

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.

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"ABSENT FROM THE BODY, AND PRESENT WITH THE LORD"

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God Who gave it."—Eccl. 12:6-7.

"We are confident, I say, and willing, rather to be absent from the body, and to be present with the Lord."—2 Cor. 5:8.

There's a day of gladness coming
That shall know no eventide,
In whose radiant glory I shall see
My ascended Lord and Savior,
Who on Calv'ry's mountain died,
My poor soul from endless death to free!
Joy beyond all comprehension
Shall be mine, declares His Word,
When I'm absent from the body,
And present with the Lord.

O to leave the flesh, and journey
To the realms beyond the stars!
Precious moment, when wilt thou appear?
O what bliss to be unshackled
Evermore from earthly bars,
And behold the One to me so dear!
Floods of purest joys Elysian
O'er my spirit shall be poured,
When I'm absent from the body,
And present with the Lord.

Basking in the glorious sunshine
Of His all-excelling love,
I'll behold the beauty of His face!
And with all the ransomed thousands
In Jerusalem above,
Praise His Name Who saved me by His grace!
Just one glimpse of Him in glory
All earth's burdens shall reward,
When I'm absent from the body,
And present with the Lord.

Neither pain, nor grief, nor anguish,
Neither cares, nor anxious fears,
Neither sin nor strife can enter there!
Free from every earthly sorrow,
Free from trials, burdens, tears,
All the bliss of angels I shall share!
And I'll join the songs triumphant
Sung by saints in sweet accord,
When I'm absent from the body,
And present with the Lord.

Glorious hour, when the summons
Comes to leave the prison-cell
That has held my captive soul confined!
When the "golden bowl" is broken (Eccl. 12:6)
She shall cast aside the shell,

Loose the cord that held her fast entwined!
And behold her blest Creator
By unnumbered hosts adored,
When I'm absent from the body,
And present with the Lord.

Till my gracious Father calls me
To that glorious Home on high,
I shall pilgrim on, sustained by faith,
And upon the blood-bought merit
Of the risen Christ rely,
Faithful to His Gospel unto death!
Ah, I know His Holy Spirit
Will sustain me through His Word,
Till I'm absent from the body
And present with the Lord!

Anna Hoppe.

THE NINETEENTH PSALM

Verses 1—6

Nature and the Word

There are two great books, which tell us of God—nature and the Word. The one is an unwritten book, the other is the written Bible. In both God reveals Himself, though in a different manner and with different results, and both revelations are to be honored and accepted by man.

We err when we unduly depreciate the light of nature. We have sometimes supposed that we honor the God of the Word by disparaging or by imperfectly appreciating the God of nature or the world. It is possible for us in this way to imagine we are specially devout toward God's written Word, when we are simply irreverent toward God's unwritten book of nature. How little do we realize and appreciate the works of creation as the glorious works of God! We see the sun making its daily orbit so majestically, we behold the wonderful constellation of stars above us illuminating the dark night, we stand in awe before the magnificent mountains lifting their peaks to the sky, we feel the mightiness of the sea, we admire the beautiful sceneries surrounding us—the fields and meadows, the hills and forests,—but after all, we are often so reticent in acknowledging that all these are God's works, and in giving honor to Him, the Creator of all, that we do not give sufficient time to the contemplation of His wisdom, power, and goodness. We are satisfied when we know God from Scripture, and undervalue the revelation He gives in nature.

The author of the nineteenth Psalm takes a different view in the matter. He honors both books of revelation with deep reverence, and delights in both. In glowing

words he shows the glory of God in the works of creation in the first six verses, while in the verses following he sets forth the still more glorious manifestation of God in His written Word.

It is indeed a beautiful Psalm we have here before us. It is designed to illustrate the superiority of revealed truth above the light of nature in showing the character and perfections, the wonderful personality, and grace of God, as well as the excellency and saving power of His Word. Yet while this is the main object the Psalmist has in view, he would also have this borne in mind: He who knows that a revelation is necessary to mankind, and who is well aware that the light of nature is not sufficient for the spiritual wants of men, should nevertheless concede all that can be known from the works of nature about the Creator; should rejoice in all that truth; and when all has been learned about God from His works, if that were possible, there is still a wide field for those higher manifestations of God which are absolutely necessary for the salvation of mankind.

