

# The Northwestern Lutheran

Rev. C. Bengel, Jan 20  
65 N. Ridge

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

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## AN ADMONITION TO WATCHFULNESS

("Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. \* \* \* \* Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father, which is in Heaven." Matt. 7:15-23).

Church of Jesus! Wake! Awaken!  
To Arms! Let not your faith be shaken  
By Satan's awful power and might.  
Clad in armor of the Spirit,  
Unsheathe thy Sword! the foe doth fear it!  
He trembleth when Thy weapon bright  
The Word of God is shown.  
This two-edged Sword alone  
Can defend thee;  
In power wield  
This mighty shield  
Upon the earth's vast battlefield!

Heed the Master's solemn warning:—  
"Beware of wolves, in sheep's adorning  
Who oft their garments bright display!"  
"By their fruits, O Zion, know them,  
Until the Day of Wrath shall show them  
Cast out from yonder realms of day."  
O trust the Master still!  
Do thou the Father's will,—  
Church of Jesus!  
And rest secure,  
His Word so sure  
Through endless ages shall endure!

Bid all error firm defiance!  
False doctrine in the guise of Science  
Still stalks unbridled through the land!  
Battle heresy's pollution,  
And human reason's vain illusion!  
On Christ, the Rock of Ages, stand!  
When earthly tempests rage,  
Let Holy Scripture's page  
Be thy anchor!  
When billows roll,  
Behold thy goal!  
O Church of Christ,—the Cross extol!

"Saved by Grace, through Faith in Jesus"—  
O spread this Truth, though ne'er it pleases  
Self-righteous men, who mock and scorn!  
Bring the tidings of salvation  
Through Jesus' Blood,—to every nation  
Till dawns the Resurrection Morn!  
Then Christ shall bid thee rise,—  
Blest Zion, to the skies!  
Hallelujah!  
Through endless days  
Thou then wilt raise  
The Triumph-song of ceaseless praise!

Master! Master! Dearest Master!  
Guard thou thy Zion from disaster,  
O grant her vict'ry in the fight!  
While the Day of Wrath is nearing,  
False prophets are so oft appearing,  
Like Lucifer, disguised in light!  
O keep Thy Church, dear Lord,  
E'er steadfast in Thy Word,  
Through Thy Spirit!  
Grant her Thy peace,  
Her faith increase!  
Till, battles won, all strife shall cease!

ANNA HOPPE,

On the Gospel Lesson for the  
Eighth Sunday after Trinity,  
1919. Milwaukee, Wis.

## COMMENTS

"Good Soldiers of Jesus Christ" St. Paul admonishes Timothy:  
"Thou therefore endure hardness,  
as a good soldier of Jesus Christ."

2 Tim. 2: 3. He does not urge Timothy on to go forth and stir up trouble in order that he may make occasion for "enduring hardness," he knows by experience that Timothy will have occasion enough if he but be "a good soldier of Christ." Enduring hardness outside of that sphere brings no honor to the Master whom we serve and may bring dishonor and disgrace on servant and Master. Let us watch our steps, keeping this thought ever before us—"soldiers of Jesus Christ." How widely one may deviate from the directed path the Sentinel shows us in an item from Philadelphia:

"The Rev. James B. Ely has challenged Maj. A. J. Drexel Biddle of the United States marine corps and founder of the Drexel Biddle bible classes, to a boxing match. He says he prefers to have it staged "before preachers."

"Doctor Ely, who is a Presbyterian evangelist, has been preaching in the army camps for the last eighteen months under the direction of the National War Work council. The open air work has agreed with him, he says. He has gained several pounds and is physically fit.

"Maj. Biddle is physical instructor of the United States marine corps and weighs something about 200 pounds. He is one of the best amateur boxers in the country.

"Doctor Ely weighs about 130 pounds and has never been in the ring. He is attending the convention of the International Union of Gospel Missions."

The above shows us what a preacher may do in some circles at the present day; it shows, too, that we may, perhaps in a far different manner, be tempted by the suggestions of our times and the conditions surrounding us to do that which were a betrayal of our trust. May it be for our guidance that St. Paul continues the above quotation: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." G.

