

# 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.

Vol. 13.

Milwaukee, Wis., May 30th, 1926.

No. 11.

## A SONG OF PRAISE

(Wisconsin Synod Hymnal 11)

O glorify and praise the Lord  
In holy jubilation.  
To our majestic God afford  
Thanksgiving, — adoration.  
O laud His grace, His goodness bless,  
Who saves His people in distress,  
And praise His Name forever.

Praise God. With holy awe behold  
The wonders of Creation,  
His wisdom and His power unfold  
In nature's revelation.  
The world is governed by His might. —  
Preserved by Him Who dwells in light.  
Praise to His Name forever.

Praise God, Who has created us,  
Soul, body, life, and spirit,  
Whose Father-love elated us  
With gifts of priceless merit.  
His angels guard us on our way,  
His grace supplies our wants each day.  
Praise to His Name forever.

Praise God, Who gave His only Son  
To die for our salvation.  
Eternal life for us He won  
By virtue of His passion.  
He conquered hell, removed sin's load,  
And reconciled us unto God.  
Praise to His Name forever.

Praise God, Whose Spirit through His Word  
Created faith within us,  
Who untold blessings doth afford  
For Christ to woo and win us,  
Who guides, enlightens, sanctifies,  
And day by day new strength supplies.  
Praise to His Name forever.

Praise God Who shall complete at length  
The work of His good pleasure;  
He Who gave faith, will give us strength  
To gain the heav'nly treasure,  
Prepared for His believers all  
In Salem's glorious Banquet-hall.  
Praise to His Name forever.

Praise God, ye mighty Seraphim,  
In song His glory telling.  
Praise Him in anthem, psalm, and hymns  
Ye who on earth are dwelling.  
All that has breath His mercy laud,  
Adore and glorify your God  
And praise His Name forever.

Translated from the German.

Anna Hoppe.

## THE ROAD TO HEAVEN

Rom. 3:20: By the works of the law, shall no man be justified in His sight.

Rom. 3:21f: Apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe. See also Rom. 9:30-31; John 14:6.

In olden days it used to be said, "In spring a young man's fancy lightly turns to love." That is no longer true, for in this day of desire and feminism his fancy never turns away from sentimental slush. Now, when spring comes, the whole family's fancy turns to touring. The car is overhauled, the camp outfit renovated, the gas tank filled, the tire pumped up, a few dollars put into the purse: and all are traveling. "They don't know where they're going, but they're on their way."

They're on their way, but as surely as they are, they will also somewhere strike a detour. A road washed out, a bridge in repair, a highway impassable: a wide sign, hung with red lanterns, in large letters the word DETOUR, and an arrow pointing out the direction of the turn into the detour: who hasn't met with it?

Spiritually all people are also touring. Sad to say, most of them don't know where they're going, but willy-nilly they're on their way. They have a vague notion that they're going to a better place, but they have their gas-tank filled with 69° test self-righteousness (Is. 64:6), their tires inflated with sinful pride (1 John 2:16), their carburetor mixes up sin and iniquity (Prov. 6:14-19), and their exhaust smells of the sepulchre and death (Rom. 3:13-14). The end of their journey is destruction. Why? Because they failed to heed the plain sign DETOUR, the sign the Lord Himself put up with specific warning and specific directions.

Lest we be found in this evil case, let us trace out from the Guide Book

THE ROAD TO HEAVEN and see how it shows us

I) *The Old Highway, Closed* and

II) *The Detour.*

God in the beginning laid out a road to heaven. It was a perfect road. Onto this perfect road of life he put the first people, perfectly equipped for their trip to heaven. Then came the dread flood of sin and washed deep over this road, tearing away with it all their equipment and leaving them naked castaways. They had no means to go forward or back. Help must be found, help from the outside for the helpless, and that right soon.

Rev. C. Buenger  
Jan 27  
65 N. Ridge

As once a counsel of God had said, "Let us make man in our own image", so here it was determined, "Let us save the castaways" (Eph. 1:11). The road was still intact as before (Rom. 7:12), for although the flood of sin flow never so deep across it, yea be accumulated and raised by it into an angry wave (Rom. 7:13; 5:20), yet it remains the permanent way to heaven. It is the Old Highway, reestablished by God by fire and earthquake, by cloud and lightning, in a voice of thunder on Mount Sinai. Once more the permanence of this highway is asserted by the Lord Jesus (Matt. 5:17-18). It is, "Do this, and thou shalt live."

Yet it is equally certain that no man can with the spiritual equipment he is naturally endowed with, as before described, negotiate this road. What, therefore, was the counsel of God to help in this strait? He sent an Engineer, His Son, into the world to survey this highway, to stem this flood of sin, to make the Old Highway passable, if possible (Gal. 4:4). As it would be useless to attempt an inspection of a highway from an aeroplane at 10,000 feet altitude, for that one could not see even the worst breaks and holes in the road, so also it would have been of no avail for the Son of God to have come down solely in His capacity as the Son of God: the difference between Him and humanity would have been too great. It was necessary that He should empty Himself, become a man (Phil. 2:5-7), that He might by experience travel the highway to heaven and might find a negotiable road for the castaways, whose castaway sons and daughters we are.

Jesus Christ came to do this tremendous work. To carry Him through He had a powerful and perfect car of faith, powered by the Holy Spirit. Yet He needed every ounce of power, every bit of faith. How often was it put to the test to the utmost! No sooner was He baptized and publicly ordained to His ministry, than that abominable second-hand dealer, the devil, attempted to trade Christ out of His wonder car of faith and trust into the red car of sight. From the time of His baptism His car was loaded down with a grievous load, the sin of the world, as John Baptist pointed out. Arrived at Gethsemane He plunged into that great flood of sin that was pouring across the road to heaven. How nearly was He not swept off and with Him the hope of all mankind! But the crest of the flood, the supreme test, came at Golgotha. Here was the flood of sins at its height, lashed into fury by hell's tempest, loosed by Satan. Here it took steady nerve, mighty and unwavering faith in His Father and in Himself as the Son of God to see Him through. His faith culminated in the great cry, when the flood threatened to close over Him in His extreme agony: "My God, my God, why hast Thou forsaken Me?" Thank God, He made the journey safely, for He Himself said, "It is finished!" But He gave His life in the effort.

Here we find the Son of Man, Christ, the Perfect and Holy One, just barely able to make His way back to

heaven by the Old Highway, the Law, and we castaways, equipped with our miserable wrecks, essay to attempt it? Is it not fatal for us to embark upon it? Indeed, it is. For by the way of the Law shall no man reach heaven, be justified. But, thank God, there is a Detour. God Himself has laid out the Detour. There had to be a Detour. And yet there could be none laid out, unless the right so to do was legally established and it was rightfully located. God's justice had to be satisfied; God's law road had to be traveled, and, if you will understand me rightly, condemned as a way to salvation for sinners; right and title to a permanent Detour had to be set up. The Lord Jesus in His capacity as Savior traveled the road of the law, the Old Highway; the Lord Jesus took the punishment of the flood of sin upon Himself; He established a perfect and legal right to locate a Detour. That is plainly stated Rom. 10, 4: "Christ is the end of the law unto righteousness to every one that believeth." But the Old Highway is still there in perfect repair, with the same old flood of sin rolling over it.

The right to the Detour being established, God also located the Detour. He proclaims His Son on a great Sign set athwart the Old Highway of the Law. This Sign is the Word of God. Very plainly and in bold letters it is printed: DETOUR. Very plainly the arrow points the direction of the Detour: "Christ is the Way, the Truth, and the Life; no man cometh to the Father but by Him" (John 14:6). One may also read, "There is no other name (Way) under heaven, given among men, whereby we must be saved." Here is the categorical imperative of revelation. To go straight ahead is to disregard the sign DETOUR, is to plunge into destruction; to go safely is only the Detour, none other way.

Now we make a marvellous observation: we find that without exception every driver disregards the plain Sign. All drive onto the Old Highway of the Law. Why? Let us stand by and endeavor to discover why. A few moments will serve to enlighten us. The Sign has instructions printed below for making the Detour. They are the following: Drain your gas-tank of your own works and righteousness, which are sin, and have it filled with the oil of faith in Christ's righteousness (Eph. 2:8-9); deflate your tires of sinful pride and have them filled with repentance (Acts 2:38); let your carburetor be changed to supply a rich mixture of faith and love (John 15:9-12; 14:1). But the main instruction is contained in the direction: Give up the wheel to the Competent Driver, the Divine Guide (Matt. 16:26).

