

# 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. 19.

Milwaukee, Wis., March 27th, 1932.

No. 7.

## HERE ARE THE FACTS

Speaking through the Northwestern Lutheran, the undersigned realize that they are addressing themselves to such who cannot be unconcerned about our Synod's present unfortunate financial plight.

Our Synodical indebtedness has mounted to the staggering sum of \$752,000. The interest alone on this amount is approximately \$37,000 annually, or about \$100 for every day of the year. This cannot, this must not go on any longer, lest our financial difficulties become insuperable. We shall have to raise at least \$550,000 by July first of this year to meet our most pressing obligations.

It may be to the point to explain how this financial distress of our Synod has come about. We prayed to the Lord of the church for his blessings upon our labors. He answered our prayers. The steady growth of His Kingdom in our midst entailed an extensive building program which was warranted by the general prosperity of our members. The committees to whom the erection of these buildings was assigned simply carried out the resolutions of our Joint Synod. They made no expenditures which were not ordered by our church. All sums voted for the buildings were conscientiously administered.

It soon became apparent, however, that the anticipated larger contributions and collections for the ever increasing current expenses of our work and the new buildings which were under construction did not flow into our Synodical coffers. The church did not share, as might have been expected, in the prosperity God showered on its individual members, while its expenses increased daily with the rising high cost of living. We all seemed to have money and spent money lavishly and continually for our own personal benefit, while for the church we had only a few crumbs that were left over. Believe it or not, but we did not, on an average, raise one cent per day per communicant member for our Synodical work! Meanwhile we had to borrow money to meet our obligations and pressed by necessity, we had to leave much of our work undone.

Then came the depression which affected our church as sorely, or more severely, than other institutions. The activities of our mission board were paralyzed. Because of lack of funds only a few new mission fields were opened.

The time has come that we dare not borrow any

more money for our work without jeopardizing our financial credit and our Christian honor. If the financial conditions obtaining in our midst cannot be changed, our future looks very dark indeed.

But it can be changed and will be changed, if every communicant member of our Synod, professors, pastors, teachers, vestrymen, lay men and lay women, young and old, can be induced at this time to make a **REAL PERSONAL SACRIFICE** for the glorious work the Lord has graciously assigned to us.

For this purpose we, the Board of Trustees of the Synod and its Committee, issue this appeal. We are determined with the help of God to put forth every effort to raise at this time the above mentioned sum of money, in order to liquidate our loans at the banks, to meet our current budgetary expenses, and over and above that, if in any way possible, to wipe out as much of our remaining indebtedness as we can.

In making this appeal, we are fully aware of the fact that we have undertaken to combat two fierce enemies, viz., first, the economical depression, so generally prevalent, and the other, our Old Adam, who is a past master in proffering reasons for not making sacrifices for the Lord and His Gospel. But we also know One who is far mightier than these two adversaries combined. "Ask ye, who is this? JESUS CHRIST IT IS, of Sabaoth Lord." He WHO SACRIFICED HIMSELF, all he had, to save us from eternal ruin. He, who speaking of himself as that Mighty One, said: "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." It is He who, having conquered His enemies, now sitteth at the right hand of power and whose one aim and object is to build and perfect his beloved church on earth. This exalted and glorified Savior has given us the wonderful promise, a promise which surely also applies in these trying times: "Give, and it shall be given unto you; a good measure, pressed down, and shaken together, and running over, shall be given into your bosom." Luke 6:38. We refrain from quoting any more of His promises, but we also, in this connection, suggest to you to read Matth. 16:21-25 and Matth. 19:29, while both you and we shall in faith cling to what is said in Isaiah 55:10, 11, about the rain and the snow, and the power of God's Word.

The Every-Member Canvass Committee.

Jan 33  
Rev. C. Buenger  
5026 19th Ave



### THE GRACIOUS CROSS

*"And He bearing His Cross went forth into a place called the place of a skull, which is called in the Hebrew Golgatha:*

*Where they crucified Him, and two others with Him, on either side one, and Jesus in the midst."*

*John 19: 17-18.*

It is customary, when a political convention or a festival gathering is to be held, to invite someone to make what is called the key-note speech. The purpose of such a speech is indicated by its name: it is to strike the tone, or, to lay the lines alone which the convention is to proceed. Usually some phrase or slogan is coined in the speech, which is then taken up by the delegates or guests and becomes their battle-cry, because it expresses in a few words the central principle or purpose of the meeting.

The key-note of the Lenten season is well known. That is, our key-note; for there are many, as many as there are different conceptions of the true meaning of Lent. One would think there could be only one central thought moving the hearts of all people who observe this festival season; unfortunately that is not the case. Men have in all ages beclouded and even set aside the true foundation of Lent, substituting for it things more pleasing to their tastes.

As we gather and summon our hearts to a consideration of the Passion of our Lord Jesus Christ, the key-note of our worship is sounded in the words: **There they crucified Him.**" This moves into the center, where indeed it belongs, the Cross of Christ. In itself merely a form of torture, composed of two crossed planks, its meaning and the thoughts of salvation which it represents have placed it not only upon the banner of Christianity as its coat of arms, but also upon the calendar as the all-important feature of this sacred season. In the observance of Lent it becomes our aim to listen to its voice as it speaks of the lessons it would teach us; yes, our eyes would be opened to the great gifts of God of which it is a symbol. We find all the blessings of the Passion hidden in that piece of wood on Golgatha.

#### I

To all outward appearances the Cross of Christ is a picture of hatred. In fact, no one except a disciple of Christ can very well see in it anything else. The first time it came into sight was on that terrible Friday morning which we call Good Friday. Even while the trial of Jesus was in progress, the soldiers of the emperor had been assembling the wood, and the command of Pilate, after sentence was pronounced, to prepare the Cross, seems to have been a mere matter of form, for the Cross was ready. The Jews had seen to that. This fact alone makes of the Cross a picture of hate; for only hate could have built that Cross before Christ had been sentenced. In the face of the

fact that Pilate repeatedly said: "I find no fault in Him," and refused point-blank to sentence Him to die, it took bitter, gall-like hatred to be so sure of the outcome of the trial that the instrument of execution could be prepared beforehand even to the extent of assembling its parts. It meant simply that, whether the judgment was favorable to the Jewish demands or not, there was no chance that Jesus could escape. Hatred had sealed His doom as surely as though He already hung upon Golgatha; and hatred was built into every fiber of the Cross.

You have only to visualize the picture which our text paints for us in the words: **"And He bearing His Cross went forth,"** to understand what the Cross stood for. No sternness, no feeling of justice would demand that this misused, tottering and tormented man should bear that heavy burden. There were horses and wagons available. We do not hear that the two malefactors were driven to shoulder their crosses. Since Jesus would inevitably die, and since the burden of the wood would be as nothing in comparison with the agonies that lay ahead, not even a feeling of revenge would be served by laying this load upon Christ and thus delaying the final satisfaction of crucifying Him. The horrid truth is that the Cross became a picture of the load of hatred which His enemies heaped upon the Lord. This feeling was so violent within them that they felt constrained to make it visible to the world in every possible way; their hearts overflowed with it, and they needs must give expression to it. The Cross was its symbol.

Again, the vision which remains uppermost in our minds when we think of the Cross: The early morning sun gleaming upon its crown and throwing a long shadow over the hill of skulls, the Cross with its heavy burden of anguish and pain unspeakable, is a picture of hate. Guilt had not driven those nails; for He Who hung there had once confounded His enemies by asking them: "Which of you convinceth me of sin?" They had left Him then, without a word, for though they dogged His footsteps day and night for three years, never had they found any unrighteousness in Him, the Son of God. He was pure as driven snow, pure as they could never hope to be. They knew that; Pilate knew it; Herod knew it; the High Priest knew it; the thousands throughout Galilee, Samaria and Judaea knew it. Hundreds who had felt His kind and healing hands upon their sick bodies and souls knew it and would have testified to it. There was no guilt in Him. The Cross on which He hung spoke only of the unspeakable hatred of sinful men against an innocent man, Who presented Himself as their God and bade them repent and turn to Him or die.

They hated Him, therefore they heaped upon Him the utmost shame. The Cross represented the bottom rung on the ladder of human degradation. It was:



made to hold only those who were not fit to live and too evil to die gently. And since the Cross of Jesus stood in the midst of two other crosses, bearing murderers and highwaymen, it meant that He Who hung upon it was charged with the reputation of being the King of murderers, the greatest of them all. Was ever a piece of wood employed to advertise such hatred?

Now, without relieving the Jews of any guilt in this horrible deed, without excusing them in the least, we may yet say that they were used in their wickedness by God for His own purposes; and while the Cross they fashioned symbolized their own hatred of Jesus, it was at the same time representative of a hatred carried in the heart of God, a hatred more devouring and fierce than any which fills the souls of men, a hatred which is bound up in the justice of a holy God, a hatred of sin. Every cross is a picture of this hatred; for it was God Who said, through the mouth of Moses: "Cursed be everyone that hangeth on a tree." The cross and the curse of God go hand in hand.