\* \* \* \* \*

**A Réproof** "We rejoice to see so many people of other congregations worship regularly at.....Church; we would rejoice still more, if these good people would cast their lot with ours, and join our congregation. Why not"?—From a local church paper.

Charity compels us to assume that the writer is not deliberately attempting to gain for his church those who still belong to other congregations of the same faith, but intends to administer to those who regularly worship away from home a well merited reproof.

For reasons which these people apparently find compelling they still retain their membership in the old church and are, consequently, not to be considered by the pastor or members of any other congregation as objects of their missionary endeavors. Still they make it a practice to worship elsewhere. Now, there are, without doubt, cases where this is warranted—as a temporary condition. In such cases every congregation will be glad to extend its hospitality to the brother or sister, without even a thought of trying to alienate them from their church.

But nothing can be said in justification of the practice to which the writer refers, and no one should rejoice at such practice. When a person joins a congregation, he assumes toward that particular congregation duties that he does not owe any other church. He makes that congregation his family, as it were, and promises to share its life and to labor in its service. He asks the pastor to teach and to shepherd him; he obligates the members to admonish and comfort him, whenever it should prove necessary, promising them in turn to be faithful in the performance of these same duties.

He cannot, therefore, without violating Christian love absent himself from the services of his home church to worship "regularly" with other congregations. In doing this he is discouraging his own congregation with its pastor and leading into temptation the people with whom he worships.

If he actually cannot attend his own church regularly, let him present his case to the congregation and ask to be granted a letter to a church nearer to his home.

J. B.

## INVESTED WITH PALLIUM

No doubt many of our readers read something about the "pallium" recently. We reprint one item from the Wisconsin-News:

St. Paul.—"Archbishop Dowling was invested with the pallium at impressive ceremonies, Archbishop Keane of Dubuque, Ia., presiding at the presentation. Twenty bishops and 200 priests, besides the two archbishops, were in the procession from the archepiscopal residence to the Cathedral nearby. Bishop Thomas O'Gorman, senior bishop of the province, preached the sermon. The installation of Archbishop Dowling occurred several weeks ago, the pallium being delayed in arrival."

The pallium is "a band of white wool, worn on the shoulders, with four purple crosses worked on it. The wool is obtained from two lambs brought to the Basilica of St. Agnes, Rome, and blessed. The pallium is worn by the Pope, and sent to patriarchs, primates, and archbishops, as a sign that they share in the plenitude of the episcopal office. Before it is sent, the pallium is laid for the night on the tomb of St. Peter." When we read the like of the above report we are forcibly reminded of another report, to be found Matt. 20: "Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She said unto him, Grant that these my two sons may sit, one on thy right hand, and the other on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. . . . . And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The pallium is, however, not the only sign of rank and authority in the papal church. The following, which we reprint from the Gospel Message, is an interesting treatise on this subject and bears out our assertion:

### Buying and Selling Papal Titles

It has always been the prerogative of kings to confer titles and distinctions: hence the adoption of the system by the Papacy, because the Pope claimed, exercised, and controlled the temporal power. It should be noted here that the Popes of Rome are more covetous than the kings of the earth, for while kings have bestowed titles upon their favorites without charge, the Popes of Rome have bestowed titles on their devotees for money or for services which would result in a sensible addition to the papal treasury.

Here are some papal titles:—(1) Knight; (2) Monsignore; (3) Chancellor; (4) Saint; (5) Baron; (6) Count; (7) Marquis; (8) Duke.

We understand that the names of the members of the papal aristocracy are kept secret, and that the Vatican will not allow any one to inspect the list of those it has honored.

It has been estimated there are 5,000 Papal counts, barons, and marquises who have been created since the beginning of the nineteenth century, and who have paid in fees no less a sum than £2,640,000.

Here are some prices:—Hereditary title of Baron, Count, or Marquis £350. Hereditary title of Duke £3,970.

**KNIGHTS.** In 1912, three American laymen were honored by knighthoods being conferred upon them: (1) Mr. James Butler, a merchant who gave £50,000 to the Hudson Roman Catholic Church. (2) Mr. John O'Rourke, subscribed to the building debt fund of a New York cathedral. (3) Mr. J. B. Manning. Mr. Butler received the highest rank of the three. He will wear the papal honor as a sash over his shoulder with a gold cross. The other two "Sirs" will wear their papal "Honors" around their necks. (4) In 1913, Mr. John P. Sutton, formerly Secretary of the Land League of America, received the Knighthood of St. Gregory from the Pope.

