

The Northwestern Lutheran

Rev. C. Buenger, Jan. 18
65 N. Ridge

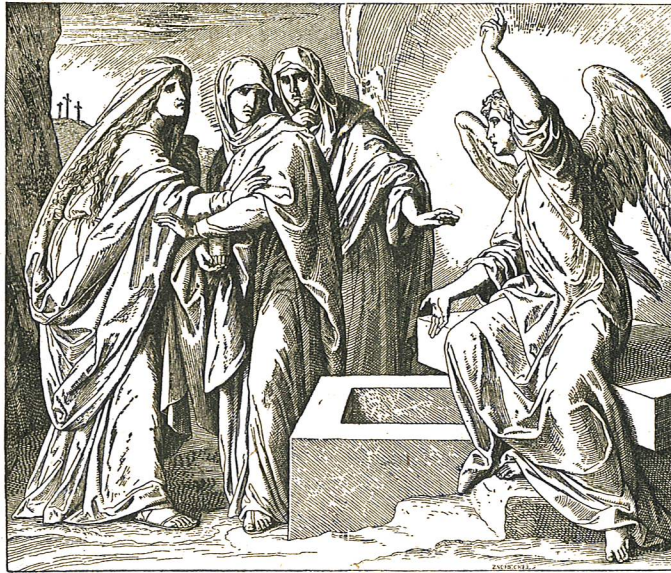
The Lord our God be with us, as He was with our fathers; let Him not forsake us, nor forsake us. 1 Kings 8: 57.

Vol. 5.

Milwaukee Wis., March 24,

No. 6.

He is Risen!



O joy unspeakable! My Lord is risen!
My Jesus lives! He lives to die no more!
At break of day he burst his rock-sealed prison,
The morning dawns! Death's gloomy night is o'er!
O what a peace this truth my spirit gives:—
My crucified Redeemer lives! He lives!

The Conqueror appears! The scene is glorious!
Laurels eternal crown his hallowed brow!
The battle o'er, its Hero stands victorious,—
Where is, O Grave, Thy boasted vict'ry now?
In vain the rock, in vain the guarded door,
My Jesus lives! He lives to die no more!

O come ye comfortless! Tinger no longer
Cheerless and sad on Calv'ry's cruel heights.
Though Death was strong, its Conqueror is stron-
ger,
He lives! He lives, in Whom your heart delights!
Come, let the Living One dispel your gloom,
The Word of Life is risen from the tomb!

Sion of Judah! hail, triumphant Jesus!
Victorious One, the glory all is Thine!
From Satan's dominion Thou didst release us,
Thou Lord of Lords, Thou Conqueror divine!
King of all Kings, come,—take Thy blood-bought
crown,
Thou, Thou alone hast trod the serpent down!

O joy unspeakable! The Rock is riven!
I groan no more in Satan's strong enthral,
Cancelled my debt, my guilt and sin forgiven,
My Jesus lives! He lives Who paid it all!
Tho' sin's dark stain my heart and soul defiled,
My Jesus lives! My God is reconciled!

O precious Redeemer! Savior immortal!
Since Thou hast arisen, we too shall rise.
O hasten the day when each grave's sealed portal
Shall burst when Thy glory illumes the skies!
hail, Risen One! hail! Thy Name we adore!
Reign over us! Reign! Reign forevermore!

—Anna Hoppe.

HE IS RISEN

He is Risen: He is Glorified.

"Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel." Luke 24: 18-21. "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2: 22,23. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." John 1:14. "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17: 5.

"And he taught in their synagogues, being glorified of all." "And when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." "And he began to say unto them, This day is this scripture fulfilled in your ears." Luke 4: 15,17-19. 21. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan." Matt. 4:23-25. "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me." John 10:24. 25. "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out of thee." John 17: 8.

