

# 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. 12.

Milwaukee, Wis., April 5th, 1925.

No. 7.

## THE HUMILITY OF CHRIST

"Let this mind be in you, which was also in Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

"Wherefore God hath also highly exalted Him, and given Him a Name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2, verses 5 to 11.

Lord Jesus Christ, our Savior kind,  
We pray Thee, grant to us the mind  
That was Thine Own, when Thou didst take  
Our flesh and blood, for love's dear sake.

From Heav'n above Thou camest down,  
A while Thou laidst aside Thy crown,  
To dwell in poverty below  
And save us from eternal woe.

Though very God of very God,  
With mortal creatures Thou didst plod.  
Love bade Thee leave Thy throne on high  
For sinful man to bleed and die.

Thou didst not shun to suffer loss, —  
The crown of thorns, the scourge, the cross,  
Hunger and thirst, and wretchedness,  
Sorrow, and grief, and sore distress.

Arisen from the gloomy grave,  
Thou livest evermore to save,  
And now before the Father's throne,  
Thou intercedest for Thine own.

Today the cruel nail-prints tell  
Of Thy great Love, Immanuel,  
The love that bade Thee condescend  
To be the sinner's faithful Friend!

O may we meek and lowly be,  
As Thou, O Lamb of Calvary;  
Saved, ransomed, pardoned, justified,  
May we in Thy great love abide.

As Thou in sweet humility  
Didst serve Thine own, O thus may we  
Unto the brethren here below  
Compassion, love, and kindness show.

Grant us the strength to bear the cross,  
To count all earthborn treasure dross,  
Till, saved by grace, through faith in Thee,  
The open pearly gates we see.

Before Thee every knee shall bow,  
Redeemer, Lord, and Savior Thou!  
Incarnate God, through endless days  
Thy blood-bought Church shall sing Thy praise!

O lead us on, Thou Perfect Love,  
To the Jerusalem above,  
There shall we laud and worship Thee,  
And crown Thee King eternally!

Epistle Lesson Hymn for Palm Sunday. Anna Hoppe.

## SHOULD I GO TO CHURCH AND HOW?

(A few thoughts by R. A. Fenske)

Ecclesiastes 5:1: Keep thy foot when thou goest to the house of God, and be more ready to hear

In the first of this series the writer set forth certain fundamentals the knowledge of which is necessary to the correct understanding of church going. It was established that the Word is the great medium of intercommunication between God and man.

In this continuous intercommunication the Christian lives in communion with God to the end that God speaks of him as being a temple in which He dwells and in which He is the guiding principle. He lives, moves, and has His being in the Christian and the Christian in Him.

This communion of the individual Christian with God is the very basis of the communion of Christians with one another. Every Christian is in a sense a voice of God. The natural tendency of these individual "voices" is to unite into one voice for mutual edification and combined communion with God. The Word of God being a "power of God," it not only promotes and nourishes such Christian communion wherever it already exists, but originates and seeks to call it into being where as yet it is not. That is, in short, the origin and intrinsic nature of the Christian congregation.

Let us firmly fix this fact in our memories, for it is important. It means that a Christian congregation deals only with the Word of God and that its sole purpose is communion with God. A body of people which concerns itself in the main with social uplift, law enforcement, and other matters of state, is not, strictly speaking, in a Scriptural sense, a Christian congregation, though it may call itself such.

The words of our text above are spoken to the individuals of a Christian congregation. They not only assume that the Word is the medium of com-

munion, but that the "house of God" is the place where the congregation gathers to commune with God.

The congregational altar, therefore, is really the outgrowth of the family altar. The more a Christian communes with God in the privacy of his chamber or at the family altar, the more regularly his steps will lead him to the congregational altar. This is a very important fact to be remembered, for it shows how untrue and unevangelical are the two current conceptions concerning church worship.

There are those who look upon the church as the only place where one can truly worship God. They do not attach so much importance to the experience and participation of the inner and spiritual self as to the outward participation in the ceremonies and the order of service of public worship. This explains a seeming contradiction which at times puzzles us, namely, that people in whose homes the religious element and atmosphere seems to be on the wane and barely noticeable are, nevertheless, regular attendants at one or the other of the city churches. There is something Catholic and legalistic about this kind of church going and this conception of public worship; it is a case where church going itself becomes a good work; it breeds pharisaism; it deceives self and tries to deceive God; it is not worshipping in spirit and in truth.

But there is another misconception of congregational worship which is equally as dangerous. This would unduly emphasize that worship which takes place in the inner self to the point where it looks upon public or congregational worship as a matter of mere form which is not at all essential to the Christian life. This class of people will maintain that they need not go to church, for they can read their Bible at home. We shall see that these also do not worship God "in spirit and in truth." There is a bit of hypocrisy in what they say, for in the majority of cases these pretenders do everything but read their Bible at home. If they read their Bible at home, they apparently do so in a very superficial way, for they overlook some of the most outstanding facts recorded in the Bible.

Reading in Genesis 4:20 we find that in the days of Enos men "began to call upon the name of the Lord." This is the first evidence of public worship and this public worship was the outgrowth of the faith in the individual. Later we read of the tabernacle in the wilderness with its elaborate ceremonial service. Then we read of the temple at Jerusalem with its service. Who was the architect of these places of worship and who instituted the manner of worship in them? None else than God Himself.

Furthermore, the person who piously reads his Bible at home can hardly have missed the fact that Jesus, whose example bears the stamp of divine authority, frequented the temple and the synagogues and actively took part in the services. And when He

speaks of His disciples he does so under the simile of a flock which has one shepherd.

The apostles who received the Spirit of Truth and were led in all truth also are authoritative in all matters concerning the Christian church. They understood the commission of their Master and Lord to "go and preach the Gospel to every creature" to mean the establishing of congregations as centers of worship around which the new converts might group themselves in "the unity of the spirit," having "one Lord, one faith, one baptism," etc. They preferred to speak of Christians collectively, addressing themselves to "the churches," calling them "a chosen generation, a royal priesthood," "a household of God, built upon the foundation of the apostles and the prophets, Jesus Christ being the chief corner stone, and fitly framed together to grow unto a holy temple of the Lord."

There are times when people are prevented through sickness from attending public worship. The time may come when such can be served with a good Lutheran radio sermon. In the meantime they draw their spiritual sustenance from the Bible itself in their own homes. But to remain away from public worship because of laziness and sheer negligence is a sin against the third commandment, a despising of the Word of God. Try as we will, we cannot as Christians separate ourselves from church and public worship and yet "worship God in spirit and in Truth."—Evangelist.

#### COMMENTS

**The Cross of Christ** We are come again to the threshold of the Holy Week and the eyes of the Christian world are turned with devout faith toward Calvary. When our Savior turned His steps toward the Holy City the last time, it was with the full knowledge that His time was come and that He was going up "as a lamb to the slaughter." He knew that His death was the crowning feature of His work of Redemption, that without it man would be without a Savior. If our observance of Holy Week is to be of signal blessing to us, we must devoutly, prayerfully look upon our Savior's death as the Sacred Story presents it to us.

Speaking of the Power of the Cross, G. P. Raud says very aptly:

By the power of His cross Christ brought to naught everything which is not of Him. On the cross was the greatest battle fought that ever has been waged in heaven or on earth: it was the battle between God's Son and the devil himself, and in that battle Christ came forth triumphant and with great spoil and booty! He has spoiled the principalities and powers. On the cross the Lord Jesus overcame death and all which had come into existence through death. On the cross our "old man" was crucified with Him. On the cross the Lord Jesus accomplished perfect salvation.

The Apostle Paul says in Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." The Apostle was glorying in the cross of Christ.

What does that mean? It means that he had let everything go, sacrificed all to His cross. The cross of Christ is the end of the old life and the beginning of the new life in Christ Jesus. The power of the cross of Christ is the foundation for every child of God.

These words not only lay stress on the importance of Christ's death but also point to the fruits of life that will distinguish them that properly realize it. The death of our Savior is not held in such estimation by all that bear His name: many would have the fruits but would disregard or even despise the tree. Have an eye and an ear to some of the Holy Week messages spread abroad in this time and you will see the truth of this. When you do, humbly give thanks to Him who has "kept you in the one true faith." G.

\* \* \* \* \*

**The Oregon School Case** We reprint from the Chicago Tribune a digest of the arguments before the Supreme Court of the United States in the Oregon School case:

The principal arguments on behalf of the state were presented by Attorney General Isaac H. Van Winkle, Willis S. Moore, his assistant, and former Senator George E. Chamberlain, representing Gov. Walter M. Pierce. They contended that the education and assimilation of foreign born children can best be accomplished in public schools; that the increase in crime among children might be due to private schools; that religious prejudice is increased by two school systems; that private schools might be conducted by bolsheviks, communists, and syndicalists; that instruction in private schools is inferior to instruction in public schools; and that private and parochial schools might be developed to the point where they would destroy public schools.

It was argued that the state has the same jurisdiction over minors at school as it has over minors at work. It was contended "the parents are subject to the paramount right of the state to exercise control over such minors," as evidenced in laws regarding employment, vaccination, compulsory school attendance, and the custody of children of divorced parents.