So it came to pass that four rich men became knights of the Noble Order of St. Gregory by the good pleasure of the Pope in return for their splendid benefactions to the richest institution in the world.

**MONSIGNORES.** The dignity of "Monsignore" is not very significant, for any wealthy priest of good family can receive it as a compliment. Mr. McCabe, in his book, **Twelve Years in a Monastery**, says he knew a monsignore who received his purple because he had given a few thousand pounds to his colleagues.

**COUNTS.** Count O'Clery, who was called to the bar at the Middle Temple in 1874, was created a Count in 1903. Miss Iselin, an American lady, was created a countess in 1912, on account of the generous gift of her father to the Cathedral at New Rochelle, New York. Miss Annie O'Leary, a New York lady, in 1912 was made a countess for bestowing a large sum of money upon some Roman Catholic Ecclesiastics. Other American Counts are: Count Ryan, Count Creighton, Count Cudahy, and Count Ward. The last count gained his title for his financial services to the Roman Catholic Church in the matter of the investment of papal funds.

**MARQUISES.** A report from Rome, dated January 14, 1911, which appeared in the **New York Sun**, speaks of Mr. MacSwiney, formerly a Papal Chamberlain, whose hereditary title of Marquis was recently annulled by the Pope, and who threatened to claim from the Vatican the sum of 6,000 dollars, which was the sum he paid for his marquise, as the annulment

was unprecedented in heraldry. The Vatican refused to refund the money, on the ground that the sum paid was not the price of the title, but a charitable donation, and therefore irrevocable. The slimness of "His Holiness" in the transaction is characteristic of his profession.

**SAINTS.** Perhaps the most lucrative traffic is in Saints.

It should be said that the Saints, the Blessed, and the Venerable are distinct. It requires £20,000 to declare a dead man a Saint (Santo); £8,000 makes him Blessed (Beato); and £2,000 makes him Venerable only (Venerabile).

On November 27, 1843, the **Univers** (of Paris) published an account of the beatification of Mary Frances of the Five Wounds of Jesus Christ. The ceremony took place among salvos of artillery, and the preparations for the gorgeous ceremony in St. Peter's, Rome, cost upwards of £11,000. The King of Naples in 1842 paid £10,000 to get Maria Francesca created a "Saint."

The process is a lengthy matter, generally occupying several years, counsel and others being engaged on both sides, involving heavy costs in the matter of fees.

The last "Saint" created was Joan of Arc. This ceremony took place at Rome on June 24, 1909, and cost £14,014. The following are the items in the bill of costs:—

Introductory Ceremonies .....	£ 400
Process non cultu .....	80
Process fama Sanctitatis .....	80
Process de Validitate .....	80
Process to prove the Virtues .....	480
Decree for the above .....	40
Final depositions .....	360
Process regarding miracles .....	480
Decree for the above .....	40
Congregation and decree de tuto.....	120
Cost of the ceremonies of Beatification...	4,000
Wax candles for the Papal procession...	78
Decorations of the Papal throne .....	491
Decorations of the Altar reared to the new Saint .....	629
Gratifications to Papal officials and of St. Peter's Church .....	656
Incidentals (principally for decorating St. Peter's Church) .....	6,000

Total .....

£14,014

The Pope is determined upon maintaining his rights to create Saints. There is money in the business, and therefore Saints that have not been created in the usual manner must go. The **Central News** correspondent at Rome sent the following message, which appeared in the **Daily News**, London, on September 1, 1910:—

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.00 per year, by mail in Milwaukee at \$1.25 per year, in the interest of, and maintained by the Ev. Luth. Synod of Wisconsin, Minnesota, Michigan, and Other States.

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

The Congregation of Rites has begun an energetic expurgation of the Calendar of Saints. There are, it appears, many illegitimate Saints, who have never been sanctified, though they are venerated by the people. Sixteen have already gone. Three of them are Spanish Saints, four French, one German and eight Italian.

