

The Northwestern Lutheran

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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 3: 57.

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LITANY

Savior, when in dust, to Thee,
Low we bow th' adoring knee;
When, repentant, to the skies
Scarce we lift our streaming eyes;
O, by all Thy pains and woe,
Suffer'd once for man below,
Bending from Thy throne on high,
Hear our solemn litany.

By Thy birth and early years,
By Thy human griefs and fears,
By Thy fasting and distress
In the lonely wilderness,
By Thy victory in the hour
Of the subtle tempter's power;
Jesus, look with pitying eye;
Hear our solemn litany.

By Thine hour of dark despair,
By Thine agony of prayer,
By the purple robe of scorn,
By the wounds, Thy crown of thorn,
By Thy cross, Thy pangs and cries,
By Thy perfect sacrifice;
Jesus, look with pitying eye;
Hear our solemn litany.

By Thy deep expiring groan,
By the seal'd sepulchral stone,
By Thy triumph o'er the grave,
By Thy power from death to save;
Mighty God, ascended Lord,
To Thy throne in heaven restored,
Prince and Savior, hear our cry,
Hear our solemn litany.

COMMENTS

The Parish House There was a time when our Lutheran churches did not conduct fairs and bazaars, and some of us believe that it would have been wisdom on our part to permit the sectarian churches to have the undisputed monopoly in such affairs. Now there seems to be a tendency among us to copy their parish house, by equipping our school buildings as places of amusement and entertainment. We know that this is not wrong in itself and that much depends on the manner in which these things are done, but it were wise to stop to consider before we go on too far in this direction. We quote from the Lutheran, which discusses an article by Dr. Haas of Muhlenberg College written for the Survey. Dr. Haas says:

"If a congregation determines to construct a parish

house to cater to the demand for a place of mere entertainment or amusement, and if the appointments are an excellent bowling-alley, a kitchen, an apparatus for 'movies,' and similar furnishings, it publishes to the world its desire to satisfy the passing pleasure of men. Where is this indicated as the business of the Church? Is the catering to the wish for amusement a way of salvation?" This is touching on a subject that is perplexing many a conscientious pastor. He wants to hold his young people and keep them away from amusement resorts that are harmful. Hence the parish house. There is only one effective way to counteract the passion for entertainment and amusement in connection with church life, and that is to create a passion for good works—and there is where the Church is lame. Dr. Haas continues: "Congregations ought not to be led astray from their real work by the desire to imitate others, or by the pressure of some of their own members, who ignorantly, or out of mere worldly considerations of success, and the itching after numbers, approve of and support almost anything that works and produces external results. Where parish houses are built for such or other unworthy reasons, they are a curse and hinder the inner development and spiritual growth of a congregation." J. B.

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Future Fellow Citizens Speculation is rife as to the effect the war will have on immigration. Opinions are many and conflicting, and the direct results of the conditions in the countries affected by the war are variously described. We are principally concerned with the immigration from Lutheran districts. There can be no doubt that the Germans will not be more numerous in the immigrant lists of the future than they have been in the past few years when their number was constantly shrinking; quite the contrary may be expected from countries that have begun to find the way to the new world quite easy, notably Slavs and Italians. The highly organized industrial life of Germany will require all the human material that is left after the dreadful conflict is over and opportunities for the survivors will be at least as promising there as they would be in our country, where the influx of "unskilled labor" has practically barred the avenue of progress for the foreigner who is fitted for better work but finds all better positions filled by Americans who are free to take them, because the common labor is entirely in the hands of the unskilled. The future of our church in the generation to come

is thereby indicated; fresh German blood will not be available to keep our German congregations as German as they were, and more and more they will have to consider the needs of their English-speaking members. It is fruitless to speculate, but there is also a possibility that the renewed interest all men and women of German ancestry show for the Fatherland may give the German language a fresh impetus from within. There can be no doubt that a decisive German victory would instantly make the German language a universal language of the highest order and would stimulate the study of German in all quarters. Whatever the future may bring—our Lutheran church must not be permitted to suffer; it is still essentially a German church, as far as we are concerned, and its strength will to a large extent be measured by the influence of the German bodies.