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him." John 12: 19. "And they were the

more fierce, saying, He stirreth up the people, teaching throughout Jewry, beginning from Galilee to this place." Luke 23: 5. "And the chief priests and scribes sought how they might kill him: for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude." Luke 22: 2-6. "Then cometh Jesus with them unto a place called Gethsemane. Lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and elders were assembled. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." Matt. 16: 36,47,57,65,66. "And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." Matt. 27: 2. 24-26. "And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And at the ninth hour Jesus cried with a loud voice, saying Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Mark 15:22,25-28,34. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Luke 23: 46. "And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen and laid it in a sepulchre that was hewn in stone, wherein never man before was laid." Luke 23: 50,52,53. "So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Mark 27: 66.

"I have sinned in that I have betrayed the innocent blood. Matt. 27:4. "I am innocent of the blood of

this just person." Matt. 27:24. "I find in him no fault at all." John 18:38. "This man hath done nothing amiss." Luke 23:41. "Truly this was the Son of God." Matt. 27:54.

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: he is risen, as he said. Matt. 28:1-5. "Neither wilt thou suffer thine Holy One to see corruption." Ps. 16:10. Jesus is risen: He is glorified.

HE is risen: we are ransomed.

"Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Is. 53. "And he is the propitiation for our sins: and not for our's only, but for the sins of the whole world." 1 John 2:2. "There is therefore now no condemnation to them which are in Christ Jesus." Rom. 8:1. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." 1 Tim. 2:5. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. "Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. "Jesus was delivered for our offenses, and was raised again for our justification." Rom. 4:25.

He is risen: bid fear depart.

"And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." Luke 24:36. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. 8:15.

"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 victory through our Lord Jesus Christ." 1 Cor. 15:55,56. "And if Christ be not raised,

your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. But now is Christ risen from the dead, and become the firstfruits of them that slept." 1 Cor. 15:17,20. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4:14. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Is. 25:10.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Heb. 2:14,15. "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed." Rev. 5:5. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before God day and night." Rev. 12:10.

"O Lord I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation." Is. 12:1,2.

He is risen: shall we continue in sin?

"God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore 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." Rom. 6:2-4. "Christ his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness." 1 Pet. 2:24. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David. That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 2:68,74,75.

"The Lord is my strength and song, and is become my salvation. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly. I shall not die but live, and declare the works of the Lord." Ps. 118:14-17.

COMMENTS

War Prophecies and Predictions The men who have ventured to predict coming events in the affairs connected with the war have nearly always failed to get near the truth. But that does not deter others from trying again. Predictions may lead to false hopes and to disappointments, but they do no moral harm. It is somewhat different with so-called prophecies in which the prophet announces some coming event upon the ground of Bible interpretation. This is subversive of Christian faith and may deliver the credulous victim into the hand of a fanatic and make a fanatic of him. The Northwestern Lutheran has referred to Prof. Graebner's book in this question. That clearness of vision in this matter is of practical value becomes more apparent every day. Under stress the human mind is most unreasonable and most unaccountable. R. O. Alexander, a rich cotton merchant of Charlotte, N. C., has gone to the expense of hiring a big Washington theatre and inviting the public to hear his war prophecies based on Bible texts. He goes into detail and predicts that America will witness the great Armageddon on its own soil in 1921. The large audience may have assembled out of curiosity, but in every such gathering converts will be made. Mr. Alexander is of the aggressive Billy Sunday type and may be heard from in the future. This thing of making the Bible a guide to international disentanglements is characteristic of our godless but superstitious age. H. K. M.

* * * * *

General Pershing Asks for Chaplains The war department at Washington has published a statement bearing information about General Pershing's request for more army chaplains. The General of our army in France says that the conduct of our expeditionary forces has been excellent in the main, "but fortitude born of great courage and lofty spiritual ideas is required to overcome entirely conditions found in France, and it is his desire to surround the men with the best influence possible."

The General would like to have three chaplains assigned to each regiment and additional men to be assigned to such detached duty as may be required. At present the law provides for but one chaplain to each regiment. Pending legislation endorsed by the war department and the administration proposes action according to the wish of General Pershing, that is, one chaplain to each 1,200 men. These chaplains will be commissioned in the usual manner. There will be as many Lutherans among them as the Lutheran church can provide. But the supply is very limited; other denominations will have as difficult a task as we to find available men, unless they are satisfied to take men with little regard for the usual qualifications.

