapons will prevail against it.

The emperors contended against papal powers for centuries, their success is shown by history, and the political ideal of democracy can hardly hope to accomplish more than they did.

Besides, it can hardly be considered democratic to combat a religious idea with the art of statecraft. If we complain of the pope because he wants both ecclesiastical and political power, can we be satisfied to have a government interfere with the conscience of its citizens?

Luther, who certainly was in a position to know things, says "With might of ours can naught be done, soon were our loss effected." In his life and work we find the answer to our problem, "One little word can fell him."

A people that is not firmly rooted in the Gospel of Christ will easily fall victim to the blandishments of Rome and has no promise of God against his tyranny. There is the solution. The papal throne began to totter when Luther attacked it with spiritual weapons. In this respect also the Gospel has set us free.

As to the future, only a thorough Christian education will prepare our children for the great conflict, and it is not for the statesman to give the child this education.

J. B.

**We Hope** We only hope the Milwaukee Sentinel got this right, the disappointment would be too great:

If your allowance isn't as large as you think it ought to be:

If you think you ought to be allowed more nights out:

If your folks "can't see" that collegiate "can" you're so strong for —

Just reason it out with them.

That's what nearly 100 boys, assembled in the older boys' conference at the Grand Avenue Congregational Church, recently resolved to do.

"We recommend that in case of differences with his parents, a boy should co-operate with them in the use of reason to effect an agreement that is mutually satisfactory," said the report which the conference adopted.

How thankful parents should feel that these boys showed such great moderation. What if they had not practiced self-restraint and had expressed themselves in favor of corporal punishment for recalcitrant parents? Surely, such magnanimity should touch the heart of every parent and should make him amenable to reason. The parent who continues obdurate will have only his own stubbornness to blame for any evil consequence he may have to endure.

But we wonder if there was not somewhere on those church premises a Bible with the Fourth Commandment, which asks for the parent a little more than mere good-natured tolerance.

J. B.

**Positions Wanted** Positions Wanted is a column in the Living Church that we frequently scan with interest. Recently we discovered this insertion:

Priest, now getting good salary — university and seminary graduate — of considerable pulpit ability, in the prime of life — experienced, seeks parish where spiritual ideas prevail — where the lodges do not take first place — where laymen want to see men saved. Bible, Prayer Book, apostolic, evangelical preaching. No card parties, shows, etc., to raise money. Wanted a people willing, at least, to learn to pray for and work for the salvation of souls. Address Consecration-523, care Living Church, Milwaukee, Wis.

In our church we are not used to have ministers advertise for a charge, but we cannot help admiring the ideals of this priest. Evidently he has not found the lodge element an asset to the church, nor social and commercial ventures aids to true church work. We just wonder how many churches will desire a pastor with such ideals.

J. B.

**Joy In Manitowoc** There is joy in Manitowoc, Wis. The First German Ev. Luth. Church has succeeded in raising the sum of \$55,000 as an endowment for the new congregation on the north side of the city, henceforth to be known as Immanuel's Ev. Luth. Congregation. Besides this sum of money the mother congregation is giving to the daughter eight building lots, thus assuring the new church of a fair start in life.

This is, indeed, a very happy solution of a frequently vexing problem and a distinct gain to our cause in Manitowoc. May the Lord bless and prosper both, the mother and the daughter church. J. B.

RELIGIOUS CENSUS FIGURES

According to the summary of the Christian Herald prepared by Dr. H. K. Carroll, compiler of official religious census of the United States, the churches have during the year made a gain of 800,000, the largest for several years. The Roman Catholic Church shows a smaller gain than usual. This is partly accounted for by the restriction of immigration from countries which are strongly Catholic, as Italy, Spain, and other European nations, and Latin American countries in Central and South America. The grand total of ministers is 216,078, of churches 236,964, of communicants, 46,883,756. The gains for the year are distributed as follows:

Groups	Number of communicants or members	Gains in 1925
1. Catholic Western, 3 bodies	16,156,914	203,990
2. Methodist, 15 bodies	8,920,190	220,183
3. Baptist, 14 bodies	8,397,914	104,396
4. Presbyterian, 9 bodies	2,561,986	61,520
5. Lutheran, 17 bodies	2,546,127	42,485
6. Disciples of Christ, 2 bodies	1,759,399	90,493
7. Eastern, Orthodox, 9 bodies	729,630	2,980
8. Latter-Day Saints, 2 bodies	625,160	1,416
9. Reformed, 3 bodies	540,987	8,319
10. United Brethren in Christ, 2 bodies	411,956	6,853
11. Brethren (Dunkards), 4 bodies	150,160	6,273
12. Adventist, 5 bodies	149,092	4,925
13. Friends, 4 bodies	115,528	*549
14. Mennonites, 12 bodies	85,639	.....
15. Scandinavian, Evang.	42,758	.....
16. Moravian, 2 bodies	27,804	1,002
17. Pentecostal, 3 bodies	18,641	.....
* Decrease.	43,239,885	753,656

The following is a list of individual denominations, in the order of their numerical standing and that have 200,000 members are more:

Churches	Communicants
1. Roman Catholic	16,047,914
2. Methodist Episcopal	4,516,806
3. Southern Baptist	3,611,608
4. National Baptist (Col.)	3,044,528
5. Methodist Episcopal, South	2,534,112
6. Presbyterian, U. S. A. (Northern)	1,828,916
7. Northern Baptist	1,464,167
8. Disciples of Christ	1,441,462
9. Protestant Episcopal	1,164,911
10. Congregational	907,583
11. United Lutheran	850,440
12. African Methodist Episcopal	698,029
13. Lutheran Synod of Missouri	628,695
14. Latter-Day Saints	535,659
15. African Methodist Episcopal Zion	490,000
16. Presbyterian in U. S. (Southern)	457,000
17. United Brethren in Christ	392,000

18. Reformed Church in the U. S.	348,000
19. Colored Methodist Episcopal Church	342,000
20. Churches of Christ (Disciples)	318,000
21. Norwegian Lutheran Church	289,000
22. Greek Orthodox Church (Hellenic)	256,000
23. Lutheran Augustana Synod	215,705
24. Russian Orthodox Church	200,000

Attention is called to the fact that there is an actual increase in the number of churches of 166, in place of the actual decrease of twelve, returned in 1924.

The number of ministers shows an encouraging gain. As laborers in the vineyard fall or reach the limit of useful service, younger men take their places and carry forward the work. The net gain in 1925 was 2,966. Since the beginning of 1920 the increase has been from 194,047 to 216,078, or 22,031 in the six years, an average of 3,672 annually, which can not be reckoned as discouraging.

As to finances, while not a few large churches report a temporary decrease in missionary income, it must be remembered that unusual efforts to enlarge the income following the war, and overmuch pressure, had its natural reaction in deficits, here and there. Annual reports of the United Stewardship Council show an increase for current expenses and benevolences for two dozen or more of the larger denominations, aggregating over 22,000,000 members, being a gradual rising. The grand total for 1925 is \$463,871,678 — all voluntary contributions. This, too, is far from discouraging. — Lutheran Church Herald.

MANUFACTURING DOGMAS

The New Mariolatry and Its Latest Accessories  
By John Mattes, D. D.