Who are the real saints? Let the Bible tell its own story, and we shall find the Apostles calling all Believers "Saints." The traffic in titles, and especially in saints, is out of place in the Christian Church, and therefore stamps the papal system as anti-Christian, and it stamps the Pope as anti-Christian.

In **Papal Merchandise** we have pointed out the absurdity of the papal title "Saint." There is not a single case recorded in connection with the Primitive Church where this word was used as a title. We have searched the Scriptures in vain in endeavoring to find one. The Apostles called each other by their Christian names, and they spoke of their fellow-workers in the same way. The Apostle Paul in Romans 16: 1-3, writes as follows:—

"I commend unto you Phebe our sister, which is a servant of the Church which is at Cencrea: that ye receive her in the Lord, as becometh saints. . . . Greet Priscilla and Aquila my helpers in Christ Jesus."

In this chapter thirty-five persons are mentioned, and in every case they are called by their Christian names.

This traffic in titles was unknown in the Primitive Church, and stamps the Church of Rome in the twentieth century and in ages past and gone as the seat of apostasy and blasphemy.—Selected.

It is the proper province of faith to rise above all one's own failure, and the consequences thereof, into the place where God's Grace has set us.—C. H. M.

## THINKS THE CHURCH IS ABOVE THE NATION

(From the Baptist Standard)

Why do talk of internationalism and arrogant provincialism run side by side in our American "religious" journals in these days of world travail? A reader cannot escape the feeling that our journals think the gospel of Jesus to be a revolutionary force and fear that its bold proclamation will incur the wrath of espionage laws. As if intelligent men could not tell the difference between God and Bolshevism! Christianity is revolutionary; better, it is regenerative, not merely reconstructive. Of course it has no right to be content with the existing order, and a bold proclamation of the reign of righteousness ought to meet with opposition in a world so full of sin as ours. If it does not, we are wrong somewhere.

Why should Christian journals, of all organs, be filled with a narrow nationalism at this time when the race is struggling for the realization of dreams of brotherhood? Has the church no contribution to make besides smoothing the edges of the conflicting principles and asking everyone to be nice and gentlemanly in his methods? Doesn't the church of Jesus Christ believe that the human family is above the nation?

Not an issue of The Standard, to take an example close to home, comes to my corner of Japan which is free from a semi-hysterical effort to prove that the church of Jesus is in all things the servant of the state and that it regards the state as a be-all and end-all. For instance, an editorial in the issue of March 1, 1919, characterizes as a "most refreshing message" the following words of Mayor Hanson of Seattle:

"I take the position that our duty as citizens stands ahead of the demand of any organization on the face of the earth. The union men, the business men, the churchmen must first of all be citizens. Any man who owes a higher allegiance to any organization than he does to the government should be sent to a federal prison or deported."

And on this declaration, which sounds like a German church manifesto or a speech from a Japanese Shintoist, the editor bases an argument for missions! He points out that it is the duty of the church to Christianize the state and make it safe—creating a need for missions. So the church has become a scrub-woman for the state! It was precisely because the church refused to recognize the state as the highest power, and refused to give it its highest loyalty, that the Roman Empire had such a good time feeding the circus lions on Christians. "O," you say, "but the state is now quite different from the Roman Empire." Granted—no sane man would contend otherwise. But the principle is there: The church stands for God, who is above all states and powers of earth, and no man has any right to give his highest allegiance to any

earthly power. The state, however powerful, is temporary, and true men will change it, however radically, when it fails to meet the best needs of their fellows. The Declaration of Independence, which is the foundation of our much violated American liberty, sets that forth as a cardinal principle. But God is eternal and ever ahead of the needs of men. We need to change our ideas about him sometimes, but that is merely an acknowledgment of our own ignorance and failure and a recognition of his greatness. The Roman amphitheater was for the destruction of those who owed a higher allegiance to something other than the state—and Mayor Hanson, with the applause of the editor of *The Standard*, suggests a similar use for federal prisons.