These churches will find an additional hindrance in the recruiting of the Y. M. C. A. which is in need of many hundred men for its work.

The needs of our great national army should prove to be a further incentive to make strenuous efforts to keep up our supply of pastors. More than ever our young men will be wanted in other activities; we should work all the harder to keep the usual number, at least, at our schools to prepare for the ministry.

H. K. M.

* * * * *

"That Clever Little People" That is the set phrase with which the American describes the men of Japan. There is a great measure of self-praise in this estimate. We call them clever because they learn our games and tricks and talk to us with our own arguments. Their imitation of others is never slavish enough to be in the way of their own advancement. They are clever and imitative for a purpose. We are reminded of that in reading a speech delivered by Major General Hibiki before a New York audience. He reviewed the work of Christian missions and reported that the recent census showed that 100,500 Japanese were members of Christian churches, including some very prominent names. The characteristic part of his speech dwelt upon the cost of making these Christians. His estimate placed the cost of a single convert at \$250. If Billy Sunday is as trustworthy as the Major General, the cost in America is considerably higher. Billy says it takes 3000 sermons to convert a single "weasel-eyed," etc., American. To most Americans no statement is complete unless it expresses in cold figures what a thing costs.

H. K. M.

PASTORS AND CONGREGATIONS TAKE HEED

Do not fail to file your **FEDERAL INFORMATION RETURN**. The act of Oct. 3, 1917, requires that congregations report all salaries paid amounting to \$800.00 or over: where a dwelling is provided as part of salary, add rental value of the same to cash salary figure.

For further information apply to your **INTERNAL REVENUE COLLECTOR**, who will also supply the necessary blanks.

Your report must be returned to the **Commissioner of Internal Revenue at Washington, D. C.**, on, or before, April 1, 1918. Ask for one copy of Form 1096 and as many as needed of Form 1099.

—"When a prince strikes off a malefactor's chains, though he delivers him from punishment of his crimes, he frees him not from the duty of a subject. His pardon adds a greater obligation than his protection did."

—Charnock.

THE AUGSBURG CONFESSION

Article XXVIII—On the Power of the Church

(Concluded)

What is then to be thought of the Lord's day, and of like rites of temples? Hereunto they [ours] answer, that it is lawful for bishops or pastors to make ordinances, whereby things may be done in order in the Church; not that by them we may merit grace, or satisfy for sins, or that men's consciences should be bound to esteem them as necessary services, and think that they sin when they violate them, without the offence of others. So Paul ordained, "that women should cover their heads in the congregation:" 1 Cor. 11:6; "that the interpreters of Scripture should be heard in order, in the Church:" 1 Cor. 14:27.

Such ordinances it behooveth the Churches to keep for charity and quietness' sake, so that one offend not another, that all things may be done in order, and without tumult in the Church, 1 Cor. 14:40, and Phil. 2:14, but so that consciences be not burdened, so as to account them as things necessary to salvation, and think they sin when they violate them, without offense of others: as no one would say that a woman sins, if she went into public with her head uncovered, provided it were without the offence of men.

Such is the observation of the Lord's day, of Easter, of Pentecost, and like holidays and rites. For they that think that the observation of the Lord's day was appointed by the authority of the Church, instead of the Sabbath, as necessary, are greatly deceived. The Scripture, which teacheth that all the Mosaical ceremonies can be omitted after the Gospel is revealed, has abrogated the Sabbath. And yet, because it was requisite to appoint a certain day, that the people might know when they ought to come together, it appears that the [Christian] Church did for that purpose appoint the Lord's day: which for this cause also seemed to have been pleasing, that men might have an example of Christian liberty, and might know that the observation, neither of the Sabbath, nor of another day, was of necessity.