H. K. M.

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Ethics and Immigration One of the problems that arises at intervals and, if not always in the foreground, is, at least, never entirely unnoticed, is the problem of immigration. We have had political parties that have made issues of questions on immigration. Some of them have been forbiddingly narrow, others have allowed a little more latitude, but those that raise the question at all, are always interested in the limitations that are to be imposed on the immigrant. It has become a question of labor at times, and immigrants that have not yet taken out their citizenship papers are often found to be clamoring for restriction from the obvious motive of selfishness—they do not want competitors in their field of labor. Such selfishness may hide under national and patriotic pretexts, but it cannot alter the character of the protest; it is selfish and therefore sinful and not to be thought of by a Christian man. Why should the land God gave us be closed to other children of God? There is the other side of the question, to be sure: employers are known to import laborers for purposes of exploitation. Opposition to such practices is not only permissible, it is necessary. Men are not chattels that may be bargained for and put to a modified form of serfdom so that a manufacturer may reap a larger profit. This is particularly true when such importation goes on at times when there are great numbers of unemployed in our own country that are deliberately overlooked because they cannot be abused as impudently as helpless foreigners that are at the mercy of their contractors. There are some circles that shape their policy on immigration according to their religious views. With us there can be no doubt that religious liberty for which we utter our thanks in our church prayers dare not become a dead letter, it matters not to whom it applies—be he Protestant or Romanist, heathen or Mohammedan. In the first place we do not carry our

evangelization into politics, and, for another reason, we do not attempt to accomplish religious ends by laws. Where racial and national differences arise, there has usually been found to be a deeper underlying cause. The Japanese in our west threaten to break down all the barriers of conventional labor conditions; they are often the victims of exploitation that is virtual slavery and our government appears to be quite justified in refusing them unrestricted admittance. The case would be different, if the individual Japanese would seek entrance, relying entirely upon his own efforts to make his way in our country. The day will probably come when the issue will assume that aspect and then the rule that applies to others will apply to him. A commissioner of immigration at New York scents a new complication that presents some new phases but involves no new principles. He predicts that the conclusion of the war will throw up a wave of widowed mothers of families on our shores. What shall we do with them? Shall we send those back that come to us in good faith? What does all our sympathy with the people of war-stricken districts amount to, if our selfishness can not tolerate the spectacle of a widow coming to our commonwealth to bring up her family under the stars and stripes? We trust that there will be no law on our statute books that will permit that anxious commissioner of immigration to emulate the practices of the heathen East-Indian; there they burn the widows—shall we drown those that venture near our inhospitable shores? We fully realize that unrestricted immigration will tend to strengthen the Roman Catholic church in America, but that cannot alter our conviction that restrictions that are not in accord with the simplest principles of right and wrong that the Christian knows should never find the support of Lutherans and we feel confident that such procedure will in no manner injure our Republic.

H. K. M.

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Interesting Preaching Now and then we hear one of our members express the wish that our Lutheran preachers might learn from others to make their sermons more interesting, instead of continuing merely to expound the Scripture in the old and accepted way. To such we submit for their approval a few samples, for which we are indebted to The Living Church:

“This I cut from a Vermont paper:

“Ferrisburg

“Subject of the sermon at the Congregational church next Sunday will be ‘Opportunity Has No Back Hair.’”

And this is from the Binghamton, N. Y., Republican Herald:

“He is not only an impressive and sincere speaker,

but also a beautiful singer. At the services in the Broad Avenue Church last evening he spoke on the subject, 'You, God, and the Other Fellow.' He also sang several selections. It is expected that the congregation of the church will meet some time this week and at the time a call will probably be sent to Rev. Mr. _____."

California is not to be left behind, as witness what follows:

"The umbrella sermon—the latest thing in Church services.

"To-morrow night when the congregation files in the Olivet Congregational Church, they will be greeted by one of the most unusual sights ever seen on a church platform—a man in a hat and raincoat with an umbrella over his head.

"And at the close of the umbrella sermon a man and a woman, selected at random in the congregation, will each receive an umbrella—the man to be presented with the one used on the platform.