**Schools Defend Parent Rights**

The protesting schools hold that the law, among other things, attempts to deprive parents of the right to control the education of their own children; to delegate arbitrary and unlimited power to county school superintendents; to determine when a child should be exempt from attending grade schools; and to control the free exercise and enjoyment of religious opinions. It was argued such a law might be carried to the extent of crushing great universities.

Mr. Van Winkle pointed out that the courts have upheld statutes forbidding the use of religious garb in schools.

"The federal constitution," he said, "does not guarantee religious liberty to the citizens of the several states. It merely prohibits enactment by congress of any law establishing a religion or prohibiting the free exercise thereof. A contention that a state statute violates the religious liberty of a citizen does not therefore raise a federal question."

A brilliant array, indeed, the arguments on behalf of the state! It is begging the question to declare that the education and assimilation can best be accomplished in public schools. To assert that the increase in crime "might be due to private schools" is an absolutely unwarranted insult to a vast number of our citizens and is tantamount to stating that faith in God

is productive of crime. The fear that certain groups may open schools is the fear of free speech, a fear which ill befits an American citizen. To place state control in matters of employment, vaccination, compulsory school attendance, and the custody of children of divorced parents on the same level with control in matters of the education of the child, is exquisite logic. Wonderful deductions as to state control of the adult could readily be made along the same lines. For instance, since the state has the police power to forbid indecent exposure of person in public, it must also have the right to prescribe to the individual what he is to wear.

How the ancient Spartans would rejoice to find that the United States of America have after these many centuries finally arrived at the Spartan idea of the relation of the citizen to the State. It does seem as if the progress of man were duly typified by the carrousal. We are confronted with the question Mandy addresses to Rastus who had been riding on a merry-go-round: Look here, Rastus, you've spent all your money, and where have you been? J. B.

\* \* \* \* \*

**Union Services** Union services are a declaration of bankruptcy. A dozen churches go together and hold joint services and the net result is an attendance that appears large but is in truth woefully small. In New York Bishop Manning, Episcopal, is having a hard stand in designating the uses of his great cathedral of St. John the Divine. When he is in need of funds he fulsomely praises the motives of his Jewish contributors who look at the Cathedral as a community enterprise; but when the question is put to him directly he sidesteps a direct answer. The other day they held the first interdenominational services in the Cathedral. Reports have it they were attended by Catholics, Jews, Asiatics, and regular Protestants. Just what was in the reporter's mind in choosing the last two designations escapes comprehension. But waiving accurate classification, there were about 3,000 people present; about as many as any one of the numerous large New York congregations ought to be able to summon for any regular service. The success of union services is illusory. They appeal to the fluttery man who thinks of himself as a potential Reformer. He is not interested in the church and scarcely knows anything about it; he is waiting until "we can all get together" and then he will assume a leading position. He does not feel inclined to contribute to the regular expenses of his church (if he has one) but he will go down with a big subscription if some international or interdenominational campaign for the unification of churches is launched. Union services, even among churches of the same denominations, should be done with caution and should not be overestimated. Union services with others than those of your own faith are less than futile. H. K. M.

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

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

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

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

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

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

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

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

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

**Russellite Funds** Answering the question: From what source do the International Bible Students derive their propaganda funds? the *Kirchenblatt* recently gave some facts that ought to interest those who have come in contact with this body. The above question came up for consideration in the court of the St. Gall circuit, Switzerland. It appears that the International Bible Students (Russellites) had developed considerable activity in that country, to such a degree that those who believe differently felt called upon to hold an open meeting of protest. On the occasion of the meeting, held at St. Gall, a Dr. Fehrmann (not a D. D. but an M. D.) openly declared "that a combine of international Jews were placing their great wealth at the disposal of the International Bible Students in order by them to carry confusion into the ranks of West-European Christians." A wordy war followed, but Dr. Fehrmann stood to his contention and repeated it in an article printed in the *St. Gall Tageblatt*. The Russellite leader in Zurich, K. G. Binkele, then carried the matter into court. The court decided adversely to the complainant. According to the *Neue Muenchener Tageblatt* great importance for the court's decision attached to a letter, genuine beyond dispute, coming from the highest circles of Freemasonry and, under date of December 27, 1922, blandly stating: "We give them (The International Bible Students) much money by the well-known indirect channel through a group of the brethren, who during the war amassed great riches; it will not hurt their pocketbooks. They were of the Jews." The writer, a thirty-third degree Mason, thus gives assurance that the funds for the Bible Students' activity flow from Jewish Freemasonry circles. The letter closes with the words: "The principle, to subjugate a people, to profit by their weaknesses, and to undermine their pillars. . . . The Catholic dogmas are obnoxious to our plans, therefore we must do what we can to decrease the number of their adherents and to hold them up to ridicule." Dr. Fehrmann placed

further evidence at the disposal of the court to establish the fact that the aims of the Russellites are a menace to the state.

The court denied the plea of the complaining Russellite leader and assessed the costs of case, 150 francs against Mr. Binkele, besides ruling that he pay 450 francs compensatory damages to the defendant, Dr. Fehrmann. G.

**Will Continue the Fight** According to the *Aberdeen American News*, Ex-Senator Thomas Sterling, retired March 4th, will continue the fight for a Federal Department of Education. He will remain in Washington as associate editor of *The Fellowship Forum*, a fraternal weekly newspaper, of which Judge George Fleming Moore, former Sovereign Commander of Scottish Rite Masons, is editor-in-chief.

"A clientele," we are informed, "composed mainly of members of the great American patriotic and fraternal organizations, Masons, Pythians, Odd Fellows and others, Senator Sterling believes to be the best that can be found for carrying on the work in which he is interested."

Our readers have been warned of the effect such a department might have on our church schools, and it is well for them to know just who the people are that are behind this movement. The *Aberdeen American News* mentions as supporter also the American Education Association and other "nation-wide patriotic organizations."

"Patriotic," to be sure. Nothing else will do. While we are not at all inclined to question the patriotism of any individual lodge member, we have never been able to discover on what grounds the lodges as organizations base their claim to the title patriotic over against the people who maintain their own schools for the education of their children. The silly titles with which the various lodges crown their officers savor of anything else rather than of democracy. An oath-bound organization will simply have to be divisive in its character. Still we read statements like this one: "If each denomination, group or class should set up its own schools, as have the Roman Catholics, so that their children would not have to associate with other children, each separate faction would become still further isolated from the general democratic idea, and there would be bred antagonism and suspicion, one group against the other. There is only one institution large enough to embrace all the diverse elements of our civilization. The one big thing in our American life that stands for democracy is the public school."

"The private schools are an old world idea, completely at variance with the idea of democracy and tend to breed antagonism and suspicion. Parents who support with their money and influence these private institutions are backing an old world institution, and, if they expect to gain modern, democratic ideas from

such schools, they had as well expect to raise figs from thistles." This quotation is from an address of Dr. Dallas Lore Sharp, professor of English at Boston University, reported in The Fellowship Forum.

How about the knights, potentates, exalted rulers, etc., the lodges delight in? And about the suspicions aroused by and the group spirit fostered by the oath-bound societies in our democracy? What effect have the badge, button, grip, grand hailing sign of distress, etc., on the conduct of lodge members in social, business and political life? Would not consistency demand that these patriots immediately dissolve their organizations, as only the country itself is large enough to embrace all the diverse elements of our citizenry?

J. B.

\* \* \* \* \*

**"Church and State"** Our readers may think that  
**is not an** many of our discussions of the  
**Academic Question** "church and state" problem are  
 far fetched; that we are aiming  
 our fire at a bogeyman. On second thought they will  
 see quite easily that it is one of the most active ques-  
 tions that agitates the minds of men. It involves the  
 question of education, Christian education, of course.

Witness three striking instances in the world to-  
 day that show how, far from being an academic ques-  
 tion, it is a problem that tests governments and the  
 governed alike.

There is the Oregon school law. The eyes of  
 America are focused on the Supreme Court at Wash-  
 ington. Will the Oregon law be declared unconsti-  
 tutional? The whole trend of future legislation in re-  
 gard to schools and also to the exercise of religion is  
 at stake. And all that are concerned know it. Even  
 some of those churches which in their accustomed  
 character of American Protestantism thought they  
 could afford to be neutral in the Oregon school con-  
 troversy because it seemed to be aimed against their  
 traditional opponent, the Roman Catholic Church, have  
 seen the light. From inactive neutrality they have  
 turned to active concern, and they find to their amaze-  
 ment that their interests happen to be on the side of the  
 church they opposed; they are scarcely less amazed to  
 find that on that side can be found the conditions that  
 favor the best type of patriotism.