Our Psalm begins with God's revelation in nature. "The heavens declare the glory of God; and the firmament showeth his handywork." Without doubt the heavens mentioned here refer to the natural heavens as they appear to the natural eye—the starry world above us, the vault of heaven, spread out over the earth. These heavens with their innumerable cycles of celestial bodies, declare, announce, proclaim, make known to all men the glory of God,—not the glory of nature and the world, but the glory of their Creator, the unique majesty of His Being, revealing His wisdom, power, skill, benevolence, and thus conveying to our mind a true impression of His superior greatness over all. All creation is a revelation of God, but the heavens in their vastness, splendor, order, and mystery are the most impressive reflection of His greatness and majesty. Oh, the glory and magnificence of God nature reveals! Think of the power that has called into being the heavens with the millions of stars, spread across that vast expanse above us, and that keeps them in being age after age. Think of the wisdom that made such a universe of sun, moon, and planets, so adjusting their orbits and their motions that they never clash in their orbits, moving in perfect harmony age after age. The more we contemplate the heavens above, the more are we raptured in awe before the mighty Creator.

The glory of God is written and imprinted in the heavens, as in an open volume which all men may read. In fact, there are no men, there is no nation on earth, to whom the heavens do not speak, declaring the greatness and glory of God. "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words unto the end of the world." Though all the preachers on earth should grow silent, and every human mouth ceases from publishing the glory of God, the heavens above will never cease to declare and proclaim

His majesty. "The language which they speak is universal; and however various the language spoken by men, however impossible it may be for them to understand each other, yet all can understand the language of the heavens, proclaiming the perfections of the Great Creator. That is a universal language which does not need to be expressed in the forms of human speech, but which conveys great truth alike to all mankind." Each day has its own lesson in regard to the wisdom, the power, and the goodness of God, and that lesson is conveyed from one day to another, thus giving a perpetual testimony to that effect. And each successive night does the same. It is done by the stars in their courses, in their order, their number, their ranks, their changes of position, their rising and their setting.

Moreover, we read, "In them hath God set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof." Whether, by the way, the language used here by the Psalmist is popular only, and not scientific, as some would intimate, does not concern us here. On the other hand, we are not prepared to adduce this passage as proof for the Ptolemaic system which assumes that the earth is the central body around which the sun and the planets revolve. But can scientists prove the reverse? Is the Copernican system, for instance, which holds that the earth moves around the sun, an absolute certainty? Are not all systems established by men, after all, but theories?

One thing is clear. In the mind of the Psalmist the sun makes his circuit in the heavens from one end of it to the other,—sweeping the whole space across the firmament, with rays penetrating everywhere, nothing escaping. Nor is it an idle and useless journey the sun makes in the heavens. All things,—vegetables, birds, fishes, beasts, men,—all that lives,—organic and inorganic beings,—feel the effect of his vital warmth, and are animated by his quickening influence. The bridegroom's ornaments, and the giant's power are but faint images of the sun's mild splendor, and his swift penetrating light. All nature rejoices at his approach; the sweet melody of wood and grove hails his rising; before his face the shadows of night flee away; wild beasts of the forests hasten to their retreats; and light, and cheerfulness, and happy industry revisit the habitations of men.

Thus the sun in his goings illustrates the glory of God. And thus the Psalmist was fully alive to the splendor and value of this daily march over the heavens, and shows that while, as in the remainder of the Psalm, he dwells on the Word of the Lord as having another sphere, and in its place more fully illustrating the Divine glory, he is not by any means insensible to the grandeur and beauty of the works of God in nature as showing forth the Divine perfections.

Truly, we ought to study nature more; it is one of the two great books of God. The more we learn of the marvellous things of God's world, the more do we see for which to praise and adore His name. This is true of all things in nature. There is more beauty, more harmony, more skill, more wisdom displayed in a single flower than in the finest work of art ever fashioned by human hand. From the nimblest insects to the vast stars, every creature in the universe declares the wonderful Maker of heaven and earth.

Yet great and wonderful as is the revelation of God in nature, and clear as are the lessons taught in God's works, the Psalmist sets forth a revelation of a far higher order; it is the revelation in God's Word. That is a needed blessing. Without it no man can know the true God, nor come to Him. Though the works of God declare His glory, yet they do not reveal His will toward us. Though we may learn from His works that He is great, powerful, wise, and good, yet we could never learn from them that God loves us with a tender, personal affection, that He is merciful and gracious. We never could find a gospel of salvation for lost sinners in the works of nature. For this we must turn to His Word.

J. J.

COMMENTS

Masonic Tribulations The Freemasons have an elusive way of speaking about their solidarity throughout the world. The novice is solemnly assured that Freemasonry is the very elite of every civilized country and represents a unity that transcends national and racial limitations. When there are purposes to be served the experienced Freemason informs the novice of the many great men of the world, many of them in the seats of rulers, who are openly or secretly "brothers".