Is this feeble applause of blind patriotism the best the church has to offer a sin-sick world striving to be born again and find the kingdom of heaven? Pray, when did the state become the kingdom of heaven? Should Jesus, with his radical refusal to yield to national feeling and his disregard for the law and the state (yes, the law—religious laws were binding laws of the state then), come in our day, who would be the first to howl, "Crucify him! Crucify him"? I wonder if all our pewholders would be on hand to back him up?

Or take a paragraph from a typical report of a foreign-language Baptist conference, also printed in your paper:

"I am happy to say that all our missions are 100 per cent American. We have no hyphenism in our allegiance. Americanism is part of our work. The kingdom of God and the Republic go hand in hand. We put a hyphen between the gospel and the constitution."

Since when was the constitution of the United States, or that of any other nation, fit to be hyphenated with the gospel of Jesus Christ? Small wonder that Christianity is faced with such a set of questions as Doctor Petty presented in *The Standard* of March 1! I quote a few here to refresh memories: "Is the influence of the Christian church in labor disputes repressive or revolutionary? Does the Christian church have a program of industrial reconstruction? If so, what does it involve? Should the laborer look to the church for help in the industrial struggle?" etc.

In all history there is no more deadly or effective enemy of true Christianity than egoistic nationalism. Germany is our latest example of a church completely submerged by a nationalism that knew no higher allegiance than that to the state. Steadily and surely America follows in the same path.

Am I therefore an anarchist, demanding the abolition of the state? Not for a moment—nor do I lack in love for America. I even claim that my experience in a different civilization has made me a more ardent lover of America and has taught me far more of the real meaning of patriotism and the greatness of the

United States than I might ever have learned at home. But I belong first to Jesus of Nazareth and the Father God he talked about so lovingly; and if America fails to square up to Christ's standard she must be fitted to it or perish. It is not a matter of fitting Christ to America, and America can only be Christianized when the Christians stand out boldly as bond-slaves of Jesus Christ, knowing no higher allegiance than that to God and his voice—conscience. As long as we make of the state an end in itself we thereby doom the state and smother the voice of God. Mr. Hanson's federal prison is preferable to state-worship.

One who lives away from his homeland sees her faults, but he sees her greatness towering above them. I am proud to be an American, and the torrent of vilification of America now current in Japan does not disturb my faith in her in the least. But it does shake my faith in America and make me hang my head in shame to read many of our "Christian" journals, with their shabby, firecracker and flag-waving patriotism. It ought to be America's glory that her highest allegiance belongs to Jesus; yet right in America, whose very Declaration of Independence closes in a burst of faith in divine providence and whose coins say, "In God we trust," we see a church bearing the name of Jesus striving to prove that its highest loyalty belongs to the state, and concerned as to whether "God is on our side" instead of insisting with Lincoln that "we must be on God's side." Splitting hairs? Rather is it dividing a little brook whose parts grow into mighty rivers whose mouths are separated by the width of a continent. There is no escaping the issue, and it seems already decided. Is the church a prophet of God or a purveyor of cigarets to soldier boys? The boys may need the cigarets, but the world needs God and is not hearing much about him these days. Why is the church so fearful lest she incur the displeasure of the great god, State?

God is not mocked. He knows the meaning of these things. You in America may be too close to see them, but no thoughtful man can live in Japan and not know the earmarks of the fatal kind of nationalism. Is not our home church all too busy with budgets and apportionments, working for numbers, striving to please the "leading layman" or the "prominent business man," arguing doctrines even as the scribes of old? Yes, I know the excuses; but where is the connection with the Galilean of nineteen hundred years ago who in the consciousness of his ever-present, loving Father rebuked the religious leaders of his time, confronting them with the unanswerable "I am"?

How can I, as a Christian missionary, seek to lead these people from a diabolical nation-worship into the light and love of God while my own beloved America is walking into the same snare of self-worship?

O, that America might forget herself—forget her power; forget her charities and altruism of the past

and seek only the future; forget about loyalty to self and think only of loyalty to God! For God never sleeps—he holds the nations in his hands and gives them power or blots them out as it is best for his cause. He can care for America and make her his child, which is infinitely better than being “100 per cent American.”

What is the meaning of these outcries, “America first,” “Straight Americanism,” and the like? America is worshipping herself, not God. Who has the courage to resist the tide in the faith that the God who gave the nation birth can nourish it if it gives to him its first love?