Rome likes to give the impression that she has preserved the true revelation of Jesus Christ, not only as we have it in Holy Scripture but also in a far wider tradition that is deposited in her keeping. At least that was her older teaching, for with the passing of the years a subtle change has come over that claim. Once she professed merely in her decrees to affirm what had been held "by all men, at all times, and in all places". Tradition was like a carpet, first nicely rolled up, but now gradually being unrolled by the Church and its beautiful pattern unfolded to the admiring gaze of the faithful. The old rule of St. Vincent of Lerins, however, has ceased to work and has been quietly deposited in the store house of scholastic antiques, because some of the newest dogmas, like the Immaculate Conception of Mary and the Papal Infallibility, cannot by any stretch of the imagination, be said to have been taught by all men at all times. Indeed some of the most honored saints and doctors of the Church in Ages gone by denied these very doctrines. What now? Tradition has become a progressive revelation; tradition is the pope, as Pius IX so aptly stated the case. If some of the Fathers thought the very opposite that does not in any wise alter the case, for

they believed in fact what they expressly denied. For example, Augustine, Ambrose, Chrysostom, Eusebius, Emisenus, Remigius, Maximus, Bede, Anselm, St. Bernard, Anthony of Padua, St. Thomas Aquinas, Bonaventura, St. Bernardine and St. Vincent all denied the Immaculate Conception of Mary (Cardinal Cajetan is responsible for that list). That does not worry the modern Roman theologian in the least. They accepted the authority of the Church and accordingly implicitly believed every dogma the Church might promulgate, even though they might expressly and explicitly deny it before it was promulgated, and might never have heard of its official promulgation. What they denied in so many words they nevertheless would have believed. So a truth is not a truth till it has been declared a truth by the infallible Church. Ingenious, is it not?

The result is that Rome does not know of a completed revelation in Jesus Christ, but follows an expanding one, that can blandly ignore past history when convenient, even while professing to teach nothing new. Persistently declaring that the Church cannot make a new doctrine she is nevertheless doing that very thing. Today Rome is a dogma factory.

This process of manufacture is most interesting and is going on before our very eyes. We can illustrate it best by one example; the case of the Immaculate Conception of Mary. When Duns Scotus first ventured to proclaim it as a truth that Mary was not only without actual sin but had even been conceived without original sin, he met with the most violent opposition. For more than five centuries the conflict raged. The Dominicans assailed it, the Franciscans and later the Jesuits, defended it. First it was tolerated as a pious opinion. The masses favored it and politics helped it along. Then popular devotions and an appointed feast day helped it to gain a firmer foothold. At length it received papal sanctions; then all controversy concerning it was forbidden and finally, in 1854, Pius IX calmly proclaimed it a certain part of divine revelation and a truth that must be believed under peril of eternal damnation. First feelers were put out; then propaganda was made for it, and, at length, when all turned out well, it was proclaimed an eternal truth. It was a very gratifying result for the papacy because having ventured to proclaim a dogma on the sole basis of his authority, and having gotten away with it, the pope could easily establish the claim of his own infallibility. Had he not imposed his revelation on the Church and had not the Church accepted it?

It would be interesting to follow the fortunes of this dogma during the five centuries of its existence, but space forbids. But two of the latest incidents are too interesting to pass over. Though they are only of a minor character they are like the proverbial straws that tell which way the wind blows.

Perrone, the well known papal theologian, was ready, it is said, to admit that the Scriptural texts and the statements gathered from the Fathers proved nothing, but

took the ground that all that is needed is that the pope, who is the mouth of the Church and consequently the truth, assert it.

Of course, for the benefit of the less theological, there had been clear indications from heaven that this dogma was to be promulgated. Some years before Sister M. at Paris has seen a vision of the Holy Virgin with outstretched arms and around her the inscription in golden letters: "O Mary, conceived without sin, pray for us who take refuge in thee!" A voice commanded that a medal should be struck in commemoration and promised that all who wore it should receive great grace from God. The medal was actually struck with the approval of the Archbishop of Paris in 1832. It proved that it had extraordinary healing powers for consumption, insanity, hydrophobia and Protestantism.

So finally Mary was declared to have been conceived without original sin, a conclusion that was all the more easily reached because of the preceding error, long taught, that original sin is nothing but a lack of the original righteousness.

We might expect that having exalted Mary to the throne of perfect sinlessness her devotees would feel satisfied, but no, the feelers are again being put out, and a new pious opinion is being advanced. The dogma factory is proposing to manufacture a few accessories to this splendid invention. Now it is proposed that Mary shall be regarded as the Mediatrix of all Graces! This is to be another jewel for her crown and we are graciously permitted to see the method of its fabrication, if we have our eyes open.

Among the feelers being put out by the Jesuits are some articles of Father Husslein, that appeared in America on October 5th and 17th, 1925. In them he states that "Unusual significance is attached to the literature on Mary's mediatorial power with Christ that today is appearing in the Catholic Press". He is good enough to enlighten us as to what is the "mind of the Church" on the subject.

Upon the basis of the ten Encyclicals of Pope Leo XIII on the Rosary, he gives us this information concerning the newest revelations that are casting their shadows before them: "This function of Mary, as Mediatrix of Divine Grace, is essentially different from the intercession of the Saints. It ultimately goes back, Pope Leo explains, to her definite part in the work of our Redemption. Through her free oblation of the Divine Victim and her sufferings with Him, she merited the title of Co-Redemptrix. As, therefore she participated with Christ in the meriting of Divine grace by Him, so now she participates in the distribution of all these graces, though always in a position subordinated to His and dependent upon Him. For Christ is the Only Redeemer as He is the Only Mediator with God. Hence, as Pope Leo in his Encyclical *adjutricem populi* writes, it was ordained by Divine Providence that: "She who had been the Administrator of the sacrament of man's

Redemption might also be the Administrator of the grace derived from Him throughout all time."

"It will be noticed that no grace is excluded from this process, but every single particle comes to us through Mary's hands, that is, through the exercise of her *function* as Mediatrix of All Graces. This could not be expressed more plainly than in the Encyclical *Octobri Mense* in which the great Pontiff in most explicit terms states:

"Truly and in all precision we may affirm that nothing whatsoever of that immense treasure of all graces which the Lord brought us — nothing, God so wishing, is granted us save through Mary."

"Referring gratefully to Our Lord, in the Encyclical *Jucunda semper*, for having given us 'such a Mediatrix, Pope Leo adds his own confirmation to the beautiful words of St. Bernardine of Sienna that describe the three-fold transmission of Divine Grace, which: 'In most perfect order is dispensed from God to Christ, from Christ to the Virgin, from the Virgin to us'."

So the meek and lowly Virgin is to become a sort of Gnostic Demiurge of grace!

But we are given a reason for it. The next bearer of inspiration, Pius X, informs us, "But from this community of suffering and will between Mary and Christ (in the Great Sacrifice) she merited to become most fittingly the Restorer (reparatrix) of a lost world, and so the Dispenser of all the gifts without exception (*universum munerum dispensatrix*) which Jesus won for us by His Blood and Death."

The next step in the process of manufacture has also been taken, for a special Mass and Office have been assigned by Pope Benedict XV for May 31, the Feast of Our Lady, as Mediatrix of All Graces. "The thought repeated in antiphon, hymn and prayer is ever the same: 'All gifts the Redeemer has merited for us are distributed by Mary the Mother.'"

So the Jesuit Father in his next article exultingly exclaims: "The teaching of the Holy See regarding Mary's celestial function as Mediatrix of All Graces is a doctrine now sufficiently clear to be raised at any opportune moment to a dogma of the Church. All that is now required is a wider and more thorough understanding of the technical reasons for this truth (!) which is already part of the devotional life of the Faithful.