Hanging on the cross is the nearest approach to hell on earth. It is the most dreadful form of civil punishment known. Men invented it, but God uses it for His purpose. And when He permitted a crucifixion, the cross by His own words represented His judgment upon the sin of the guilty.

This is most particularly true of the Cross of Christ. On it hung an innocent Man, innocent in the sight of men. The writer to the Hebrews says: "He was tempted in all points like as we, yet without sin"; and that verdict stood before the throne of God. Yet He was laid with His back against the torturous wood which flamed with the wrath of God over sin. How was this possible?

Ah, that is the miracle of it. Ignorantly the Jews had crucified a guilty God. Though by all their standards He should have been freed from His bonds, yet in God's sight He deserved His place between the thieves on Golgatha. He was truly the King of sinners. The Scriptures reveal this clearly in the bluntest words. They say: "God made Him Who knew no sin to be sin for us." And again: The Lord laid on Him the iniquity of us all." He was guilty — by substitution. Under His own consent He was laden with the sins of earth; and the Father, looking down from heaven, saw not His Son, but a Man despised and wretched, a sinner below all sinners, a Man who bore our griefs and carried our sorrows. God saw, in fact, only the sin, and because of that sin the Son of God was laid upon the Cross which carried Him through hell, not under the heavy hand of His enemies, but under the fury of God's wrath. And so, whenever we see the Cross, we must remember first of all that it is the picture of the hate which we had

drawn upon ourselves by walking contrary to the Commandments of God.

Now you are at liberty to ask why we should speak of such a bloody instrument of hate and death. Shall we not shrink from it? Is not hatred the greatest evil on earth? And does not the Cross spell hate in every letter of its name? Yes, this is true; and yet I am asking you to make this Cross, and the divine hatred for which it stands, the very center of your lives, even as we make it the center of our Lenten season. If you share the hatred of God against sin, and are made to suffer the hatred of the world which nailed Jesus to the Cross, you will not shrink from, but love it, because it has bought you, and stands for, **Grace.**

## II

Grace means mercy. And the very shape of the Cross spells mercy. Look at it. Probably its bare outline will suggest something. If not, look at it as it stands rooted in the ground at Golgatha, bearing the Lord Jesus Christ. Its one beauty is its shape; for because of its build it forces the arms of Jesus open to their fullest length. They are stretched wide; and while that meant torture for Him, it means Heaven to you. Christ never again learned to close His arms; they are open to this day. They opened to receive first of all that miserable wretch on the cross at Jesus' side, who begged the King of Heaven to remember him. He found refuge on that divine bosom and died in peace. And who will number the millions which since that day have crept, heart-sick and weary, into those arms to seek forgiveness and eternal life? The Cross with its wide arms is the form into which those golden words of Jesus poured, set like concrete and took shape, for all men to see and believe: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

To-day, long after those eventful hours of Good Friday, the real, true message of the Cross is plain, for all men to read and believe. It proclaims that God is merciful and gracious; that while he hates sin, He loves sinners; that the hands which were nailed here now carry to the ends of the earth a pardon, free and full, for all men, which they need but accept to be free of the fear of hell and at peace with God. The Cross is a testimony to the truth that the sins are gone, blotted out, wiped away, that you and I are guiltless because Jesus Christ was guilty.

The Cross proclaims that they who believe its message will die the death of Christ, being able to say, when the soul leaves this earth: It is finished, through Christ. I have fought a good fight, led by my Savior-captain; I have kept the faith in His pardoning blood. Henceforth there is laid up for me a crown. The Cross tells us that by God's grace we can in our death become victorious over the Powers of Darkness,



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 October 3rd, 1917, authorized Aug. 26th, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan St., Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

since from its lofty height the Crucified One reached out to vanquish them utterly for our sake.

And finally, the Cross proclaims that by the Grace of God in Christ we shall have a glorious resurrection. For Golgatha and Easter Day go hand in hand; the Cross throws its shadow upon the open grave. It is not a symbol of death, but of life; for though we have deserved but death, the radiance of divine mercy shines from the Cross and tells us that they who were dead in sins are made alive through Christ, and in that life shall never see death, but shall pass through death into life, the life everlasting.

Let the Cross mean this to you. Let its Grace govern your life, that you may hate the sin which was punished there, and love and cherish the mercy that was given you there. Glory in the Cross; and may its mark be branded upon your purchased soul, that to yourself, your neighbors, the angels in heaven and the Savior Himself you may be known as one of the Redeemed.

A District Correspondent.

### THY WILL BE DONE!

Gethsemane, thou prayer-inspiring garden!  
Oh, holy spot, where Jesus knelt in prayer!  
Oh, precious soil, which drank His drops of blood-sweat,  
When agony nigh drove Him to despair!

Gethsemane, I hear the Voice of Jesus;  
Our tender Jesus, God's beloved Son.  
Oh, Voice of Love! I hear you softly praying  
Those sweet submissive words "Thy Will Be Done."

Gethsemane, oh, open wide thy portals,  
That I may tread thy holy, precious soil,  
Where I will find my Savior's arms outstretching,  
To welcome me away from earthly toil.

Gethsemane, where I can pray with Jesus,  
Who on the cross at Calvary was hung.  
On Thy cold ground I wish to kneel in spirit,  
That I might learn to pray: "Thy Will Be Done."

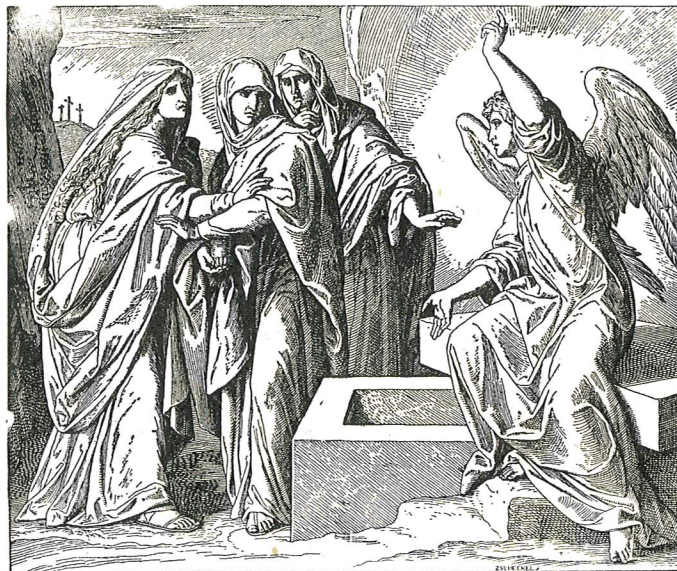
—Adeline Weinholz.

### THE MESSAGE OF THE OPEN TOMB

From the cross on Golgotha the Holy Scriptures lead us to the open tomb in Joseph's garden. The story of Good Friday must be followed by that of Easter Day. The message of the cross is sealed to us by the message of the open tomb. God Himself through the inspired writers interprets the open tomb to us. Let us follow Him.

#### I. The Message of the Open Tomb as it Pertains to Christ

"Ye seek Jesus of Nazareth, which was crucified: He is risen; he is not here. Behold the place where they laid him." Mark 16:6. "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."



Luke 24:39. "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it in my side: and be not faithless, but believing." John 20:27.

"This Jesus hath God raised up, whereof we all are witnesses." Acts 2:32. "He was raised up according to the scriptures; and that he was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the apostles. And last of all he was seen of me also, as of one born out of due time. 1 Cor. 15:4-8.

"Concerning his Son Jesus Christ, our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom 1:3, 4.

"Ought not Christ to have suffered these things, and to enter into his glory?" Luke 24:26.

"Christ, being raised from the dead, dieth no more; death hath no more dominion over him. Rom. 6:9.



"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:18.

"Having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."

## II. The Message of the Open Tomb as it Pertains to Our Earthly Life

"If Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:17.

"Peace be unto you." "Why are ye troubled? And why do thoughts arise in your hearts?" John 20:26; Luke 24:38.

"Christ was delivered for our offenses, and was raised again for our justification." Rom. 4:25.

"Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. 8:34.

"Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24:46, 47.

"We are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Likewise reckon ye also yourself to be dead unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:4, 11.

"He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:15.

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

## III. The Message of the Open Tomb as it Pertains to Our Grave

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John 11:25, 26.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring

with him." "The dead in Christ shall arise first; then we also which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

"Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

"Now is Christ risen and become the firstfruits of them that slept." "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." 1 Cor. 15:20, 49, 42-44.

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:55-57. J. B.

## EASTER PEACE AND CONSOLATION

All past the anguish in the dismal garden,  
All past the bitter pangs on Calv'ry's brow,  
All paid the blood-price, seal of perfect pardon,  
The risen Savior asks: "Why weepest thou?"

O troubled heart, should there be need for weeping?  
Henceforth bid needless cares and sorrows cease.  
No more in yonder grave thy Lord is sleeping.  
He lives! He says: "I give to you my peace!"