A second instance. Our neighbor to the South,  
 Mexico, is painfully working out its democratic des-  
 tiny. It is not at all clear as to its own aims but it  
 realizes that the domination of the Roman Catholic  
 Church must cease. The government has adopted the  
 position that all church property held by the Roman  
 Catholic Church (its possession dating back to the days  
 when the church under Spain and the early republic  
 was a functioning arm of the state) is really state prop-  
 erty and as such must be administered in the interest  
 and according to the dictates of the state. One can  
 see the endless opportunities for controversy. The

Mexican Apostolic Catholic Church has been organized  
 to conduct church affairs in conformity with the new  
 state regulations. The government is beginning to  
 back its statements of principle by action. La Sole-  
 dad, a wealthy church, was taken over by the National  
 church. This led to trouble. The President took it  
 away from them but did not return it to the Roman-  
 ists, declaring that both the original and the usurping  
 occupants of the congregational property had acted  
 in defiance of the state. The property, of course, now  
 reverts to the state. Much other church property is  
 going the same way. It seems the National church  
 will be given some churches. The Romanists are, it  
 seems, prepared to get along with fewer priests. The  
 whole matter is far from being even temporarily settled.  
 It may require a generation to arrive at a practical  
 understanding. If the general public of Mexico were  
 not politically speaking in its infancy, and speaking of  
 religious understanding in its nonage, one might fore-  
 see complete separation of church and state. At this  
 time such a solution does not appear to be near.

A third religio-political crisis was precipitated in  
 Alsace-Lorraine, where the French government is at-  
 tempting to put a stop to the system of church schools  
 which are conducted by the Roman Catholic Church.  
 Under the German Empire there was an accord be-  
 tween the government and the state which left the  
 control of the schools in the hands of the Romanists  
 because their religion predominated in the provinces.  
 The state reserved certain privileges but in general,  
 though nominally under the state, the church had  
 much its own way. The Roman church, so it was gen-  
 erally felt in the old days, was far more successful in  
 dealing with the imperial government and also with the  
 governments of the various states than were the Pro-  
 testants. Now France wants to establish, for the time,  
 at least, "interconfessional" schools in which under  
 state regulations all education is controlled by the state  
 excepting that certain religious instruction may be  
 provided for the different confessional groups at cer-  
 tain hours. The confessional groups as recognized  
 by the state are: Catholic, Protestant, Jewish, and Free  
 Thinkers. The Bishop of Strasbourg ordered a three  
 days' strike to demonstrate the temper of the people.  
 The fear is that even the compromise now offered is  
 not offered in good faith and is but a step removed  
 from the "godless" state schools of France's public  
 school system.

Americans can see that the best system is the one  
 that is possible in our own country — if the present  
 laws are allowed to operate under the constitutional  
 guarantees: Public schools for all who want them,  
 supported by the state and controlled by the state;  
 private schools for all who want them, paid for and  
 controlled by themselves.

The Chicago Tribune closed an editorial on the  
 subject, entitled "The Menace of Bigotry," with the ap-

pended sentence: "The state's concern with parochial schools rightly ends when it is satisfied that instruction in secular subjects is adequate." That would seem to be the fair way to look at it. H. K. M.

### WHY CHRISTIANS OBSERVE LENT

By observing Lent we follow an old custom of the Christian church. About 400 A. D. the Christian church set apart a fast of 40 days (Sundays excluded), from Ash Wednesday till Easter, in commemoration of our Savior's passion.

The story of Christ's suffering and death is so rich in doctrine and comfort and so powerful for rebuke and exhortation that Christians should consider it a most precious treasure and diligently read and study it. St. Augustine once said: "What is more wholesome, what more honorable, what more lovely, what more becoming than every day and hour to remember the suffering of Him who remembers us every moment, and without whom we cannot live for an hour?"

Naturally no one will and no one can appreciate Christ's passion, unless he understands and believes its meaning and purpose. Jesus suffered and died not for Himself, but for us and our sins. Isaiah says: "Surely He hath borne our griefs and carried our sorrows." Since the fall of Adam and Eve all men are, by nature, sinners conceived and born in sin (Ps. 51:5), and are not able to redeem themselves by their own deeds and merits. God's justice demands punishment for the sins and transgressions of man, both temporal and eternal punishment; for "the wages of sin is death." But God is not only just; He is also benevolent, and in His boundless love and mercy He found a way of giving satisfaction to His stern justice and at the same time redeeming mankind. He resolved to send His only Son Jesus into this world and to lay all our sins and transgressions on Him to bear the punishment in His own body as our substitute. No mere man could have borne such a burden. The Bible says: "None of them can by any means redeem his brother, nor give to God a ransom for him." But Christ, being God and man in one person, was able to shoulder the burden of the sins of the whole world and to give to God a ransom for them, so that all who believe in Him shall not perish, but have everlasting life" (John 3:16). "In Him we have the redemption through His blood, the forgiveness of sins." And He is the only Jesus, the only Savior; for Acts 4:12 it is written: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

On Christ's passion, therefore, rests our redemption and our hope of eternal salvation, and for this reason all true believers observe Lent and rejoice to hear the story of Christ's passion; for it is the story of their redemption and salvation and the revelation of the

most wonderful divine love. The more they learn to understand the significance and purpose of our Savior's passion, the more will they learn to base their hope of salvation on Christ and His work of redemption on the cross of Calvary, saying:

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers round its head sublime. J. M.

### WHEN IS A PREACHER EVANGELICAL-LUTHERAN?

Paper delivered by R. A. Fenske at the meeting of the Pacific Northwest District

(Continued)

B.

To such as cannot discern spiritually the meaning and purpose of the Bible is entirely lost. As one such said to me, "I see in the Bible a record of the men who have come and gone," or as another confessed, "I find Webster's dictionary to be as great an achievement as the Bible." **But the Bible, as the Word of God, claims for its sole and only purpose evangelism, i. e., the bringing and purveying of good news. Luke 2:10-11; Mark 16:15-16.**

To a man in prison sentenced to death a writ of pardon is good news; the Bible is the world's writ of pardon. The world's crime, which the Bible pardons, is sin — pesha — (transgression) Ps. 32:5; chata — (missing of the mark) Job. 1:22; avon — (going astray) Isa. 53:6; hamartia — (blunder) Rom. 3:23; anomia — (lawlessness) Rom. 6:19.

One cannot understand sin unless he understands God. He says of Himself, "Holy, holy, holy is the Lord God of Hosts," Isa. 6:3. When He created man He made him in his own image (Gen. 2:7) and good (Gen. 1:31). Between the two there was complete harmony and understanding. Then man "transgressed," "missed the mark," "went astray," "blundered," — he became "lawless," out of harmony with God (Gen. 3:8) (Eph. 4:18), an enemy (Rom. 8:7), and totally depraved (Eph. 2:3; Gen. 6:5).

Because first man was created the great exponent of posterity, the earnest and surety of a human race (Gen. 1:26; Rom. 5:12), his voluntary falling away from God disgraced all mankind, planted such evil seeds into his bodily, mental, and moral self, subordinated every will, affection, desire, and thought as to render every member of the human family a mere puppet in the powers of evil, Ps. 14.

The tragedy of sin lies not only in its universality, but in the inevitable punishment which follows in its wake. It is death, Rom. 6:23. It is not arbitrary punishment, but a very natural one. By leaving God man automatically exposed himself to the punishment that was already set, Gen. 2:12. Should man never return, the punishment can never be lifted, hence eternal pun-

ishment, horrible as is the very thought of it, is but the natural consequence of sin.

God wants man to return to his original estate, Lev. 19:2; II Pet. 3:9, but of his own will or ability man cannot do so. He is hopelessly enslaved and sold in death, Rom. 7:19-24. Natural man has but one impelling force and that is sin, so only sin can result. Sin is the opposite of holiness, and "without holiness no man shall see the Lord."

Such is the tragedy of sin, a universal alienation from God, a worldwide rebellion, a perpetual transgression, an ever increasing guilt, a certain and eternal doom; a blighted race, enslaved of the devil, exposed to the wrath of God, condemned to die.

To make men aware of his tragical state of guilt and reckless abandon God gave His law, Rom. 3:20, and "when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," Gal. 4:4. Jesus having broken down this middle wall of partition (Eph. 2:14), we are now completely reconciled with God and salvation is assured us, I John 2:2; 4:10. What a price to pay for a world's pardon, what a ransom to set free an enslaved people, what a sacrifice to atone for sin, what love of God for the world to have "sent His Only-begotten Son, that whosoever believeth on Him should not perish but have everlasting life," John 3:16; hence, it is only in the light of the cross that, not only the tragical effect of sin, but also the **evangelistic character and purpose of the Scriptures become established.**

### C.

**As a fundamental revelation of truth, the Bible not only condemns all disbelief, but claims the peculiar position of being our only rule of faith and life.** Mark 16:16; Acts 15:23ff; Ps. 1.

The Bible is a "lamp unto our feet and a light on our way," Ps. 119:105. It is not a dead letter, a code of moral precepts which merely tell us what to do, as the moralizing sectarian preaches it, but is the Living Word which not only points the way, but also supplies the motive power to follow the direction given.

On the other hand this Word of God is "sharper than any two-edged sword" (Heb. 4:12) and as such divides all men into believers and unbelievers (Matt. 10:37), a neutral attitude toward it being impossible (Rev. 3:16).

And finally, as a fundamental truth, the Bible becomes our only criterion of sure judgment, according to which a true valuation may be placed on all things that meet us in life, whether of political, social, religious, or scientific nature, whether new or old, it places all things in their correct relation to one another, to man, and to God, 1 Cor. 3:22-23; 1 Cor. 6:12; 10:23.