"That some opposition should still exist is naturally to be expected, but it is slight and insignificant if we consider the battle that raged for centuries around Mary's great prerogative of the Immaculate Conception. There are also those who fear the comment of the world about them. They fail to realize that Catholicism has no mightier weapon to-day for the conquest of the world for Christ than Mary's intercession with her Son. If Protestantism still remains fearful that what we give the Mother is taken from the Child, our task must simply be to convince it of its error."

Evidently Protestantism has no weapon left to meet this mighty assault — except the eternal intercession of the Son with the Father.

Perhaps, however, there is hope entertained that another vision will be received by one of the Faithful and a second medal produced that will be doubly efficacious against consumption, insanity, hydrophobia and Protestantism.

At all events the Jesuit triumphantly sings: "And so in her arms she held the Treasure of all the world, and the graces she purchased with it are now distributed, without exception, at her intercession only. Could any truth be more satisfactory, any truth more beautiful?"

Perhaps some timid soul will venture to say, Yes, but St. Paul wrote, "There is one God, and one mediator between God and men, the man Christ Jesus," and likewise what the Epistle to the Hebrews states: "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

But that will not stop the grinding wheels of the dogma factory, for what does Holy Scripture amount to compared with the latest and newest revelation given directly through — our fathers would have said Anti-Christ. We leave it to the reader as to how far they were right or wrong in their estimate. — News Bulletin.

### THE POWER OF EXAMPLE

Many people are influenced by the example of others. This is true in every walk of life. It is so in the Church. Your example frequently influences your fellow-member. Your conduct influences the churchless and worldly. Have you ever given this a thought? Have you ever paused to ask yourself: "I wonder how my example affects my child, my neighbor, my fellow-member, or the man on the outside?" Perhaps a few hints along these lines would not be amiss.

Does your example, for instance, incite others to diligent and regular church attendance? Are you the kind of Christian of whom the unchurched man says, "I'm as good a man as he is, even if he belongs to a church. He belongs, that's all; he seldom or never goes, but has a good deal to say to and about others"? How lovely it would be if people were as diligent in attending church as they are in criticizing the church. And you parents, if you don't go to church and take your children there, how can you expect them to go later on? "As the twig is bent the tree will grow." It is a pity to see 175 children in Sunday school and 25 in the service that follows. Here again the power of example is an important factor. In all these things ask yourself: "If every one followed my example would the church be filled or empty? or would every one be in some other church?"

The same is true as regards the Holy Sacraments, especially the Lord's Supper. Does your example in-

fluence others to regular and faithful attendance at Holy Communion? How appalling, if your continued absence from the Holy Supper leads others to do likewise! If a person feels it isn't necessary to partake of the Lord's Supper he despises a sacrament instituted and commanded by Christ; he despises the Christ who is present in the sacrament; he slights the offer of grace, belittles and despises the Savior's work of redemption; he has no business in the church to which Christ has entrusted His sacrament; he hasn't really the right to bear the Christian name; he is an evil example and a contamination for the church. For such a person the only honest course is to remove himself from the communion of those who do esteem and use the sacrament of Christ, and not to continue to inflict his obnoxious and pernicious example on others.

This also holds good as regards your life, your conduct among men. Here, more than anything else, your example is a powerful factor. "A man is known by the company he keeps," says the old adage. David said in the First Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Remember, you are a representative of the Church of Christ. Your example must influence others, if not to come into the church, at least to esteem and honor it. But it is not without cause that churchless people often say with scorn: "What! would you have us be like many of your professed Christians? We know them better than you do. We have observed their conduct, and it savors least of Christianity." You are known by your associates and companions. If a pure girl gets into fast company, she is inevitably labeled as fast. If a Christian travels with the scoffers, the frivolous, the worldly, loose, and lewd, he is set down as one of them. If he should get mixed up with a loose crowd, and realizes his mistake, he gets out before they contaminate him. A prominent United States Senator once asked a young woman acquaintance to attend a party of a rather questionable sort. She declined. When pressed for a reason she replied simply, "I am a Christian." The senator answered warmly, "My friend, if there were more Christians like you, more men like me would become Christians." That's the right example. Very often Christians are drawn into questionable company; but if they value their reputation and souls, they get out of and shun such company. There is no one at whom the world would rather point the finger of scorn than at the man whose conduct gives the Christian name the lie.

An essential part of Christian living is Christian giving. What kind of an example do you set in this respect? Are you a cheerful and generous giver to the church? Or do you complain, grumble, and "kick"? Some do. And frequently the deplorable part of it is, that they seek to influence others to do the same. They find fault with something and try to create the same mind in others, when they are wrong, as they should know.

"God loveth a cheerful giver," says St. Paul. We needn't say what He thinks of the grumbler and kicker.

Think on these things. Ask yourself frequently: "How do I look to God, and how does my example affect others?"

— K. F. K. in *The Friendly Visitor* (Lansing).

## RETURNS ON A MISSIONARY'S INVESTMENT

By Elizabeth McCauley, Lutheran Mission, Guntur, India

"It seems to me you missionaries have the most hopeless work in the world," said an English lady to me not long ago. "Yet you never seem depressed. What is it that makes you so happy?"

The answer was short and simple: "The work is not ours but God's."

In addition to the chief joy of working with a divine Partner in giving the good news to people and showing them the very best way to live, there are countless human joys every day that help to make up the great "hundred-fold" promised by our Master. Imagine yourself experiencing some of these.

Letters from two of last year's training students express loving appreciation for the blessings of the school and hostel. In far away villages they are seeking to tell the good tidings and to live out what they learned in training.

A small brown figure comes to your door before daylight one morning with a home made birthday card on which little Yosepu has laboriously printed in red and black ink, "Happy birthday." Money wouldn't buy that card.

A police constable, who has just lost his wife, comes to talk with you of the virtues of the dear departed one. He knows that you, too, loved her and wants to hear you say over and over what a good woman she was.

A bright letter from a bright young girl, now attending the Woman's Christian College, Madras, tells you about her studies, friends and teachers in the college. She is confident of your interest and sympathy.

Two Bible women come from a distant village to tell of God's dealings in the lives of the women in the homes where they teach and of twenty-one high caste people baptized recently as a result of the Gospel message in their village.

When you go to Madras on business, one of your former orphan boys, now a member of the Madras police force, meets you at the station and insists on doing everything he can for you throughout the day. In the evening before your train leaves he brings his little wife, of whom he is very proud, and you three sit at one of the station café tables while he treats you to tinned biscuits and "sorda".

A young Christian teacher tells you that he has received his first salary of \$10 a month and has set aside one-tenth of it for the Lord's work. He asks to help



support one of the orphan boys and goes away with face beaming as he contemplates the pleasure of caring for one of Jesus' little ones.

One morning you find on your desk a little wooden easel on which is a fearful picture of the Resurrection. One of the carpenter boys tells you: "I did it myself, Amma. See how nicely I have colored the picture with colored crayons." The pleasure on his face and voice is worth traveling far to see and hear.

On Sabbath night after church, one of the teachers comes as usual for prayers for the boys. You kneel together before the throne and you hear him pour out his heart for one of the boys who is wayward, for another who is lying at the point of death, for much needed rain for the garden, for little Gideon's recovery from illness, for the helpfulness of Arthur and Ratnam, for the simple faith of the "Little Lights," for the turning from sin of some of the big boys. You thank God that the boys are in the care of a big brother who thinks of their needs and loves them.