Ah, now we have the explanation of the curious and insane disregard of the Sign and why they all keep to the Old Highway, the Law Way, the Works Way. Nobody wants to admit that his gasoline isn't good enough for any road; nobody wants to admit that home-town air in the tires doesn't make the best riding; no one wants to change carburetors in the middle of a trip; but the stiffest jolt for any man is to admit himself an incompetent

driver. No Sign is formidable enough, no Word of God plain enough to deter a sinner from attempting to reach heaven in his own car driven by his own hand. He shouts, "To heaven or bust!" And Jesus Christ, for He is the Competent Driver, the Great Guide, smiles a sad smile or weeps, as the case may be — for the elect as well as the unbeliever alike embark upon this road, with the difference that the one turns back in the course of time, after a sad experience, while the other keeps on his way — till he "busts". How terrible this is is described Mk. 9:48: "Where their worm dieth not, and the fire is not quenched."

The Lord Jesus watches them sadly as they swing round the Sign and drive on. Not long, however, and their trouble begins. Their pride-inflated tires suffer punctures innumerable and blow-outs not a few; their gas turns out to be as efficient as a mixture of water and mud; the drivers continually lose control of their cars and drive drunkenly off the road. The flood of sin flows higher and higher; the rain and hail of God's wrath pours down upon them; the winds of hell howl round them. The road is littered with thousands, nay millions of wrecks. There is no passing through. And yet the majority "step on her", attempt to drive through on the rims, for they repent not (Rev. 9:30-31). No wonder the Divine Guide weeps, for He went that road alone and knows too well, that no sinner can drive it and live.

We make another interesting observation concerning the traffic on the Old Highway, the Law Road: the travelers "gang up" into "motorcades". It seems to be a case of birds of a feather flocking together. And so it is. Each group carries its banner. Here are the evolutionists with a loud banner: "Heaven by Evolution or Bust", and nothing can stop them from having their will: to "bust". Then there is the lodge group, headed by the Masons with "Heaven by Living the Square and Circumscribing It by the Compass of Lodge Works, or Bust", and they also shall have their way: "bust". On the Law Road we also find the modernistic churches with the great placard, "Heaven by Following the Road Christ Traveled, or Bust", and to them also shall be granted their boast. Follows the Catholic Church of Rome with "Heaven Mostly by Good Works or Bust". They also are determined to commit spiritual suicide. Come the Calvinistic churches with "Make the World and Ourselves Better by Law and so Fill Heaven, or Bust." Friends, are we startled to find the Lutheran Church also embarked upon this road? There she is. An ever-increasing "motorcade" at that! The banner? "Heaven by the Merit of Pure Doctrine, or Bust!" And she also shall have her will. For is it not true that we make pure doctrine our boast? Is it not true that we are surely converting the provisions of the free Gospel into statements of law? For instance, do we not attend Lord's Supper once a year out of a feeling of law compulsion? Do not our children learn the catechism and pass through confirmation in the feeling of both parents

and children that it is a law procedure: one must go that road, or one cannot belong to the Lutheran Church? Church attendance is a law of custom; Lutheran dogma the law of interpretation of the Scriptures. Yea, love is a law and is that which the majority desires; let the rest obey the law of love. And we also boast our "or Bust". We are fast having our boast.

In the rush of cars going we have overlooked the few — for few they be (Mt. 7:14) — poor miserable wrecks that return from off the Law Road. Tanks empty, tires gone, drivers woebegone and nigh to death. Broken and contrite hearts these. Bruised, battered, weary, broke, hungry, thirsty, despairing, in tears. For on the Law Road comes knowledge of sin and weakness, of death and depravity. But over these returning ones, these that repent of their rashness in having disregarded the Sign: over these there is rejoicing in heaven. Arrived back at the Detour, a marvellous thing is done. They are comforted, fed; bound up are their hurts; they are completely reequipped, and with the Divine Guide as Chauffeur — it is Jesus Christ and His Holy Spirit — in the sunshine of God's grace, their hearts filled with a peace that passeth understanding, they go on their way rejoicing. Ps. 107. Oh the blessing of having turned back from that Old Highway, full of blood and sweat, curses and crying, tears and slain! The joy of being on the Detour to Life!

Friends, let us prove ourselves, whether we be on the Law Road. Let us give our equipment a thorough inspection. Let us heed the Sign and its every instruction for the Detour. Let us give up all into the guidance of our Elder Brother: He will see us through — by the Detour. Amen. S.

#### COMMENTS

**Divided Lutherans** When Jesus preached the Gospel at the Feast of Tabernacles, St. John relates, "there was a division among the people because of him". Such division still follows the preaching of the Gospel. The Lutherans, to mention them only, are divided. And the real reason for their division is a result of the preaching of the Gospel. To deplore divisions of the churches only because they are divisions is to rebuke Jesus for preaching a Truth that causes divisions. Divisions are deplorable because they indicate that there are those who will not abide by the Truth.

Divisions of the Lutheran church are marked by different synodical denominations. We are not in favor of a hidebound synodical loyalty, but we are strongly in favor of recognizing such synodical denominations as essential guideposts in finding one's way about. If a member of a Lutheran church can see and judge for himself that certain Lutheran churches, belonging to certain Lutheran synods, are plainly denying the Gospel Truth in practice if not in preaching, then he has every reason to examine any church calling itself Lutheran as to its synodical affiliation. And when he finds that

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

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

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

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

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

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

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

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

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

it belongs to a body that habitually tolerates, perhaps even encourages denials of the confession of Christ, no matter under what pious pretext, he has reason to reject all claims made for genuine Lutheranism, as he knows it, as spurious. Membership in one or the other synod does not mean everything, but it means much. It usually marks such a division as was caused by the preaching of Christ at the Feast of Tabernacles.

There are certain Lutheran bodies operating in our country who are plainly falling away from sound Lutheran practice, based on straightforward Christian faith. This is so plain that the humblest member of our churches should have no difficulty in recognizing the division and in governing his conduct accordingly. There is the lodge question. It has been emphasized out of all proportion to its importance by circumstances that are furnished by American conditions. It is only important because great numbers for reasons of their own profess an interest in it. It is really no question at all; that is, there is no argument about it possible. It is a case where some will fly in the face of a truth just to save the husks and garbage of their worldly connections. But just because large numbers seem to be in the balance, there are those who will temporize and compromise, and, what is worse, seek to justify their reprehensible conduct by specious arguments that pave the way for further breaches in the wall of faith.

There is, further, the question of church discipline as a vital church practice which cannot be disregarded according to whim or one's notions of expediency. Those who are willing to ignore it, find opportunity to receive members of another church in defiance of any disciplinary process that may be in progress and without requiring a discharge. That is also quite open to view and if a Lutheran sees other Lutherans offending in this respect he can be quite sure that the name Lutheran is not a sufficient guarantee for sound preaching and practice. The synod label in such cases becomes fraught with great significance.

There are other divisions which an observant layman should have little difficulty in seeing. They are, if any-

thing, more serious than those just mentioned. There is the shameless unionizing with those of other faiths. What can remain of a confession, even if it is formally correct on paper, if by one's act one denies what has been confessed? But many are inclined to be tolerant of such "getting together" practices; they explain that by being "friendly" with others one does not endorse their views. How, then, can people find common ground upon which to exercise their bent toward "friendliness"? Is it not inevitable that in such association one is bound to avoid the very confessions that most positively state one's faith? This "getting together" is nothing but a seeking of the lowest common level; it never elevates; it always degrades. In religion it must result in vapid and empty moralizing, in platitudes, in "charities" like the soup kitchen or chop house. It is possible to get together on such questions; but having got together one is at a loss to know for what purpose the effort was made. The "get together" people can best explain their conduct by the noble line of the famous song that ought to be their battle hymn, "We're here because we're here," etc. to the end of the stanza.