Thus I believe I have shown the Bible to be what it is in truth — God's Inspired and Infallible Word, the

good message to the world, the Evangelion, and our only rule of faith and practice. It stands as such pre-eminently over all other so-called bibles or good books of human origin and brands all who criticise it and argue against it as fools, Rom. 1:22. To accept the Bible in this way, to stand four-square upon it and preach it in this sense, that is what it means to be an evangelical preacher. **The evangelical preacher, therefore, will always evangelize, whether he preach to sanctify or to indoctrinate.**

However, is it enough to say of a man that he is evangelical? No, even as it is not enough to-day that a man tells me he accepts Jesus as the Savior of the world. The words **evangelical, evangelism, gospel, Savior, etc.**, have grown to be very indefinite terms. Men speak of the **newer evangelism**, of Jesus as Savior in the sense that he gave us a **good example**, was the **supreme healer, a great spiritual medium, one of the great prophets** of the world, etc., so that it is difficult to get down to the rock bottom of a man's convictions.

I will briefly mention three classes who, if asked, would insist on being evangelical in the sense that they believe the Bible to be inspired and an authority on faith and practice and with whom, nevertheless, we could not associate as brethren in faith. 1) Those who add to the Bible other authorities, which they consider even as binding as the Bible itself. An example of this we have in the Roman Church, in which tradition, and the dicta of church councils and spiritually enlightened priests are really considered more binding than the Bible. Others, because they confuse inspiration with spiritual enlightenment, or just plain emotion, believe to have visions and direct revelations from God which they would have us accept as authority together with the Scriptures. In this class we may also place the Mormons and Christian Scientists. 2) Such religious enthusiasts and fanatics who claim to accept the whole Bible, but become possessed with one doctrinal idea, e. g., sabbath, baptism, conversion, millennium, etc., and in their fanaticism forget all about the central idea of Scripture — justification. 3) Those modern preachers who call themselves evangelical, but speak of a **newer evangelism**, a new interpretation of an old gospel, which in time is none other than the theory of evolution combined with the Bible with the intention of making the Bible more palatable to our so-called intellectual world. Their gospel is, in its last analysis, nothing more than a practical application of the golden rule, which, it is hoped, will help the good process of evolution, world progress, and the ultimate deification of man alone.

Now, the perplexing thing about all these people is that they claim to accept the Bible as God's Word and that they are bringing its message for the world's salvation, yet their messages and modes of salvation differ. It is patent that only one interpretation of the Bible can be true and authoritative. Which is it?

Now, therefore, if the character and purpose of the Bible is evangelistic in the sense we have shown it to be; if that is an authoritative interpretation which searches out and emphasizes that character and purpose; if it can be shown that the Six Fundamentals of the Lutheran Church do this in every respect — then the conclusion which follows is inevitable:

(To be continued)

### TITHING AND STEWARDSHIP

To many minds the words "tithing" and "stewardship" seems synonymous, and many are the articles and sermons that start out with an argument for stewardship and close with an earnest appeal for tithing. Yet the two ideas rest on different bases and the theories that support them are in some respects in direct conflict. Failure to think out these theories to their logical conclusions causes the confusion in discussing the subject.

Tithing rests on the theory that God is our sovereign and that tithes are the way we pay him our taxes. Paying taxes is the duty of a subject and constitutes an admission of allegiance. So when we tithe our income, we acknowledge God's sovereignty and provide the funds for the support of His kingdom. After a man has paid his taxes he is free to use the residue of his income as he pleases provided he does not use it to injure his sovereign. So the Christian man who has tithed his income may spend all the residue or save up part of it as he pleases.

The idea of stewardship is quite different. All I have belongs to the Lord. If I save it up and invest it, the proceeds are still His. The only part He loses is what I spend. So the good steward should limit strictly his expenditures and hold as much for the Lord as possible. There is no obligation to give 10 per cent or any other sum to church annually. I may think it better to let all my income (except my necessary expenses) accumulate as an endowment fund for the Lord's benefit. It is just as much "treasure in heaven" in my hands as an honest steward as it is in the endowment fund of some religious or charitable organization.

Much can be said in favor of either theory, and it is an open question as to which is the better. But in the interest of clear thinking, the church should determine whether it wishes to preach tithing or stewardship and then stick to the course on which it has decided. It should not tell men they are stewards and therefore they should tithe their incomes. The two statements are mutually contradictory.

—Louis Boisot, in *The Continent*.

When our condition is not to our mind, we must bring our mind to our condition. —Matthew Henry.

### RE-ENACTING THE CRUCIFIXION, A BIT OF MEDIEVALISM IN NEW MEXICO

From *The Manchester Guardian*.

Over the hill and framed by the moon comes a man dragging a wooden cross. Over his head is a black sack; on his legs are vines of cactus needles or ropes lashed tight to stop the circulation. He stumbles, comes on anew, periodically receiving flailings from men coming behind.

The men behind walk single file. In their hands are the whips made of yucca weed with its saw-tooth edge. They take two steps and swing the whip back over their shoulders. Blood flows down their bare backs at every lash and soaks the white loin garment. At every third step the process of self-beating is repeated.

It is the flagellation ceremony of the New Mexican Penitentes, re-enacting the tragedy of the crucifixion, and doing penance for their year's sins by excoriating the evil spirits from their bodies. The wailing note of the pito — the little red flute — accompanies the horrible torture, repeating over and over its four notes with maddening insistency.

Civilization and the power of the Catholic Church have not succeeded in stamping out the ceremony of the New Mexican Penitentes. No Indian is a Penitente. A great many Spanish-Americans of New Mexico are. How many no one knows for certain, but it is said no Penitente can be convicted of crime in a Penitente country, that no politician other than a Penitente can carry a Penitente county. *Los Hermanos de Luz* — "Brothers of Light" — is the official name of the organization.

Rainer, a hermit of Perugia, is said to have been its founder in 1260. He soon found followers in all parts of Italy. Their number in time amounted to 10,000, who went about led by priests bearing banners and crosses. They went from country to country begging alms. For centuries they formed a sort of intermittent order of fanatics, frequently reappearing here and there in times of distress.

Still known in the sixteenth and seventeenth centuries in Spain and northern Italy, they seem to have disappeared except for the small numbers yet remaining in New Mexico, who dignify the Easter season with a re-enactment of the story of the crucifixion. There was a death from flagellation reported this year at Abiqui. The truth of this may never be known, for with the years the Penitentes are being driven farther from the highways by the rush of curiosity-seekers to view this last remnant of medievalism on the western continent.

#### The Rite Begins

The rites of the Penitentes start in earnest on the Thursday before Good Friday with the chanting of the rosario in the morada. The morada consists of a large room without windows and with only one door,



connected with a smaller room having neither windows nor doors. The larger room of the morada resembles a chapel, except that it has no seats and only the light coming from one door.

The participants sit on the dirt floor. Behind a railing by the door leading into the smaller room are all the most poignant reminders of the crucifixion — the figure of the bleeding Christ, the nails, the blood-stained garments. Before the railing is a triangular-shaped blackboard bearing 13 candles. During Thursday hermano mayor — “head brother” — stands by the side of the wooden triangle and sings the weird litany which means “Lord, give me a good death.” Over and over goes the chant.

The head brother tires and goes out; the chant goes on. The crowd in the morada changes; the chant goes on. Late in the afternoon begins the procession of Veronica, taken part in by the women of the order and following the route of 12 crosses erected on the neighboring hills and back in the canyons and arroyos. By dark they have finished, and the chant in the morada goes on.

It is hard to say when the flagellating and the march to the cross begin. It has been difficult in late years to get close to it. Formerly the start was made from the morada and the ascent of the hill to the first cross begun without secrecy. Since the coming of curious tourists this has been done away with. But the terrible acting over of the march to the cross and the crucifixion was seen no later than last year by an outsider.

The tortures of the cross-bearer — a favored and highly-envied man — are real and horrible. He faints and is revived. The flagellants stop in their climb and allow the bearer of the cross to pass through their lines, flaying him unmercifully as he comes on. This is felt to be a great honor. The flagellants continue their plodding — two steps, and then the vicious blow of the yucca weed over their shoulder. For one hour, two hours, they have been known to bear this. And then comes the crucifixion, with the actual binding to the cross of the Christus and his stay there until consciousness is lost.

#### An Inhuman Wailing

The return is made then to the morada. Outsiders of great influence have been allowed to enter the morada for the final ceremony — Las Tinieblas — “The Darkness.” No one is permitted to leave before the end of the ceremony. The one door is covered with a heavy blanket. Inside, the nonparticipating Penitentes huddle close together. There is no breath of fresh air, and the darkness is such that your own hand before your face makes not the faintest shadow.

Suddenly from the smaller room comes a wailing, a clatter of rattling chains, and the sound of the yucca weed striking human backs. It is perhaps the most

eerie, horrible experience left on the American continent, this ceremony of Las Tinieblas.

Just as suddenly absolute quiet reigns again and continues to reign until there is the same unearthly, heart-stopping commotion, and the wail of a tortured soul in purgatory sounding above the din.