"Why are we missionaries happy?" There are a thousand reasons. In the face of such countless opportunities for helpfulness, with such boundless scope for helpfulness and pleasure-giving, the Christian who would not be happy must be an incurable pessimist. The sunshine of God's presence fills our lives and we see His smile in the happy eyes of His children who come to our door.

— Missionary Review.

### HE COULDN'T STOP

In a Southern city lives a man who had never given away any money in all of his life, that is, anything more than small change which he had in his pocket when the collection plate was passed.

A representative of a Mission Board went to talk with him about larger possibilities of giving. He went in fear and trembling, for his prospective host was known among his friends as a man who would speak his mind on all occasions rather candidly and the mind that was in him at that time was not a giving mind.

To the amazement of the Board representative the information which he gave concerning the need and the opportunity in the mission field was received with an interest which seemed to increase as he talked. When he presented the opportunity of taking the full support of a missionary, to his great amazement his host said that he would like to do that, and forthwith wrote his check to cover the entire amount necessary for the first year's work. That check was written ten years ago, and it has been followed every year by many others. Recently this man, who is now recognized as a generous donor, said, "That man got me started and I can't stop."

He has contributed liberally to a splendid new church in a needy part of his own city, moved his own membership to it and is standing back of it in every way. Lately he has gone into the great business of giving mountain

boys an education through church schools. Already he has invested more than \$300,000 in the Lord's work, since the writing of that first check ten years ago, and now he is laying all of his plans to invest about \$3,000,000 more in the Lord's work. He is trying to sell a skyscraper and a bank which is housed in it that he may put the proceeds from the sale into building Christian character. His own time and energy are being devoted to that Christ-like work. Under the process the man himself has grown toward the full stature of Christ.

— Selected.

### A SHREWD MOVE BY ROME

Last week we had a statement in the *Herald* from the National Lutheran Council about the pope's proposed Feast of Reconciliation. Rev. Johannes Hoifjeld, of Duluth, Minn., writes as follows about this plan of reconciliation under the heading,

#### "A SHREWD MOVE BY ROME"

"I presume that quite a number of the readers of the *Herald* have read about the shrewd and diplomatic move the vatican in Rome has just recently made. It is one of the most interesting steps that any pope has made because it shows such subtle and cunning strategy, that it almost makes one's head swim.

The innovation by Rome is to make a universal church holiday out of the last Sunday in October.

All of a sudden Rome has gotten such brotherly concern for the Protestant Church, and the pope is nigh getting sentimental in affection.

What has the pope now got up in his sleeve?

Why should he not be entitled to the last Sunday in October? That is, by the way, the Sunday that bothers him immensely. He has no doubt had terrible nightmares on account of October 31 or the last Sunday in October.

Why should that Sunday cause him any disturbance?

He knows full well that it would never do to attack the Reformation Festival Sunday. That would not be diplomatic. That would work the other way. That would be a serious psychological misstep.

But that Sunday remains an irritation to the Papal Church.

He must come in through an other door. And Pope Pius XI was quick and slick about it. And it only remains to be seen if the Reformed Church will fall for the bait.

The pope's "enfants perdus," he is aiming to win back. And he who has persecuted through executions and inquisitions the apostates from Rome now calls out in ludicrous emotion: *Absit invidia!* Now he wants a feast of reconciliation. And that feast to be held on no other day than the Reformation Sunday, the last Sunday of October. Suggest to Rome an other Sunday when a Catholic celebration is held, and wait for an interesting answer.

— Lutheran Church Herald.

### SOLUTION OF ALL PUZZLES

Despite the efforts of scholarly theologians and believing scientists who understand one another's viewpoints, the advocates of science and religion are still at odds in many parts of the world. It is with undisguised satisfaction that Hermannsburger Bote reports the spiritual faith of Alb. Wiegand, late botanist of renown.

Wiegand's last words were: "God who has redeemed me, Him I see. For Him my soul is longing." In his will, Wiegand wrote: "I wish that at my grave the Apostles' Creed shall be read, which I, with God's help, have believed in all its articles. Although I have always gone through life with open eyes, never have I been attacked by doubt of any portion of this full Christian truth either in a scientific way or in my personal life. I have found in this faith alone full satisfaction and a solution of all the puzzles of life."

Hermannsburger Bote comments: "The more violently the oldest universal confession of Christianity on earth is attacked at the present time by radical theologians, the more joyful it is to hear faithful scientists, especially famous natural scientists, openly and joyfully confessing, particularly those who are believed to have been opponents of the Apostles' Creed on the ground that the same is in contradiction with the alleged positive findings of the latest natural science.

— News Bulletin.

### THE WORD IS SURE

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the Heavenly Father will not break His Word to His own child. "Remember the word unto Thy servant, on which Thou hast caused me to hope," is most prevailing pleading. It is a double argument: It is Thy Word, wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it; wilt Thou disappoint the hope which Thou hast Thyself begotten in me?

— Spurgeon.

### RELIGION IN PUBLIC SCHOOLS

The General Lutheran Pastoral Conference of Minneapolis at its meeting on Monday, April 19th, unanimously passed the following resolution: "As the teaching of Christianity is barred from all tax-supported educational institutions on account of the complete separation of Church and State; and

"As, therefore, in all fairness to the Christian citizenry, attacks upon the Christian religion should be left out of teaching and textbooks;

"The General Lutheran Pastoral Conference of Minneapolis hereby requests that textbooks and teachers attacking the Christian religion — even under the guise of science — shall be removed, but that the re-

gents of the University do their duty in this respect, and also that school boards everywhere throughout the State take similar action.

"The General Conference requests all Christian church bodies and pastoral conferences to make the same demands in accordance with our American principles of religious freedom and the constitution of the State."

We believe the Conference by taking this broad view has made a just and reasonable demand which is warranted by the Bill of Rights, Article I, Section 16, of the State Constitution, which demands among other things that there shall be no "interference with the rights of conscience." There has been considerable talk about academic freedom at the University. In what respects, if any, and to what extent this has been curtailed, we do not know, but we do know that the Constitution limits it in this respect, that no person shall be allowed to make the University a religious seminary, or an institution where the Christian religion is attacked. A person is given full religious liberty in the United States to teach whatever religion he pleases, providing it is not an offense against public morality, but our public school system cannot be used for that purpose. If a person feels the urge to attack the Christian religion, he has to hire his own hall for that purpose. The tax-supported public school cannot be used for that kind of propaganda; it is safeguarded by the Constitution. We have no reason to believe that the Board of Regents and the President of the University are not in full sympathy with this demand, and that they desire the assistance of all citizens to enforce the Constitution. To be president of a state university is a man's job, and we feel sure that President Coffman of Minnesota will desire nothing more than 100 per cent co-operation in maintaining the good name of our great University. — Lutheran Church Herald.

### WHY STUDY THE BIBLE?

Every young person should make the Bible central in his reading and studying:

1. Because it is the most alive and studied book in the world to-day.
2. Because the English Bible is the greatest classic in modern literature.
3. Because its study enlarges one's horizon, and brings one in touch with the most earnest and self-sacrificing spirits of this and every age.
4. Because to know it helps one to appreciate all else that is best in literature.
5. Because it touches and crowns all other branches of knowledge.
6. Because it is God's appointed means for the development of noble Christian character.
7. Because it is God's only revelation and message of grace and power for the full salvation of every soul, and satisfies the longing of every heart in the time that now is and that which is to come.