Such unity is a fine thing with which to impress the unwary but is far from a reality, for which the general public has reason to be devoutly thankful. One should neither be impressed nor frightened by these mysterious allusions to great and hidden power. Not that such an international organization could not be a menace, for it could be that. It isn't such a powerful menace because its constituent members have as little prospect of succeeding in their world-wide schemes as have any other internationalists. The leaders themselves that dream most of such programs that cover the whole world are the very ones who will bring dissension into the ranks.

During the world war it was one of the common manifestations of Freemasonry to disavow the lodges of the enemy. And for some time before the war, as even now, there are numerous grand lodges that refuse to associate with certain other grand lodges in other countries for some reason or other. Especially American and English lodges are likely to disrupt the sweet harmony of the fraternal chorus. The reason for that is not far to seek: in both these countries Freemasonry has become large

and unwieldy. That is especially true of America. Almost anybody might belong to the lodge. It has ceased to be the gathering of the socially or intellectually elect; every ward heeler seeks membership—and secures it—because he is not "passing up" any chances to enhance his influence. He joins the Masons as he joins the Hoo Hoos and the Yellow Dogs because he is determined to get the full benefit of fraternal allegiance for his personal ends. He doesn't join to give something to a great cause but to get something for himself. One of our Washington "statesmen" illustrates the idea brilliantly when he proudly asserts: "I belong to more lodges than Heinz makes pickles." If nothing else such joining forestalls the monopoly some other "brother" might secure.

American lodges are not exclusive. There are somewhere between two and three millions of Freemasons in the country. It means about as much or as little as membership in a political party. It is about as exclusive as the subscription list of the Saturday Evening Post. If Freemasonry were one tenth as strong, it would be ten times stronger as a representative of the ideas which Freemasonry is supposed to cherish. As it is the vast majority of its members, even if you grant without quibble that they can read and write English, would sue you for slander if you called them Encyclopedists, assuming, no doubt, that you invented a new term of vilification for their benefit.

The New York grand lodge has just inaugurated a campaign against spurious traffic in Masonic degrees. The swindle affects Masons and such who would like to become Masons. Lodges that are not countenanced by the grand lodge are organized and officered and many members believe themselves to be Masons in good faith, only the organizers being the wiser. Other enterprising spirits canvass the good Masonic brethren for contributions to "temples" that are never erected. The New York grand lodge is trying to protect itself by getting some legislation that will make it a criminal offense to start a Masonic lodge without proper authority from the grand lodge. Our non-legal mind cannot quite see how they are going to do it. Masonry is hardly a copyrighted, patented article. It protects itself by its secrecy. If it fails to secrete its secrets they are public property, that's all. As well try to prohibit by law the organization of debating societies.

Why should the New York grand lodge be so sensitive about this matter of selling "degrees" by self-appointed degree manufacturers? That is the way in which the Masonic degrees of the "higher" orders all had their inception. The various "rites" as we have them to-day are but a natural reduction of some wild speculation in fancy degrees originated by hardy pioneers who sold the public all the traffic would bear, one of them having great success with a "rite" that conferred 99 degrees. Why get excited about it, when Masons in good standing are invited to join The Nobles of the Mystic Shrine where they may wear the cap and bells in com-

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pany with all the other enlightened brethren that help make that order so very popular with our elderly tired business men?

The New York grand lodge may be serious (serious from the Masonic point of view) and may be really trying to rescue its doomed cohorts from the ridicule of which it is rapidly becoming a victim. Ridicule kills. And Masonry is becoming ridiculous.

Not so many years ago it would have been worth almost as much as your good repute in a community to make fun of the Masons. They could stand opposition and attack to a certain extent, they even relished it; it was the best advertising. But to ridicule them would have been considered almost as much in bad taste by the general public as to ridicule an established church. How different to-day. All the really sophisticated Americans of to-day in speech and in print have no hesitancy in speaking about the whole system of lodgery, from the Masons down to the humblest animal lodge, in a tone of ridicule, if not contempt. These modern freethinkers are "going the Masons (the freethinkers of two hundred years ago) one—or several—better".

The New York grand lodge is making another gesture to establish somehow that it stands for something and, more marvelous still, knows what it stands for. It has just now officially severed all connection with the grand lodge of Belgium, because "it disregarded the objects for which it was formed, concerned itself in matters with which it had nothing to do and in reference to which it was without power." The charge is made by the New Yorkers that the Belgians have abandoned belief in God and have dispensed with the Bible on their altar. The charge is correct enough.