"The man in the raincoat will be Rev. _____, former pastor of the church. He will talk on 'Preparations for Storms, Brain Storms, Financial Storms, Storms You Meet in Married Life, Church Life, or Anywhere.'

" 'This will be a sort of platform service to present the different aspects of the gospel,' said Rev. _____ to-day, 'and to interest the people with something new. Our church is pretty well surrounded with motion picture theaters and our Sunday evening meetings are not very well attended. We will draw practical and religious lessons from the umbrella'."

The significant phrase is in the end of "Rev. _____'s" explanation. But are the people "interested into something new" of that sort? I wonder!"

And the following from The Lutheran Witness:

The Drama Sermon.—This is the latest achievement of Reformed Church work. The pastor does not preach a sermon, he acts it. At Newark, N. Y., a minister, instead of preaching on the parable of the Prodigal Son, acted it out with the help of a few members of the congregation. In Cambridge, Mass., a Baptist preacher, the Rev. Austen T. Kempton, impersonated a man afflicted with an incurable disease, in order to exhibit the awful results of an unclean life. The "stage" was arranged to resemble the office of a physician and as an operating-room. During the rendition of the "drama" the church was darkened, and a spot-light was centered upon the preacher.

And now comes the latest refinement upon the drama-sermon: the **auto-sermon**. The first attempt along this untrodden path of sermonic effort is reported from the Pacific Coast. The Rev. C. S. Maddox, of the Main Street Baptist Church, at Santa

Monica, Cal., in a Sunday morning discourse last year compared the human person and soul to an automobile, taking as his subject "Exceeding the Speed-limit," and illustrating his sermon with a real automobile installed for the occasion on the pulpit platform!

Rev. Maddox took his text from Rom. 12: 4: "For even as we have many members in one body, all the members have not the same office." Pointing to the steering apparatus of the machine, Mr. Maddox said too many people lack the proper sort of steering gear, and without a differential get started on the one broad straight road, not being able to turn a corner and get off the well-trodden beat into some new line of endeavor. He mentioned that it was this same lack of a differential which wrecked the "Sunbeam" in the Santa Monica road race, the little green car not being able to take the corner safely. Just as sometimes it is hard to get a machine cranked, just so is it difficult to start a human body on the right course without full power being applied. The carbureter also came in for its share, a humorous allusion being made to the large amount of "gas" necessary to keep some people going. The importance of a speedometer was pointed out, a man's life and actions telling how fast he was traveling the road of the world. The whole being greater than its part, an assemblage of all the parts, it was shown that the church should co-operate with the people at all times.

Thus far the report of a Santa Monica paper. However, the possibilities of the auto-drama-sermon are by no means exhausted by the applications referred to in this report. Surely, the Rev. Maddox might have added a new thrill to his novel effort, and at the same time demonstrated a weighty truth, if he had right then and there **punctured** one of the tires of the machine and, while the air escaped, had pointed out the salient fact that much modern pulpit work, while the **report** may attract attention, as when a tire bursts, is only wind, wind, wind. A fine climax would have been reached if, in conclusion, a touching reference had been made to the **punctured theology** on which much modern preaching is built, and which makes necessary such expedients as the drama-sermon in order to "draw a crowd."

J. B.

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Russell Exposed For some time our paper ran a series of articles which examined the assertions of the self-styled "Pastor" Russell in the new religion of "Millennial Dawn." The conclusions reached by that examination were very clear and showed beyond a doubt that the Millennial Dawners were grossly perverting the truth of Scripture. It was not at all the intention to assail the personal character of the founder of the new cult, "Pastor" Russell, however assailable it might be, for that was not the question at issue. But as usual, these perverters of biblical