— The Canada Lutheran.

### ANOTHER MAN

During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her, and a canvas shelter on her deck almost level with the sea, suggested the idea that there might be life on board. Boats were lowered; the wreck was reached, and one man found apparently alive, but in a state of insensibility — wasted by famine to a mere skeleton. They bore him to their own vessel. Every effort that pity could suggest was put forth for his restoration. After a long time their efforts were successful; he showed signs of life; he moved; then in a voice weak and hollow, scarcely audible, he muttered, "There's another man!" Saved himself, the first use he makes of speech is to save another. O learn that blessed lesson! Be daily practicing it. And so long as in our homes, among our friends, in this wreck of a world, which is drifting down to ruin, there lives an unconverted one, "there is another man" to whom we should go and plead for Christ, and let us go to Christ and plead for that man.

— Dr. Guthrie.

### THE JESUITS IN GERMANY

The Jesuits were readmitted in wartime and already count twenty-six establishments, three in Berlin, the rest chiefly in large German cities. They are especially eager to capture the "Youth Movement." Quickborn ("Living Springs") is the Catholic "Birds of Passage" organization. Started in 1909, it imitates the older youth organizations with hikes, abstinence from alcohol and tobacco, choral singing of Catholic music, excursions in common of young men and maidens, visits to crypts and old churches. Its spirit is democratic, and working girls and apprentices are drawn into its friendly atmosphere. More and more are Jesuits elected as leaders and confessors. This is the large and more popular movement.

But there is a more esoteric organization, Neudeutschland, "New Germany," with 460 local groups and 25,000 members, drawn chiefly from the student class. It is marked by an Aloysian type of Jesuit piety. In it are the prospective officials, statesmen, professional leaders, industrials. Through its members, the Societas Jesu hopes to capture the places of influence and power in the Germany of the future. The Jesuit is probably active in the Winfriedbund also, the new organization for converting Protestants. At least its general convention in 1923 was held at the Jesuit Exerzierhaus (center for retreats), at Biesdorf, near Berlin. "The Bethany Sisters" order was founded by a Jewess, a socialist involved in the Eisner affair and condemned to death, but pardoned, who later, having been converted to Romanism, turned her restless energy under Jesuit guidance to the conversion of Dutch and German Protestants.

A measure of the importance, which is attached to this "Catholic offensive" in Germany, can be found in the

fact that in the German Empire is an army of 22,000 priests and 87,222 nuns, while in Austria and Czechoslovakia, with about the same Catholic population, there are less than 10,000 priests and but 13,000 nuns.

This campaign is foreordained to failure. The real danger to Protestantism is from the other enemy. A tract of the Winfriedbund says truly, "With the abandonment of the divinity of Christ, the strongest ring is broken, which held together the intellectual followers of Luther."

— Sunday School Times.

### YOU PREACHERS — READ THIS!

Rev. F. A. Connors of Calumet, Missouri, says:

"I am constantly in receipt of appeals from various sources to preach on popular themes, and from the different publishing houses submitting samples of programs for the many special occasions, such as 'Memorial Day,' 'Mother's Day,' 'Children's Day,' 'Washington's Birthday,' and other occasions too numerous to mention, many of them worthy and proper for week-day services in the places provided for such public functions, but which have no place in God's program, and have no right in God's house, nor to be observed on the Lord's day.

"I have from the beginning of my ministry strictly adhered to this position, that God's Word furnished the complete program for all services in His house and on His day, and my appeal is for consistency in this matter.

"If we regard the church which has been so dedicated as the Lord's house and the Lord's day that has been so consecrated by the Resurrection of Jesus Christ from the dead, and held sacred and holy by all true believers from the days of the Apostles down to the present time, and if we claim to be ambassadors for Jesus Christ, representing the highest and the holiest, then let us preach and practice consistently with our claims; as in this way only can we expect the respect of right-thinking people, and hope for the blessing of God.

— The King's Business.

### MEDICAL MISSIONS: A HOSPITAL IN CAIRO

We have just been reading one of the latest books off the press. It bears the title, *The Moslem World in Revolution*. It is printed in Scotland and has reached the fifth edition this year. The author is W. Wilson Cash, who was for many years a missionary in the Delta of Egypt and has devoted special interest to work among the Moslems.

In the last chapter of the book he refers to the mission hospital as a "living witness to the Spirit of Christ," and says that "it has given to Moslems a practical example of the meaning of Christianity." Then, by way of illustration, he mentions the work of the Mission Hospital of the Church Missionary Society in Old Cairo, which has grown during the past twenty-five years into

one of the largest medical mission institutions in the world. "Its influence has spread five hundred miles up the Nile, and literally thousands of villages are influenced that otherwise might never hear the Gospel." For our series of articles showing the evangelistic influence of medical missions we deem it worth while to quote the following paragraph:

"A number of the staff — including one of the doctors — are Moslem converts, and classes for enquirers go on continuously. Prayers and an address are taken in every ward morning and evening, and lantern lectures are given several times a week for walking cases. A staff of catechists is employed, who visit the patients individually, and there are often over a thousand sick people sleeping in the hospital at one time. The names and addresses of all who come are written down, and visits are paid to many of their homes. Each year, in winter, a traveling tent hospital is equipped, on the lines of an army field hospital. The doctors go out in turn for a month at a time, and in this way follow up the more permanent work of the Old Cairo and also carry out a piece of widespread evangelistic work. It is no exaggeration to speak of the broadcasting of the Gospel through this institution. Missionaries of every society in the land have spoken of its influence, and the itinerant missionary can always, in any village, find a welcome by the mere mention of the hospital."

The readers who have followed this series of articles will have noted that the facts and incidents are taken from many different and widely separated fields and extend from the beginning of modern medical missions down to the present time. And they all bear testimony to the fact that medical missions have been and are still carried on not merely as a remedial, philanthropic, and benevolent enterprise, but as a handmaid and help in evangelization. They have proved to be one of the most effective agencies for preparing the hearts of men for the preaching of the Gospel. — Lutheran Standard.

**THE SINS OF YOUTH**

Let us take courage. Not all the serious moral problems in human history belong to our own age. Other generations had much the same experience. We must not use this fact as an excuse for indifference, but to help overcome the tendency to discouragement. The Christian Century cites this bit of evidence of conditions a century and a half ago:

"A religious leader of wide experience, almost boundless charity, and careful judgment, writing of prevalent conditions among young people as compared with those of former times, comes to a rather discouraging conclusion. In the course of a personal record he says, 'I drank tea at Mr. O's. But how was I shocked! The children that used to cling about me, and drink every word, had been at a boarding school. There they had

unlearned all religion, and even seriousness; and had learned pride, vanity, affectation, and whatever could guard them against the knowledge and love of God. Parents who would send your girls headlong to hell, send them to a fashionable boarding-school.' And the date? April 6, 1772. And the writer? John Wesley. Oh, for the good old days!" — The Lutheran Companion.

**WE NEED THE SPIRIT**

By the grace of God we have the Bible — an open Bible, a Bible translated into our own language. And we have eyes to read, and a mind to grasp. But how we need to be led of the Holy Spirit, — how we need His bringing to "Remembrance," John 14:26, and the spiritual feeding on the Truth, that it may become assimilated and part of our very life. Thus will God be glorified in the spiritual stepping forward of His blood-bought people. Shall it not be so from to-day? — Selected.