There are certain marvelous disputations touching the changing of the law, and the ceremonies of the new law, and the change of the Sabbath: which all arose from the false persuasion, that there should be a service in the Church, like to the Levitical; and that Christ committed to the Apostles and bishops, the devising new ceremonies, which should be necessary to salvation. These errors crept into the Church, when the righteousness of faith was not plainly enough taught. Some dispute, that the observation of the Lord's day is not indeed of the law of God, but as it were of the law of God: and touching holidays, they prescribe how far it is lawful to work in them. What else are such disputations, but snares for men's consciences? For though they seek to moderate tradi-

tions, yet the equity of them can never be perceived, so long as the opinion of necessity remaineth; which must needs remain, where the righteousness of faith, and Christian liberty are not known.

The Apostles commanded to abstain from blood: Acts 15:29. Who observeth that nowadays? And yet they do not sin, that observe it not. For the Apostles themselves would not burden men's consciences with such a servitude: but they forbade it for a time, because of scandal. For in the decree, the will of the Gospel is always to be considered. Scarcely any Canons are precisely kept; and many grow out of use daily, yea, even among them that do most busily defend traditions. Neither can there be sufficient care had of men's consciences, except this equity be kept, that men should know that such rites are not to be observed with any opinion of necessity, and that men's consciences are not hurt, though traditions grow out of use.

The bishops might easily retain lawful obedience, if they would not urge men to observe such traditions as cannot be kept with a good conscience. Now they command single life; and they admit none, except they will swear not to teach the pure doctrine of the Gospel. The Churches do not desire of the bishops, that they would repair peace and concord with the loss of their honor (which yet good pastors ought to do): they only desire that they would remit unjust burdens, which are both new, and received contrary to the custom of the Catholic [Christian Universal] church. It may well be, that some constitutions had some probable reasons, when they began, which yet will not agree to latter times. It is evident, that some were received through error. Wherefore it were a matter for the pontifical gentleness to mitigate them now; for such a change would not overthrow the unity of the Church. For many human traditions have been changed in time, as the Canons themselves declare. But if it cannot be obtained, that those observances may be relaxed, which cannot be kept without sin, then must we follow the Apostles' rule, which willeth "to obey God rather than men:" Acts 5:29. Peter forbiddeth bishops to be lords, and to be imperious over the Churches: 1 Pet. 5:3. Now our meaning is not to have rule taken from the bishops: but this one thing only is requested at their hands, that they would suffer the Gospel to be purely taught, and that they would relax a few observances, which cannot be held without sin. But if they will remit none, let them look how they will give account to God for this, that by their obstinacy they afford cause of schism.

Conclusion

These are the principal articles which seem to be matters of controversy. For although we might speak of more abuses, yet that we may avoid undue length, we have embraced a few, whereby it is easy to judge of the others. Great have been the complaints about

indulgences, about pilgrimages, about the abuse of ex-communication. The Parishes have been vexed in manifold ways by the stationarii. Endless contentions have arisen between the pastors and the monks about parochial law, about confession, about burials, about sermons on extraordinary occasions, and about other things without number. Things of this sort we pass over, that those which are chief in this matter being briefly set forth may more easily be noted. Nor has anything been here said or adduced for the purpose of casting reproach on any one. Those things also have been enumerated, which it seemed necessary to say, that it might be understood, that in doctrine and ceremonials among us there is nothing received contrary to Scripture or to the Catholic [Universal Christian] Church, inasmuch as it is manifest that we have diligently taken heed that no new and godless doctrines should creep into our Churches.

In accordance with the Edict of His Imperial Majesty, we wish to present these articles above written, in which is our Confession, and in which is seen a summary of the doctrine of those who teach among us. If anything be lacking in this Confession, we are prepared, God willing, to present ampler information, in accordance with the Scriptures.

Your Imperial Majesty's most faithful and humble,
 JOHN, Duke of Saxony, Elector.
 GEORGE, Margrave of Brandenburg.
 ERNEST, Duke of Luneburg.
 PHILIP, Landgrave of Hesse.
 JOHN FREDERICK, Duke of Saxony.
 FRANCIS, Duke of Luneburg.
 WOLFGANG, Prince of Anhalt.
 SENATE and MAGISTRACY of Nuremberg.
 SENATE of Reutlingen.