"Fear not, thy sin is blotted out, forgiven,  
Fear not, I bring thee immortality.  
Fear not, wide open is the gate to heaven.  
Fear not, a place have I prepared for thee."

"All power is mine in heav'n and earth forever.  
Why wilt thou still 'neath earthborn burdens pine?  
Rest in my love. I will forsake thee never.  
I called thee by thy name, and thou art mine!"

Blest Easter message, still as sweet and glorious,  
As when that day from holy lips it fell!  
The living Christ, o'er death and hell victorious,  
Abides our Savior, our Immanuel!

No peace but His can hush earth's restless billows  
Of doubt and fear, perplexity, despair.  
Dare we now hang our harps upon the willows?  
Ah no, let Easter anthems rend the air!

O troubled world, list to the Easter story.  
Let resurrection hope dispel thy gloom!  
Take refuge in the risen Lord of Glory!  
Winter is past. Rejoice, the Spring has come!



## COMMENTS

**The Minister's Wife** At the request of a reader we reprint the following Letter From a Minister's Wife as it appeared in The Lutheran Witness of February 2.

From the cradle I have known considerable about the life of a minister's wife, for there were great-uncles, uncles, cousins, and finally two brothers who were ministers. Then I did what I had always declared I never would do — I married a minister, who also had plenty of them in his family. For years, as a professional business woman and entertainer, I had enjoyed my work as a church-member. Every one seemed glad of whatever I did, whether it was washing dishes for a young people's banquet, teaching, leading meetings, giving talks on given subjects, or putting on special day or pay entertainments. But as the wife of a minister I have learned "to hide my candle under a bushel" and silently assent to the suggestions of others at the ladies' aid; to give information about State-organization affairs only when asked; to smile and praise the crude, bungling entertainment work that is so frequently done by the untaught, when my professional skill and experience would have made it a worth-while affair; to try to help Friend Husband by sitting well in the front when the back seats are the honor ones, — and I have learned to thank the Lord for deaf people who keep me from feeling too lonely here.

At a ministers' wives' banquet last fall I listened to a middle-aged daughter of a minister tell what a church center her father's home was, and I thought: "Times have changed. I, too, have memories similar of various relatives' parsonages and manses." For we have had ministers of three denominations in the family, some of whose names are internationally known to-day. Yes, times have changed. I sometimes wonder if the members think we perpetually have smallpox in the home; it is so carefully avoided. Yesterday I called on one who was for forty years a minister's wife and is broken in health. Naturally enthusiastic and fun-loving, she feels sadly the dull, gray monotony of the last years in a sleepy village and the friendlessness of their life which have done their work. "You know," she said, with a pathetic smile, "we can't have any real friends lest we hurt some one's feelings." Yes, I know; for elderly members never hesitate to tell you that. Last week I listened to a brilliant young minister preach, and after the sermon I asked, "Your wife? What is wrong with her?" "How did you know?" he questioned. "From a thought in your sermon." "She is young and lively, but has become despondent from staying at home so closely with our two small children, and as my wife — " he paused, and I understood.

Our joy? It is found in being the wives of the finest men on this old earth, sharing their problems and perplexities, helping their pronunciations and correcting their pulpit mannerisms, watching their clothes, keeping two eyes on their mail and appointments, and being the comrades of men as lonely for the fellowship of men as we are for the friendship of women.

— Homiletical Review.

While the above description of experience and conditions may not tally with those of the parsonage dwellers in our circles, yet these words will in many cases strike a responsive chord. Every hardness has its compensations, if we but find them and appreciate them. There is a well whose waters are very satisfying to the thirsty, and as we drink of it more generously some of our longings seem to lose their insistence and many a pain becomes but a memory.

G.

**An Invitation** In the Saginaw Daily News of February 27, 1932, we find an invitation of a rather perplexing character. It reads as follows:

The Evangelical Lutheran Church of the Resurrection — United Lutheran Church — North Fayette and West Genesee, North Saginaw. Rev. H. C. Castor, Pastor. . . . To All Unchurched: Members of the Masonic and all other fraternal orders, or any who may be desirous of making a Christian Church affiliation, we welcome you. Every effort will be made to care for all your spiritual needs. Him that cometh to me I will in no wise cast out. John 6:37.

We have called it a perplexing invitation. It may mean that the church in question is ready to receive lodge members into Christian fellowship without asking them to sever their relations with the lodge. The other interpretation is that this minister is trying to get in touch with them to instruct them in the Gospel and so to lead them out of the lodge.

If the latter is the case, it would hardly be necessary to address the invitation to lodge members as such. Every Lutheran minister is more than willing to care for the spiritual needs of any one and every one that comes to him, that is, when he can do so without interfering with the ministry of some other pastor. Every Lutheran congregation welcomes the unchurched to its services, whether they are lodge members or not. No one who is willing to hear and learn the Word of God is denied the services of any true Lutheran preacher.

But, if this is the purport of the above invitation, we are free to assure this minister that the lodge members and the unchurched in general will not understand it so. They will say, Here is a Lutheran church that is not as narrow and bigoted as other Lutheran churches are that refuse to admit lodge members to their altars and into their congregations. Here is a more liberal church that will permit us to affiliate with it as lodge members. They will not understand correctly the gracious invitation of the Lord here quoted, "Him that cometh unto me I will in no wise cast out." To join a church is not identical with coming to Jesus. To come to Jesus means to turn away from unbelief and sin and in deep remorse to embrace him in true faith as our Redeemer in whose blood and merit we have a full and free salvation. No one who, despairing of himself, seeks refuge at the cross will be cast out by him who died upon the cross.

But how can a man who has thus come to Jesus continue to confess and practice the Christless religion of the lodge that teaches that a sinner can be justified before God without the merit of Christ by his own works and righteousness?" And how can a Christian Church by accepting the lodge member into Christian fellowship condone such a denial of Christ and so confirm the lodge member in the error of his way?"

The same Lord Jesus who so graciously invites all sinners to come to him says: "Whosoever shall confess me before men, him will I confess also before my



Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And: "He that is not with me is against me: and he that gathereth not with me scattereth."

To say the least, the advertisement under discussion is misleading and cannot but give offense to the Christians in the churches that in the name of the Crucified Lord bear witness against the false teachings of the lodges.

Again and again we hear men bitterly deplore the divisions in our Lutheran Church in America and plead earnestly for more unity among Lutherans. Quite often the blame for these divisions is laid at the door of those who refuse to unite with other Lutheran bodies until there is true unity in doctrine and in practice. Instances like that here discussed will serve to show our readers who really is to blame for these divisions.

J. B.

\* \* \* \* \*

**An Indorsement** A few days ago the Milwaukee Journal printed what is nothing less than a frank indorsement of the De Molay order by a section of the church:

Members of the English Lutheran Church of the Epiphany, North Second and West Clarke Sts., will be hosts Sunday to members of the Milwaukee chapter, Order of De Molay, at a 10:30 A. M. service. The Rev. Paul Wagner Roth, pastor, will preach on "Jesus Scourged by a Soldier."

The Rev. Harry E. Krug, pastor of Salem Evangelical Church, S. Thirtieth and W. Mitchell Sts., has invited a large delegation of De Molays from three local chapters to attend worship at his church on Sunday morning.

A few years ago we had occasion to warn against this new menace to the youth of our land and in doing so quoted the following from the Lutheran Witness:

The De Molay are under the control of the local Masonic lodges. As such they are quite as Masonic as any degree above the Third, which are all only degrees in "adoptive Masonry," as is also the Eastern Star. While not an integral part of Masonry, the De Molay are certainly Masonic and hence must be regarded as a true lodge.

The ulterior purpose of the De Molay is to gain members for the Masonic order. At a special De Molay service, March 18, 1923, in Trinity Episcopal Church, Cleveland, Ohio, the preacher characterized the De Molay as "the novitiate for Masonry." Look up "novitiate" in the dictionary. At Algiers, La., on the same day, Rev. N. Rightor addressed the De Molay and "cautioned them to remember that, in time, many of them would find their way into the ranks of the Masonic order." Nobody denies that the purpose of the De Molay — named after a Masonic "saint" — is to serve as a preparatory school for Freemasonry. Hence we cannot temporize with this society or compromise with it. The boys who join it are not only in danger of being lost to the Church, but are lost already, having openly joined those who teach another way of morality and salvation."

Instances like the above present them make confusion worse confounded in an age where the name Christian may mean almost anything.

G.

**Church Consolidation** as a means of curtailing the activities of the churches was stressed by Dr. Albert W. Beaven, president of Golgate-Rochester Divinity school, New York, in an address before the eighth annual conference of the inter-seminary student union of the Chicago area, as reported by the Chicago Tribune.

He said: "The modern tendency toward consolidation has decreased the number of churches to such an extent that a host of ministers are finding themselves without churches. To add to the problem an increasing number of men are graduating yearly from our theological seminaries."

"In my own denomination," Dr. Beaven said, "the number of churches has decreased fifteen per cent during the last few years. The number of graduating theological students has increased three per cent."