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truth have serious failings that make them obnoxious to men of ordinary decency; only too frequently they use the following they secure by their teachings for personal gain. The "Pastor" has built up a powerful organization and, like Mrs. Eddy and the Mormon princes, control of all these interests lies solely in his able hands. He dips into the general coffers with abandon to pursue his campaign of advertising which is unprecedented in the annals of American sectarianism. He pays for the publication of his sermons, he distributes his tracts lavishly, he sells enormously large editions of his "works" because he is willing to sell them at, or below, cost, all of this and more just to acquaint the public with his benign features and to establish a trade value for the mark that adorns all of his advertisements: the patriarchal and confidence-creating whiskers of stainless white. In moving picture shows, to which no admission is charged, he addresses audiences from the screen by means of phonographs that are timed to agree with the progress of the picture. Well, isn't all of that quite within the bounds of reasonable enterprise in evangelism? So he would have you believe. Recently, however, he rode to a fall, when he induced a large daily paper to accept some of his advertising sermons. This paper prides itself on the reliability of its advertising columns and will not knowingly assist in any fraudulent undertakings; it printed two sermons and then its investigations disclosed the real motives of all this enthusiastic evangelism. It discontinued the sermons immediately and a special writer was assigned to the task of exposing the shady dealing of the "Pastor." We have no desire to publish these disgusting details in our columns, but merely wish to bring to your notice that as usual there is vulgar greed of a nature dangerous to the public as well as to the church, that is cloaking its conduct under the sanctimonious phrases of its preaching and is abusing the credulity of its followers to weave a web of deceit and extortion about the unwary. Why is this so often the case? Is it because those that have so little judgment in religious matters are known to have little or no judgment in

matters of common decency? It would almost seem so and would be explanation enough for the practices of the cheat who looks for his victims among those who may be caught in a net of religious charlatanry. "Professing themselves to be wise, they became fools," says St. Paul.

H. K. M.

THE VICARIOUS SACRIFICE OF CHRIST THE HIGH-PRIEST

A Christianity that is merely a system of morals, and the best only of natural religions, is not worth preserving. A Christianity without a Divine Christ, an atonement vicarious, will never save a single soul. And yet, this is exactly what is being preached in the modern pulpit. The old way of preaching Christ crucified has fallen into desuetude. The up-to-date preacher now gives us a fifteen or twenty minute moral essay in which he exhorts hearers to be kind and helpful, love justice, show mercy, and to walk on the plane of unquestionable integrity. The golden thread that passes through all modern preaching is "Be good and do good." On this basis all shades of opinion find common ground. It is claimed that such a demand for upright living will make for finality in character. He who possesses the character of personal righteousness can stand with confidence before any tribunal on earth. By the same token he need have no fear to confront the Judge of the highest court. As such a character saves him here, it will save him hereafter. Such is the way of salvation proposed by modern preaching.

That such a method of salvation has no need of any sacrifice for sin is evident on the face of it. In the eyes of human righteousness the death of Christ is not necessary to the redemption of a single soul, and by no valid reason can it be proposed as the only hope of righteousness satisfactory to God. Hence also modern preaching does not believe the death of Jesus of Nazareth was a divine expiation for human sin. It only accepts it as a moral sacrifice and martyrdom, but does not teach that it is only through the vicarious sacrifice of Christ that man is atoned with God.

And it is here that modern preaching and the preaching of the Gospel are diametrically opposed. The Gospel knows of no other way for man to be reconciled unto God save by the vicarious sacrifice of Christ the High-Priest. The Scripture in its completeness sets forth the absolute necessity of a divine sacrifice for sinful man. The horror of sin is that it wrenched the race from God. It dashed God from His throne and placed self thereupon. Sin is not only enmity against, but open rebellion and positive defiance of God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8: 7. "Whosoever committeth sin transgresseth also the law:

for sin is the transgression of the law." 1 John 3: 4. And this is God's estimate of all men. He says there are none righteous, no not one. He says all the world by nature has been brought in as guilty before Him; all have sinned and come short of the glory of God. He says by one man sin entered the world and death by sin, and so death has passed upon all men. So sin has reversed the relationship of man and God, their once so blessed and glorious communion has been severed. Its blight and its passion have alienated mankind, enslaved it, condemned it, doomed it to death, exposed it to wrath. "The soul that sinneth, it shall die." Ezek. 8: 4. "The wages of sin is death." Rom. 6: 23.