When it seems no human can bear it longer in the air-proof chamber, there comes a knock at the door of the morada and from the inner room issues the voice of the Hermanos mayor: “Quien llama?” (Who knocks?) and from the door the answer in Spanish: “It is the Lord who comes to give light,” and the door is flung open. The ceremony is over.

Of the political power of the Penitentes there seems no doubt. Just as in Ku Klux Klan countries of the south political and even social and business preferment is impossible without membership in the organization, so in Mexico the same holds true in outlying districts that seem not to have changed since Onate and De Vargas captured the vast territory for Spain.

The rule of the section under the Mexican government and later under the government of the United States has made no impression on these backward districts that have yielded little to the practical American progress surrounding them. They remain clanish and fanatic. It will probably be only when the spirit of the Americanized towns reaches the canyons and arroyos that the Penitentes will become a memory.

#### WARDEN PLEADS FOR RETURN OF HOME DISCIPLINE

In offering the following article from the Minneapolis Morning Tribune to our readers we are complying with the request of one of our Minneapolis readers. A double consideration prompts us the more readily to accede to the request preferred: the subject treated is of such extreme importance to American parents to-day, and the situation presented is presented from such an unusual angle that it cannot fail to interest our readers. The article follows:

Take care of the boys and the men will take care of themselves, J. J. Sullivan, warden of the Minnesota State Prison at Stillwater, told members of the Minneapolis Business Men's Association Tuesday noon, declaring that America's jails are crowded with young fellows who would be good citizens had not their home training and religious instruction been neglected by their parents. Mr. Sullivan was the speaker at the weekly luncheon meeting of the association at Hotel Radisson.

Fred G. Dustin, president of the association, presided. Musical entertainment was furnished by a group of young artists from the North high school glee clubs and orchestra. Pointing out that Minnesota not only has the finest group of state institutions in the United States, but has the only penitentiary which is

self-supporting, Mr. Sullivan cited figures showing that the prison in 1924 produced 23,000,000 pounds of binder twine and 15,000 pieces of farm machinery. A working capital of \$5,000,000 is required for these and other industrial operations of the inmates he said.

#### Urges More Discipline

"Our country's greatest job of to-day is to look after the welfare of its boys and girls — that is, if the country wants to live," said the warden. "If we don't want our country to live, let us keep up the clip we are going, allowing the young folks to do as they please.

"It is the duty of every citizen to help some boy or girl to find and travel the right road. Every day, the coming to Stillwater prison of from one to a dozen boys, convicted of all manner of crimes, is the saddest, most tragic spectacle that can be imagined. It is our own fault when our children get into jail, our fault and no one else's. They would not get there if their home training had not been neglected. The sooner we begin this job the sooner the vast wave of crime, now increasing yearly, will be cut off, or at least checked.

"The crimes of to-day are committed by young folk. At Stillwater to-day there are 1,107 male prisoners. Most of them are mere boys. Americans don't give enough thought to crime, its causes and its prevention. Our ancestors planted good seeds and blazed a good trail, but we modern people have neglected to seed and lost the trail.

#### Passing of Christianity

"In other words, we have lost the spirit of Christianity, of religious belief, of church going and of training our young folk by precept and example. In the old days, the Sunday pilgrimage to church was the big event of the week. To-day, we lock up our homes on Sunday all right, but we go any place rather than to church. The churches to-day have not the public support that they deserve. Twenty-five years ago clergymen were our leading citizens. To-day they still devote their lives to preaching the gospel, but get only bare livings in return.

"Modern parents, at least 90 per cent of them, spoil their children with disastrous results," Warden Sullivan asserted. As proof he cited the hundreds of mere children who can be seen racing about the country at all hours of the night in summer. Conduct that passes unnoticed to-day would have brought a boy or girl two real "whalings" a generation ago, one at school and another at home, he said.

Further evidence of the lack of control exercised in regard to young people to-day, he said, is found in the army of tramps that swarm over the United States. There are 3,000,000 of them, according to the warden, young hoboes whose average age is 22 years. A total of 120,000 of these tramps are girls.

#### Economic Waste Results

The economic waste entailed by crime, much of it preventable, is tragic, the warden declared. It is the highest tax that the American public pays, and will double in another five years, unless moral standards improve, he pointed out. The cost of crime of all sorts, including the economic loss and maintenance of police and other machinery and prevention and control, exceeds \$10,000,000,000 a year in the United States, as shown by government figures, Mr. Sullivan said. Just one item of the burden placed by crime on Minnesota people is shown by the number of young people housed in corrective institutions of the state, 761 boys at St. Cloud, 400 at Red Wing, and 700 girls at Sauk Center, he added. G.

#### AND THERE SHALL BE EARTHQUAKES IN DIVERS PLACES

With the earthquake which shook Wisconsin still fresh in our minds and the still more recent havoc wrought by a cyclone somewhat further south in neighboring states still being pictured in the pictorial sections of the dailies, the solemn lesson which the Australian Lutheran reads from the so frequent occurrence of like disasters in our time would seem very appropriate:

When the fig tree puts forth his leaves we know that summer is approaching. Great convulsions in nature, the Savior tells us, are to be to Christians a warning telling them that the end, and with the end final judgment, is drawing nigh. Every earthquake is a warning voice telling us that this earth is not so firm a habitation for us as many believe. The cables have again brought news of an awful catastrophe of this kind, which has been responsible for the disappearance of an entire island off the coast of Portuguese West Africa, and the destruction of almost the entire population, consisting of some five hundred souls. According to descriptions the bosom of the sea suddenly heaved mountain high, and then dropped like a swirling maelstrom, under which the island disappeared. Only the floating debris, with scores of dead bodies, indicated the scene of the disaster, which is attributed to a seismic (earthquake) disturbance.

It is surprising how many disturbances of this kind are reported, and how little notice is taken thereof. The following is a resume of such accounts as they appeared in the daily press during the months of March, April, May, and June of last year:

March 4: Earth tremor in Tasmania. March 6: An earthquake shock was felt at Darwin. Furniture rattled and doors banged, but no damage was done. April 4: Earthquake shock recorded at the Sydney Observatory; also one of considerable severity recorded at Wellington, New Zealand. April 22: Earthquake at sea; remarkable experience; members of the

crew were aroused from their sleep at 2:50 a. m. by the first shock. The tremor lasted for about twenty seconds, and was accompanied by a roar similar to that caused by a heavy squall of wind. The vessel shook from stem to stern. April 23: Earth shocks in England; alarm at church service. April 24: Earthquakes on Hawaii; a series of earthquakes caused the village of Kapoho to be abandoned. May 21: Kilauea volcano again becomes active. Rocks hurled nearly a mile high. Kilauea displays alarming indications, owing to many earthquakes rocking the district. May 26: Mountain aflame; the volcano Ngauruhoe in violent eruption. Greatest volcanic display from Halemau-man, Hawaii. A tremendous eruption lasts fifteen minutes; was presaged by earth tremors and dust clouds, which rose 7,000 feet high. June 4: A message from Manilla states that a submarine volcano eruption off the coast of Luzon caused a strong earth tremor and tidal wave. June 27: Violent earthquake recorded in Sydney and in the south of Tasmania; most severe in fifteen years. Also severe earth tremor recorded in California. June 28: Melbourne seismograph (a delicate instrument for recording earth tremors) records more severe earthquakes than that of Japan. Message comes from Singapore that the steamer Torilla reported thick muddy water, probably the result of volcanic eruption, in South China Sea. Prolonged earth tremors reported from Italy and Africa. Many violent earthquake shocks are reported from several world centres.

Here we have fifteen reported volcanic disturbances in a little less than four months. Let us heed the signs of the times.  
G.

### THE VIRGIN MARY'S NATIONAL SHRINE

It will be news to many if not most Protestants that at Washington the Roman Catholics of the United States have in process of erection a national Shrine of the Immaculate Conception to the honor of the Virgin Mary, Mary Immaculate. The corner stone was laid September 23, 1920, by Cardinal Gibbons, O'Connell and Bonzano, and the building has gone on uninterrupted. The plan is for an edifice that will compare favorably with the great European cathedrals which were dedicated to Mary, — Notre Dame, Chartres, Rheims, Seville, Florence, Milan and Strasburg. Its length will be 465 feet, width of transept 238, nave 54, diameter of dome 90, and height of campanile 332. This is seventy-five feet longer than Notre Dame, twice the height of Seville, Rheims or Strasburg, and the dome promises to be even more beautiful than that of Florence, which is by far the most imposing in the world. The interior is to be as magnificent as any in Europe. That which is nearing completion is the crypt, 204 feet in length, 160 feet in the transept, and 22 feet in height. It will hold comfortably 1,800 people, and the basement when com-

pleted will afford the foundation for the immense dome. Bishop Strahan has recently announced that for this completion of the basement \$300,000 is required, and for this he appeals to "every American man, woman and child to make the contribution toward the wonderful edifice that will voice American Catholic devotion to that holy Maid of Israel who made possible our redemption from sin and eternal death." He adds that "we can now worship in Mary's own great church with all becoming splendor," and adds that "we are far richer than the Indian prince who built the Taj Mahal in memory of his wife, and by the great Shrine can commemorate the Divine Spouse and Mother." Mass is said for all benefactors on Mondays and Saturdays of every week, and deceased relatives and friends may be enrolled to share in the benefits of the mass and other spiritual exercises. Every day at three o'clock before the statue of Mary, surrounded by votive lights, the rosary and litany are said for the special intentions of all benefactors.