Of course much of this self-worship hides beneath a camouflage of pious terms, but in the end it all goes toward the glorification of the state. But who is it that makes or breaks states but God.

Tokyo, Japan.

DOUGLAS G. HARING.

#### A BAD HABIT

In one of our up-state towns a harpist had the instrument keyed to a perfect pitch for a special performance. A couple of meddlesome boys, at the last moment, stealthily unstrung it. The result was that when she gave the strings her most magical touch they failed to respond, except with a series of harrowing tones that set everybody's nerves on edge. And they all said, “What a failure!”

There is a parallel case, with a sequel most sad. A minister has heart and mind keyed up for the church service. He has spent an hour or two in prayer and meditation and the thoughtful study of his subject. His soul is filled with sweetest harmonies. But just before he enters the pulpit half a dozen persons thrust themselves upon his notice, each with a tale of woe. Something has gone wrong in one of the church societies; one of the neighbors hasn't acted very nice; the pastor himself has failed in one of his duties; there is trouble in one of the homes. And the minister must know it at once; it won't keep! And so they will station themselves where he cannot escape. And then and there they will pour the unwelcome news in his ears and send him into the pulpit with unstrung nerves. His heart is heavy; his soul has lost its music; the melody has gone out of his voice, and his sermon is a series of discordant thuds, with neither spirit nor life. And, of course, he gets the blame for a lifeless pulpit performance.

The wreckage of the work of thoughtless people—people who even think they are doing God service. If there are things that the preacher should know, there are times and places when he will lend a willing ear to all complaints. But to cut all the music out of his heart just when he has tuned it to the sweetest harmonies, is a cruel performance. As a rule, there are only a few people who do it; but there are enough in every congregation to spoil every sermon, however

well the pastor's spirit may be tuned to present it. Dear church member, don't touch the strings of the harp when it is tuned to give forth heavenly melodies.—The Lutheran.

#### ROMISH BLASPHEMY

Arranged from The Protestant Observer.

A Roman Catholic book of devotions entitled, “The Glories of Mary,” is published by the Excelsior Catholic Publication Company of New York City, and bears the sanction of John, Archbishop of New York. The book was originally written by “Saint” Alphonsus de Liguori, and the first English translation, which appeared in 1852, was “Cordially recommended to the ‘Faithful’” by Cardinal Wiseman. In 1868 a second edition in English was issued, and was “Heartily commended” by Cardinal Manning to “All the disciples of her Divine Son.” The following extracts from this volume fully expose the blasphemous and God-dishonoring doctrine of Mariolatry as inculcated by the Church of Rome in the present day.

1. “It is the will of God that all graces should come to us by the hand of Mary.” Page 3.
2. “To honor the Queen of Angels is to gain eternal life.” Page 6.
3. “All who are saved are saved only by means of this divine Mother.” Page 8.
4. “As many creatures as there are who serve God, so many there are who serve Mary; for to thee (Mary) belong dominion and power over all creatures.” Page 12.
5. “The Eternal Father gave the office of Judge and Avenger to the Son, and that of showing mercy and relieving necessities to the Mother.” Page 14.
6. “We believe that she opens the abyss of the mercy of God to whomsoever she wills, when she wills, and as she wills; so that there is no sinner, however great, who is lost if Mary protects him.” Page 16.
7. “Let us fly to thy feet, and always fly to the feet of this most sweet Queen, if we would be certain of salvation.” Page 10.
8. “We can say of Mary that she has so loved us as to give her only-begotten Son for us when she granted Him permission to deliver Himself up to death.” Page 34.
9. “Thou hast all power to change hearts: take mine and change it.” Page 43.
10. “My only hope, Mary, behold at thy feet a miserable sinner. Thou art proclaimed and called by the whole Church, and by all the faithful, the refuge of sinners; thou hast power to save me.” Page 60.
11. “He falls and is lost who has no recourse to Mary.” Page 67.
12. “God has placed the whole price of redemption in the hands of Mary, that she may dispense it at will. Thou, O Mary, art the propitiatory of the whole world.” Page 85.

13. "Thou art the only advocate of sinners." Page 95.