EASTER TRADITIONS

The word Easter reminds us of ancient Germanic things and not a few of the customs and expressions familiar to us today are survivals of a bygone age. These words and customs have adopted a new meaning and have become adapted to our Christian needs—but they hark back to the days when our ancestors roamed through the primeval forests of central Europe.

It is generally accepted that Easter is named for the goddess of Spring and light, Ostara. The dawn of day, the dawn of Spring was dedicated to her. When the heathen tribes were christianized the dawn of Life in the Resurrection of Christ was to them a true Easter. The goddess disappeared, and the new season retained but the ancient name.

Many of the customs of the old heathen festival season were retained and invested with new meanings. The easter egg is one such custom. It has been interpreted in many fanciful ways, but unquestionably it

preserves the ancient idea of creation and is to represent the source of life. The egg has had that significance with many races. If it means that we can well be content to have the custom continue (if prices will permit) for nothing could express our easter faith more tersely than the idea that the broken grave is Life. The egg was formerly the sacrifice which was brought to Ostara, now it is a joyful token of faith.

Store windows, candy stores, and novelty shops have made the rabbit a familiar easter feature; even when the city lad or lass never see a rabbit otherwise the easter rabbit is as indispensable as fire crackers on the Fourth. The connection between the rabbit and eggs is somewhat of a problem. The best solution seems to be that the rabbit was the fleet messenger of Ostara and as such was supposed to bring to his mistress the gifts of her faithful people.

Of some Easter customs taken over by the early Christian church we are now delivered and may rejoice. Such a doubtful festival custom was that of the easter-laugh. Following the drab days of Lent, Easter was to bring joy. In the old church the strange custom had developed to inaugurate this season of joy by all sorts of laughter-producing devices introduced into the Easter sermon. The priest would tell any kind of a story to make the people laugh; he might even go to the extent of playing some practical joke on his parishioners. At times these easter-laugh went so far as to be actually sacrilegious. We are glad that this first and greatest of the Christian feasts is to-day free of this and other degrading customs; all the more so because our time is quite prolific in adding new abuses to the list of easter customs. In the fashionable church Easter is little more than a style show, to judge by the Monday papers and their reports on the displays of millinery and other feminine finery. This is the only Easter tradition our time is likely to leave to posterity as our very own contribution to Easter lore.

H. K. M.

A VICIOUS BILL

The Christian Cynosure calls attention to the following vicious bill that has been introduced in the House of Representatives:

H. R. 5712

In the House of Representatives, August 7, 1917, Mr. Huddleston introduced the following bill, which was referred to the Committee on the Post Office and Post Roads and ordered to be printed:—

A Bill to make unlawful depositing in the mails of the United States advertisements of alleged exposures of the secret work of fraternal orders.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, without authority from the governing body of such order, no letter, postal card, circular,

newspaper, pamphlet, or publication of any kind containing any advertisement or offer to sell purported or ostensible exposures, copies, or extracts of the ceremonies, instructions, or work of a fraternal order, such as Masons, Odd-Fellows, or Knights of Pythias, which, by the laws or rules of such order, members thereof are forbidden to disclose to persons who are not members thereof, shall be deposited in, or carried by, the mails of the United States.

Sec. 2. That any person, firm, or corporation violating this Act shall be fined not more than \$1,000 or imprisoned not more than six months, or both: **Provided**, That upon the trial of any person, firm, or corporation charged with violating this Act no witness shall be required to disclose the ceremonies, instructions, or work of any such fraternal order of which he may be a member, nor to establish said offense shall proof be required as to the true nature of such ceremonies, instructions, or work.

The editor adds: "When a similar Bill passed the Legislature of California, it was vetoed by Governor Johnson, now Senator Johnson of that State. We quote from his message, vetoing the Bill, his reasons which apply as well to the one now before Congress:

'First, it contravenes Section 9 of Article 1 of the Constitution, that every citizen may freely speak, write and publish his sentiments on all subjects, being responsible for abuse of that right, and no law shall be passed to restrain or abridge the liberty of speech or of the press.