Dr. Beaven blames economic conditions for the trend toward consolidation, forcing hundreds of churches to release pastors and join forces with neighboring churches in community nondenominational enterprises.

While these same economic conditions are responsible for the curtailment of missionary efforts in our midst, we have not yet arrived at the point where some of our churches had to be closed. One reason for that is that we Lutherans cannot make common cause with undenominational enterprise in religious activity. Doctrinal confession is still a factor in our church work. That this is not so in a great many other denominations can be gathered from Dr. Beaven's words indicating the real purpose of churchly efforts.

"The task of the modern preacher, "Dr. Beaven said, "is to show men and women how to make use of the power of the spirit of God in changing their own lives and revising their present social order until it stands upon a more thoroughly Christian basis."

In other words the purpose of the church and its preacher must be to "uplift" the masses. The social order must be made to conform to a more "Christian" standard or placed upon a more "Christian" basis. What that Christian basis is the Doctor did not say, possibly as he did not care to define or limit all the so-called Christian efforts for world uplift that are being advocated to-day by so many churches. Has it ever occurred to the learned Doctor that possibly this very attitude of the modern preachers toward all human affairs, to the neglect of all purely spiritual affairs, is the best explanation for the decline of these same churches? There is need to-day, and we dare say a hunger to-day, for the preaching of the old style Gospel of salvation from sins through the blood of the Lamb. The preacher or the church that does not supply this Gospel loses its right to existence as a church or preacher. A lecture club for the uplift of the masses seldom succeeds in the long run. Z.



Hymns of Wesley are to be discarded from the hymnal and psalter of the Methodist Episcopal churches, north and south, according to a news dispatch from New York to the Chicago Tribune. Because of the opposition by the younger members of the church, as the Rev. Dr. John W. Langdale, secretary of the commission on revision said, forty-four of the 120 songs from the pen of Charles Wesley and six of the nineteen composed by John Wesley, father of Methodism, are listed to go.

Dr. Langdale said "imagery of blood" and promise of "everlasting bliss" in many of the hymns had become offensive to the youth of the church. He illustrated by reciting a stanza of "Time and Eternity" and "Welcome Sweet Day of Rest."

As the Milwaukee Journal reports, hymns by Isaac Watts are to fare no better. The following verse from his hymn "The Gospel":

"To the blest fountain of Thy blood,  
Incarnate God I fly;  
Here let me wash my spotted soul  
From crimes of deepest dye."

is accounted objectionable.

The animus shown by the younger element of the Methodist Church against hymns of praise for salvation bought by the blood of Jesus, the Son of God, speaks volumes. It throws a bright light upon the religious training that these young people must have had from their church. It shows how far this church has fallen away from the standards set by its founder, old John Wesley, who at least believed in the ransoming power of Jesus' blood and in a future bliss. Has the young Methodist become so engrossed in this world and its promise of bliss, its hope of a heaven on earth, its need of moral uplift, that sins are no longer existent nor need to be washed away and heavenly rest is of no consequence to these earth-born and earthy souls? Shades of John Wesley! can it be that this generation brought up in the Methodist churches needs neither conversion here nor heaven hereafter? As a sign of the time this action of the hymn book committee is illuminating. Z.

\* \* \* \* \*

"Hexerei" has cropped up again in dear old Pennsylvania. As reported by the Milwaukee Journal, one John Sherry, 50, a crystal gazer and "hex doctor," reported that he had discovered a corpse in the cellar of a house at Intercourse, Pa. No sooner had he taken a good look at the body, which he said was doubled up in a packing case, when it swished upward in a cloud of dust and disappeared into space.

Sherry, the "hex doctor," had been called to the house of Aaron Stoltfus, a member of the Amish cult, to lay a ghost, which had bothered him lately by rattling chains, wailing and squeaking in his cellar. Sherry laid the ghost by finding the alleged corpse

— alleged, because the practical state troopers, who were called to investigate, could discover no physical facts to substantiate Sherry's story.

The residents of Intercourse, according to authorities, are devout believers in the hexerei cult rituals. The Amish cult members all subscribe to these beliefs, it is said. They never cut their hair, never shave, have hooks and eyes instead of buttons on their clothes and refuse to ride in automobiles. They are named after Jacob Ammann or Amen, a strict Mennonite of the seventeenth century. Farmers are reported to have paid as much as \$2,000.00 to have their crops "blessed," and others, police say, pay as much as \$1,000.00 to have an illness cured.

It seems that these poor Mennonites of the Amish branch have fallen into gross ignorance by their clanishness and lack of honest religious teachers. Still we wonder whether superstitions of this kind as well as others are confined only to the Amish in Pennsylvania. He who will not believe the truth of revealed religion must have recourse to all manner of lies of Satan for his religion. It is a large chapter, and much could be said upon it. Z.

\* \* \* \* \*

**The God-less** "Why do the heathen rage, and the people imagine a vain thing?" The second Psalm asks the question and afterward goes on with the comment, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." These words of Scripture are called to one's mind when you read of doings like those related in the following:

At the instigation of the Society of the Godless, chocolate bars in Russia are now being put up in wrappers on which pictures and poems of an antireligious character appear. As an example, "Evangelischer Pressedienst" reports that one wrapper carried the picture of a workman kicking saints and angels; on the other side was the legend: "Out of vengeance on all bourgeois we will start a world fire." Another wrapper contains the picture of a Russian priest with a whiskey flask in his hand on the other side of which is printed: "The Pope holds the service and is greatly depressed. He is sorry because of Sunday, for his prayer does not reach his Father God."

God is indeed long-suffering, but history shows that it is possible to exhaust His patience. The same Psalm says, "Then shall he speak unto them in his wrath, and vex them in his sore displeasure." They look forward with eager anticipation to "a world fire" and forget that it may originate in heaven, 1 Kings 18:38, Ps. 68:3. G.

## AN EASTER QUESTION

### Four Answers Given

"If man die, shall he live again?" Job. 14:14.

This is one of life's great questions. Is there life after death? Job who asked this question also answered it later by saying, "But as for me, I know that my Redeemer liveth, and at last He will stand upon



the earth (dust): and after my skin hath been thus destroyed, yet from my flesh shall I see God; Whom I, even I, shall see for myself, and my eyes shall behold and not as a stranger." Job 19: 25-27.

That was Job's answer later to the question he propounded. That question is also answered to-day by people of this earth. It is fitting and proper that we consider some of these answers that are given to this question, "If a man die, shall he live again?"

One answer says, I **may** live again. Harvest follows seedtime. The miracle of spring comes every year. Life is begotten out of the pangs of death. Man **may** live again in some unknown land. The people taking this position dare neither deny nor affirm, perhaps one who dies does live again, and then perhaps he does not. What is to be said of such persons? "The natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him and he cannot know them, for they are spiritually judged." Such a one will not know until he has been born again by the Spirit and the Word.

Another answer given is this, I hope to live again. I have unfulfilled longings which demand satisfaction; I have unrequited purposes which call for greater opportunity to grow, and I have a personality which seeks to become perfect. Those who take this position are confronted with a great "if." Such a position is disappointing and will never lead man to life eternal. More than this desire is needed.

A third answer is, I ought to live again. There are wrongs which should be made right, there are penalties which ought to be paid, there are prizes which could be received. Therefore man **ought** to live again in order that right should be done. This answer is not sufficient and satisfying to man.

Jesus Christ answers the question definitely, He **shall** live again. I have tasted death for every man. I have faced the facts of death, I know what it is to experience suffering and death, and because I have conquered death all who believe on Me shall never die, but live forever.

The answer is no longer, he may live, there is a possibility, but the answer now is, eternal life is a fact through faith in Jesus Christ. One need no longer say I hope to live again, but one can say, I know that my Redeemer liveth, and that from my flesh, I shall see Him in the latter day. I ought to live, you say, no, you deserve to die, but a loving Savior has died for you, so that, you, through Him live. In Him all wrongs will finally be righted, in Him all penalties are paid, and in Him is found the perfect prize. This Jesus who has eternal life to bestow says, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have eternal life." This same Jesus, who is God's Anointed One, said in the presence of death, "I am the resurrection and the life:

he that believeth on Me, thought he die yet shall he live; and whosoever liveth and believeth on Me shall never die," John 11: 25-26, and proved His statement by raising Lazarus. The inspired pen of a Paul writes these words, "For as in Adam all die, so also in Christ shall all be made alive." 1 Cor. 15:22.

— Bethel Messenger.