Permit us briefly to allude to another earmark of spurious Lutheranism: the absence of honest endeavor for a parish school. It is possible that some congregations may feel that they are *unable* to have one — that is deplorable but not necessarily a sign of bad faith. If a church does *not want* to assume the duty of Christian schooling of its youth it is renegade and there is no apology for it possible. If a church appeals to prospective members by holding out the inducement, "With us you will not be expected to help to support an expensive school establishment", — it is a corruptor of faith and morals. That is done. Where it is done, one can safely set down the synod that countenances such practice as a wilful division in defiance of Truth. "But", says some cautious soul, "there seem to be those among us who are also studiously avoiding their duty toward the Christian training of the young. Does not this hit them, too?" If there are such, may they feel hit doubly hard.

It is but natural that instances of relaxed vigilance in respect of doctrine and practice will not remain solitary; it is their nature to multiply. It is also their nature to become more gross.

There came to our desk recently a questionnaire put out by a committee of a certain Lutheran body. The committee was working on the "relationship between the Y. M. C. A. and churches"; our copy of the questionnaire was intended for churches in cities of 5000 to 25000 population. There are twenty questions to be answered by "yes" or "no". The questions surely indicate what this particular committee considers desirable in the co-operative relations between Y. M. C. A. and local churches. As such they furnish a further criterion to any Lutheran Christian by which he can see without further ado how utterly impossible some Lutheran churches are.

It may be interesting to reproduce the twenty questions, which apparently do not exhaust the possibilities of this strange cooperation:

"This is a list of possible activities, not a standard program.

*Does the (Young Men's Christian) Association*

1. Make provision for stated and regular conference on Y program with local pastors?
2. Help the Churches develop their own program of religious education?
3. Promote the use of the Christian Citizenship Program in and by the Churches?
4. Train Church leaders of Comrade, Pioneer or other groups?
5. Help the Churches organize and conduct Men's Bible Classes?
6. Help the Churches organize and conduct their own Teacher's Training Classes?
7. Organize and conduct Community Boys' Meetings and Conferences for the Churches?
8. Promote Father and Son Week for and by the Churches?
9. Cooperate in daily Vacation Bible School?
10. Cooperate in Week-day Religious Instruction?
11. Make camp equipment available to organized Church groups?
12. Make building equipment available to organized Church groups?  
(Boys — Girls — Men — Women)
13. Provide group Y membership for organized Church or Sunday School groups?
14. Work with the Churches in Evangelistic Campaigns and Pre-Easter Meetings?
15. Assist the Churches in general recreational leagues and social activities?
16. Organize and conduct Church Recreational leagues, such as Baseball League, swimming, etc.?
17. Lead or help Churches in surveys?
18. Have a definite method of relating Y membership, including dormitory men, to Churches?
19. Are the ministers actively participating in any of the above types of Church-Y. M. C. A. program?
20. Are the relations of Churches and the Y distinctly friendly?

Note — If you care to 'go the second mile' and outline the principle (sic) difficulties in Church — Y. M. C. A. cooperation, in a letter, it will help."

Thus far the questionnaire. Unconsciously the misspelling in the concluding "Note" points the way to the observer. Are there principles at stake in letting a non-Lutheran organization outline, organize, conduct, and direct twenty or more activities that seem important to these churches? We would say, off hand, there are no principles at stake; they have been lost in the shuffle long ago. It is the ambition of the "Y" to be the clearing house for all religious activities of the community. Its

claim to that office lies in its professed broadness. Formerly it was content to stand for an all-embracing protestantism; now there are indications that it is ready to drop restrictions that affected Roman Catholics, just as in foreign lands it is prepared to accept the religion of the country, be it Mohammendanism or Buddhism, as equally deserving of its loving ministrations.

If Lutherans find it possible to plunge into this non-descript hodge-podge of religious activity they have classified themselves. And it should not be difficult for others to classify them. The denominations marked by synod designations are as such mere externals, but they serve a necessary purpose in showing plainly to discerning Lutherans the "divisions among the people because of Him". Some divisions may be honestly regretted and there is a way of obviating them; but it were more regrettable if Lutheranism had become so insensitive to its true character as to wipe out divisions that are the inevitable concomitant of preaching the Gospel of Jesus Christ.

H. K. M.

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**Right of Parents** The right of parents has again been sustained by a court decision. This time it is Supreme Court Justice Ellis J. Staley of New York who decided against the application of Joseph Lewis, President of the Freethinkers' Society, for a mandamus to compel Frank P. Graves, State Commissioner of Education, "to require the Board of Education of White Plains, New York, to discontinue the practice of excusing children from public school for religious instruction on the ground, among others of less import, that it is an unconstitutional use of State Funds."

Justice Staley bases his decision on these propositions set forth by the United States Supreme Court:

"That the right of the parent to direct the training and nurture of the child is a fundamental right:

"That the obligations of citizenship require the promotion of a spirit of patriotic and civic service, and the fostering in children of moral as well as intellectual qualities:

"That the religious conscience, conviction and accountability, are the least dispensable foundations for good citizenship and real patriotism:

"That moral growth and intellectual growth go hand in hand to make the essential elements of character and good citizenship:

"That the right of the State to enforce school attendance does not mean that the mental and moral development of all children must be limited to a common mold, and that all children must be standardized:

"That the regulation does not create a union between Church and State, or teach any sectarianism in the schools, or invade the religious freedom or conscience of any individual."

Naturally, there is rejoicing in the ranks of the New York Federation of Churches, which opposed the Freethinkers in this case. Charles H. Tuttle, counsel for the Federation of Churches is quoted in the New York Times as follows:

"This decision affirms, as an essential protection against despotism, the Constitutional principle that in matters of edu-

cation the State is not absolute to the exclusion of the parents; and it prevents the Freethinkers' Society or other like organizations from electing themselves a sort of superparent over all the children of the State. It insures that these pagan influences will not be able to use the public school system to promote the sectarianism of irreligion; it guarantees a free Church in a free State by insuring that secular education alone shall not absorb to itself the entire capability of the child for instruction."

Our attitude in the matter is not a secret to our readers. We have always stood for the right of parents for reasons of conscience, as education to us always means religious training. We hope the members of the churches belonging to the Federation will not forget their joy over this decision when they at some future time go to the polls to vote on a proposition involving the freedom of education. The brethren in states that have adopted legislation unfavorable to our parochial schools tell us that they have not always had the "Christian" element with them in their struggle for religious freedom, many clergymen of other denomination holding the opinion that the State should control the education of the child.

When the question of dismissing children from the public school for an hour or two a week came up in Milwaukee, we held that the request of the parent cannot properly be denied, but we also expressed the apprehension that the very people who supported the plan would see in it a step in the direction of introducing religious teaching into the public school. The plan adopted in a suburb of Milwaukee was, in fact, no more above criticism in this respect.

As far as the public school is concerned, the fight between the "freethinking" and the religious element will continue, and it will ever remain a question of force who will be on top. A satisfactory solution is found only in private schools maintained by the parents themselves in which they educate their children according to their own ideals.

J. B.

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**Miracles and Superstition** The Roman Catholic Church is never deterred by ridicule. It goes on giving countenance to the most preposterous performances with grave seriousness and when sufficient time has passed and a certain legendary halo has surrounded the performances they are officially recognized and thus saints are made. The prospect of having a place in the Roman heaven of saints is alluring enough to work on emotional women and some men to give themselves up to the courting of the miraculous. Every year miraculous appearances of the Virgin, sudden cures of the lame and halt at some shrine, supernatural manifestations of some sort or other to this or that devout Romanist are reported. At first the officials of the church are wont to preserve a noncommittal attitude, yet they do nothing to hinder the spreading of the stories.

A few instances of this miracle hunting came to light in recent weeks. A Milwaukee priest performed

the ancient rite of exorcism and is said to have succeeded in driving out a devil. The incident is related as follows: "The (afflicted) woman (a forty year old nurse) was taken into the chapel of St. Joseph's hospital. Following the celebration of mass, the exorcism ritual was begun. In Latin, a language of which the woman was ignorant, the following questions were asked:

'Who are you?'

'Beelzebub', was the reply that issued from the throat of the woman in deep, masculine tone.

'How is it that you possess this woman?' was the next query.

'Because of malediction,' came the answer.

'At what time will you leave her?'

'At two o'clock.' . . . . .

At two o'clock, six hours after the ritual was begun, no change was visible in the woman's actions. Father Justin (a brother monk of Father Theophilus, who was conducting the exorcism) then berated the devil with, 'You are a maledictive liar, Beelzebub! You have not left this woman as you promised.' Whereupon the voice answered: 'You have absolutely nothing whatever to do with this.' Father Justin had not been given leave by the archbishop to take part in the actual ceremony.