**MASONIC SUIT UP IN TEXAS**

**Supreme Court to Hear Negro Lawyers for the First Time**  
*Special to The New York Times*

Austin, Texas, February 4. — For the first time in the history of the Supreme Court of Texas negro attorneys, two of them, both of Chicago, will appear before it tomorrow to argue a case.

The case is of nation-wide interest to the Masonic fraternity, as it involves the right of negroes to use the name, emblem, password and ritual of the Shrine organization. It is that of Burrell vs. Micheaux, and comes to the Supreme Court on appeal from Harris County.

An injunction against the Houston organization of negro Shriners was obtained by the white organization. The negro order is called the Ancient Egyptian Order of the Nobles of the Mystic Shrine, and the white order is the Ancient Arabic Order of the Mystic Shrine.

Following the granting of the injunction at Houston the national negro Shrine officers intervened and this brought about intervention in the suit by the officers of the white Shrine order.

It is expected that the case will be taken to the United States Supreme Court for final decision. — New York Times.

**SEMINARY AND LIQUIDATION OF DEBTS**

This is how we started the month of May.

Mr. Ernst von Briesen reports the following on the building fund proper:

Totals—December 23, 1925 .....	\$214,000.00
Sale of T. M. E. R. & L. Co. Bond 5%.....	10,000.00
Net Totals .....	\$204,000.00
Wisconsin Mortgages and Securities .....	\$ 3,000.00
North Shore Building and Loan 6% .....	2,000.00
T. M. E. R. & L. Co. 4½% .....	5,000.00

Southwestern Gas and Electric 5% .....	5,000.00
La Porte 5% .....	5,000.00
County of Milwaukee 4½% .....	1,000.00
Northwestern Building and Loan 6% .....	700.00
Wisconsin Mortgage and Securities 5½% ....	5,000.00
Milwaukee Light, Heat and Traction Co. ....	1,000.00
	\$231,700.00
Cash in Bank, April 23, 1926 .....	\$ 1,730.93
Interest coupons clipped to July 1, 1926, incl.	5,252.50
	\$238,683.43
Total .....	\$238,683.43
Income during April two-thirds .....	\$ 5,278.68
	\$243,962.11
Now on hand in building fund .....	\$243,962.11

The remittance for April deducted, the old debt now amounts to \$154,039.36. Of the additional \$25,000.00 already collected by congregations, \$3,900.00 have been remitted to us.

This month, to May 7th, \$5,458.70.

We know of a number of congregations which are now prosecuting the work vigorously and with very good success. Many others are undoubtedly working just as hard, but have not found time to apprise us of the fact.

Again others have written us that they will not fail us, though they have so far not been in a position to begin the work. Some congregations have asked for a collector and will be compelled to await their turn.

—To our mind there is no doubt whatever that the sum necessary for the liquidation of the old debt will be in our hands before fall. The great trouble is, however, that we cannot begin the work of completing the arrangements before we have the figures black on white. By June first we should at least know that the moneys have been subscribed. Then we can proceed with the plans with the definite assurance that we will be able to begin building operations in fall, if this is deemed advisable. That would give all congregations ample time to gather in the moneys and to remit them to us before the first sod is turned.

We appeal to the brethren to lend us their aid. Send in all the moneys already collected **now** and continue to turn them over to us as fast as they come in. Get all the subscriptions you can by June first and prepare to give us a somewhat definite answer by that time. After reading this issue of the Northwestern Lutheran, you will still have two weeks left for this work. If all who are able to do this now, respond to the best of their ability, we can easily afford to give those congregations who have promised to collect in July or later the time they require.

Here is a suggestion, which, we admit, did not originate with us. One of our churches, at the present engaged in raising moneys for home purposes, con-

templates to adopt a resolution promising us the quota. We consider this a very good suggestion and recommend it to churches in a similar position. The promise of the brethren is as good as cash and will, at the same time, act as an encouragement to others.

—Now let us all remember the goal in view, the building of a new seminary and the liquidation of our old debts, with the best prospects of freeing our synod of all debts. Let us not forget that many brethren have done their full share and more, that others have promised us to meet their apportionment in full, and that these brethren are relying on every congregation and every individual in our synod to assist in reaching this goal.

Again, kindly send your remittances directly to us. Do not worry about your receipt until about a week has elapsed. Our secretary, who does all the book-keeping, works only three evenings in the week. If she is prevented from coming on one of these occasions, there is a slight delay.

Our correspondence is taken care of as promptly as is possible under the conditions under which we are compelled to work.

John Brenner.

† REV. C. A. LEDERER †

It pleased the Almighty God in His all-wise counsel to call from long and faithful labor in His vineyard, His servant, the Rev. C. A. Lederer, pastor at Saline, Mich., and a pioneer of the Lutheran Church and our synod in Southern Michigan. God called him into eternal rest Thursday, April 1st, aged 78 years, 7 months, and 28 days. Funeral services were conducted Easter Monday, April 5th. Rev. Wm. Bodamer conducted the services at the home, President F. M. Krauss and the undersigned at the church, Rev. F. Schwede at the grave.

Rev. C. A. Lederer was born August 3rd, 1847, in Wuerttemberg, Germany, where he received his elementary and secondary training. Aged 21 he took up his theological studies at Basel, Switzerland. Four years later he graduated with high honors. His first field of labor he found at Esseg in Hungary, where he remained four and a half years, illness forcing him to lay down his work. He returned to Germany to recuperate. Having regained his strength he answered the urgent call from America for pastors.

On the 9th day of September, 1847, he was united in marriage with Hannah, nee Eitle. Soon after their marriage they came to America. His first field of labor in this country was at Scio, Mich., where he assisted the Rev. Stephan Klingmann, pastor at Salem Church and at St. Thomas in Freedom Township. In January, 1878, Rev. Lederer accepted a call to the pastorate of the Trinity Ev. Luth. Congregation

at Saline, where he was active for 40 years. During his ministry at Saline he baptized 708 children, confirmed 593, solemnized 170 marriages and committed 267 to the grave.

For a number of years the deceased was in poor health. His wish to be with Christ, whom he loved, served, and confessed so many years now is granted. Surviving him are: the bereaved widow, five sons, four daughters, three daughters-in-law, six grandchildren, 1 brother, one sister, many other relatives, and a host of friends.

A. F. Maas.

## FROM OUR CHURCH CIRCLES

### Announcement

The annual Commencement exercises at Northwestern College will take place Friday, June 11, at 10 o'clock, in the college gymnasium. The annual concert of the college musical organizations will not be held in the evening before Commencement, but on the evening of May 21. The annual meeting of the alumni society will again be held in the gymnasium on the afternoon of Commencement Day. E. E. Kowalke.

### Acknowledgment and Thanks

The following gifts were received for use in the sickrooms of Northwestern College: 2 quilts from the Sewing Society of the congregation of Fox Lake (Rev. Reim); 1 quilt, 1 rug, 2 bedsheets, 3 towels from the Ladies' Aid Society of the congregation at Plum City (Rev. M. Stern). We extend our hearty thanks to these two societies.

E. E. Kowalke.

### West Wisconsin District

The West Wisconsin District will convene, D. v., from the 16th to the 22nd of June, 1926, in St. Stephen's Church (Pastor L. Kirst), Beaver, Dam, Wis., with opening services at 10 a. m. on Wednesday, June 16.