#### "NOW HE IS COMFORTED"

God's Word withholds many details that we are impatient to learn. When our loved ones are taken from us we realize, perhaps as at no other time, that now we see through a glass darkly. We know far more of the events and scenes that will follow unto him than we do about the conditions that intervene between the grave and the rapture! How our eyes strain to pierce the gloom! We wake in the early morning and look out at the stars that we believe to be millions of miles away and we ask, Where are they now, those dear ones with whom yesterday we could talk and to whom we ministered? Can they look back in love upon our grief-stained faces? Do they long to be clothed upon with that form that is to be fashioned like unto our Lord's own glorious body? But while the revelations concerning the state of those loved ones who have fallen asleep may seem meager as to detail, yet are they exceedingly precious and reassuring. Paul says, "To die is gain"; and again, that to depart is to "be with Christ; which is far better." Since our loved ones are with the Lord we may lean hard upon the assurance, "In thy presence is fulness of joy." Best of all, perhaps, comes the echo of our Lord's word concerning the beggar Lazarus who had suffered so grievously from illness and poverty and this world's injustice: "Now he is comforted." Is it not enough? "Carried by the angels . . . with Christ . . . **comforted!**" What more could we ask for those to whose pain-racked bodies we have loved to minister? When our longing eyes try vainly to pierce the inscrutable depths of infinite blue that stretch above us, let us hearken to the Savior's gentle word, "Now he is comforted," then wait with patience, knowing that if while we tarry the victory shout shall call us suddenly to meet him in the air, "Them also that are fallen asleep in Jesus will God bring with him."

— Sunday School Times.

#### WHERE IS THE GROSSEST NEGLIGENCE MOST GROSS?

Negligence is a sad word, a word that needs no explanation. We all know what it means. We all have experienced consequences of negligence and know very well that it carries with it something that is not pleasant and very often something that is painfully sad.

Though personally to this day we may have been spared such dire consequence, we know that a single



negligence on the part of others did cost them their life, and in many a case did cost also the life of others, even the life of a great many. This is as indisputably true in the spiritual sphere as in the physical. Every human life is full of negligences, slight negligences, and gross negligences. Now, someone might ask, "Which is the **grossest** negligence?" Any well-prepared candidate for confirmation can answer that question. Turning to the Third Commandment he will answer, "To neglect God's Word." And who will say that the answer is not — correct? To neglect God's Word IS the grossest negligence. A difference of opinion at this point can hardly be possible among Christians.

From the sad day of man's fall into sin, all misery has found its deepest root in the neglect of God's Word. Why do we find conditions such as they are in home, church and state? How altogether different would things be there, were it not for the neglect of God's Word! How terrible is this neglect avenged! What else are hell's eternal pangs than the fearful reaction of the neglect of God's Word? (Luke 16:29-31.) What else is it than the opposite of, "Blessed are they that hear the Word of God and keep it"? (Luke 11:28.)

The purpose, however, of this humble contribution is to put the question, "Where is the grossest negligence **most gross**?" The answer must be and simply be this, "Where the proper instruction of the children in the Word of God is **neglected**."

The proper time to sow, and the best time to sow, is in the springtime of the year. Even so, the proper time, and the best time, to sow God's Word is in childhood, the springtime of human life. The child's heart is the best soil in which to sow. Here, too, a difference of opinion can hardly be possible. And since it is God's Word that is sown, a sparsely, superficial, spasmodic instruction, is not befitting and sufficient, but a thorough and steady instruction is imperative.

The Synod has shown a full realization of this fact. With untiring zeal it urges the erection and maintenance of Christian day-schools in its midst, provides for a standing Christian Day School Board for this important branch of its work, and every year when Synod meets in annual session, a part of its time is set aside for the discussion of this important matter.

It is also gratifying that so many members of our congregations are realizing ever more the serious need of erecting and conducting Christian day-schools, and are willing to make great sacrifices for the cause. If our congregations and Synod are to have a **future**, we must give our children a careful and thoroughgoing instruction in God's Word.

Why do so many withdraw from the Word and the Lord's Table?

Why are the pews so empty at the time of public worship?

Why is the interest for God's Kingdom so inactive, and the work in the same so hampered for lack of means?

Why so much disobedience, lawlessness, wickedness?

Why are so few saved?

Thus we could go on asking at a great length, and always answer, "Because the proper instruction of the children in the Word of God is **neglected**."

The first requisite for believing in God and for leading a holy godly life is a living knowledge of God and His will, not a mere having heard of Him.

"This is life eternal, that they might **know** thee the only true GOD, and Jesus Christ whom thou hast sent." (John 17:3.) But to receive such knowledge, one must be instructed in God's Word, and that properly.

How altogether different things might have been in home and church and state!

Dear fathers and mothers! Your children pray: "Teach me, O Lord, the way of Thy Statutes: and I shall keep it unto the end. Give me understanding, and I shall keep Thy Law; yea, I shall observe it with my whole heart." (Ps. 119:33, 34.)

C. J. Quill.

The foregoing article is an authentic translation of the original which appeared in the Evangelisk Lutherisk Tidende, the official organ of our Norwegian brethren. May it also encourage us and urge us to ever renewing zeal in this important part of our work.

J. F. B.

## THE ORTHODOX JEWISH PASSOVER

By Jacob Moses Harris

This article is written with reference to Orthodox Jews. The Reform or Liberal Jews are what the writer terms, Day of Atonement Jews, who observe at most the New Year besides the day mentioned. We are frank in saying that of the two our sympathies are with the orthodox, of whom the Apostle Paul says, "that they have a zeal of God, but not according to knowledge." (It is needless to say that the Jew of either sort is lost without Christ.)

One of the three great festivals of Israel is the Passover. It is the observance in symbol of the deliverance of Israel from the bondage of Pharaoh, which is the high mark of God's power in the Old Testament.

### The Preparation

The preparation for the Passover is as important as the feast itself. For several days — in many cases for a week — preceding the Passover, the Jewish



housewife begins to cleanse the house from all leaven. Leaven, as is known, represents sin. For seven consecutive days the Jews eat unleavened bread. The house, store, kettles, and clothing must be carefully inspected and cleaned from all leaven, so as to render the home fit for the eating of the Passover lamb. There must not be any semblance of leaven left anywhere. Carpets are swept and beaten; the pockets of all clothing turned inside out, and all crumbs, if any, carefully removed; in some instances the wall paper is torn down, the walls painted, because the paste used in the application of the paper on the wall contains leaven. Brand new dishes, or those preserved from year to year for this special occasion, are brought into the home for the seven day use, and the regular dishes removed until the seven days of unleavened bread are over.

#### The Unleavened Bread

As stated before, the Jews eat only unleavened bread during the Feast of the Passover. The bread is baked from unfermented dough. It is merely a mixture of flour and water and nothing else. It is not allowed to stand after being mixed, but in paste form is baked immediately so as to prevent the dough from rising. At first these loaves appear like huge crackers, but not having any seasoning whatsoever, can hardly be compared to crackers. The Hebrew name for this unleavened bread is "Matzos." The command to observe the eating of unleavened bread during the Passover is found in Exodus 12: 15, "Seven days shall ye eat unleavened bread: even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day till the seventh day, that soul shall be cut off from Israel."

#### The Bitter Herbs

In Exodus 12: 8 it is commanded that the children of Israel should also eat bitter herbs with their Passover meals. These bitter herbs consist of endives, chickory, wild lettuce, or nettles. These herbs were eaten by the Egyptians at the time that the Jews were enslaved by them, and they are said to constitute nearly half the food of the modern Egyptians. The sauce into which the herbs, the bread and the meat were dipped as they were eaten consisted only of vinegar and water, and in some places they use salt, vinegar, figs, dates, almonds and spices. It is beaten up into the consistency of mortar, in commemoration of the mortar which the Jews had to mix in building large edifices for the Egyptians, and is a reminder of the hard days they lived through while slaves in the land of Egypt, while their occupation was that of mixers of mortar. The Jews are not allowed to have anything sweet, after the Passover lamb is eaten. In the midst of their feast and rejoicing they are to remember the days of their hardship and slavery, so that

they may sympathize with such that may be in hardship now, while they are free.

#### The Passover Lamb

The Jews observe the Passover in every respect as it was observed in the days of old, except for the most important part — the Passover Lamb. They have no longer a Passover Lamb. It is curious to observe that since the Christian Era the lamb has somehow disappeared from the table, but this is but another phase of the tragedy of Israel. They have all kinds of food that night; they eat beef, fowl, fruit and game, but no lamb. It must be remembered that when Moses commanded the Jews to kill and eat the Passover Lamb he added a warning, that he who would not carry out this command his soul shall be cut off from among Israel, and that it was to be observed forever and forever, and yet the Jews do not have the lamb any more. It is reasonable to presume that they do not omit the lamb in their Passover celebration because the type was fulfilled in the Messiah Himself. They do not believe in the Messiah. But there is a reason why the lamb just naturally was lost from the Passover table of the Jews.

Soon after the Messiah ascended into heaven, many so-called Christians began to persecute the Jews. They accused them of ritual murder and claimed that as the Jews had killed Christ at the time of the Passover, so they continued to kill Christians, and especially children, every year at Passover time, sprinkling the victim's blood on the doorposts, as well as using it in their Passover celebrations. So the rabbis decided to leave the Lamb out of their Passover celebration, hence the absence of the Lamb. But they do have something on their table representing the Passover Lamb. On a platter, every Jewish home exhibits a dry bone, the shank bone of a lamb. It is usually secured during the week preceding the Passover Night, from a nearby butcher. The bone is usually without any meat, and is roasted on fire in commemoration of the Lamb that was also roasted on fire. A short reference is made to the bone during the ritual of the Passover, and then the thought is dismissed. In fact, many Jews of to-day do not even know any more what this bone represents. The women especially are ignorant of its significance; so much so, that in some homes where a bone such as described above is not available, a chicken bone is resorted to.