—W. H. Morse, M. D.

Note: The above is interesting as news, but it is distressing that here in America multitudes of souls can be deluded into thinking that they are rendering God service and building up their own spirits with devotions before any shrine of the Virgin Mary. "In vain they do worship me, teaching for doctrines the commandments of men." Matthew 15:9. — Ed.

—Lutheran Standard.

### FOR LAYMEN ONLY

George F. Patterson, in the Christian Register, has recently written a word on the subject of churches which seek to remedy every defect and solve every problem by the simple expedient of getting a new minister. His remarks are so pertinent and pointed that they deserve a wide circulation. He thus records the shallow reasoning sometimes indulged in by congregations:

"If congregations fall off, get a new minister. If the treasurer is embarrassed, get a new minister. If the right sort of people are not attracted to the church, get a new minister. If the children do not care for the Sunday school, get a new minister. If the men are conspicuous by their absence from church services, get a new minister. If the meeting house is old and shabby, and a new one is needed, a change in ministers may turn the trick. If there is a division among the devoted, a different type of parson may heal the breach. If the church has not the position in the community that some of its members feel that it should have, a new minister is the answer. This is a widely used panacea for church ills."

The description of this sort of a short-cut remedy for all church problems is not the best part of Mr. Patterson's observations. He gives a real remedy, though it is a bit harder to apply:

"Why not try what a change in the parish will do instead of a change of ministers?"

"After all, is it not our church? If we are for it, it will take more than a minister to make it fail. It would be vastly refreshing to see a parish make a church succeed in spite of the minister. Suppose notice were given to the minister that the people would be on hand Sunday morning, be he brilliant or dull, and if there were no chance of his being judged by an absent congregation, what think you the effect upon him would be?"

"Suppose we said, when the treasurer complains, 'This is our job; let us make ourselves personally responsible for it. It is our church and those interested of course want to pay for it.' Would it not add more than a cubit to the stature of our self-respect? If there is division, let the chastisement be upon us, and not upon a presumably innocent third person. The ancient prayer, 'Create in me a clean heart and renew a right spirit within me, O Lord,' is not for ritualistic uses only; it has practical values."

The conclusion is the wholesome and humble one of the old Negro spiritual,

'T'aint the elder, 't'aint the preacher,  
But it's me, O Lord,  
Standin' in the need of prayer."

—The Western Christian Advocate.

#### NOTED IN PASSING

Some of the newspapers recently represented a great gorilla in a cage trying angrily to break the iron bars. Right at his hand lies a saw for cutting steel, but he does not know how to use it. He continues hour after hour and day after day to howl and rage and grasp the bars in desperation; but all in vain; he does not know how to release himself from his imprisonment. This picture teaches two lessons. One is that one can accomplish little in this life unless he learns how to think and to do serviceable work. The other lesson is that the evolution theory is a failure. Why has the gorilla in all the ages never learned to use so simple a tool as a saw? Indeed, does anyone believe he ever would learn to use one? On the other hand, how long would a human being permit himself to remain incarcerated with a saw for cutting steel lying right at his hand? Thus we see again that man, endowed with rational intelligence, belongs to a genus that is all his own. God never intended the animals to obtrude themselves into the realm of human intelligence. If He had, human society would be a welter.

—The Bible Champion.

#### ITEMS OF INTEREST

##### Romish Propaganda Tactics

In a Lutheran town in Saxony three Roman Catholic priests bought houses and are busy preparing a Roman Catholic invasion in a region full of Reformation memories. Fifty sisters have been imported from America who go from house to house in the town and its neighborhood offering their services free of charge. They disregard the fact that there have been deaconesses in the town for fifty years! How the propaganda went about to gather a large congregation at Eisleben within a few years, is hard to understand.

—The Lutheran.

The first Rhenish Diet of Evangelicals met at Cologne on the Rhine in the first week of October. Over 20,000 men from outside the city met in fifty sessions. The "password" was Rom. 1:16, "I am not ashamed of the Gospel of Christ." Commonly the Rhineland is spoken of as a densely Roman Catholic country and "holy Cologne" as the German Rome; but there are more than 500 Evangelical churches in that province and more than two million souls belong to them. The Roman Catholic propaganda is stirring them up wholesomely.

—The Lutheran.

##### One Mexican Killed In Religious Clash

MEXICO CITY—(By A. P.)—Disorders in Queretaro growing out of the schism among Catholics and the formation of the so-called Mexican Apostolic Catholic Church are reported in dispatches received here.

One person was killed and two were wounded in a clash Monday between a group of workers and a number of Catholics who mistook the workers for followers of the new sect and believed they were attempting to seize the Santa Cruz Church.

Yesterday the Catholics destroyed windows of the Methodist Church because, dispatches say, they believed the Methodist pastor to be connected with the Separatists.

—Wisconsin News.

##### Bishop Wins Dispute; Church Dancers Out

NEW YORK—(By U. N.)—Dancing has been removed from the religious program of St. Mark's-on-the-Bouwerie by Dr. William Norman Guthrie, rector. The passing of the dance from St. Mark's is a victory for Bishop William T. Manning, who for two years has been reproving the rector for permitting "pagan rites" to be celebrated in his church.

—Milwaukee Journal.

##### Crime Takes Fifth of Every Dollar; Churches 1 Cent

CHICAGO—Only 1 cent out of every dollar earned by people in the United States annually goes for the support of churches. One and one-half cents goes for education and four and one-half cents for the machinery of government.

This was the assertion of Frank E. Hand of the Independent Order of Foresters.

"More than twenty cents out of every American dollar," said Mr. Hand, "is devoted to crime and waste, according to figures compiled as the result of a survey by Sunday School Associations. This nation spends twice as much on crime and punishment as it pays for churches, schools and government combined."

—Milwaukee Leader.

##### Reveal Ancient Hebrew Tomb on Mount of Olives

JERUSALEM—While digging the foundation for the power house of the Hebrew university on the Mount of Olives, Jewish workmen uncovered a tomb, which experts claim dates back to the time of the Second Temple, and which, when it is fully explored, may reveal a wealth of treasures and throw much light on this period in the history of the Holy Land.

The government department of antiquities, upon the request of the Palestine Zionist executive, has turned over the further excavation of the tomb to the Jewish Palestine Exploration Society, and has decreed that the tomb shall be considered as a national monument, to be always open to the public free of charge. The Hebrew university is invited to accept the responsibility of maintaining and conserving the tomb and has already decided to build a door to it and install electric lights so that tourists who are coming to Palestine in increased numbers since the active work of rebuilding the country as the Jewish Homeland is under way, may examine it closely.

The tomb, which contains a number of ancient ossuaries with inscriptions thought to be in Hebrew, thus becomes the first national monument officially acquired by the Jewish Homeland, now being rebuilt, largely through the colonization activities of the Palestine foundation fund, the chief financial instrument of the Zionist organization, which draws its principal support from American Jews.

Work on the power house is being rushed so that it can supply electric power for the micro-biological and bio-chemical departments of the university, the first departments of the university to function. The micro-biological laboratory is already equipped and working under the direction of Prof. Fodor, a distinguished biologist of the University of Jena. These two departments were established by the Palestine foundation fund in co-operation with the American Jewish Physicians' committee, which, under the chairmanship of Dr. Nathan Rathoff, head of the Jewish Maternity Hospital of New York, is erecting the medical college of the university. —Milwaukee Leader.

### OBITUARY

In the canyon to the rear of our Peridot Mission, hidden from view by thorny mesquite, is an Indian cemetery. The body of many an Apache lies there whose soul has gone safely to Him who once wore a crown of thorns to make this blessed union possible.

There is a new grave there now. The other graves are marked by Apache camp utensils; this one is adorned with withering wreaths of flowers. It marks the final resting place of one who was not an Apache, yet loved the Apaches dearly; — for Mrs. Uplegger was a Christian, a child of God. In all truthfulness we write that she walked worthy of the vocation wherein she was called, with all lowliness and meekness, with longsuffering, forbearing the other in love, and endeavoring at all times to keep the unity of the Spirit in the bond of peace. Husband, children, missionaries and Apaches confessed in word or act that the little sphere in which she moved was made brighter by her presence; and the bereaved husband proudly and yet in all humility, added: "She practiced what I preached."

Mrs. Emma Uplegger, née Plass, was born at Serahn, Mecklenburg Schwerin, Germany. She was the fourth of eight children born to Pastor Karl Plass and his wife Dorothea, née Kindler. The foundation for her education was laid at home under private tutorage. In 1881, after her confirmation, her father sent her to Neuendettelsau in Bavaria, to continue her studies in the "Loeheschen Anstalten." In the so-called "Gruenen Schule" at this institution she was prepared for entrance into the local Deaconess school. After completing her course there she served for a time at an elementary school at Osnabrueck, Westphalia, being at the same time actively engaged in congregational charity work among the sick and poor. Later we find her as nurse in the hospital at Ludwigslust, Mecklenburg, assisting the surgeons in the operating room.