The French, Italian, and Belgian grand lodges have since 1877, when the French grand orient (grand lodge) promulgated its position, ceased to require the belief in God as an entrance test. In 1900 the Grand Master of Belgium said, in connection with an attack on the pope, "The thing to be destroyed is the tool itself that is used by the clergy in misleading the masses — and that is RELIGION."

Whether this or similar utterances were in the minds of the New Yorkers we cannot tell. It is apparent that New York, guided perhaps by the sensitive consciences of sectarian preachers, does not want to flaunt open unbelief in the face of the scanty remnants that more or less lightly bear the name of Christ. Neither are we able to say whether the Americans have resumed relations with the French grand orient which were broken off years ago, or with the Swiss grand lodge, which sympathized with the French and was for that reason disavowed by the Americans. If relations were resumed during the war it was in spite of principles publicly acknowledged in a Masonic review that showed, among other things, that in order to become an initiate one had to be "a good republican and a freethinker," and that in order to be eligible to the supreme council of thirty-three, which is at the head of the grand orient it had to be shown that the brother in question did not for himself nor for his children follow the rites of any religion.

The Italians seem to have developed since the days of Mazzini and Garibaldi an especially virulent type of political and anti-religious activity. Protestants are too easily quieted in their anxiety by Masonic asides that this activity is merely anti-Romanist. It may be directed principally against the pope in Italy but it would be directed against any church thought formidable enough to thwart the favorite Masonic theories. There is a way of getting on famously with the Masonic fraternity open to any church, and that is, concede the superiority of Masonic fraternalism and always be its obedient servant. Many American churches have adopted that expedient, and unless all signs deceive, some so-called Lutherans are among them.

H. K. M.

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"Bible Study In Indiana" Under the heading "Bible Study In Indiana" the Western Christian Advocate says:

It has been reported that the State of Indiana has made the most advance progress of any State in the Union, during the past year, in giving credit in its high schools for Bible study done outside its own buildings and beyond its own educational authority. This statement is passed by studies made by Presbyterian and Methodist officials in the field of religious education. Forty-four per cent of the high schools of Indiana give such credit, and in addition twelve per cent give credit for Bible study in classes taught in the high schools.

Moreover, we learn that nineteen States now sanction the plan of giving credit in high schools for study of the Bible done either in a tax-supported school or in the churches themselves. Ten other States do the same thing only by official sanction.

North Dakota started this plan of giving credit in high schools for Bible study; Colorado followed almost immediately; Indiana was among those that adopted the proposal at an early date. There are forty-five thousand high school pupils in that State. The co-operation between the churches and the public schools locally presents a form of co-operation in the interests of religious education that is attracting wide attention. It was in this State that the "Gary System" was first placed in operation. It is recognized by educationalists as one of the best efforts at the working out of religious training on the part of the com-

mittee that has so far been proposed. We believe it to be the solution of the problem of the Bible in the public schools.

Compulsory reading of the Bible in the public schools by legislative enactment will never win the enthusiastic support of the majority of the people of any commonwealth. The solution of the problem of religious education, which is essential for the moral development of every citizen, must be found in a free and hearty co-operation between the church and the State.

What the Advocate says about compulsory Bible reading in public schools, is correct. But to the rest we take exception. Will these states give credit for reading Science and Health or the Koran as well as for the study of the Bible? If so, they are acknowledging as beneficial to the welfare of the State two forces that contradict each other, which would hardly seem sensible. If not, these states are using their police power for the support of one religion over against the others; and no one would recognize this as being in harmony with the principles of our government. Why speak at all of co-operation between Church and State? All that the churches can properly ask of the government is the same protection that every individual citizen enjoys. Our fellow-citizens do not seem to be able to realize that governments operate by force and not by persuasion. All the functions of a government are and must be of a coercive character. But force and coercion should never even be thought of in connection with religious work. Let those who believe in a co-operation of Church and State in matters of religious instruction, beyond that indicated above, apply themselves to the study of history. History will show them just what such co-operation means.

J. B.

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Pastor's Pensions The problem of providing adequate pensions for superannuated pastors and their dependent families is not unknown to us. We have such charges and realize that they are an obligation that we must not seek to escape. The case for such responsibility need not be argued here; it is quite generally granted without much argument in our circles.