14. "But now, if God is angry with a sinner, and Mary takes him under her protection, she withholds the avenging arm of her Son, and saves him." Page 98.

15. "The only hope of sinners." Page 102.

16. "I worship thy holy heart; through thee do I hope for salvation." Page 105.

17. "Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call on the name of Jesus our Savior." Page 112.

18. "Many things are asked from God, and are not granted: they are asked from Mary, and are obtained. And how is this? It is because God has thus decreed to honor His Mother." Page 113.

19. "'To thee does it belong,' says St. Bonaventure, 'To save whomsoever thou willest to be saved.' O, then, help me, my Queen! my Queen, save me! O, salvation of those who call upon thee, do thou save me!" Page 116.

20. "In vain shall we seek Jesus unless we endeavor to find Him with Mary." Page 138.

21. "Mary co-operated in the salvation of man." Page 141.

22. "Mary was made the mediatrix of our salvation." Page 128.

23. "The way of salvation is open to none otherwise than through Mary. No one is saved but through thee." Page 143.

24. "Our salvation is in the hands of Mary; he who is protected by Mary will be saved, he who is not, will be lost; our salvation depends on thee." Page 144.

25. "There is no one, O most holy Mary, who can know God but through thee." Page 145.

26. "She is the whole ground of my hope." Page 175.

27. "Mary is the whole hope of our salvation." Page 148.

28. "All power is given to thee in heaven and on earth, and nothing is impossible to thee." Page 154.

29. "By right she possesses the whole kingdom of her Son." Page 214.

30. "It is impossible for any sinner to be saved without the help and favor of the most blessed Virgin." Page 197.

31. "Thou art omnipotent to save sinners." Page 251.

32. "She effected our salvation in common with Christ." Page 293.

33. "We are all God's debtors, but He is a debtor to thee" (Mary). Page 252.

34. "There is no one saved but by thee; no one who receives a gift of God but through thee." Page 354.

35. "Moreover, as she is the universal advocate of all men, it is becoming that all who are saved should obtain salvation by her means." Page 570.

36. "Our salvation is in her hands." Page 576.

37. "At the command of Mary all obey, even God." Page 155.

Not one of the foregoing doctrines of the Church of Rome is to be found in the Bible. In the light of Scripture, these statements are but idolatry, and blasphemy against God, for the Book of God plainly states: "There is one God, and one Mediator between God and men, the Man Christ Jesus," and "There is none other Name under heaven given among men, whereby we must be saved."

Mary herself was a child of Adam, born a natural birth, of a human father and mother, from whom, in common with all of our race, she partook of the sinful nature of her parents. She was, we believe, a virtuous and honest woman in her outward life, but she was a sinner before the eye of an all-seeing Holy God. Her own lips set forth the acknowledgment of her need, for even in the hour of her exultation she cries, "My spirit hath rejoiced in God my Savior." It was on the ground of such a penitent confession, coupled with faith, that she was saved—not according to her merits, but through the Blood and righteousness of that Christ who was very man, but also very God.—The Gospel Message.

#### JUBILEE BOOK OF OUR INDIAN MISSION

Twenty-five years have now elapsed since our synod took up its missionary work among the Apache Indians in Arizona. This branch of our synodical work has been peculiarly arduous and beset with many difficulties due, in part, to the great distance at which it must be carried on, the great hardships which our workers in the field must, of necessity, undergo, the language question, the attitude of the red man and so on. It is, however, too, that branch of our work which never lacked staunch supporters in our congregations who in thought and word and deed, with prayer and willing sacrifice of this world's goods, stood to the task begun with fear and trembling twenty-five years ago. In so great a period of time there were naturally great changes wrought—as well in the field of labor, as also in the workers whom God made willing to go forth to His service. It will interest all friends of mission work to hear that a jubilee booklet, covering our work from its inception up to the present time, has been published by the synod's commission for Indian mission. The history is written by the Rev. O. H. Koch, of Columbus, Wis., who not only has been a member of the commission from the beginning, but also twice visited the missionary field to view conditions and the progress of our work. The book, written in the German language, comprises seventy pages and is richly illustrated, containing almost fifty pictures and views of the mission stations and the surroundings. We recommend the jubilee book to all our readers. You

may obtain it from your pastor or order it from Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. If any profits accrue from the sale of the book they will be applied to the mission work. G.