In 1890, in company with her youngest sister, Gabriele, the young deaconess migrated to America to live with her brother Paul, then pastor at Ashippun, Wis.

In August, 1891, she entered holy wedlock with Pastor Franz Uplegger who had been called to a pastorate in Town Herman, Shawano Co., Wis., after completing his studies at Concordia Seminary in St. Louis. Four children were born of this happy union: Alfred, missionary among the Apaches at San Carlos; Johanna, wife of missionary H. E. Rosin; Gertrude and Dorothea.

During the last few years Mrs. Uplegger suffered considerably from an ever enlarging goitre. An operation at last became imperative and was resorted to at the Deaconess Hospital at Phoenix. Two days later, on the thirteenth of March, her resistance broke and in the peace that passeth all understanding, she calmly fell asleep in the Lord, after hearing for the last time a favorite hymn from the lips of her husband and those of her children that were able to be present.

Her sojourn on this earth extended over a period of 58 years and 6 months.

Funeral services were conducted on Sunday, March 15th, in the chapel at Rice. Floral offerings and expressions of sympathy from many sources bore witness of the esteem in which the deceased had been held. Many friends, both white and Apache, were in attendance to witness the Christian composure of those immediately concerned. Two missionaries, two other white Christian friends of the household, and two Apaches carried the body to its final resting place "She is not dead, but sleepeth!" E. E. G.

### FROM OUR CHURCH CIRCLES

#### Pacific Northwest Conference

The Pacific Northwest Conference convenes on April 21st to 22nd in White Bluffs, Wash. (L. C. Krug, pastor).

Papers to be read: Brilliancy versus Faithfulness (E. Kirst); Predigtkritik (F. Soll); and each pastor his assigned Article of Augustana.

Preachers: A. Matzke (E. W. Tacke).

Announcements at an early date are requested.

E. W. Tacke, Sec'y.

#### Dakota-Montana District Conference

The pastoral conference of the Dakota-Montana District will meet April 21st to 23rd at Marshall, Minn., the Rev. Edw. Birkholz, pastor. The following pastors should be prepared to read papers: Manteufel, Hinz, Wittfaut, Pamperin, Blauert, Birkholz, Birner. The sermon will be delivered by Pastor Birner (Blake-well), the confessional address by Pastor Sprenger (Sievert). Announcements should be made as soon as possible. F. E. Traub, Sec'y.

### Joint Mississippi Valley and Southwestern Conference

The Joint Mississippi Valley and Southwestern Conference will convene, D. v., in Bangor, Wis. (Rev. C. Siegler), from May 5th to May 7th, from Tuesday noon to Thursday noon.

The following papers will be read:

James 1:15ff — C. Siegler.

Augustana, Article 26 — A. Vollbrecht.

Isagogical Sketches on Galatians — A. Berg.

Sanctification — M. Zimmermann.

Sermon Study on the Gospel Lesson for Cantata Sunday — C. H. Auerswald.

Sermon: Fischer (Hanke).

Confessional address: Gamm (Glaeser).

A. Berg, Sec'y.

### Winnebago Teachers' Conference

The Winnebago Teachers' Conference will meet at Two Rivers, Wis., from April 6, 8:00 p. m. to April 8, 11:30 a. m. Announcements are to be sent to A. G. Kurth, 1513 17th St., Two Rivers, Wis. The following program will be presented:

1. Zweite Bitte — L. C. Sievert.
2. Begraebnis Christi — Geo. Albers.
3. Eins ist Not (primary) — Fr. Frieda John.
4. Colonization of Rhode Island — H. C. Rommelmann.
5. City or village government — Edgar Blauert.
6. Language Lesson — Fr. Elfrieda Barun.
7. Silent Reading — Fr. E. Serfling.
8. Das Ewige Leben — A. Dierks.
9. Gesangunterricht (Praktisch u. Theoretisch — L. Serrahn.
10. Stocks and Bonds — Theo. Boettcher.
11. Wie erziehen wir unsere Kinder zum Missionseifer — A. Pape.
12. Essential facts of Geography that should be taught in our Christian Day Schools — Treichel.
13. Individual Instruction — P. Griebel.
14. Horace Mann — C. Gieschen.
15. Werden Vereine innerhalb der Luth. Kirche die Kirche retten? — Hagedorn.
16. Rechte Weise des Gebens im Reiche Gottes — Seltz.
17. Allerlei Paedagogische Absonderlichkeiten. — H. Zautner. M. J. Bangert, Sec'y.

### Wisconsin River Valley and Chippewa River Valley Joint Conference Meeting

Wisconsin River Valley Conference and Chippewa River Valley Conference meet jointly at Richfield, Wis., April 15th and 16th. Papers by:

- W. Bauman — Boy Scouts, etc. — Our position.  
 E. Dux — English Thanksgiving Sermon.  
 A. Zeisler — Exegesis on Ephesians.  
 Ph. Schroeder — Homiletical principles.

G. Fischer — Practical exegesis on 1 Pet. 4:15.  
 W. Keturakat — Cursory exegesis on 1 John 5.  
 Gerh. Gieschen — For the betterment of congregational singing.

Confessional (German) — F. Kammholz (W. Keturakat).

English Sermon — M. Glaeser (J. F. Henning).  
 A. Zeisler, Sec'y.

### Minnesota District Pastoral Conference

The Pastoral Conference of the Minnesota District will convene April 21st to 23rd at Lake City, Minn. (St. John's Church, T. H. Albrecht, pastor). Roll call Tuesday at 10. Communion service Tuesday evening.

Subjects for discussion:

Woman's place in the congregation — W. J. Schulze (R. Ave Lallemand).

Is the fraternal order of the Sons of Herman an ungodly association? — Paul C. Dowidat.

The attitude of neighboring congregations in the matter of church membership — L. Brandes.

An exegetical paper — H. Schaller.

Sermon (German) — W. Haar, Sr. (C. F. Kock):

Confessional address (English) — H. Boettcher (R. Ave Lallemand).

The brethren are requested to make reservations for quarters not later than April 1.

Paul T. Bast, Sec'y.

### Nebraska District Pastoral Conference

The Pastoral Conference of the Nebraska District will meet, D. v., in St. Peter's Church of Brunsville, Iowa (W. Zank, pastor), from April 28th to 30th.

Papers: Exegesis: Isaiah 53 — J. Witt.

Sermon Study: Epistle for Trinity Sunday — T. Bauer.

Exegesis: Hebrews 4 (English) — W. Schaefer.

Exegesis: Romans 3 — A. F. Krueger.

Exegesis: 1 John 1 — M. Lehninger.

Discussion based upon 1 Peter 3:18-19 — W. Wietzke.

Sermon: Hahn (Wietzke).

Confessional Address: Korn (Baumann).

Take the Northwestern Railroad to Brunsville, Iowa, or the Great Northern to Dalton, Iowa.

Please announce as soon as possible.

Walter E. Zank, Sec'y.

### Southern Conference

The Southern Conference convenes April 21st to 22nd in South Milwaukee, Wis. (O. Nommensen, pastor).

Subjects for discussion:

Christ's message to the churches — S. Jedele.

Revelations — C. Sieker.

Augsburg Confession Article 28 — O. Nommensen.

Divine names in the Old Testament — O. Heidtke.  
The House of David — E. W. Hillmer.  
Abraham — E. Kiessling.

Divine services Tuesday evening. Sermon by O. Heidtke, Matthew 12:38-42; E. W. Hillmer, John 10:1-11).

Confessional address by J. Toepel (Th. Volkert).

The brethren are requested to make reservations for quarters in due time. Roll call Tuesday 9 a. m.  
W. Reinemann, Sec'y.

#### Mixed Conference of Sheboygan and Manitowoc Counties

The Mixed Conference of Sheboygan and Manitowoc Counties meets, D. v., at Cleveland (Ph. Sprengling, pastor), April 20th to 22nd.

Papers: Wm. Czamanske: Russellites.

Ed. Schmidt: Bazaars.

C. J. Schulz, Jr.: Exegesis, John 19:11 with Rom. 8:3.

Ed. Meier: Citations of New Testament with special reference to Septuagint and doctrine of Inspiration.

Sermon: Haase (C. Schulz, Jr.).

Confessional address: Hoenecke (Uetzmann).

The pastor requests the brethren to make announcement as to their coming no later than April 12th, and also whether they expect to come per Railroad or Auto.  
Karl F. Toepel, Sec'y.

#### The Winnebago Mixed Conference

The Winnebago Mixed Conference convenes in Winneconne, Wis., May 4th to 6th, 1925. First session Monday afternoon at 2 p. m.

The following papers will be presented and discussed:

An exegetical treatise on Genesis 7, Naumann.

An exegetical treatise on Romans 7, Schumann.

Baptism with the Holy Ghost, Weyland.

What must I do to acquire a good church attendance? Nommensen.

Confessional: E. Moebus (E. Behm).

Sermon: T. Fiess (E. Moll).