Papers will be read by Prof. A. O. Pieper and Rev. O. Hensel.

The delegates are to present their credentials, properly signed by the president and secretary of their own congregation, to the Secretary of Synod immediately after the opening services.

Brethren who intend to travel per automobile will please state this when announcing. All requests for quarters must be in the hands of the undersigned by May 20. Requests coming later can hardly be taken care of.

L. C. Kirst, Sec'y.

### Crow River Valley Delegate Conference

God willing, the Crow River Valley Delegate Conference will convene at Greenwood (Rev. Wm. Haar, Sr.). Sessions will begin May 25th at 2 p. m., and close the 27th inst., at 12:00 a. m.

Henry Albrecht, Sec'y.

### Redwood Falls Conference

The Redwood Falls Conference will meet, D. v., the 24th and 25th of May at Olivia, Minn. (J. C. Siegler, pastor). The sessions will begin at 2 p. m. on the 24th.

Speakers, English: R. Heideman (C. Bast).

Confessional, German: C. Schmidt (A. Pamperin).

Papers: "Intersynodical Conference" (Hy. Boettcher).

"Group Insurance" (J. A. Dysterheft).

"Isaac and Jacob" (C. Karth).

"Exegesis" (A. Baur).

A. Baur, Sec'y.

### Eastern Conference

The Eastern Conference will convene, D. v., June 1st and 2nd in Hartland, Wis. (Rev. H. Hartwig). First session at 10 a. m. Services in the German language with celebration of Holy Communion on Tuesday evening.

Sermon: Rev. Theo. Monhardt (Rev. Luther Voss).

Papers: Exegesis of Col. 3 (Rev. Kneiske); Exegesis of 2 Tim. 2 (Rev. H. Woyahn); Scriptural Reasons regarding Certainty in Calls (Rev. P. Burkholz); The Sin against the Holy Ghost (Rev. W. Mahnke); Origin of the Papacy (Rev. Paul Gieschen); Book of Genesis (Rev. Herman Gieschen).

The local pastor requests early announcements. Kindly state whether full quarters or just meals are desired.

Paul J. Gieschen, Sec'y.

### Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Town Beaver (Rev. A. Wojahn) on June 1st and 2nd.

Sermon: M. Buenger, C. Doehler.

Confessional address: P. Eggert, K. Geyer.

Papers to be read by M. Buenger, H. Westphal, H. Hopp, H. Kirchner, in addition to the selected Scripture passages.

Paul C. Eggert, Sec'y.

### Meeting of North Wisconsin District

Pursuant to an invitation of the St. Paul's Ev. Luth. Congregation at Appleton, Wis. (Rev. T. Sauer, 306 Morrison St., Pastor) the North Wisconsin District of the Evangelical Lutheran Joint Synod of Wisconsin and other States will there convene from June twenty-third to twenty-ninth, a. c.

Opening services will be held Wednesday forenoon at 10 o'clock.

Two papers will be read, one by Rev. F. Schumann on the theme: "Was heisst Evangelium predigen?" with reference to Matt. 28:18-20; Mark 16:15-16; Joh. 3:16-21; 12:47-48, the other one by Rev.

Phil. Froehlke on: What can we do to bring about a greater interest in matters pertaining to synodical affairs among the people of our congregations?

Registration for quarters must be filed with the local pastor by June 1st.

All petitions to be made should be in writing and in the hands of the district president, the Rev. E. Benj. Schlueter, 904 Nebraska St., Oshkosh, Wis., not later than June 1st.

The credentials of the delegates must be signed by the chairman and secretary of their respective congregations, and must be handed to the secretary of the synod at the close of the opening services.

G. E. Boettcher, Sec'y.

#### Meeting of the Dakota-Montana District

The Dakota-Montana District will meet in Rev. W. Lindloff's congregation at Elkton, S. D., June 15th to 21st.

The lay delegates should hand their credentials, signed by the president and the secretary of his congregation, to the Committee on Credentials immediately after the opening service on Wednesday morning.

Mail your announcement at an early date.

F. E. Traub, Sec'y.

#### Southeast Wisconsin District

The Southeast Wisconsin District will convene in Bethel Church at Milwaukee, Wis., from June 28th p. m. to July 2nd p. m. (Rev. W. Hoenecke, pastor). Opening services will take place on Monday at 7:30 p. m. A German paper will be read by Rev. Chr. Sieker on "Johannes der Taufer." An English paper by Rev. H. J. Diehl. All credentials of the lay-delegates must be signed by the chairman and secretary of their congregation and must be handed to the Secretary of the Synod at the close of the opening services. Every congregation is requested to pay for lodging and board of their delegates. All requests for quarters are to be sent to the local pastor, Rev. W. Hoenecke, 622 W. 24th St., Milwaukee, Wis. All reports and petitions to the Synod must be in writing and are to be in the hands of the president of the Synod, the Rev. C. Buenger at Kenosha, Wis., before June 14th.

Henry Gieschen, Sr., Sec'y.

#### Arizona Conference

The Arizona Conference convenes at Whiteriver, Arizona (East Fork Mission).

Papers:

A Mission Biography, A. Krueger.  
Exegesis on John 13:3-35, O. Hohenstein.  
Exposition of Genesis, A. M. Uplegger.  
Correlation of Subjects in our Schools, A. Krueger.  
Curriculum for our Boarding School, H. C. Nitz.

Exposition of the Prophet Zechariah, F. Uplegger.

A Birds-eye view of the Bible, H. Rosin.

Exposition of Acts, E. A. Sitz.

Exposition of Matthew, G. J. Schlegel.

Gustav J. Schlegel, Sec'y.

#### Commencement

The commencement exercises at Dr. Martin Luther College, New Ulm, Minn., will take place on Wednesday, June 16th at 10 a. m. The services will be conducted in the local St. Paul's Church. All friends of our college are cordially invited.

E. R. Bliedernicht.

#### Notice

The undersigned hereby apprise the Synod of the fact that the Misses Elizabeth Reuter and Gerda Koch for the present cannot be considered eligible as teachers for our schools.

G. M. Thurow.

H. W. Schmeling.

O. F. Kuhlow.

#### Call for Nominations

Conditions at Northwestern College imperatively demanding an addition to the teaching force of the institution, the Board with the approval of the General Synodical Committee herewith calls upon the members of the Synod to make nominations for this professorship. Candidates should be fitted to teach the classical languages and German. Nominations should be in the hands of the secretary of the Board before June 8th.

By order of the Board of Northwestern College,

H. Koller Moussa, Sec'y.

#### Change of Address

Mr. Emil Trettin, 1178 Richards St., Milwaukee, Wis.

#### ITEMS OF INTEREST

##### Complete Works In Ninety Volumes

The "Weimar Edition" of the complete works of Martin Luther, publication of which was begun in 1883, has been continued until there are now 68 volumes published, continuing two volumes a year are to be added for the next ten years. The completed work will consist of about ninety volumes.

##### An Interesting Discovery and Confirmation

The following item appeared not long ago in a Swiss magazine.

"The owner of some fields adjoining the Appian Way (the prominent state road of the Roman Empire) was having his land ploughed especially deep on account of improvements, when the steel plough struck what was thought to be a rock. Upon investigation it turned out to be a stone slab bearing the legible inscription in Latin, 'Vault of the members of Caesar's

household.' An entrance was carefully effected, and an extensive catacomb was revealed with inscriptions dating from the death of Christ to the time of Paul's martyrdom, i. e., from about 33 to 68 A. D."