What then can reconcile fallen man unto God save a divine sacrifice? To this both the Old and the New Testament give testimony. As we read the Old Testament we are struck with the fact that even under the old dispensation, without an atoning sacrifice there could be no access for sinful men into the presence of the holy God. The heart and center of the religious service and belief of the ancient people of God was that without a propitiatory sacrifice there could be no acceptable approach to God. There must be atonement before there is acceptance. This atonement consisted in the shedding of blood, which meant the sacrifice of a life. God had designed an animal to be slain, an unblemished and spotless lamb, as a witness that before man could approach Him he must expiate the guilt and curse of sin; that God must be satisfied in His Law in respect to sin, before He could even deal with fallen man. Even at Eden's gate, God taught the world that the only ground of approach to Him and final identification with His righteousness, must be by, and through, the blood of sacrifice.

Now all this was simply a fore-picture of the cross of Christ. It was a prophecy that the death of Christ would be an expiation for sin; that it would satisfy the demand of God's righteousness against the sinner; that this death would be accepted as though the sinner himself had died under judgment, and the value of it placed to his credit; imputed to him, charged to his account, he would be freed from the guilt of sin, and, necessarily, delivered from the sentence of death, and thus received into communion with God.

This is wholly borne out by the testimony of the New Testament. There we read the great Gospel truths: "Christ has redeemed us from the curse of the law, being made a curse for us." Gal. 3: 13. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Tit. 2: 14. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3: 25. "And he is the propitiation for our sins,

and not for ours only, but also for the sins of the whole world." 1 John 2: 2. "Behold the Lamb of God which taketh away the sin of the world." John 1: 29.

What do these passages teach other than the strictly propitiatory and vicarious nature of the sacrifice of Christ, what do they show, but that Christ was literally standing in our stead under the condemnation of our sins; that all our guilt is laid upon Him; He, the condemned One for us, that we might be accounted righteous in Him? Christ came to give His life a ransom; that through the shedding of His blood we might receive redemption, or emancipation, both from the guilt and the power of sin. We were dead in sin, enslaved, guilty, and hopeless, without the atoning death of Jesus Christ. But Christ died for us, gave Himself for us, was an offering and a sacrifice to God for us, redeemed us, justified us, saved us from wrath, purchased us by His blood, and reconciled us unto God by His death.

The consentient testimony of the whole Bible from beginning to end is that Christ died no accidental death, not because His enemies had delivered Him to be crucified, but that He suffered according to the will of God, His own volition, and the predictions of the prophets, and that His death was substitutionary, sacrificial, atoning, reconciling and redeeming.

Truly, Christ is the one great High Priest who made one bloody atonement for the offences of mankind, and, passing through the veil of mortal flesh, entered into the true holy of holies, there to appear in the presence of God for us; exhibiting the virtue of His meritorious passion, together with His effectual intercession for mercy toward us. And this His vicarious sacrifice must comfort us, and satisfy our conscience in regard to the guilt of our sins. We are delivered from all sin, from the bondage, the curse, and the penalty of the Law, from death and the power of the devil, and through Christ we have free access unto God, our heavenly Father.

What surer ground of faith in our salvation can there be than in the cross of Christ? Yes,

My faith looks up to Thee,
Thou Lamb of Calvary,
Savior divine!
Now hear me while I pray;
Take all my guilt away;
O let me from this day
Be wholly Thine!

J. J.

MELCHISEDEC

The lenten season will give many Christians added interest in the study of the Word. The life-giving truths of the Gospel are made very vivid in the almost exclusive discussion of the sacrifice of Christ. Our

private study should follow this to be profitable. The Epistle to the Hebrews is particularly rich in the light that illumines this central doctrine of our faith and may properly be recommended for special study.

In the seventh chapter there is an allusion to Melchisedec and a very comprehensive parallel to our Lord is drawn between His priesthood and that of the order of Melchisedec. The Old Testament record of Melchisedec is found Genesis 14 and is not very extensive but the inspired writer of Hebrews has used the scant details to wonderful advantage and a better understanding of his meaning will mean much to Christian readers.

Jesus is described as "a high priest for ever after the order of Melchisedec" and that is to show that he is essentially different from the priesthood of the Old Testament, in fact different from any priesthood that rests in men.

The name and title of the Old Testament priest-king is made the source an instructive parallel with Jesus Christ. "Melchisedec" means, king of righteousness, a title that no other priest but Christ could bear, who is made the Lord of our righteousness by His atonement for our sins; that is one reason why Christ is a "high priest after the order of Melchisedec."