At 5:30, however, the woman was seen to relax as if from sheer exhaustion. The questioning was continued.

'Do you know where you are?' said Father Theophilus.

The woman then answered in her natural voice, 'I am in church.' Asked if she knew the reason for her presence there, she replied, 'Can't remember coming here.'"

This puerile tale of the primitive and superstitious belief in the power of Latin incantations when performed by some "holy" person, such as this Capuchin monk, can only be treated seriously by those who are incurably superstitious themselves. There are many so qualified. There will be no lack, therefore, of those who believe this, especially among the Roman Catholic persuasion.

The charlatany of exposing to the view of the faithful subjects who show in their bodies miraculous reproductions of the stigmata and sufferings of the Savior is of periodic recurrence among the Romanists. A tale of this sort comes from Italy. For the fourth year during Holy Week a woman of Cosenza, Elena Aiello, 29 years old, shows the phenomenon of exuding blood from every pore and developing scars on hands and knees. This always happens on Good Friday. The subject this year fell into a trance lasting three hours during which she bled profusely, especially from the forehead. The bleeding was most intense while a religious procession was passing her house. The scars on hands and knees, of course, are taken to represent the wounds received by the Savior upon the cross; they are technically known as the stigmata.

The form in which this information was given to the newspapers is characteristic. It shows the seeming reluctance of the church to give credence to the affair and at the same time pictures the insistence of the "populace" which is convinced that here is a genuine manifestation of God's power through some chosen vessel. The news report concluded as follows: "The physicians said the bleeding was a real skin hemorrhage. They said that the girl appeared to be under an exceptionally psycho-pathological influence during Lent and that following this period she always became normal. Italian residents of this section, however, insist that it is a supernatural manifestation. Crowds kneel in prayer outside her door. Some who entered her room said she wept tears of blood."

The heathenish superstition that can confound the affliction of an abnormal woman, who should be shielded from exploitation rather than excited to further emotional excesses, is on a par with the practice of the savages who attribute everything that goes beyond their extremely limited understanding to demons. Just what a skin disease, superinduced by a case of nerves, has to do with God's grace not even a Roman Catholic doctor of the canon law could ever explain. And why the faithful should kneel in prayer before the door of one so afflicted is explainable not on grounds of Christian faith but only on those of heathenish fetishism.

If the pope were anything but an exploiter of the weaknesses and of the ignorance of his followers he would issue a bull forbidding his people to pay any attention to neurotic women and exhibitionistic monks.

A sudden deflation followed the boom of a poor little girl living near Oshkosh who seems to have been quite innocent of complicity but who had the misfortune to live in a superstitious household. There were mysterious rappings and knocks when she was about and slamming of doors, to say nothing of strange voices and sounds. After the usual preliminary publicity, interested observers looked into the case and found that the innocent little girl had nothing whatever to do with the scraping and soughing of the trees and the slamming of doors by draught. The trouble lay in the too sensitive nerves of her family. Everybody believes that the mystery is satisfactorily explained — excepting the parish priest.

Popery has properly been jealous of the successes of the spiritualists; their jealousy is well founded, for these modern occultists have really stolen the pope's thunder in more ways than one. They have made the business of ghostly apparitions and manifestations as simple as a telephone exchange. In retaliation the pope and his minions are gradually piling up even through our enlightened days a stock of mysteries that will gradually crowd out the mediumistic claptrap and in the end the converts made by mediums will gravitate to Rome. For Rome knows how to stage these shows in better surroundings than in dark rooms dimly lighted by red lights. In any event the superstitious will always find someone

ready to put on a show for their benefit. If it isn't the Fox sisters and Sir Oliver Lodge then it will be one of the papal performers.

Our Lord was often beset by the same sort of superstitious rabble that was forever "seeking signs". They were the very ones to whom no sign was vouchsafed — save the "sign of the prophet Jonah". And that sign reigns supreme to-day: the death of Christ for sinners. Any profession of religious interest that centers about any other question or that seeks any other sign from God than the sign that is Christ is a superstition.

Quite properly we have in our catechism among the abuses of the "Name of God" in Luther's explanation the "practicing of superstition". Everything is superstition that seeks to acquire or exploit knowledge of God in a manner that differs with the revealed Word of God, or is contrary to it, or tries to go beyond it. The Word of God in its essence is Jesus Christ as we have Him in the Gospel. The pope is Antichrist, that is, the one great opposite and opponent of Christ, among other reasons, because he more than any other fosters and propagates superstitions which lead men still further away from the Name of God.

H. K. M.

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**The Last Sleep** The hours of toil are often lightened by the thought of coming rest. The longer and more wearisome the day, the more welcome its close if its end is rest. Sleep has a brother whose name is death. He will claim us all at the end of "life's little day." We ought steadfastly to look toward his coming that the solemn hour of departure may find us prepared. There is but one way of preparing: to live in the Lord. Such a life naturally leads up to but one kind of departure, dying in the Lord. God Himself from heaven pronounces blessedness on them that are able to do this. Not all the death-beds of our day come under His benediction. The truth of this must become apparent to those whose duties often lead them to the bedside of the dying. We have before us a statement from the pen of such a man, one who looks back upon fifty years of practice as a country physician. Dr. Thomas Wilson, writing on the subject, "Death Not Frightful," for the American Magazine, sums up his experience with one class of the dying in the following beautiful tribute:

To those whose souls are "stayed on God" the moment of death is not merely free from terror, it is often so radiant with peace and joy that the onlooker is moved almost to envy.

I do not see how any physician could know death as I have known it without acknowledging the power of religion. If he worked only in his laboratory, absorbed in material things, possibly he might be a materialist. But if, again and again, he has seen death glorified by faith in a living God, it is inconceivable to me that he can be without that faith himself.

Jesus said to His disciples, "Ye shall bear witness of me." This is true not only of the life of His true followers, it is true particularly of their dying. This is sometimes a slow process. We have known it to

cover years. The schooling which the Lord puts some of His followers through is wonderful, particularly to us who behold the seemingly inexhaustible wealth of fortitude and patience, of strength and sweet hope, with which He endows His own when they are called to this form of witnesship. We have seen instances where one tie after another that identified a sufferer with this world was gently but firmly sundered, one hope after another was quietly but effectually shown to be futile — till but one tie and one hope remained, the One Thing Needful — Jesus. Then, the lesson taught and the testimony given, the witness went to his rest. We know something of the welcome which awaits the true witness there. By God's grace may we share it!

G.

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**Parkes Cadman, Pacifist** After the war pacifism which had been rather meek and subdued during its progress blossomed forth afresh. That in itself was remarkable. A guileless person would assume that if there had been as many pacifists before the war as there appeared to be after it was over, one must have heard from them. But they were there, temporarily transformed, some of them, into violent patriots crying out for the blood of the enemy. It may be that the fanciful picture of the future as forecast by Wilson's hopes of the League of Nations and its attendant millennialism roused the sleeping pacifists to new action. The fact is, as soon as the League of Nations with its warless future came upon the horizon, talk of world peace gained more force than it ever had before. The campaign was in full swing before demobilization was half accomplished.

How it affects us now-a-days is shown once again by the trials and tribulations of S. Parkes Cadman, sometimes called America's most eminent pulpit divine. The other day Cadman was to address the Bedford branch of the Brooklyn Y. M. C. A. He had prepared a transcript of his remarks for the press and this advance copy was shown to some officers of the Reserve Officers' Training Corps. The subject was "Disarmament and World Peace" and the advance copy contained the remark that the R. O. T. C. was not to be recommended to young men because it was "encouraging belief in violence as the final resort in international difficulties." This remark enraged the officers and they caused a commotion in the hall at which Cadman spoke. They insisted on asking certain questions but in the end they were "ejected by the ushers, aided by a patrolman." As may be noted so often the pacifists are not too pacifistic to use force when occasion, such as their own safety or convenience, requires it. The officers were out on the pavement with their grievance and Cadman had achieved the front page.

The aftermath is scarcely less interesting than what went before. Cadman had been invited to address the graduating class of the United States Naval Academy at

Annapolis on commencement day. A fine predicament! A pacifist of recent notoriety addressing the naval defenders of the fatherland! The embarrassing situation was relieved in the approved American shirt-sleeve diplomatic fashion, the commander of the academy wrote the Reverend S. Parkes Cadman, president of the Federal Council of Churches of Christ of America, that the invitation to Dr. Cadman was withdrawn in order to relieve the said Doctor of the painful necessity of withdrawing his acceptance of it. That settled that.