But having the problem and meeting its needs are not the same thing. Again and again we are reminded by the proper officials of the difficulties that beset the work they are supposed to do. The needs of our dependents are everpresent, but the money with which to meet those needs is not forthcoming, or it is forthcoming so scantily that one almost feels ashamed to call the pitiful dole that we offer a pension. Now and then at conferences or at other gatherings one or the other of the pastors will arise to state some case of which he knows in which the needs have not been met. Not infrequently such a gathering will try to raise a little money on the spot. But that isn't adequate, it is not a solution of the problem.

We recall on one occasion when the topic was discussed at a laymen's conference one of the laymen raised the question if such dependents did not have sons and

daughters of their own to perform this first filial duty for their aged parents?. The question is fair enough and the answer should be given: Yes, very many aged pastors or pastors' widows have sons and daughters that do all in their power to help their parents; if it were not for that ALL of our dependents would become public charges, for if all such dependents had to be provided for from our funds there would not be enough to keep them a few weeks a year. It is not fair to discharge these obligations by supposing that children should perform them. Where there are children able to do so, it is done. The cases that concern us are those, comparatively few, where there are no children able to care for their old parents. And these few appear to be too many for us to handle.

All church bodies have the same problem but each seems to go at it in a different way. If we offer to our readers the example of the Episcopalians in this article, be it understood that we do so merely to acquaint them with this particular plan which seems to have worked satisfactorily in this particular case. We do not recommend, still less do we urge it, we merely offer it to show how others attack the same problem.

This then is the plan, as we see it: Beginning in March, 1917, the Episcopal church had a fund of \$8,500,000.00 for the purpose. This fund was to a large extent raised with the plan in view that was then put into operation as a permanent solution of the vexing question. The superannuated pastors received an annual pension of \$600, their widows \$300; this was considered the lowest possible figure with which to begin. It was recognized that if this minimum was ever to be raised to a higher figure a surplus would have to be built up and that was done by assessing each congregation $7\frac{1}{2}$ per cent of the salary paid its minister each year. A church paying a salary of \$2000 a year, would pay \$150 into the fund each year. In the eight years that have elapsed the fund paid all obligations, that is, it paid its ministers and widows the stipulated pensions and built up its fund to \$17,000,000 so that it has now reached the point where it can begin to raise the minimum of \$600 to \$750 and the widows' pension of \$300 to \$400. The increase is apportioned to groups of a hundred, beginning with those longest ordained. There is a carefully graded system according to which the surplus is not overtaxed but is made serviceable to pay higher pensions as the conditions warrant. It is now planned to bring the pensions up to \$1200 eventually. The plan was worked out to apply to those who were ordained when it went into effect, but those who were ordained previously received the minimum of \$600 just the same, however their added pension will now be applied to make up their unpaid assessments, after which equalization the plan should function as outlined. The key lies, of course, in the assessment of $7\frac{1}{2}$ per cent of the minister's salary, paid regularly by the congregation. It might be added that the membership of the Protestant Episcopal church is

only five or six times as large as that of the Joint Synod of Wisconsin and other States.

H. K. M.

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The Nicene Creed It will, perhaps, interest our readers to be reminded that one of the ecumenical creeds of the Church, the Nicene, is sixteen hundred years old in this year.

This creed was adopted by the ecumenical council of 325, convened in Nicaea, Bithynia, by Emperor Constantine. About three hundred bishops and presbyters were present. The bishop of Rome did not attend, but was represented by two presbyters.

The chief purpose of this council was to settle a doctrinal dispute that had arisen in Africa. It appears the Alexander, bishop of Alexandria, had one day in the presence of the presbyters and the rest of his clergy spoken on the unity in Holy Trinity. Arius, one of his presbyters, took exception to his statements, replying: "If the Father begat the Son, he that was begotten had a beginning of existence; and from this it is evident that there was a time when the Son was not. It follows necessarily that he had his subsistence (hypostasis) from nothing."

In the theological conflict that followed, Eusebius of Nicomedia and others ranged themselves with Arius. They began to spread their views by means of the so-called *Thalia*, poems of a popular character. About 320 Arius and his adherents were deposed from office.

Then Constantine became interested, though probably not so much for the sake of maintaining the purity of the teaching in the Church as for political reasons. His pagan predecessors who had attempted to suppress the Christian Church had done this because they wanted to make religion the basis of imperial unity. So Constantine felt that a division in the Church would disturb the peace of the empire.

He first attempted to end the dispute in Africa by a letter. Failing in this, he sent Hosius of Cardova, his adviser in ecclesiastical matters, to Alexandria. After he had studied the situation, Hosius advised that a general synod be called.

So the emperor called this meeting of the Church for the year 325. He provided the transportation.