#### Concluding Hymn of Praise

"And when they had sung a hymn, they went out into the Mount of Olives." The Jews even unto this day finished the Passover night by singing or reciting the hymn universally called "Hallel," from Hallelujah. The first portion comprising Psalms 113 and 114 was sung in the early part of the meal, and the second part at its conclusion. After the hymn is



sung everybody shakes hands all around, and these words are said in greeting, "To-day we celebrate here, but next year we will celebrate in Jerusalem." This has been said ever since the Jews have been dispersed and driven from their land and homes. These Jews, scattered and peeled and without place have ever thus expressed their sincere desire to return, and have never abandoned hope in their restoration.

—Adapted from the Trumpeter for Israel.

### A SPADE IS A SPADE

Cardinal Hayes of the Roman Catholic Church in a recent pastoral letter undertakes to enlighten us on the subject of Catholic Mary-worship. He succeeds in interesting us exceedingly. It seems that the bombardment of Protestant replies to the much advertised encyclical of the Pope, in which the latter invited all Protestants to return to the "fold," stung the worthy Cardinal into an attempt to refute the Protestant charges against the Roman Church with reference to its worship of the Mother of God.

We quote the Cardinal's words as recorded in the Literary Digest. Says he: "We venerate Mary because she is the Mother of God. We petition Mary to intercede for us before the throne of God. We never forget that Mary is a creature, and can never be the object of the worship we rendered to God alone."

Remarkable, oh very! We humbly submit our opinion that the Roman Catholic Church, now as always, operates to its best advantage when imitating a steam-roller, without stopping to defend its doctrine. When engaged in the latter it invariably brings up in dead center, with its nose against the stump of common sense and facts of Scriptures. So in this case, we are almost tempted to answer the Cardinal in the words of our Lord: "Out of thine own mouth will I judge thee."

The Cardinal is very deft in his choice of words. Thus he moves very delicately over the spot in his statement where the ice is most thin. He states: "We petition Mary," etc. In common, everyday English that means: We pray to Mary. Exactly. But the Cardinal seems to insist that prayer is not worship; for while he admits that Catholics are taught to pray to Mary, he denies that they are taught to worship her. We presume, then, that when the savage prays to a wooden idol, he only "petitions," but does not worship.

It probably will not bother the Cardinal, but the truth is that Jesus, his disciples, the Holy Men of the Bible invariably looked upon prayer as worship, especially when it was a prayer for help and succor. As proof we offer, to save space, time and words, only two of the innumerable passages supporting that assertion. Matthew 8, 2 is the first: "And behold, there came a leper and worshipped him, saying, Lord,

if thou wilt, thou canst make me clean." The second is found Matthew 9, 18: — "Behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live."

In those days, at least, pious people prayed in a posture of worship, and understood that such worship dared be offered only to God. Times certainly have changed. We prefer to remain old-fashioned, worship when we pray and pray when we worship; we continue to recognize only one type, quality and manner of worship, and believe that to be due the Lord our God alone. We regard Mary-prayer as Mary-worship, by all rules of language, custom, common-sense and Scripture, and Mary-worship as idolatry pure and simple. And if it were not that, we would still consider such worship a sheer waste of time; for in our midst, like an echo from the Epistle to the Romans, there sounds a paraphrase of the famous dictum of Liguori, thus: It is difficult to be saved by Mary, but easy through Christ.

And so, Cardinal Hayes, you had best avoid trying to second the efforts of your Pope. He at least, being "infallible," need not argue his points, and thus can avoid having his statements reduced to absurdities.

E. S.

### PUBLISH AND CONCEAL NOT

We Lutherans sometimes think our message is unwelcome to the public. We are afraid to "speak of the things we have seen and heard." Right now is the time to speak out boldly, for the world is tired of the vain prattle of sickly, sentimental sectarianism. Thousands are even to-day urging the outspoken champions of Bible Truth to PUBLISH and CONCEAL NOT. At a convention on church advertising one of the speakers said:

"The need of the hour is a militant Christianity. O for a John the Baptist or an Apostle Paul! Too many ministers are like the Roman governors Felix and Festus — 'willing to show the Jews a pleasure' — and they go about showing a pleasure to every one they meet by agreeing on almost every subject instead of DECLARING to all men all the time their divine mission and continually reiterating the age-old story for which the hungry world is athirst. Paul was so vigorous and intent on his ministry that he was called a 'pestilent fellow,' a preacher of sedition,' 'a ring-leader of the Nazarenes.' O, for more Pauls in the present day." . . .

During Holy Week we have excellent opportunity to speak of the great Jesus Christ, "the same yesterday, to-day and forever." Speak of Christ's triumphant entry into Jerusalem on that first Palm Sunday; explain Christ's gracious institution of the sacrament of the altar for the remission of sins on that first



Maundy Thursday; recognize Christ's suffering and death as the propitiation for the sins of the World on that first Good Friday; magnify Christ's glorious resurrection from the dead on that first Easter Sunday. Then to-day, as in Paul's day, the Word of the Lord will be "published throughout all the region."

— H. J. S. in Lutheran Messenger.

### THE PRICE OF REDEMPTION

One of W. J. Bryan's famous lectures was on "The Price of a Soul."

Ye were bought with a price. Ye know that ye were not redeemed with corruptible things, as silver or gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. Neither by the blood of goats and calves, but by His own blood Christ obtained eternal redemption for us. 1 Cor. 6:20; 7:23; 1 Pet. 1:18, 19; Heb. 9:12, 15; Eph. 1:7-10; 1 Tim. 2:6; Tit. 2:14; Matt. 20:28; Mk. 10:45.

When I was Satan's easy prey,  
And deep in debt and bondage lay,  
He paid His life for my discharge —  
His loving-kindness, oh, how large!

See, my soul, thy Savior chooses  
Weakness here and poverty,  
In such love He comes to thee,  
Nor the hardest couch refuses;  
All He suffers for thy good,  
To redeem thee by His blood.  
Joy, O joy, beyond all gladness!  
Christ hath done away with sadness!  
Hence all sorrow and repining,  
For the Sun of grace is shining!

— From a tract by Dr. Dallmann.

### DOES ROME EVER CHANGE?

In the Pope's recent appeal for unity he stressed the fact that in the Roman Catholic Church true faith is "jealously conserved, ever secure and inviolate."

These words of the pope — which are just another way of saying that Rome never changes — are a two-edged sword. It must be granted that, notwithstanding many errors connected with it, Rome has through the ages consistently preached Christ and Him crucified. She has not denied the inspiration of the Bible nor the Deity of the Savior nor the resurrection of the body nor the life everlasting. But among the things which Rome has "jealously conserved" there are others that ought by no means be overlooked when the pope points to himself and to the Church of which he is head as the hope of Israel.

As is well known, it was the indulgence traffic that was the immediate occasion for the movement that came to be known as the Protestant Reformation.

And this same traffic is being practiced to-day, justified by the same teaching concerning a treasury of superfluous merit which the Church alleges she has at her disposal. We call attention to a glaring instance of it, not in a spirit of animosity against devout Catholics, but in order to show the real tactics of the Roman Church.

There has come to our hand a pamphlet issued by the Monastery of the Precious Blood in Brooklyn, N. Y. In it one finds history repeating itself. It informs one that "the outstanding devotion at our Shrine is the **Triple Novena in honor of Jesus, Mary and Joseph.**" (Novena is from the Latin "novem" [nine] and refers to a devotion continuing through nine successive days). Those making an offering to the Brooklyn Shrine are remembered "in the Triple Novena beginning at the Shrine on the Friday after the offering is received, either for nine consecutive days or nine consecutive Fridays." The "sales talk" proceeds to inform one that "by enrolling as a Member of the Confraternity and Union of the Precious Blood you will be gaining untold blessings and will be storing up for yourself great spiritual riches." Testimonials from those who have been blessed are added. As a still further inducement, it is pointed out that "in 1852 Pope Pius IX of blessed memory, because of a favor he obtained through the Precious Blood, granted to all members of the Confraternity what is known as the 'EXTRAORDINARY PRIVILEGE.'" This is explained as meaning that one shares "in the merits of every good work and every prayer, in all the religious orders and communities throughout the world."

In view of all these far-reaching and unprecedented advantages one is really surprised at the low cost of membership fees, which are outlined as a kind of sacred climax to this ecclesiastical bargain ad. A schedule of rates is given, calculated to fit any purse and take care of any spiritual problem.