A few questions: 1) Why must preachers talk about things that are not of their concern, such as international policy? 2) Why must government institutions persist in inviting clergymen to take part in their official affairs? (This applies to country high schools as well as to national academies.) 3) Why do churches and churchmen expect benefits from publicity when they know that the newspapers will only take their copy for its news value, and only that has news value in a preacher's remarks which can be made into a sensation? H. K. M.

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**The Church** We take the following news item from the *Josephinum Weekly*, Columbus, O.:

Shelbyville, Ind, March 4.—The Rev. John C. Rager, pastor of St. Joseph's Catholic Church here addressed a meeting of Shelby County ministers of all denominations on the subject "The Unity of the Christian Church." He spoke in the Council Chamber of the City Hall.

Discussing the possibility of union of the Christian denominations, and pointing out that such a union could not be effected by a compromise on essentials of faith, Father Rager said:

"The attitude of the Catholic Church on this question is: All charity, all patience, all hope for a speedy return to the one true Church of God and a renewed fulfillment of Christ's prayer. She prays, she pleads with God incessantly for the return of the world to the true fold of Christ. On the other hand, she teaches that there can be but one true Church, that Christ founded such a Church, that by the promise of Christ this original, identical Church and doctrine of Christ still exist in the world unchanged, untarnished, protected by God, the haven and salvation of all men who will find shelter under her roof. She teaches that every man has an obligation to make honest effort to find this true Church; that the true Church of Christ has such distinguishing marks and characteristics, that even to-day, amidst the array and confusion of Churches contending for recognition, every man who with open mind prayerfully and sincerely searches, can find the true Church of God and in it eternal happiness."

The speaker was given a rising vote of thanks at the conclusion of his address.

The attitude of the Roman Catholic Church on the question of Church unity should have been known to the Shelby County ministers even without this address. It is historical and will not change. But it may have done them no harm to be reminded by this priest that a union of the Churches cannot be effected by a compromise on matters of faith.

The rising vote of thanks was due to the speaker for he frankly gave these inquirers the information that Rome hopes and labors to extend the power of the



pope over all nations and to bring all men on earth to submit to his authority. No other unity is recognized by Rome. On the charity of Rome towards those still without the pale and its patience with them, history is not silent. Let those who are interested read and learn a most valuable lesson.

At any rate, every person should find out what the Church of Christ really is. This priest claims this title for the Church of Rome. But the Scripture tells us: "The kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo, there! For, behold, the kingdom of God is within you." The Church is invisible. It is the community of all those who believe in Jesus Christ and are justified by faith in Him. By faith, and by faith alone, we become members of the body of which the Lord is the exalted head. Eph. 2:19-22 we read: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

To teach that the Church is visible, means to make the Gospel conditional and so to rob us of the merits of Christ.

But here it was a question of Christian fellowship. We know that the Church will be found wherever the Gospel is preached and the sacraments are administered. The Word and the Sacraments are the only marks of the Church. We are glad to know that this is the case, glad that there are Christians also in Churches not within our fellowship.

But this fact does not form a basis for fellowship. As to our fellowshiping with others, we are restricted to those who are one with us in the faith. "Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 1:3. "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

Then he who permits the Word of God to guide and direct him, will most certainly not be led in the direction of Rome. On the contrary, papacy bears on its brow the mark of the anti-Christ, 2 Thess. 2:3: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God sitteth in the temple of God, showing Himself that He is God. . . . Even Him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of un-

righteousness in them that perish; because they received not the love of the truth, that they might be saved."

J. B.

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**One-Teacher Schools** It is gratifying to learn that in the Joint Synod, at least, and, so we are told, also in the Missouri Synod, the demand for parish school teachers for next Fall exceeds the supply from our regular seminaries. That shows conclusively that the parish school is not on the wane and is not dying out. If anything it is growing stronger. Classes are added in existing schools and new schools are organized.

Those who earnestly pray for parish schools with a clear understanding of their inestimable value in these days that are so dangerous to youthful souls are not likely to be enthusiasts who expect an immediate upheaval so that a complete system of parish schools is miraculously achieved. There are those enthusiasts but their fervor is not lasting and they soon drop by the wayside. The real workers for the school are those who know that a gift so precious is worthy of sustained effort and endless patience in the achieving. Their perseverance shows in another way. They are not like the people who sought a sign from heaven; they are ready to labor with the talents that God has given them and to await the growth that the inevitable blessing of the religious school may expect.

Every one has heard the argument advanced by people who are "in theory" in favor of the religious school but who say: "I am for a church school, but until we can make that church school so complete and efficient that it need not fear comparison with other schools in any respect, I am not ready to start it. I believe no school is at least no worse than a poor school." That sounds reasonable, especially if it is accompanied by unqualified approval of religious education "in theory". But it is an unsound, if not a dishonest argument. We refuse to accept it. It is pernicious. Rather should we be led to see and to say that any religious school of our own, no matter how poor it is and how primitive it is, is a hundred times better than the greatest school on earth without the Gospel of Christ.

Only those who are not at all conversant with the problems and achievements (or lack of achievement) of the modern school can judge that the difference between the "best" school and the "poorest" school, private or otherwise, is appreciable. There is mighty little difference in quality. What difference there is lies in the quality of the teachers, not in the number of subjects taught nor in the selection of subjects taught. All of that makes us daily more firm in the conviction that we Lutheran Christians must have our own schools, for we have the men and women who possess the one quality indispensable in the education of our children: they have a knowledge of the saving grace of God in Christ and they have the love for their pupils, as fellow-Christians,

to devote to them their best efforts in making them, as they should continue to be, children of God.

We have made a point of this because we wish to urge all who have no school to make a beginning with a one-man school. That is the natural and proper way to begin and it is a good way. You need make no apologies to anyone for having a one-man school. There are in the United States 174,347 such schools; only a few of them are church schools; nearly all of them are public schools. If our great and puissant country can put up with such schools for more than two millions of its children, we need not be ashamed to begin a one-man school, especially since we have the assurance that we shall have for it a man or woman trained most efficiently to give our child such care as no other educator anywhere could surpass. And always we have the one thing which makes our school the jewel that it is: the ingrafting of the Word that gives eternal Life.

Large schools with many teachers are splendid, indeed, and where we have them we are grateful, but they began as one-man schools.

H. K. M.

### SEMINARY AND DEBTS

A brother compares us to the importunate widow in the parable; and we, for our part, cheerfully accept the comparison.

We are not at all unaware of the fact that we have prosecuted this matter rather vigorously especially these last months and have not permitted the brethren in the synod to forget it longer than a week at one time. But we are not sorry, nor do we intend to stop before our appeal has been generally heard.

For this we have compelling reasons.

We feel most keenly the need of a new seminary and believe its erection should be delayed no longer. The indebtedness of our synod has long been a drag on our work and a hindrance to the cause of our Lord, and now is the opportune time to put an end to it. If we should fail in this now, the old conditions will, as far as we are able to see, continue indefinitely.

We are deeply sensible of our obligations to those brethren who answered the very first appeal by raising their quota, or more, and this, in instances, by an almost heroic effort, confident that all the brethren in the synod would do their share towards the accomplishment of our twofold purpose.

And ours is not a hopeless undertaking. Success is in sight. Close to \$360,000 have been received so far. With the interest that has accumulated and the moneys now in the hands of congregations, we are closely approaching the \$400,000 mark.

If there ever was any danger of our wearying of this task, the kind and encouraging words accompanying the remittances of the brethren re-kindled our enthusiasm.

So we shall closely follow the example of the widow and continue to importune the brethren. — The brethren

— here is where the comparison ends. The widow was following with her appeals a judge "which feared not God, neither regarded man." We are addressing Christians who do both. Christians love their Lord, and they have a brotherly regard for their fellow members in the church. They will not let the work of God languish, nor do they want to fail their brethren. That is our advantage over the widow, an advantage for which we praise God.

Why, then, is it necessary to continue the appeals for so long a time?

There is a difference between the Christian's willingness to support the cause of Christ and his realization of the demands of this cause and of his personal relation to these demands.