The position of Arius can be learned from a quotation from *Thalia* found in Athanasius, *Contra Arianos*:

God was not always Father; but there was when God was alone and was not yet Father; afterward he became a Father. The Son was not always; for since all things have come into existence from nothing, and all things are creatures and have been made, so also the Logos of God himself came into existence from nothing and there was a time when he was not; and that before he came into existence he was not; but he also had a beginning of his being created.

For God, he says, was alone and not yet was there the Logos and Wisdom. Afterward he willed to create us, then he made a certain one and named him Logos and Wisdom and Son, in order that by him he might create us. He says, therefore, that there are two wisdoms, one proper to, and existing together with, God; but the Son came into existence by that wisdom, and was

made a partaker of it and was only named Wisdom and Logos. For Wisdom existed by wisdom and the will of God's wisdom. So he says, that there is another Logos besides the Son in God, and the Son partaking of that Logos is again named Logos and Son by grace. . . .

There are many powers; and there is one which is by nature proper to God and eternal; but Christ, again, is not the true power of God, but is one of those which are called powers, of whom also the locust and the caterpillar are called not only a power but a great power (Joel 2:2), and there are many other things like to the Son, concerning whom David says in the Psalms: "The Lord of Powers," likewise the Logos is mutable, as are all things, and by his own free choice, so far as he wills, remains good; because when he wills, he is able to change, as also we are, since his nature is subject to change. Then, says he, God foreseeing that he would be good, gave by anticipation to him that glory, which as a man he afterward had from his virtue; so that on account of his works, which God foresaw, God made him to become such as he is now.

(Ayer, Source Book for Ancient Church History.)

Briefly Arius denied that Christ is truly God, teaching that he is a creature of God; that he did not exist from eternity; and that it was possible for him to sin.

It will be readily seen that the Christ Arius taught is not the Christ of the Bible and not the Savior needed by a world lost in sin.

The foremost defender of the true faith was Athanasius, then a deacon, later the successor of Alexander as bishop of Alexandria.

The council rejected the teaching of Arius and adopted the following confession:

We believe in one God, Father Almighty, maker of all things visible and invisible; and on one Lord Jesus Christ, the Son of God, begotten of his Father, only begotten, that is of the ousia of the Father, God of God, Light of Light, true God of true God; begotten, not made, of one substance with the Father, by whom all things were made, both things in heaven and things in earth, who for us men and for our salvation, came down from heaven and was made flesh and was made man, suffered and rose again on the third day, ascended into the heavens and comes to judge living and dead.

But those who say there was when he was not, and before being begotten he was not, and he was made out of things that were not, or those who say that the Son of God was from a different substance or being or a creature, or capable of change or alteration, these the Catholic Church anathematizes.

(Ayer's Source Book.)

In 337 Arius, who for his heresy had been banished to Illyria, was again to be received into the Church, but died before his reinstatement had taken place.

Rejoicing in the truth, we are thankful for the Nicene Creed, this clear-out confession against a heresy that threatened to rob the Church of her true Lord. But let us not forget that the author of the heresy of Arius lives to-day and that he is constantly intent on corrupting the teaching of the Church. We have to meet him in battle to-day, as the Church met him in 325. And let us not deceive ourselves by being content to have the pure confession on paper. No, it must live in our heart, and only a Church in whose heart Christ lives will be a faithful confessor and defender of the faith.

As to Constantine's part in this matter, a writer says: "It was a master-stroke of policy on the part of Constantine to use the Church's conciliar system on an enlarged scale to bring about this unity. The Church was made to feel that the decision was its own and to be obeyed for religious reasons; at the same time the Emperor was able to direct the thought and action of the assembly in matters of consequence and to give conciliar action legal and coercive effect." J. B.

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The Ku Klux Is Climbing Into Its Kloffin It is just a matter of months and we have witnessed the Decline and Fall of the Invisible Empire. It is not yet declared dead by an official coroner's jury but in cases of natural death that formality is usually dispensed with. The Klan died, as all similar ventures die, from expansion. It grew and surprised itself with its growth and then it made the fatal blunder of trying to show the world that there was reason for its popularity and growth and it blew itself up, like the unfortunate frog in the fable, until the excess of internal winds broke through the frail shell.

The body of the Klan grew so fast that the head could not keep pace; those that assumed headship frequently had no other qualification than the one (very satisfactory to themselves) that they needed the job. But of such stuff great empires are not built, not even invisible ones. The joke is not really on these comic opera kings-for-a-day, for they made their haul; the joke is on those who took the whole thing seriously, on those Baptist and Methodist preachers who went forth to lecture for the Klan as though they were on a holy crusade. It was not necessary to find that some of the great leaders of the Klan were downright criminals, but it makes it easier for the dupes to get out when they see what manner of men demanded of them unquestioned allegiance.