There is the annual membership, giving one a share in spiritual benefits for one year. Price, \$1. Follows the life membership, where the members share in spiritual benefits for life and get a Triple Novena Manual, a medal (choice of home or auto medal) and a large Shrine certificate thrown into the bargain. Price, \$5. Next comes the perpetual membership, offering members a share in spiritual benefits during life and after death, including medal, manual and other accessories. Price, \$10. Then there is the family membership, a kind of group insurance, including more manuals, more medals and more certificates and offering benefits for living and dead, grandparents, parents, and children (rates for uncles, aunts and mothers-in-law not given) during life and after death. Price, \$25. As the last classic offer one finds a purgatory membership (will the good father please tell us whether this means that one stays perpetually in



purgatory?). This membership permits one to enroll a "dead member," who will share perpetually in the prayers and sacrifices of the cloistered Sisters and in the Masses offered at the Precious Blood Shrine. Since the Catholic Church has devised no means of getting the manual, medal and certificate to the soul in purgatory, these costly accessories (the large shrine certificate is in "nine glorious colors") go to the living donor. While no statement is made as to discount for cash, a brief note about instalment buying is included in this really comprehensive sales talk.

No, Rome never changes. More's the pity!

—Lutheran Standard.

### FROM OUR CHURCH CIRCLES

#### Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet at Florence, Wis. (Rev. M. Croll), April 11, 7 P. M. to 13, 2:00 noon, 1932.

Confessional Address: H. Kahrs (Wm. Lutz).

Sermon: H. Hopp (Wm. Roepke).

Papers: Theo. Thurow, Kurt Geyer, Henry Hopp, Theophil Hoffmann, Wm. Fuhlbrigge, and the unfinished topics on Proverbs.

Pastor loci desires early announcement.

Paul C. Eggert, Sec'y.

#### The Joint Mississippi and Southwestern Pastoral Conference

The Joint Mississippi and Southwestern Pastoral Conference convenes with Rev. Jul. Gamm at La Crosse, Wis., Wednesday and Thursday, April 20 and 21, beginning at 10 A. M. Wednesday. Services in the German language Wednesday evening.

Confessional Address: T. Mahnke—Rich. Mueller.

Sermon: P. Monhardt — Theo. Mueller.

Papers to be read by A. F. Sauer, Augustana, Art. 28; W. C. Limpert, Homil. Exeg. of Ep. or Gosp. of Sunday Jubilate; P. Froehlke, Exegesis of Col. 1; W. Lutz, What does the command: "Preach the Gospel to all Creatures," include.

Please announce by April 10. G. Vater, Sec'y.

#### Winnebago Mixed Pastoral Conference

The Winnebago Mixed Pastoral Conference will meet April 18 to 20 at Town Winchester, Winnebago County, Wisconsin, in St. Peter's Congregation, Rev. F. Weyland, pastor. First session 2 P. M. Monday.

Papers: Genesis 10, F. Weyland; Romans 7, W. Hartwig; American Legion, G. Pieper; Birth Control, M. Hensel; Committee report on a case of church discipline, Schlueter, Schultz, Weyland; Sermon for criticism, W. Beltz.

English Sermon: J. Elbert (Lueders).

Please announce to Rev. F. Weyland, R. R. 2, Box 42, Larsen, Wisconsin, your intended presence or absence. Use reply card. O. Hoyer, Sec'y.

#### Dodge-Washington Counties Pastoral Conference

The Dodge-Washington Counties Pastoral Conference will meet March 30 and 31 at Iron Ridge, Wis. (Rev. F. Zarling). Opening, Wednesday, 9:30 A. M.

Papers: Exegesis Hebr. 11, Rev. Ad. von Rohr; Lord's Prayer, Rev. G. Bradtke; Conclusion of Ten Commandments, Rev. A. C. Lengling; Exegesis 1 Tim. 3:1-7, Rev. Ph. Martin; Goettlichkeit des Berufs, Rev. R. Bergfeld.

Sermon: Rev. H. Cares (Rev. H. Wolter).

Confessional Address: Rev. M. Stern (Rev. O. Toepel). Ph. Martin, Sec'y.

#### Central Conference

The Central Conference will meet April 26 and 27 at Ixonia with Rev. J. B. Bernthal.

Papers: P. Janke, The Mission Activity in the Home Church; E. Fredrich, Exeg. on Epistle to Titus; R. Wolff, The Relation of a Congregation to Synod; G. Fischer, Exeg. on Psalm 110 (continued).

Confessional Address: W. Keturakat, A. Menicke.

Sermon: M. Hillemann, Prof. Schumann.

Please, announce intended presence or absence in due time, also whether night's lodging or meals only is requested. Announcements on the day of conference will be too late for consideration.

Directions to church: Take Highway No. 19 east from Watertown to Beacon Light, then north  $\frac{3}{4}$  mile.

H. Geiger, Sec'y.

#### Minnesota Pastoral Conference

The Minnesota Pastoral Conference meets at Town Woodbury (P. O. Newport, Minn.), April 26-28.

Papers: The Ministry, Rev. R. Ave-Lallement; Lessons which might be drawn from the references of Christ to the Old Testament, Rev. Henry Albrecht; Exegesis: The Letter to Philemon, Rev. Hy. Boettcher; Christian Tact as an Expression of Christian Love in Pastoral-fellowship, Rev. I. C. Kock.

Sermon: Rev. Wehausen (Rev. Nitz).

Confessional Address: Rev. Eickmann (Rev. Horn).

The Conference opens at 10:00 A. M.

Please, register with the undersigned.

H. E. Lietzau, Sec'y.

#### Meeting of the Board of Trustees.

The Board of Trustees will meet on March 29 and 30 at the Republican House, Milwaukee. First session at 9:00 A. M. Any communication containing



a constructive financial program for the future welfare of our Synod will be welcome at this meeting.

Paul Pieper, Chairman.

**Pacific Northwest District Pastors' Conference**

The Pacific Northwest District Pastors' Conference will meet at Portland, Oregon, Rev. C. Bernhard, April 5 to 7, noon to noon.

Papers: Kirst, Lueckel, Sydow, Matzke.

Sermon by H. Wiechmann.

Elmer H. Zimmermann, Sec'y.

**Mixed Pastoral Conference of Milwaukee and Vicinity**

The Mixed Pastoral Conference of Milwaukee and Vicinity (Misericordias, Wisconsin and Missouri Synods) will meet, if God wills, on the 12th and 13th of April at St. Matthew's Church, A. Halboth, pastor, Milwaukee. First session at 9:30 A. M.

Essayists informed about time and theme of essays.

Communion Service (English) at 8 P. M., April 12, E. J. Zanow, preacher.

Edwin A. Hoffmann, Sec'y.

**Pastoral Conference of the Dakota-Montana District**

The Pastoral Conference of the Dakota-Montana District will hold its annual meeting in Mobridge, South Dakota, Pastor E. R. Gamm, from March 29 to March 31. The first session will begin at 9 o'clock Tuesday morning.

Papers to be read: 1. Paul, the Pastor, Pastor P. G. Albrecht; 2. History of the Jews from the division of the kingdom to the time of Christ, Pastor E. Schaller; 3. Die historische Entwicklung der sieben Bekenntnisschriften der lutherischen Kirche, Pastor D. Rossin; 4. How may we stimulate regular attendance at the Lord's Supper? Pastor E. R. Gamm; 5. Die Stellung Jesu zum irdischen Gut, Pastor W. Schmidt; 6. Capital and Labor, Pastor R. F. Gamm; 7. Exegese ueber Titus 3, Pastor W. Krueger.

Sermon: Pastor W. R. Krueger (Pastor H. Lau).

Confessional Address: Pastor R. J. Palmer (Pastor W. T. Meier).

Announcements are to be made to Prof. K. G. Sievert, Northwestern Lutheran Academy, Mobridge, South Dakota.

Herbert Lau, Sec'y.

**Joint Conference of Sheboygan and Manitowoc Counties**

The Joint Conference of Sheboygan and Manitowoc Counties will meet April 5 and 6, with Rev. Gust. Kaniess, R 1, Kewaskum. Opening sessions Tuesday at 9 A. M.

Essays: Exegesis Is. 43:24, 25, W. Laesch; Joh. 1:15-34, H. Grunwald; Ps. 127, E. Zell; Ps. 103, L.

Koeninger; Hebr. 3, W. Kitzerow; Parables of the Old Testament, W. C. Czamanske; Der Glaube der von Jesu Geheilten, R. Schroth; Puritanic spirit of state and church; L. Ave Lallemand; Der logos Begriff, F. Moecker.

Sermon: N. Schlavensky (K. Ramthun).

Confessional Address: H. Koch (Br. Gladosch).

The church is located one and a half miles south of Beechwood. Use highway 28 to Batavia, then west on A 3½ miles. Then south on H.H. Early announcements are requested. E. H. Kionka, Sec'y.