The priest-king that blessed Abraham before the gates of Salem was king of that city, he was "King of Salem, which is, King of Peace." And Jesus is Prince of Peace in a manner that raises Him above all comparison with other priests; He brings the peace that passeth all understanding, He leaves His peace unto all his disciples. He is a King of Salem after the order of Melchisedec.

It may have puzzled some readers to find the intended meaning of verse 3 of that chapter: "Without father, without mother, without descent, having neither beginning of days, nor end of life." It is not as strange as it appears; it is plain that the writer wishes to show the eternity of Christ's priesthood. The scanty record of Melchisedec tells us nothing of his father, or mother, or ancestry; nothing of his beginning or of his end—as far as we know he is without father or mother, without beginning or end, he has no "descent," no family tree, which would involve a dependence on transitory human elements. Christ is of the order of Melchisedec because He is like him in all these things. His priesthood goes back to the eternal counsels of God, it does not end. Nowhere are we told that Melchisedec has lost his office—never will the high priest Christ cease to perform the duties of His priesthood.

The excellence and greatness of Melchisedec is pointed out: "Consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils." No words are necessary to show that Abraham represented the highest point of greatness

under the Old Dispensation, he had received the glorious promises that elevated him above all the rest of mankind and all his descendents gloried in his glory, who was the friend of God; he was the greatest of men, the Father of the Faithful. And this great man bows to the superior greatness of Melchisedec! He acknowledges that the King of Salem is greater than he by accepting his blessing and paying him tribute. Though Abraham had all the promises of the Messiah from God Himself, he bends his knee to receive the benediction of this priest. Abraham, who is independent of anyone save God, gives up the tenth of his spoils and concedes his dependence. In such manner is Christ the priest of sacred things that transcend even the promises of God concerning the Messiah, for in Him is their fulfillment. He is priest of the order of Melchisedec, because even the Father of the Faithful, the recipient of all the blessings that the priesthood of Aaron conveyed under the law, which was higher than any other law given to man, "rejoiced to see the day of Christ: and he saw it, and was glad." The priesthood of Aaron was glorious enough, which permitted the Aaronites to exact tithes from their brethren, the children of Abraham; but here Abraham himself is taxed and willingly brings the offering of his devotion, just as the high priest Christ receives the devotion of all the faithful according to an order which is higher than the highest law. His excellence and greatness is beyond all comparison, it is "after the order of Melchisedec," which knew no law.

The Levites, exalted by the law to a station that permits them to demand the tithe from their own brethren, are not unlimited in the exercise of this great privilege. All of them, like Aaron and Moses, come to the end of their rights when death bids all human rights to cease. They die and their privilege dies with them. Not so Melchisedec. His death is nowhere recorded—he lives, and his excellence and his privileges are undying. He never gives them up to other hands. So is Christ "after the order of Melchisedec" in that there is no limit for the exercise of His superior priesthood, as indicated by the tithing of Abraham. There will be no time when the faithful will not bring unto their high priest the incense of their devotion. In time and in all eternity the praise and excellence of this King of Righteousness will be sung—it is sung on earth through all generations, it will be sung in Heaven when time has ceased to be. The human priesthood of the Levites was limited by the span of life of the bearer and by the limitations of the decrees of God that authorized it, the priesthood after the order of Melchisedec is unlimited in every respect.

If there can still be doubt of the superior order of this unparalleled priesthood it is dissolved in the final conclusion that the author of the Epistle draws from

the typical priesthood of Melchisedec. When Abraham received the blessings of the King of Salem and paid him his tribute, he was childless. That is, Isaac, Jacob, all Jacob's sons including Levi, the father of the Old Testament priestly order, were all "yet in the loins" of the patriarch; they were unborn, but existed within their ancestor. Therefore, the Levites, the tithers, were tithed in the tithing of Abraham and in that act acknowledged their inferiority to the priesthood of Melchisedec. Christ, the priest of the new order, is above all priests of the old order because their insufficiency was not only recognized by themselves but was foreseen by God when He ordained them by His law. Christ is the priest of a new order, because the old order, and all purely human order, could not accomplish the end which the perfect priest must attain: The establishing of righteousness and peace.