Klan papers are dying out. Organizations are simply dying out by the failure of members to pay their renewals. New orders are springing up to take the place of the old. The newspapers have even ceased to make fun of it and seem to have exhausted the alliterative possibilities of its system of nomenclature.

'Tis true, there are still some who do not know that the Klan is dead. Now and then a "fiery cross" is still burned. But one cannot tell, the burning cross may have been the work of playful youngsters for it is difficult to conceive that there are still men left who can take the Klan seriously enough to do that. H. K. M.

* * * * *

Is He That Old? A report comes from Rome that George Bernard Shaw is shortly going to join the Roman Catholic Church. Shaw, all of whose books are surely on the Roman "index", to join the Roman Church! Either the old fox has played a joke on someone, or someone is trying to play a joke on him and on the Roman Church at the same time.

Shaw means just so much to us: he is one of the men of the past generation who gained the ear of the world and helped to teach it to make light of Christian and Bible truths. Many who have not read him at first hand have read him at second hand, for every sophomore came home with the Shawian smartness and every embryo novelist and short-story writer tried to get some of Shaw's flippancy into his writings. If Shaw joins the church, especially the Roman Church, it will be hard to tell who is joker and who the victim of the joke. It is impossible to take such conversions seriously. It is quite possible though that the church of Rome will accept the old infidel as an investment. It is farsighted and foresighted. Two hundred years from now it would be in a position to say: the infamous Shaw who had disturbed the whole world with his writings came back to Mother Church as a humble penitent just before he died. Rome makes much of such stories and has not a little success with them. Yet, in this instance, it sounds too much like a hoax. But Shaw may be losing his grip; he's getting old; perhaps this is an easy way to get a little of the publicity that he so hates. H. K. M.

* * * * *

Bryan's Brood As a direct result of the activities of William Jennings Bryan, former presidential candidate, Chautauqua lecturer, publisher of the "Commoner", and for a brief span secretary of state under Wilson, Tennessee and now Florida have adopted laws prohibiting the teaching of Darwinian evolution in the public schools. As all the world knows (if it cares to find out) there is no Christian body more outspokenly arrayed against Darwinianism and the whole evolutionary system than is our own Lutheran church. But that does not make us allies of Bryan, nor is he our ally. He cannot and does not speak for us. His methods are not approved by us. In some respects we find ourselves directly at odds with this champion of orthodoxy. We cannot, for example, countenance his interference as a churchman and spokesman for the churches in the governmental processes; we do not believe, as he does, that a law will in any way remedy the situation as it exists in our public schools; we do believe that every man, or group of men, has a right to teach or learn what it wants to teach or learn. It is under this conception of our liberty that we Lutherans demand as a right under American law to teach and learn what we ourselves decide upon, irrespective of public or scientific opinion upon the subject.

If Bryan goes about the country expounding his views, that is his right; if in any way he tries to foist his views upon others that is wrong.

But what if we as citizens demand that the public schools teach a certain view of the interpretation of natural history? We could make such demands for ourselves; but even if we had the power of a majority we could not compel others to accept such instruction. Why, then, do we not demand the kind of instruction for our

children that we know to be right, even if it would require the public school system to expand itself into two or more separate systems! Because the state is in every respect unable to give us what we want. The truth is that our cause is not served by a slight change here or there in the curriculum, we know that we require the whole work of the school to be done in the spirit of our Christian faith and by men who have that spirit—and that would make it an out and out religious institution. We have the right to demand, but the state has not the right nor the ability to grant what we want, even if we would grant to others the same right we claim for ourselves. The makeup of the present public school system reflects the views of those who must try to keep religion out of the school; to-day it happens to have the complexion of evolutionism, to-morrow it may be something else, it will never be and can never be that which we require for the education of our children for that would be the exact equivalent of our parish school and it is not conceivable that the great majority of non-Lutherans could ever agree on that. There is no way out, neither by legislative enactment, nor by suasion, nor by compromise can the Christian ever shape the public school to meet his ends. There is no way out, the Christian must have his own school.

Bryan's campaigning does not help the cause for which we stand in any way; it does not even help his own cause when he apparently succeeds. In Tennessee and Florida the anti-evolution clauses are even now disregarded. Bryan's opponents have gone to the courts with a test-case that seemingly cannot be lost, for they are citing a case in which the teacher used a prescribed textbook which contained evolutionary doctrines. It is just another muddle and the end of it will be that the opposition to evolutionism will be more misunderstood than before. And that does not matter.