**Silver Jubilee**

The St. Paul's Congregation of Appleton, Wis., was privileged to celebrate the twenty-fifth anniversary of her church dedication from February 28 to March 4. For this occasion the church interior was redecorated beautifully, a new three-manual Kilgen organ, a steam heating system, and new lighting fixtures were installed, and the basement was entirely rebuilt with kitchen, dining room and rest rooms. On dedication Sunday the speakers were Prof. V. Voecks, Prof. Aug. Pieper, Rev. A. Froehlke and Rev. Walter Pankow. On Monday at the society service Rev. Walter Gieschen preached the Word. At the Tuesday organ concert Walter Flandorf was at the console. On Wednesday Rev. P. Oehlert and on Thursday Rev. G. Pieper preached at Lent communion services. On Friday Prof. J. Meyer preached at a service arranged for those who were confirmed in the church since 1907. The organ was played on Sunday by Teacher K. Jungkuntz, on Monday by Teacher K. Oswald, and on Friday by Teacher M. Albrecht. The Fond du Lac Lutheran High School chorus sang at the Friday service. Soli Deo Gloria.

T. J. Sauer is the pastor of St. Paul's and F. M. Brandt the assistant pastor.

F. B.

**Memorial Wreaths**

In memory of Mrs. Wilhelmina Pankow friends and relatives donated \$5.00 for indigent students.

A. W. Blauert.

\* \* \* \* \*

In memory of Frederick Neumann Mr. and Mrs. O. J. Anderson and Mr. and Mrs. J. C. Anderson dedicated the sum of \$2.00 to missions.

Rev. John Henning.

\* \* \* \* \*

In memory of Mrs. Herman Mademann, departed this life on February 17, at the age of 70 years, the Ladies' Aid of Immanuel's Church at La Crescent, Minn., donated \$10.00 for Negro Mission.

E. G. Hertler.

\* \* \* \* \*

In memory of Mrs. Bertha Schliep, died March 3, 1932, from her friends and the Ladies' Aid of Christ



Lutheran Church, Zumbrota, Minn., the sum of \$13.00 dedicated to the Church Extension Fund.

Paul E. Horn.

\* \* \* \* \*

Memorial wreath in memory of William Felten, died January 30 at the age of 73 years, donated by the Felten family for the Old Folks Home at Belle Plaine, Minn. Amount \$5.00. J. Klingmann.

**Announcement**

Pastors L. Krug and E. F. Kirst are the Finance Committee of the Pacific Northwest District.

Frederic H. K. Soll, President.

**Installation**

Authorized by President J. Scherf the undersigned installed Rev. F. Blume as pastor of the Lemmon, S. D., parish at Lemmon and White Butte, S. Dak.

May the Lord bless pastor and flock.

Address: Rev. F. Blume, Lemmon, S. D.

E. R. Gamm.

**BOOK REVIEW**

**Chorale Anthology.** For children's or female chorus with organ accompaniment. Compiled and arranged by Herm. M. Hahn. Concordia Publishing House, St. Louis, Mo. Forty-eight pages, 10½x7½. Price, \$1.25.

In the preface the compiler points to a threefold purpose which the collocation is adapted to serve: a fundamental accompaniment for singing the chorales; an intonation of the chorale after a short prelude; material to be played at public funerals when those present view the remains of the deceased.

We do not hesitate to recommend the collection to the attention of our teachers and choir directors, it is indeed choice; it helps to supply our wants of to-day and will help to crowd out the undesirable which is often produced for want of something better. A girls' chorus is very welcome in our service: its sweetness, its honesty, its lack of affectation — they have an appeal of their own.

G.

**MICHIGAN DISTRICT**

January and February, 1932

Rev. C. Binhammer, Clare	\$ 41.60
Rev. E. Hoenecke, Plymouth	25.00
Rev. G. Schmelzer, New Salem's, Sebewaing	11.22
Rev. G. Schmelzer, St. John's, Sebewaing	5.00
Rev. Aug. Kehrberg, Zilwaukee	100.00
Rev. A. Lederer, Saline	51.18
Rev. F. Cares, Frankenmuth	66.25
Rev. E. Kasischke, Greenwood	13.28
Rev. A. Maas, South Lyon	15.13
Rev. W. Voss, Tawas City	66.98
Rev. J. Nicolai, Adrian	6.00
Rev. C. G. Leyrer, St. Louis	14.00
Rev. G. Wacker, Elkton	36.10
Rev. G. Wacker, Pigeon	79.13
Rev. G. Wacker, Pigeon	55.77
Rev. H. Zapf, Monroe	24.54
Rev. O. and O. J. Eckert, Saginaw	308.04
Rev. A. Hoenecke, Muskegon Heights	60.00
Rev. A. Maas, Northfield	13.74
Rev. C. Schmelzer, Riga (personal)	12.50
Rev. J. Nicolai, Adrian	5.00
Rev. W. Franzmann, Coleman	37.61
Rev. G. Schmelzer, St. John's, Sebewaing	21.20
Rev. M. Schroeder, Bay City	10.25
Rev. G. Ehnis, Monroe	17.25

Rev. J. Zink, Bay City	15.75
Rev. J. Roekle, Allegan	4.12
Rev. E. Kasischke, Mayville	1.40
Rev. E. Kasischke, Silverwood	3.43
Rev. O. Sonnemann, Sodus	38.30
Rev. P. Schulz, Scio	80.45
Rev. D. Rohda, Flint	21.30
Rev. D. Metzger, Broomfield	6.50
Rev. A. Fischer, Tittabawassee	21.98
Rev. H. Hoenecke, Sturgis	71.98
Rev. J. Zink, Trinity Y. P. S., Bay City	1.87
Rev. W. Hueschen, Salem Y. P. S., Owosso	3.19
Rev. G. Schmelzer, New Salem, Sebewaing	2.00
Rev. L. Meyer, Sterling	27.23
Rev. O. Peters, Wayne	31.49
Rev. O. Peters, Livonia	6.88
Rev. G. Schmelzer, New Salem, Sebewaing	22.44
Rev. G. Wacker, Ladies' Aid, Pigeon	50.00
Rev. O. Peters, Wayne	9.00
Rev. G. Wacker, Pigeon	4.76
Rev. J. Zink, Trinity Y. P. S., Bay City	1.15
Rev. W. Voss, Tawas City	52.38
Rev. J. Zink, Bay City	25.00
Rev. H. Hoenecke, Sturgis	30.00
Rev. F. and K. Krauss, Lansing	250.00
Rev. A. Westendorf, Bay City	550.51
Rev. P. Schulz, Ladies' Aid, Scio	32.23
Rev. J. Roekle, Allegan	9.44
Rev. W. Franzmann, Ladies' Aid, Coloma	10.00
Rev. A. Lederer, Saline	4.43
Rev. H. Arndt, Detroit	11.75
Rev. G. Luetke, Toledo	26.00
Rev. H. Engel, Chesaning	10.00
Rev. H. Zapf, Monroe	20.10
Rev. A. W. Hueschen, Owosso	86.25
Rev. O. and O. J. Eckert, Saginaw	161.37
Rev. A. Hoenecke, Muskegon Heights	7.35
Rev. O. Peters, Wayne	77.37
Rev. O. Peters, Livonia	16.59
Towards "Every-Member Canvass Collection" to be gathered April 3 to April 10 I received from:	
Rev. R. Koch, Waterloo, personal	25.00

Total	\$2,927.76
Loss by closing of bank in Crete, Illinois (See my acknowledgment of December receipts)	74.22
	\$2,853.54

E. WENK, Treasurer.

**NORTH WISCONSIN DISTRICT**

Month of February

Rev. G. E. Boettcher, Hortonville	\$ 42.20
Rev. Th. Brenner, Freedom	24.56
Rev. A. Froehle, Neenah	154.20
Rev. O. T. Hoyer, Winneconne	18.75
Rev. O. T. Hoyer, Zion	3.50
Rev. G. Kanies, Kewaskum	365.37
Rev. E. H. Kionka, T. Newton, St. John's	62.96
Rev. Paul J. Kionka, Maribel	53.81
Rev. L. H. Koeninger, Manitowoc	150.00
Rev. R. Lederer, Green Bay	100.00
Rev. Paul Th. Oehlert, Kaukauna	112.49
Rev. Emil Redlin, Ellington	44.75
Rev. Emil Redlin, Stephenville	6.25
Rev. Edw. C. Reim, T. Forest	10.00
Rev. J. Reuschel, Dundas	6.25
Rev. Wm. Roepke, Marquette, Mich.	15.20
Rev. M. F. Sauer, Brillion	95.15
Rev. N. Schlavensky, Fontenoy	34.53
Rev. A. E. Schneider, Fremont	31.21
Rev. Fr. Schumann, Sawyer	24.41
Rev. V. J. Siegler, Sawyer	12.10
Rev. Theo. F. Uetzmann, Manitowoc	25.00
Rev. A. H. J. Werner, Center	17.89
Rev. W. F. Zink, Dale	10.00
	\$1,420.58
Budgetary	\$1,411.77
Non-Budgetary	8.81
	\$1,420.58

ALBERT VOECKS, Treasurer. Appleton, Wis.