### NORTHWESTERN COLLEGE

The new school year at Northwestern College will begin Wednesday, September 3. New students should report for examinations and assignment to their classes on Tuesday, September 2 at 9 a. m. It is desired that new students announce as soon as possible their intention to enter college this fall.

In case the new plan for a full eight-year course, as recommended by the education committee and the conference of professors, is adopted by the synod in August, only such students can be admitted to the Sexta class as have completed eighth grade work or have equivalent preparation. Those who have no opportunity at home to take eight grade work may board and room in the college dormitory and attend the parochial school at St. Mark's congregation at Watertown. Arrangements have been made to accommodate such students.

In the coming year instruction in religion, Latin, and German through the medium of the English language will be given in classes parallel to those in the regular ancient classical department. Thus students who have no knowledge of German may enter the Sexta class and in the course of three or four years be enabled to follow the instruction in the regular classes where the medium of instruction is German. Such students should, however, enter college as soon as possible so as to receive their entire training at a Christian institution. Then, too, the farther advanced such students are in some branches the more difficult it will be to fit them into their proper classes, particularly in the ancient languages.

E. E. KOWALKE,  
Acting President.

### CALL FOR THE FIFTEENTH BIENNIAL CONVENTION OF THE JOINT EVANGELICAL LUTHERAN SYNOD OF WISCONSIN, MINNESOTA, MICHIGAN, a. o. STATES.

The fifteenth biennial convention of the Joint Synod will be held, God willing, August 20 to 27, 1919, at New Ulm, Minnesota, St. Paul's Lutheran Congregation of that city having extended an invitation.

The opening service will take place August 20, 1919 at 10 A. M., in St. Paul's Lutheran Church.

The doctrinal paper will be submitted by Prof. A. Pieper. Theme: "The True Reconstruction of the Church."

According to the Synod's constitution every board, commission, faculty, and standing committee is to be

represented, if possible, by its chairman at the sessions of the Synod.

All participants in the convention are requested to register with the local pastor on or before August 12th, 1919. Address your request for quarters to Rev. C. J. Albrecht, 204 North State Street, New Ulm, Minnesota.

The congregations who are to elect lay delegates are again reminded of the resolution that such delegates must be chosen from the laity.

A. C. HAASE,  
Secretary of the Joint Synod.

Saint Paul, Minnesota, July 17, 1919.

### THESES FOR THE DOCTRINAL DISCUSSION AT FIFTEENTH BIENNIAL CONVENTION OF JOINT SYNOD, AUGUST 20-27, 1919.— SUBMITTED BY PROF. A. PIEPER. — Theme: "THE TRUE RECONSTRUCTION OF THE CHURCH."

1.) Whereas the church lives solely by the Word, a real reconstruction thereof cannot consist in the change or institution of externals, but solely in turning back from all lifeless traditions to the original sources of the saving knowledge: The revelation of God.

2.) In this great task we dare not permit human reasoning power to decide what is true and salutary, but must accept the truth of God in repentance and faith.

3.) Only in this manner can a thorough reconstruction of the church be achieved, that we subordinate each and every interest of our own selves to the one great object: the consummation of the church of God on earth.

### ITEMS OF INTEREST

#### Married in the Air

A real "up in the air" marriage featured the events of the New York police games at Sheepshead Bay, Brooklyn, July 26. Lieut. George H. Burgess, U. S. A., and Miss Mildred K. Schafer were married while flying at a height of 1,000 feet in an army biplane. The aviator and his bride went up in one plane, the minister and the best man, Lieut. Eugene H. Barksdale, in another. The principals communicated by radio telephony and loud speaking telephones installed in the grandstand below magnified the words spoken so the entire audience heard the words of the ceremony.—Wisconsin-News.

#### Oxford Lifts Long Ban on Dominican Friars

Dominican friars, expelled from Oxford university in the Twelfth century for religious views, have been invited to return, according to Rev. Hugh Pope, superior of the English Dominicans. Father Pope said the Dominicans hoped to build a house at Oxford and that they already possessed the home of William Penn, in which the Quakers who afterward came to America used to hide from persecution.