With all their love for their Redeemer, Christians do not always immediately see what is required to enable us to do our share towards preaching the Gospel to all creatures, nor can it be expected that they always understand clearly their relations to the synod in which we are united for the work of the kingdom. The home congregation is to them a concrete thing, the synod, often only an abstract idea.

They will have to be led to understand that the work we do together in the synod is just as much a part of their ministry as priests of God as is the work done in and by the home congregation.

This, however, requires time and much patient work. But where this work is done, our Christians will respond with joy. There may be isolated cases where this does not seem to be the case. This should by no means discourage a faithful pastor. He can rest assured that there will be fruits as surely as he has been dealing with those who truly belong to the Lord. We have many letters that support our statement. A pastor writes us: "At last I have succeeded to induce my congregation to promise a definite sum for the seminary building fund. . . . For several years I have instructed and admonished my people in this matter, and now I am happy to see the fruits. . . . The Word of God has not lost its power; it does not return void. Rejoice with me, that we too are now going to work for this cause."

Another pastor, who is now at work in an attempt to bring the contribution of his church up to the quota, writes us: "There are quite a few members who would like to see the congregation do its full share in synodical matters — *for the first time in its history.*"

No, we are not dealing with an unjust judge "which fears not God, neither regards man", but with Christians who fear God and love the brethren, but who do still need instruction and training in the Christian life.

— Lest there be a misunderstanding, when you figure your quota as \$5.40 per communicant, include all communicants, as the proportion of earning and non-earning communicants is about the same in all congregations. If you want to consider the earning communicants only, it will be necessary to employ the one and one

half per cent plan, the average being \$15.00 per earning communicant.

— About the first of June, a return post card will be sent to the pastors of congregations that have not yet met their apportionment for a report on moneys pledged for our cause. The object is to ascertain whether or not a sufficient amount has been promised to warrant that we begin our preparatory work in time to enable us to turn the first sod in fall. The understanding is that the work will not be begun before we have the moneys in hand.

We plead with the brethren to get as many pledges as possible by June first and to fill out and mail the return card *on the day of its receipt*. Let us break with all precedents by acting promptly in the matter. If this is done, we will be able to get out a report in time for the meetings of the Districts.

— Meanwhile, kindly remit your moneys as soon as possible.

— We came near forgetting to state that the brother who made this comparison by no means intended to express his impatience with our importunity; he just wrote to tell us that his congregation has declared that it is glad to raise the rest of its quota. John Brenner.

## THE TWO BUILDERS

(Matthew 7:25-27)

Jesus ended His celebrated Sermon on the Mount with the beautiful comparison of the two builders, as described in the text, and which naturally formed a very striking application to that sermon. The valuable lessons in this illustration we want to learn in a brief consideration.

Consider, first, the points of resemblance. They both heard the sayings of Christ. So it does not refer to a Christian, and a heathen in the darkness of ignorance, or a Jew who utterly rejected Jesus, or an infidel who despised all sacred things, or a profane man who cared for none of these things. So far from this, they were both equally hearers of the Savior. Now it is of the utmost importance to be hearers of the Word. We are commanded to hear the Word of the Lord diligently and attentively. "Faith cometh by hearing." "Keep thy foot when thou goest to the house of God, and be more ready to hear." "See that ye refuse not Him that speaketh." "Take heed what ye hear." "Take heed, therefore, how ye hear." "He that is of God, heareth God's words." These are scriptural injunctions. Note these words, you Christians, who are lax and indifferent in church attendance, in the hearing of God's precious saving Word!

Both builders saw the necessity of building a house, or place of refuge. The Word was not totally lost upon either of them. It doubtless produced a spirit of inquiry in each of them. It was not heard altogether in vain. They saw the necessity of religion in the world, felt the need of it in their own lives, and

realized the importance of engaging in its momentous concerns. They saw the reality of a life beyond the grave, and the necessity of preparing for it in this life.

They both erected a house. Many propose and resolve, and then abandon their plans. They defer the commencement; or begin, and then cease. They deceive themselves into believing they still have plenty of time. "When I get older." They may never get older! But both these men resolved, began, proceeded, and finished the building.

Both houses were exposed to the tempests. All men, with their works will be tried. The rains of affliction, the streams of death, the storms of eternity, will try us. This is inevitable to every builder.

Notice, both builders rest with security in the buildings they had raised. Man cannot be happy without hope — without confidence as to the future. All men trust in something. These are the points of resemblance.

Observe, secondly, the points of difference. They differed as to their personal character. One is styled wise, the other foolish. Now, wisdom consists in selecting the highest object of pursuit, in adopting the best means for obtaining it, and in persevering till the object is realized. Wise men consider the value of the soul, meditate intensely upon its security, and adopt the most efficient measures for its eternal well-being. The wise man began by solemn serious deliberation. The other obviously was merely affected and impressed, and did not duly and carefully consider the sayings of Jesus. How about you? Do you focus your undivided and uninterrupted attention on the Word? Do you ponder it in your heart? Do you hear the Word of God and keep it? Are you wise — attentive, meditative? or are you foolish — thoughtless, impassive?

They differed in their practice. One was a doer, the other merely a hearer of the Word. One had the name and nature, the other the name only. One had the profession and the possession, the other the profession only. One heard, and said, "I go," but did not the thing commanded. He had the form, but not the power. He was a talker, but not a doer of the Lord's will. And you? Must Jesus say of you also: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me?" "Be ye doers of the word, and not hearers only, deceiving your own selves."

They differed especially in the foundation on which they built. This is the principal thing referred to. One built upon the rock, the other upon the sand. Now, however beautiful and costly the structure, the results depend entirely upon the foundation. Nothing can make up for an error in this. How striking the contrast here — rock and sand! What is the rock? The Lord Jesus Christ. He is the foundation, chosen of God, tried and precious, and other foundation can

no man lay. And how strikingly represented by the rock — strong, firm, immutable! He is God — all-sufficient. He is salvation — complete and alone. What is the sand? A mere profession, self-righteousness, depending upon our virtues, deeds, benevolence, liberality, morality, trusting in our own strength to secure heaven. All is yielding and insecure—all sand. "He that trusteth in his own heart is a fool." But he who builds on Christ, the Rock, builds secure. He ignores himself, all personal merit, and casts himself wholly upon the mercy and blood of the Savior; therefore he stands firm and unafraid, sure of eternal life.

They differed in the final result. He who had built upon the rock stood against the rain, the floods, and the winds. He was steadfast and unmoved in affliction and death, and eternity presented nothing terrifying or destructive to his soul; his were the joyous prospects of unfading glory. True faith will stand every test, abide every ordeal, and render us secure at all times: living or dying we are the Lord's. He who built upon the sand was now dismayed, and finally overwhelmed. The house was undermined by the desolating torrent, and the winds smote it, and it fell. And great was the fall thereof! Oh, who can tell how great is the fall! It is a fall which involves in it eternal destruction. It is a disappointment of fondly cherished hopes. It is a collapse of loftiness and pride. He thought all was well. Self-deception. When he looked for light, he found darkness; for life, death; for heaven, hell. He had neglected to put on the wedding garment of faith and righteousness and had to stand before the almighty Judge speechless. And with death the time of building is gone — the means removed — the opportunity fled — ability ceased. With the prophet he must cry: "The harvest is past, the summer is ended, and we are not saved." What a horrible end: NOT SAVED! God grant us grace at all times to confess:

My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.  
On Christ, the solid Rock, I stand  
All other ground is sinking sand.

— K. F. K. in *The Friendly Visitor*.

### THE FRIEND AT MIDNIGHT

James Reid

In the story of the man whose friend came at midnight and found him with nothing to set before him, Christ lays bare the living secret of persistent prayer. It is the sense of the friend's need, coupled with the knowledge of his own helplessness. That is what makes him go to his neighbor and wake him up at midnight. The real compulsion of prayer lies there.

When the question of prayer comes up, it is a common habit to advance various difficulties. We ask

whether we can presume to alter the will of God? Or what is the mysterious process by which God answers prayer for others? Or why we need pray at all when God is more fully aware of the need and more fully able and willing to meet it? These are speculative difficulties which may be real enough. But they do not answer the question why men do not pray. No man ever gave up praying because of the intellectual difficulties. We know enough of ourselves to realize that when we are in a real emergency, when we fall into a real despair which is a sense of a need we cannot meet in our own strength, or a situation we find too much for us, there is an instinct that brings us to our knees. A man whose child is in real danger forgets all the intellectual difficulties of prayer in one urgent cry to God that blows his doubts to the four winds. The sense of his child's need and the utter futility of his own puny efforts break all the barriers down in a craving that lays him open to God, and makes the Divine omnipotence a living reality.