'Thirdly, there may be secret societies whose work ought to be exposed, and, of course, the bill, to be general in character, makes no distinction between good and bad secret societies. There have, in the past, been many secret societies whose rituals, oaths and the like were inimical to the government and subversive to society. I would not make it a crime to expose the secrets of such organizations.'

Eternal vigilance is the price of liberty. Every true American ought to voice his protest against this un-American attempt to stifle the freedom of speech and press guaranteed by our Constitution to every citizen. "The bill makes no discrimination between good and bad secret societies," says Gov. Johnson, in vetoing the California measure. That is entirely logical, for the very object of the bill, to prevent the exposure of the work of even the "best" secret societies, places all secret societies on the same level. We consider bad and inimical to our government every society that tries to safeguard its ceremonies, instructions and work against even the honest investigations of an American court. Thus every vote against this bill is a blow in the defense of democracy.

But for the Christian this matter has another aspect. Remember, the object of the secret societies is not to protect themselves against unjust accusations, but to entirely prevent the exposure of their principles, cere-

monies, and work. How, then, can any man "seek the light" in an organization that crawls into the darkest corner to hide itself and kicks and struggles most frantically when some one tries to drag it out into the light? Having read this bill, look up John 18:20. 21: "Jesus answered him, I spake openly to the world; I ever taught in the synagogues, and in the temple, whither the Jews always resort; and in secret have I said nothing." Compare with the attitude of the faithful lodge member that of the faithful apostle of Jesus Christ: "I am not ashamed of the gospel of Jesus Christ; for it is the power of God unto salvation, to very one that believeth."

Some years ago, a free-mason stated to us as a reason for keeping the principles and doctrines of his order secret that the truth would be profaned if it were published to the world. We told him that, in that case, we would cheerfully leave this poor, delicate "truth" to the lodge, and content ourselves with the old Gospel of Jesus Christ, which has, throughout the ages proved itself the power of God unto salvation, against all the blasphemies and profanations of an ungodly world.

The Truth does not have to hide itself in secret places; it stands forth boldly in the world to enlighten the minds of men with the saving knowledge of Jesus Christ.

J. B.

KEEP UP STUDY OF GERMAN, URGES SCHOOL HEAD

For publicity's sake we reproduce the following letter from P. P. Claxton, United States Commissioner of Education.

While the Lutheran Church as such is not allied to the German language, and while we Lutherans never contended that the interests of our Church are dependent on the maintenance of this or any other language, yet it remains to be seen whether the common sense of Government officials as expressed in this letter, or the popular error regarding the teaching of German in schools and colleges will prevail after the war. Follows the letter:

"I do not think our present relations with the German empire should affect in any way the policy of the schools in the United States in regard to teaching the German language.

The United States is now at war with the imperial government of Germany and not with the German language or literature. The president has tried to make it plain to all the people that we are not at war with the people of Germany as a people, and that we have in our hearts no hatred or bitterness toward them. When the war is over we expect to be friends again and our commercial and political relations will be re-established. Indeed we shall probably have much more intercourse with the German people than ever before, as we shall have with most of the nations of the world. The great German republic may become one of the leading nations for the preservation of the peace of the world. For practical, industrial and commercial purposes we shall need a knowledge of the German language more than we have needed it in the

past. We should remember also that there are many millions of German-speaking people outside of Germany, and the number of such persons will probably increase rapidly after the war regardless of the way in which the war may end. Some years ago we were at war with Spain. And more recently we were almost at war with Mexico, whose people speak the Spanish language. The need of a knowledge of the Spanish language for commercial and industrial uses has been greatly increased.

The culture value of the German language and literature and the writings of Lessing, Goethe, Schiller and a host of other poets and of novelists, historians and essayists remain the same as they were before the war, and it is too great for us to lose out of our life, national and individual. The value of the scientific and technical writings of the German people will no doubt continue to increase. To rob ourselves of the ability to profit by them would be very foolish. The kinship between the English and German languages is the same as it was before the war and the value of a knowledge of a history and philosophy of the German language for an understanding of English remains the same.