H. K. M.

CHURCH MOORINGS

An old sea captain was riding in the cars, and a young man sat down by his side. He said:

"Young man, where are you going?"

"I am going to Chicago, to live."

"Have you letters of introduction?"

"Yes," said the young man, and he pulled some of them out.

"Well," said the old sea captain, "have you a church certificate?"

"Oh, yes," replied the young man; "I did not suppose you desired to look at that."

"Yes," said the sea captain, "I want to see that. As soon as you reach Chicago, hunt up your church and present that. I am an old sailor, and I have been up and down in the world; and it is my rule, as soon as I get into port, to fasten my ship fore and aft to the wharf, although it may cost a little wharfage, rather than have my ship out in the stream, floating hither and thither with the tide."—Selected.

The advice of the old captain calls our attention to a matter worthy of serious consideration. Hundreds are lost to our church through the neglect against which this story is directed. Every now and then the pastor in the large city will find people who were at some time members of a church in some smaller town or in the country, but who have now become very careless, have been drawn into churches of other denominations, or have fallen away from the Church entirely.

While some of these left their former home without even informing their pastor and now purposely evade the minister who might attempt to win them for his church, others, having asked for and obtained a letter of recommendation, merely neglect to do promptly

what they actually intend to do some time, they do not present their letter and apply for admission into some congregation. They may attend services now and then, but not regularly in the same church. Sometimes they return to their former home at certain intervals and receive the Sacrament there. Thus they do not moor to any wharf, they call no church their home, they acknowledge no minister their pastor, nor do they enter into the life and activity of any congregation. They float hither and thither with the tide. Now, Scripture admonishes us, "Not forsaking the assembling of ourselves together, as the manner of some is," laying stress on the fact that it is our duty to seek fellowship with the brethren in faith, and that such fellowship offers us advantages for our Christian life and many comforts which we cannot reject without suffering harm. They who hold themselves aloof from the influence of Christian fellowship easily succumb to evil influences. Thus we need not be surprised to see so many who were formerly faithful Lutherans adrift or perhaps even shipwrecked.

We cannot think of these drifting brethren without deep regret, especially if we ask ourselves whether we, pastors and members, are entirely without blame in the matter. Here is, it would appear, a point of weakness in our church work, we are not alert and systematic enough in following up those who leave our city and congregation, in order to keep them in the fold of the Lutheran church. This fact should increase our efforts to reach those who are now drifting. Brother, look over your records of the last few years, make note of those who have left your parish, and try to ascertain their present address. Ask your members to call your attention to those that have gone without your knowledge. Then write them a letter and notify the minister in the city in which they now live, asking him to call on them. Our members who are in touch with people from their home town can often be instrumental in bringing them back to their church.

But an ounce of prevention is worth a pound of cure. It requires but a little more interest on the part of pastors and members to make such cases much less frequent than they are now. If we urge the advice of the old captain on our people, young and old, frequently, they will soon understand its importance and be less likely to forget to follow it. They will gladly help us to look after those who are neglectful.

Great numbers of our young people annually leave home to attend some school, learn a trade, or seek employment. Parents should not permit them to leave without a letter from their pastor, who will then notify the minister in the city to which they are going. These young people should be encouraged to decide on one church, if there are more in that city, and take an active part in its life, making it their church home for the time being.

If any of our members are compelled to go to a hospital in another city, some one should be asked to take charge of them. Both, ministers and their members, will cheerfully extend the hospitality of the church to the lonesome patient, and he will not be without the blessings of Christian fellowship during the trying times of suffering and fear.

And even in the case of an extended journey, a month's visit, or of continuous traveling, it should be the rule that our members carry a letter from their home church, identifying them to Lutheran pastors and people. This may prove of great value in case of accident or sudden sickness. But not then only, if our Lutherans would on their travels not only attend Lutheran services, but also meet pastors and members and gain an insight into the conditions of the church in the various parts of our country, their view would be broadened and their interest in church work deepened, they would assist in drawing closer the bonds that unite us with the brethren in faith. Thus mooring for a few days or even a few hours is not without good results. Moor, therefore, do not drift. J. B.