Does not the root of prayerlessness lie here? We do not pray enough — that is admitted. Our own hearts tell us that much of our weakness is due to the want of prayer. But the real reason for our want of prayer is never our doubts. Doubts are often only the refuge of the reason seeking an excuse for a flaw that is radically deeper. We do not pray enough because we do not care enough. Take the Missionary situation. Why do we so often fail in prayer here? Is it not because the need does not bite at our hearts? We do not feel sufficiently the urgency of the problem to drive us to our knees in a despair which can find no other help. Let us be frank with ourselves. Do we care enough for the people for whom we ought to pray? Do we take time to visualize the need? Do we feel our oneness with those who are carrying our burden? We dare not accept immunity from sacrifice at the price of theirs. Yet that is what we often do. Why is it that Missionaries returned on furlough so often complain that they have not only to do the Church's work abroad, but also to quicken the conscience of the Church which sends them out?

Is there a reason for this lack of interest in the further fact that we do not know enough about the work? Do we take the trouble to understand the situation, and keep it there till it destroys our happiness and breaks our peace? It is knowledge that quickens need, and need issues in prayer. If we knew more we would pray more. The arguments that suggest themselves to our minds would vanish if we occupied our thoughts more with the problem of the world's need, and less with the difficulties of faith. For the faith that works miracles by throwing us utterly upon God is nearly akin to the despair which has no other resource. Our answer to all the whispering doubts would be this: "A friend is come to me, and I have nothing to set before him."

That prayer is answered is sure. A thousand experiences through the centuries have established that fact. It is as sure as the response of the ether waves to the instrument tuned to receive them. It is not dependent on our knowledge of how the miracle happens. The reason we are not sure about prayer is often want of the experience of prayer. For prayer, like every other spiritual fact, is authenticated only to those who have practiced the presence of God. What Browning's musician said of his art, we can say of prayer.

"The rest may reason and welcome,  
'Tis we musicians know."

God answers prayer. He answers prayer by changing us, for one thing. He answers it in the quickening of our own souls into a more living and sacrificial helpfulness. It is a familiar fact that to pray for one whose need sends us to our knees is to be brought into a new relationship towards him of brotherhood and sympathy. Prayer and interest in others become a blessed circle. One of the great saints discovered long ago, to take an outstanding instance, that we cannot go on hating a man for whom we pray. To pray for a man who has done us wrong is the surest way to dissipate the mist of bitter feeling that keeps us from a right relation to him. The same thing is true of our indifference. To pray for those who need our help brings us mysteriously but wonderfully into an atmosphere of love in which their life is linked with ours. It is the surest way into that sympathetic relationship, in which our whole activity is awakened to help them in other ways. Gifts will speedily follow prayer. A channel is opened into which our life begins to move out into long service.

But beyond that, mysterious currents are set moving, which have their source in God, and which find outlet somehow — we do not know how — through our prayers. Something always happens when we pray. Somehow the situation is changed for him for whom we pray. We have touched the world's need, broken into the bondage of circumstances that delay the Kingdom, at its very nerve center. We tap there the live wires of the secret forces of the Kingdom which have their center in God. We become living units in a Divine co-partnership, which is the condition God has laid down for the redeeming of His world.

Let us, then, begin at the root and become awake to the knocking of the world's need. The friend at midnight is at the door. We have only to listen and we will hear him with a living awareness that stings us broad awake. And as we listen we shall know that he is a friend, and in more ways than one. For it is a rule of this world that its burdens are God's ways of keeping us alive to Himself. The things that keep us uneasy, and touch our conscience are the things which make Him real. He who needs us most, and whose need breaks our peace is the best friend we have. For

he is the means by which we are drawn out of the prison-house of selfish care, into the mighty movement of the Spirit of God, in which there is life and freedom, for us and for him. — Selected.

#### GREAT WORDS OF PRESIDENT ANDREW JACKSON

We were greatly interested, some weeks ago, in reading a letter from Andrew Jackson, seventh President of the United States, in which he declined the sarcophagus of the Roman Emperor Alexander Severus for his own body when he came to die. The offer was made by Commodore Elliott of the War of 1812. The letter belonged to the collection of William Green Shillaber of Boston, the collection having recently been sold.

The letter which President Jackson wrote in reply to the offer is said to have been one of the finest he ever wrote. He declined the offer on the ground that this country is a democracy, a country of the people, and that any parade or pomp or show is out of place. He would not set an example in outward grandeur by consenting to have his mortal body laid away in a costly sarcophagus, especially one that represented royalty.

But what interested us most was what he had to say about death and his hope of the future life:

"I have prepared an humble depository for my mortal body, beside that wherein lies my dearly beloved wife, where, without any pomp or parade, I have requested, when my God calls me to sleep with my fathers, to be laid, for both there to remain until the last trumpet sounds to call the dead to judgment. When we, I hope, shall rise together, clothed with that heavenly body, promised to all who believe in our Glorious Redeemer, who died for us that we might live and by whose atonement, I hope for a blessed immortality."

Here is the simple faith to which we also cling. Here one can discover no doubt, no uncertainty; here there are no question marks. How strangely what President Jackson said contrasts with much that one hears these days, that one cannot know about these things, that there is nothing else to do but lie down on a hard pillow of question marks. — Lutheran Standard.

#### LUTHER BURBANK AND JOHN DAVEY — A PARALLEL AND A CONTRAST

Two well-known men in American life have recently died, Luther Burbank, the "plant wizard," and John Davey, the "father of tree surgery." Both were great naturalists working with the instruments of nature. Luther Burbank worked with plants and vegetables, which come into life in the spring and pass away in the fall. John Davey dealt with trees, whose lives extend through many generations of mankind and oftentimes through many centuries. Each man was a naturalist in his way; each knew privation and hardship in youth; each had a vigorous struggle to succeed; each lived nearly 80 years.

Burbank was twice married, but left no offspring to perpetuate his name; Davey left five children — four sons and one daughter — to carry on his life's work and maintain his life's tradition. This is the parallel between these two men.

The contrasts, however, are very marked, and men and women who give thought to the more vital things in life will find many interesting points in these contrasts between the life and death of these two men. Though both worked with the instruments of nature, Burbank believed that death is the end of life, while Davey was firmly convinced that death is but a door to a new existence. Working with plants and vegetables, which come into life in the spring and pass away in the fall, the falling leaf, to Burbank was not a prophecy of spring but only a token of death. Was he thus influenced in his mental attitude by the brevity of the life with which he dealt?

John Davey, on the other hand, who dealt with trees that often have a remarkable lease of life, was probably subtly affected by the grandeur and longevity of his friends the trees. He saw the tree as a living thing — as the handiwork of God. Natural objects, the stately tree, the roadside flower, the green carpet of grass — all were to him manifestations of divine providence.

Burbank spent his closing days in proclaiming a doctrine of atheism; John Davey in expounding the Christian religion. His book, "A Prayer-Made Man," written after he was 70, is a striking testimonial of the efficacy of prayer. As death drew near one man turned his face toward the setting sun, the other toward the rising sun.

Have we not much to learn from this comparison? Give me the life and hope of the Christian, who knows that his Redeemer lives, and who sees in the very death of nature, as the winter sets in, the promise of a new spring with abundant life. Give me the blessed assurance of the Christian in which, as death draws nigh, he can look forward with radiant eye to the full, joyous life beyond, because he knows that death is but the portal through which his soul passes into the bliss that awaits the children of God. Yes, we may well exclaim with the man who, when he was asked to curse Israel of old, was constrained by a higher power to cry out: "Let me die the death of the righteous, and let my last end be like his" (Num. 23:10). — The Lutheran Companion.

William Carey, that great pioneer missionary to India, was very much grieved when his son Felix gave up his missionary work to become an official under the British government. When a friend on the occasion referred to the matter Carey said: "Yes, my son Felix was an ambassador of the King of Kings. He has shrivelled up into a mere minister of state."

— The Presbyterian Advance.