Last of all, we cannot, as a people, afford to put ourselves in the attitude of regarding as evil everything about any people with whom we may happen to be at war. We cannot afford to assume this attitude toward the German people simply because they happen now to be under the control of an autocratic militaristic government with purposes and aims that have brought us into conflict with it. The fewer hatreds and antagonisms that get themselves embodied in institutions and policies the better it will be for us when the days of peace return. We can easily see how this has been true of our times of war with England, Mexico and Spain, and among ourselves.

I sincerely hope that school officers and teachers everywhere will take the broad and sane view of this subject. To do so can, I believe, in no way be interpreted as a lack of loyalty to the United States, nor can failure to do so in any way strengthen our position in the war or enable us to bring it to a successful end more quickly." P. P. CLAXTON.

J. J.

OUR MISSION WORK.

In the issue of March 10, 1918, a member of the editorial staff called the attention of the readers of the Northwestern Lutheran to the fact that "more than half a year has elapsed since the last session of our synod," and calls upon "the various officers, boards and committees to kindly tell us what has been done, and what we are expected to do." Permit me to report on some of the work, conducted by the mission board of the southeastern district.

Our mission congregation at Phoenix, Ariz., contemplates the erection of a church building. The Rev. I. Frey, pastor, wrote to me on Feb. 18th: "If there is no further delay, we shall be able to begin building operations the beginning of March and have the church ready before the hot weather and the resultant exodus of people makes its appearance."

In the southeastern part of Kenosha, Wis., an English mission was founded by the local pastors, the Revs. C. Buenger and E. Reim. A portable chapel was erected and dedicated last October. The Rev. E. Reim, pastor of St. Luke's congregation, has taken

charge of this "Bethany" mission. At the same time the mission board authorized St. Luke to call a teacher to assist the pastor. Mr. Ed. Kirschke accepted the call extended to him.

In Milwaukee we have now four mission chapels: "Messiah," Delaware and Meredith St., dedicated on Dec. 17, 1916; "St. James," Fifty-fifth St. and Pabst Ave., dedicated on Jan. 14, 1917; "Mount Lebanon," Thirty-ninth and Center Sts., dedicated on Sept. 9, 1917, and "Timothy," Wood and Grand Ave., dedicated on Oct. 7, 1917. These missions are in charge of the Rev. Emil Schulz, city missionary. Sunday school and services are conducted in the English language. Prof. Herman Meyer and the students at our Theological Seminary are assisting in this work.

It was impossible to carry out the plan, suggested to the mission board at the last session of our synod, to call a teacher to St. Paul's school at Cudahy and have the Rev. P. Pieper take charge of "Messiah." Another plan, to call a pastor to "Messiah" and "Timothy," was agreed upon. I have the pleasure to report today that the Rev. Raymond Huth, Palmyra, Wis., has accepted the call and will be installed on the 7th of April.

In October, 1917, upon the recommendation of the mission board, the Milwaukee pastoral conference appointed the Rev. Emil Schulz as their representative in Juvenile court, sessions of which are held on Friday each week in the Detention Home, the Hon. Judge J. Karel presiding.

In connection with this report the mission board of the southeastern district desires to draw the Lutheran public's attention again to two things:

In the first place, people removing to Milwaukee should be reported to this body that they may receive proper directions as to their new church home. Furthermore, patients from other places receiving treatment at Milwaukee's hospitals will receive pastoral care if they are brought to the notice of the mission board. Address all communications to the chairman and city missionary,

REV. EMIL SCHULZ,
763 Forty-sixth St., Milwaukee, Wis.

THE NORTHWESTERN LUTHERAN

Edited by a committee under authority of the Ev. Luth. Joint Synod of Wisconsin, Minnesota, Michigan, and other States, and published biweekly by Northwestern Publishing House, Milwaukee, Wis.

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

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

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Subscription Price: \$1.00 per year in advance.

Entered at the Post Office at Milwaukee, Wis., as second class matter.