ITEMS OF INTEREST

A New "Saengerbund"

Members of the Lutheran church choirs in the cities of Wausau, Merrill, Marshfield, Grand Rapids, and other smaller places are organizing what is to be known as the "Lutheran Saengerbund of Central Wisconsin." A meeting of the representatives of the different organizations which purpose to form this new body met recently at Grand Rapids to consider the preliminaries. The new body will have a membership of 250 members at the outset with good promise of a material increase in the near future.

New Churches

The year 1914 was remarkable for the value of the new churches erected. The total value for the new churches for the year was \$40,000,000. This is about \$5,000,000 above the average for the last ten years. The greatest value in new churches is credited to the Roman Catholics. The Lutherans stand well up in the list.—The Lutheran.

Belgium's Boast

Belgium boasts of being "the most Roman Catholic country in the world. It is not larger than Maryland, but has a population of seven and a quarter million inhabitants, of whom only 30,000 are Protestants. But there are 30,000 nuns in 1,950 convents and 5,000 monks in 270 monasteries, besides a host of parish priests and hundreds of sodalities, brotherhoods and sisterhoods all fanatically Romish. The "dead hand" property of the Roman Catholic Church in Belgium is legally estimated at 240 million dollars, and of course is exempt from taxation for the public good. Thirty-eight per cent. of the population are illiterate, and according to public statistics is steeped in alcoholism more than any other nation in the world. Roman Catholic clericalism is the ruling power, but it has to fight for supremacy against atheistic socialism.—The Lutheran.

Mission

Canton, the largest city of southern China, now has a daily newspaper, issued and edited by Christians. Its name is "Chu-hun-jih-pao." Some thirty educated Chinese and three foreigners are on the staff and Chinese in Japan, Hawaii, India, San Francisco, and New York are regular contributors. The paper enjoys popularity among non-Christians also. It makes it a point to speak the truth only, and is a confessedly Christian and not merely a moral paper. The Berlin Mission Society is working in Canton.—Luth. Herald.

\$1,000,000 for Alimony

The annual alimony bill of Cook county, which means virtually Chicago, is \$1,000,000.

That sum represents approximately the total of awards of yearly allowances in separate maintenance and divorce actions, as shown by the records of the Superior and Circuit courts.

The figures are announced by Robert M. Switzer, county clerk, who said it is the first time statistics of the sort have been gathered in Cook county. It is understood that the weekly alimony bills of individuals range from \$1 to \$500.

Find Ancient Forum

Excavations in ancient Antioch, conducted by Sir William M. Ramsey, have yielded the discovery of the Antiochian forum in Pisidia, a letter from the explorer which has just reached here announces. Apart from the effects of ruin and decay, it still is very much as it was when St. Paul walked through it, the letter said. It retains the form in which it was put about 14 to 18 A. D.—New York Globe.

WITH A POINT

Culled from Our Exchanges

During the annual convention of a certain religious body, not so very long ago, an incident occurred which was not on the program, and which completely upset the gravity of the ministers and brethren assembled. It was at the closing session, and the chairman stated that they were about one hundred dollars short of an amount desired to be raised for a given purpose, and hoped that the sum could be made up before final adjournment. One of the laymen jumped up with the remark: "I'll start the good work with \$25." "I don't want your name, brother," said the chairman; "but may God bless you, and may your business be doubled during the year!" Much to his astonishment, a burst of laughter followed from many in the hall, which was explained when a brother up in front stepped to the platform and whispered: "Why, that's Mr. Blank, a prominent undertaker of the town."—Lippincott.

At a dinner attended by a famous clergyman one of the other guests made himself unpleasantly conspicuous by his continued and virulent attacks upon the Scriptures. Finding that direct innuendo failed to draw the ecclesiastical fire, he finally resorted to other tactics. "I won't say, though," he added with patronizing condescension, "that there is nothing good in the Bible. The story of the pound of flesh now: that I call good!" The minister woke to sudden interest. "Yes," he returned beaming about him with an expression of child-like innocence, "and there is another good story in the Bible—that story about Eliza crossing the ice."