### INTERCEDING FOR AN ENEMY

An enemy of Peter Miller, the old preacher of Ephrate, Pa., in Revolutionary days, became involved in treason, and was sentenced to be hanged. Peter Miller walked seventy miles to Philadelphia, to beg Washington for his enemy's life. "I cannot pardon your friend," said Washington. "Friend," exclaimed Miller, "he is my bitter enemy," which so impressed Washington, he granted the pardon. — Lutheran Standard.

### FICTITIOUS CATHOLIC GAINS

*Kirchenblatt* (Breslau, Silesia) reports Dr. Schneider, Evangelical historian, addressing a pastoral conference in Hamburg, to have made public the following statistics on losses of the Roman Catholic Church:

Every year the number of those joining the Evangelical Lutheran Church has increased. The number of Roman Catholics who have joined the Lutheran Church in Germany during the past five years is as follows: 9,154; 11,037; 11,462; 10,176; 9,547. Those who left the Lutheran Church to join the Catholic Church during the same years were: 7,295; 8,570; 8,030; 7,185; 7,245. This comparison shows the surplus of Lutheran conversions over Catholic conversions to have been: 1,859. 2,467; 3,432; 3,092; 2,302. Where, then, are the reported gains of the Catholic Church in Germany?

In considering these figures one must remember that Rome has only one-half as many confessors in Germany as the Lutheran Church, and therefore, the ratio of Lutheran losses during the past five years were 19.01 per cent as compared with Roman Catholic losses of 49.41 per cent. In spite of these figures, the *Osservatorio Romano*, the organ of the Vatican, asserted in 1920 that during the preceding year 7.2 per cent of German Protestants joined the Catholic Church. This would mean a gain of 2,800,000 souls to the Catholic Church, whereas the actual gain was 7,200.

Similarly, the Catholic Church suffers great losses through mixed marriages and these losses have been stated in spite of severe measures, or perhaps because of these measures. The Evangelical Lutheran Church in Germany gets 60 per cent of the children from mixed marriages and the Catholic but 25 per cent (the remaining 15 per cent supposedly being lost to both groups. — Ed.) A preponderance of the Roman Catholic Church in Germany is noted to-day only in Westphalia, in the Rhineland this preponderance having already been lost. Even in Bavaria by far the greater part of children of mixed marriages are becoming Evangelical Lutherans.

— The Lutheran.

To do evil for good, is human corruption; to do good for good, is civil retribution; but to do good for evil, is Christian perfection. Though this be not the grace of nature, yet it is the nature of grace.

— William Secker.

**FROM OUR CHURCH CIRCLES**

**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.

**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; John 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 their 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.

**Convention of the Minnesota District**

God willing, the Minnesota District will convene at Gibbon, Minn., June 23 to 29, beginning with the President's sermon on Wednesday morning at 10 o'clock.

A paper will be read by Prof. W. Henkel.

The delegates will please present their credentials to the secretary after the opening services.

Promptness is desired in making application for quarters to the Rev. Hy. Boettcher, Gibbon, Minn.

Edwin H. Sauer, Sec'y.

**Pacific Northwest District**

The Pacific Northwest District will convene, D. v., from June 23 to 27, in Good Hope Church, Ellensburg, Wash.

Papers will be read by Pastor L. Krug and by President F. Soll; "Sin and Grace," and "Our Call" are their respective topics.

Credentials of the delegates must be signed by the president and secretary of the respective congregations.

Pastor Fenske asks all members of Synod to announce their coming at an early date.

Wm. Lueckel, Sec'y.

**Michigan District**

The Michigan District will convene, Deo volente, June 24 to 29, in St. Paul's Lutheran Church, Saginaw, W. S., Mich.

Pastor C. Strasen will read the last part of his paper, "Lebensbilder aus der Geschichte Josephs, des Sohnes Jakobs, mit Anwendung auf unser Leben." Time permitting, another paper will be presented by Prof. E. Berg.

All pastors, teachers, and lay delegates desiring quarters during their stay in Saginaw will please notify Pastor A. F. Westendorf, 722 Ames St., Saginaw, W. S., Mich., before June 7.

Lay delegates must present their credentials, properly signed by the president and the secretary of their respective congregations, before the first session. Each congregation may be represented by one delegate.

Adolf Sauer, 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.

### Theological Seminary

Oral examination of the Senior Class of the Theological Seminary will be held on Friday, June 11, in the forenoon. All wishing to be present are requested to be at the Seminary, Pabst Avenue and 60th Street, at 9 a. m.

J. Ph. Koehler, Pres.

### Michigan Lutheran Seminary

Friday, June 18, is Commencement Day at Michigan Lutheran Seminary, Saginaw, Mich. The graduation exercises will take place in the evening of that day, while in the forenoon and afternoon the second annual field day will be held on the campus of the school. All friends of the institution and especially former students are cordially invited. The M. L. S. Club will meet after the exercises in the evening.

Otto J. R. Hoenecke.

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The Michigan Lutheran Seminary Club will hold its second annual meeting immediately following the Commencement exercises, Friday evening, June 18, in the Seminary refectory. Athletic contests will be staged during the day. All graduates and other friends of the institution are urged to attend and become members of the club. Present members are requested to send their contributions to the treasurer, Mr. Roy Fischer, Plymouth, Mich., on or before June 10th.

Karl F. Krauss, President.

### Change of Commencement Date

Owing to circumstances the Commencement Exercises in Dr. Martin Luther College, New Ulm, Minn., will take place on Tuesday, June 15, at 10 a. m. The Commencement concert will be given Monday evening. The Commencement exercises had been previously announced for June 16.

E. R. Blieferticht.

### Notice

The Evangelical Lutheran Synod of Michigan and Other States will convene, D. v., from the 24th to the 29th of June, 1926, at Saginaw, Mich., Rev. F. Westendorf.

Board of Trustees of Michigan Synod,

A. Wenk, Chairman.

H. F. Zapf, Secretary.

### Notice of Suspension

The undersigned hereby wishes to bring to the attention of synod that the officers of the Dakota-Montana District have found it their duty to suspend the Rev. F. Manteufel of Balaton, Minn., from synodical affiliation until the next session of the district.

W. F. Sauer, President.

### 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.

### Installation

Authorized by President F. Krauss the undersigned installed the Rev. J. J. Roekle as pastor of the congregation at Allegan, Mich., May 2.

Address: Rev. J. J. Roekle, 214 Western Ave., Allegan, Mich.  
D. Metzger.

\* \* \*

Authorized by Rev. G. M. Thurow, Rev. E. Abelmann was duly installed as pastor of the Alma and Nelson congregations on May 16th. May the Lord abundantly bless the work of the new pastor.

Address: Rev. E. Abelmann, Alma, Wis.

Rud. P. Korn.

### Anniversary of Wedding

On the afternoon of May 9th Grace Congregation at Nye, Wis., celebrated the silver wedding anniversary of Mr. and Mrs. Carl Redlich. The undersigned based a brief address on Gen. 32:10. Collection: \$21.10.

T. E. Kock.

### Acknowledgment and Thanks

The following donations have been received at Dr. Martin Luther College, New Ulm, Minn.: From the Ladies' Aid at Lake Benton, Minn., 4 bath towels and 4 pillow slips for the sick room in the Girls' Dormitory; from Mrs. Caroline Uhlhorn, St. James, Minn., \$5.00 for the sick room; for the equipment in the addition of the Boys' Dormitory: Miss N. N., New Ulm, Minn., \$10.00; the Ladies' Aid at Wood Lake, Minn., \$15.00; the Y. P. S. at Brownsville, Wis., \$25.00; Miss N. N., and Mrs. N. N., Mankato, Minn., \$200.00; the Ladies' Aid at Lewiston, Minn., \$50.00; the Ladies' Aid at Fairfax, Minn., \$5.00.

To all kind donors we express our hearty thanks.

E. R. Blieferticht.

### ITEMS OF INTEREST

#### Find Mediaeval Bible

A manuscript Bible, written and bound three centuries before the invention of printing from movable type, was found in a rusty iron box, six feet deep in the earth in Gardelegen, Saxony, while workmen were digging a sewer, according to the report of a Lutheran paper in Berlin. The Gothic Bible is dated from the second half of the twelfth century and was written in the German poetic script of the middle ages. The authenticity of the find has already been confirmed by Prof. Max Roethe, Berlin. The iron box in which the Bible was found is marked with the date, 1632. It is supposed that this valuable book was hidden nearly 300 years ago on account of the danger during the Thirty Years' War.