Please use reply-card in applying for quarters.

O. Hoyer, Sec'y.

#### Notice

The Joint Committee of our Synod will convene June 3rd at 10 a. m. in St. John's School, Milwaukee. All standing committees and boards are requested to bring their reports and budgets. Other memorials to be submitted to Synod should reach me on or before June 2nd.

The Committee on Assignment of Calls will meet in the Seminary after adjournment of Joint Committee.  
G. E. Bergemann, President.

#### Noonday Lenten Services at Milwaukee

At Milwaukee the Holy Week will again be observed by noonday services as in the past years. Services will again be held at the Davidson theater from 12:10 to 12:40, on Good Friday at the Public Service Building, too, in addition. Following is a list of the speakers and the respective dates:

Monday, April 6: The Rev. Herman Meyer of Wilmette, Ill.

Tuesday, April 7: The Rev. Paul Oehlert of Kaukauna, Wis.

Wednesday, April 8: The Rev. J. Jeske of Milwaukee, Wis.

Thursday, April 9: The Rev. Wm. Nommensen of Columbus, Wis.

Friday, April 10: The Rev. O. Engelbrecht of Shorewood at the Davidson theater.

The Rev. W. Grother of Milwaukee at the Public Service Building.

Saturday, April 11: The Rev. O. Geisemann of Oak Park, Ill. G.

#### Radio Announcement

Rev. H. Kohn, chairman of the Walther League Radio Committee, Chicago, Ill., announces that his committee has obtained the following broadcasting engagements:

Good Friday, W. M. A. Q. (448 meters), 1:00-2:30, Lutheran Quartet.

April 5th, W. B. C. N. (266 meters), 7:00-8:00 p. m., Redeemer Cantata.

Easter Sunday, W. L. S. (345 meters), 7:00-8:00 p. m., Choir of Christ Church.

#### Change of Address

Rev. John C. Schmidt, Douglas, Arizona.

#### Acknowledgment and Thanks

The following people and congregations contributed toward the Indians' Christmas at Cibecue, Arizona:

Clothing and other articles: Walther League, New London, Wis.; H. Reekors, Clatonia, Nebr.; Rev. Ph. Martin, Slaton, Nebr.; Congregation at Green Lake, Wis.; H. Staude, Ladies' Aid, Johnson Creek, Wis.; P. Marquardt, Wilton, Wis.; F. W. Meyer, Arlington, Minn.; B. Meyer, Wilber, Nebr.; Rev. F. Marohn, Richwood, Wis.; Emil C. Jacobs, Fond du Lac, Wis.; Paul Streuh, Johnson Creek, Wis.; Lutheran Sunday School, Monroe, Mich.; Robert Wallmow, Litchfield, Minn.; Mrs. Richard Lynn, Newburg, Wis.; Rev. Arthur Toepel, Mayville, Wis.; Fred Sidmann, West Bend, Wis.; Rev. A. Ackermann, Mankato, Minn.; Miss M. Restle, Milwaukee, Wis.; Miss Rose Keller, Mankato, Minn.; Ernest Vonderiecht, Clatonia, Nebr.; Trinity Lutheran Church, Kaukauna, Wis.; Rohde-Kapelle Co., Kekoskee, Wis.; St. Stevens School, Beaver Dam, Wis.; A. Krumbheuer, Johnson Creek, Wis.; E. W. Renk, Faith, S. D.; L. Teachner, Watertown, Wis.; Lud. Heecke, Clatonia, Nebr.; Gustav Hartwig, Johnson Creek, Wis.; F. J. Tikemeir, Cla-

tonia, Nebr.; Aug. Moldenhauer, Johnson Creek, Wis.; Mrs. C. Boortz, Cameron, Wis.; Paul Lange, Johnson Creek, Wis.; G. F. Burger, Wilber, Nebr.; Mrs. Hermina Krocke, Clatonia, Nebr.; D. Riechers, Wilber, Nebr.; H. F. Bergmeier, Clatonia, Nebr.; John Burger, Clatonia, Nebr.; John Riechers, Clatonia, Nebr.; Miss Elisabeth Reuter, Ft. Atkinson, Wis.; J. H. Roeder, New Ulm, Minn. Cash gifts were received from the following: W. H. A. Manthey, Mixed Choir, Grace Lutheran Church, Kenosha, Wis.; Rev. Henry Geiger, Ladies' Aid, Nau-gart, Wis.; Rev. E. C. Monhardt, Congregation, Clatonia, Nebr.; Mrs. Geo. Kalsow, Watertown, Wis.; Rev. F. W. Meyer, Arlington, Minn.; Rev. H. Monhardt, Young People's Society, St. Paul's Congregation, Town Franklin, South Milwaukee, Wis.; Rev. J. J. Meyer, Wausau, Wis.; Mrs. Clara Heller, Clatonia, Nebr.; Miss Ella Pagenkopf, Milwaukee, Wis.; Rev. Wm. C. Albrecht, Ladies' Aid, Sleepy Eye, Minn.; John Hoffmann, Tawas City, Mich. The following sent cash to aid poor school children: American Luther League, New London, Wis.; O. C. Albrecht, School children, Mindoro, Wis.; Hilcrest Hall, New Ulm, Minn.

May the Lord bless all kind donors.

Arthur C. Krueger.

BOOK REVIEW

Books and pamphlets announced in these columns can be obtained by writing to the Northwestern Publishing House, 263 4th St., Milwaukee, Wisconsin

**The Ideals of a Young Lutheran.** Lovingly Dedicated to the Confirmed Lutheran Youth of America. By Rev. Herman Brueckner, A. M. Wartburg Publishing House, 2018 Calumet Ave., Chicago, Ill. Price: 25 cents.

This is a booklet of 64 pages, designed to serve the young of the Lutheran Church as a reminder of their Confirmation and to help them to walk circumspectly at a time of life which is especially beset with dangers. The chapter heads are a good summary of the contents: I. My Dear Old Church. II. My Private Devotions. III. My Christian Home. IV. My Special Friends. V. My Personal Habits. VI. My Native Land. VII. My Final Goal. The book is carefully written and the language fairly suitable to its purpose. A Confirmation certificate is included in the opening pages. The clear type, white paper and flexible paste-board binding make for a neat appearance. We commend the booklet to the attention of such as are looking for a gift-book for the newly confirmed.

G.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Collections from	July, 1, 1923 Mar. 1, 1925 20 months	Budget Allotments 20 months
Pacific Northwest	\$ 1,356.24	\$ 2,538.02
Nebraska	14,402.82	11,587.92
Michigan	37,885.58	47,120.55
Dakota-Montana	16,656.66	14,996.46
Minnesota	77,408.42	71,065.33
North Wisconsin	82,085.02	121,115.57
West Wisconsin	102,115.95	128,170.55
Southeast Wisconsin	77,357.16	111,013.66
Total from Districts	\$409,265.85	\$507,608.06
Remittances direct to Treasurer	\$ 4,902.52	
	\$414,168.37	
Revenues: Institutions, Funds, etc.	\$115,305.49	\$110,166.60
	\$529,475.86	\$617,774.66

Less Debt Collections	\$ 3,707.80	
	\$525,766.06	
Seminary Building Collections remitted	\$ 1,317.84	
Total Budget Cash	\$524,448.22	\$524,448.22
Total Disbursements	**\$620,917.62	\$ 3,142.96
Deficit	\$ 96,469.40	\$ 96,469.40
**Budget exceeded.		
	Receipts	Disbursements
Synodic Administration	\$164,384.32	\$ 58,457.62
Educational Institutions	175,338.87	292,751.63
Home for the Aged	6,292.69	10,989.38
Indian Mission	44,740.72	60,723.44
Home Mission	91,391.22	152,761.89
Negro Mission	24,003.28	24,003.28
General Support	18,297.12	21,230.38
	\$524,448.22	\$620,917.62
		\$524,448.22
Deficit		\$ 96,469.40

Statement of Debts

Debts on July 1, 1923	\$289,508.05
Received and paid thereon:	
From Seminary Building Committee	\$ 62,236.06
Direct Debt Collections	1,452.80
	\$ 63,689.40
Sale of Bues Farm	\$ 45,000.00
Paid off on "Old Debt"	\$108,689.46
Remaining "Old Debt"	\$180,818.59
Liabilities incurred since July 1, 1923	118,389.63
Debt on March 1, 1925	\$299,208.22

Increase in 20 Months — \$9,700 17

Analysis of "New Debts"

Deficit as per statement	\$ 96,469.40
Borrowed of Church Extension	24,687.54
Other Outstandings	1,621.01
Total excess expenditures	\$122,777.95
Less Capital Cash used	\$ 4,388.32
1923-1925 Debt as above	\$118,389.63
Cash Balance July 1, 1923	\$ 9,459.61
Sale of Assets	75.00
	\$ 9,534.61
1921-1923 Refund Nebraska District	\$ 250.00
1921-1923 Pension Funds paid	1,261.50
	1,511.50
Capital Cash	\$ 8,025.11
Spent for 1923-1925 Budget	4,388.32
Balance Cash in Banks	\$ 3,634.79

THEO. H. BUUCK, Dep. Treas.