This discovery was interesting indeed, but a closer survey disclosed something of still greater interest, namely tombs with inscriptions bearing names familiar to all who have read the Epistle to the Romans (Chap. xvi), the names of Tryphena, Tryphosa, Urbane, Hermas and Patrobas. This is indeed an interesting confirmation of this great Epistle. — Ex.

**India Removes Restriction**

From London through the International Missionary Council, the gratifying news was received at the headquarters of the national Lutheran Council in New York on April 29th, that the government of India has taken action including the Evangelical Lutheran Missionary Society of Schleswig-Holstein, the Gossner Ev. Luth. Missionary Society of Berlin, and the Danish Tent Mission in the list of recognized societies which are free to continue their work in India. This involves the removal of limitations occasioned by the war and the freedom of these societies under normal conditions to return their missionaries to the field, to resume control of their foreign work, and to support their missions to the extent of their ability.

**The Messiah Up to Date**

Krishnamurti, the new Messiah, palmed off by Mrs. Annie Besant and her silly friends and followers, is a young Brahman now in India driving around in a luxurious motor car. He is far removed from the conventional type of an ascetic in India, who leads a hermitlike existence, as it is possible to imagine. During his absence in Paris and London he acquired the urbanity and precision of Western culture and habits. His clothes are beautifully made and of the best materials. Though he does not eat meat nor drink wine, his meals partake of the nature of feasts, and he plays tennis with enthusiasm.

His aims seem to be the same as the vicious Bahaistic cult, that is, bringing all religions together. The aim of the Theosophical Society is to put up one great central place of worship. The Hindu Temple was consecrated recently by Krishnamurti, in his character as the new Messiah. The stones of the Parsee fire temple and the Jewish synagogue were laid; then there is also to be a Catholic church and a mosque. He wants to unite all creeds into one. The blind "religious world" including the English and American Modernists are in favor of such a union. If the Lord does not soon come we shall see strange things. Strange, yet not strange, for God's Word has told us that just such a thing will come to pass. It is the Babylon-spirit which is rapidly developing and now taking on definite shape. — Our Hope.

**RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS**

**Month of April, 1926**

Rev. W. Fischer, Merrill, Wis. ....	\$ 98.20
Rev. E. Abelmann, Shennington, Wis. ....	22.00
Rev. W. M. H. Keibel, West Allis, Wis. ....	30.00
Rev. J. J. Roekle, Chesaning, Mich. ....	90.00
Rev. J. J. Roekle, Brady, Mich. ....	20.00
Rev. H. H. Ebert, Milwaukee, Wis. ....	30.00
Rev. C. A. F. Doehler, Escanaba, Mich. ....	20.00
Rev. R. J. Palmer, Willow Lakes, S. D. ....	78.15
Rev. E. H. Bruns, Montrose, Minn. ....	110.00
Rev. E. H. Bruns, Delano, Minn. ....	5.00
Rev. R. Pietz, Lomira, Wis. ....	30.80

Rev. O. Hoyer, Winneconne, Wis. ....	6.00
Rev. R. Jeske, Caledonia, Minn. ....	10.00
Rev. R. Jeske, Union, Minn. ....	76.00
Rev. J. Freund, N. Freedom, Wis. ....	35.58
Rev. Franz F. Ehlert, Eitzen, Minn. ....	25.57
Rev. W. C. Nickels, Redwood Falls, Minn. ....	15.00
Rev. C. Bast, Good Hope, Wis. ....	20.00
Rev. C. Bast, W. Mequon, Wis. ....	2.00
Rev. A. Dasler, Kingston, Wis. ....	5.00
Rev. K. R. Gamm, Glenham, S. D. ....	71.00
Rev. K. R. Gamm, Mobridge, S. D. ....	37.50
Rev. H. Wolter, T. Lomira, Wis. ....	45.95
Rev. H. Wolter, T. Theresa, Wis. ....	45.00
Rev. J. H. Schwartz, West Salem, Wis. ....	25.00
Rev. A. Habermann, T. Hartland, Wis. ....	24.00
Rev. A. Habermann, T. Angelica, Wis. ....	10.50
Rev. A. H. Blauert, Mound City, S. D. ....	905.25
Rev. M. Denninger, T. Mosel, Wis. ....	51.50
Rev. W. R. Huth, Slades Corner, Wis. ....	35.00
Rev. Arnold Schultz, North Milwaukee, Wis. ....	40.75
Rev. F. Kammholz, Rib Lake, Wis. ....	} 34.82
Rev. F. Kammholz, Greenwood, Wis. ....	
Rev. W. Hoenecke, Milwaukee, Wis. ....	5.00
Rev. A. Petermann, Newburg, Wis. ....	110.25
Rev. William F. Lutz, Mouston, Wis. ....	96.00
Rev. R. E. Ziesemer, Appleton, Wis. ....	664.00
Rev. Ph. Martin, Stanton, Nebr. ....	65.00
Rev. A. Lederer, Saline, Mich. ....	305.00
Rev. J. Mittelstaedt, Wonewoc, Wis. ....	50.00
Rev. A. J. Dysterheft, T. Helen, Minn. ....	180.00
Rev. A. C. Krueger, Goodhue, Minn. ....	533.74
Rev. M. J. Hillemann, Marshall, Wis. ....	21.00
Rev. Walter E. Zank, Brunsville, Iowa ....	100.00
Rev. J. Baur, Ridgeley, Minn. ....	15.00
Rev. H. C. Nitz, Whiteriver, Ariz. ....	5.00
Rev. W. F. Sauer, Watertown, S. D. ....	300.00
Rev. H. J. Schaar, Morrystown, S. D. ....	12.00
Rev. A. W. Fuerstenau, Akaska, S. D. ....	20.00
Rev. M. Lehninger, Plymouth, Nebr. ....	116.00
Rev. R. Schierenbeck, T. Winfield, Minn. ....	450.00
Rev. R. Schierenbeck, Renville, Minn. ....	1,271.73
Rev. F. E. Stern, Watertown, Wis. ....	275.00
Rev. F. Soll, Yakima, Wash. ....	20.00
Rev. A. Matzke, Mansfield, Wash. ....	9.85
Rev. A. Matzke, Mission, Withrow, Wash. ....	10.16
Rev. A. Clabuesch, Remus, Mich. ....	12.50
Rev. A. Clabuesch, Broomfield, Mich. ....	9.00
Rev. H. Monhardt, South Milwaukee, Wis. ....	174.00
Rev. J. F. Guse, Litchfield, Minn. ....	64.00
Rev. H. Lau, Goodwin, S. D. ....	39.00
Rev. Wm. Schlei, Collins, Wis. ....	135.08
Rev. M. F. Sauer, Brillion, Wis. ....	347.25
Rev. M. F. Sauer, Kasson, Wis. ....	200.00
Rev. W. Bodamer, Ann Arbor, Mich. ....	5.00
Student Body, Northwestern College, Watertown	172.00
Mrs. Lederer (Mindekrantz for Rev. C. A. Lederer)	13.00
Metropolitan Sewerage Commission	100.00

	\$ 7,961.13
Previously acknowledged	\$342,533.12
	<hr/> \$350,494.25

**Expenses, April, 1926**

Northwestern Publishing House	\$ 27.50
Frieda Kempf, Secretary	14.20
Long Distance Telephone Toll and Postage	1.42
	<hr/> \$ 43.12