We hear that Clarence Darrow is to defend the accused schoolmaster in the Tennessee test-case. Why a Darrow must be chosen escapes comprehension unless it is a deliberate challenge to all that is Christian and the evolutionists think that the time is ripe to reach out beyond the Tennessean courtroom and slap every Christian in the face whether he is for Bryan or against him. Darrow is not a defender of constitutional liberty, he is a criminologist obsessed with the idea that there is no crime excepting the Christian faith. He has successfully kept 122 murderers from the gallows and from his words one might judge that he is seeking about that many Christians to offer up as substitutionary victims to that justice which he has cheated.

Woe to the land whose morality rests on laws made by a Bryan and whose ideas of justice are molded by a Darrow.

H. K. M.

When we say, "Go into all the world" to our Missionaries, we must say the same to our dollars.

— Selected.

"WHICH CHURCH IS CHRIST'S"

Asked Father Thomas J. S. McGrath, S. J., in a sermon recently in Mobile, Ala., on "The Authority of the Catholic Church." Romanists are strong on authority in the church; to which there could be no objection if only they would speak of the right kind of authority. Jesus said, "All power is given unto me in heaven and in earth," and then went on to show how that power is to be exercised by adding, "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." The only authority the church is to exercise is the authority of God's Word, in other words, the authority of divine truth. But Rome, when speaking of church authority, invariably swings over to external authority, the authority of the church as an organization with the pope as its earthly and visible head. By that authority Rome rules, by that authority she made and unmade kings when as yet the nations lay at her feet; by that authority she burned and banned Bibles; by that authority she instituted the Inquisition and sent to the rack and the stake thousands who had the courage to differ from the faith decreed by councils and popes.

To show by means of a comparison which is Christ's church Father McGrath took his audience over a belt of fifty railroad tracks, each track representing a church, and pointed out how difficult it would be to find Christ's church at that point but that it is perfectly easy if you just follow these line back, for gradually they grow fewer until at last there is but the one track, which Father McGrath is, of course, pleased to call the Catholic church. It is a very specious comparison and for most in his audience no doubt seemed conclusive, but a little cool thinking at once reveals the sophistry lying back of the figure. One sees here again how it is external organization and authority that is followed. But how about the truth, the teaching, the spiritual content? To keep to the figure, what kind of freight was Rome hauling on her tracks along about the fifteenth century and already long before? The fact is that whatever part of the precious cargo was still on board such a mass of rubbish had been gathered up along through the centuries that a reloading was absolutely necessary, and that was what the Lutheran Reformation, thanks to God's mercy, accomplished.

Besides, every railroad track is supposed to lead somewhere, and really as to a railroad track a traveler is far more concerned about where the road will take him to than where it comes from. So also as to a church, the poor sinner's chief concern is where the church will get him to. Of course, in the case of the church, we know that it must have the right beginning otherwise it can not get us to the right end. But a church may have had the right beginning but have swerved from the right course during the road-building period, and that very thing has happened to the Roman Catholic church, with the result

that, on her own confession, she is now on a very round-about way. She does not promise to get her people directly to heaven, only as far as purgatory; how long they must lie over there depends partly upon how good they had got to be in this life already and partly upon how much their friends will do for them by means of prayers and by installing masses to be said in their behalf. At the very best it will be a long and painful wait before the pearly gates will swing open to them. We much prefer the direct route whose terminals are faith and immediate salvation, as shown in the experience of the thief upon the cross, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in Paradise."

—Lutheran Standard.

ITALY, THE LAND OF CONTRASTS

It is a strange truth that Italy, which was one of the first nations to receive the Gospel and which to-day classifies ninety per cent of its population as Christians, still has so many millions among these nominal Christians who tremble in fear and who are lost in doubt as to the one way to salvation.

It is equally strange that this country, which centuries ago was the leading force for the establishment of civilization and culture throughout the world, is to-day one of those nations that are characterized by a large amount of ignorance, illiteracy, and superstition.

Both of these strange contrasts may be attributed to the fact that man-made delusions have been substituted for the eternal verities of the Divine Word and that in Italy, as everywhere this tragedy has been enacted, there has been stagnation, retrogression, and finally ruin—and this, not only in spiritual matters but also in education, scientific accomplishments, and the many other aspects of culture and civilization.

Italy has a population of approximately forty million, but less than one per cent of these are Protestants. Only a few of the Protestants are Lutherans, and of the Lutherans there are but a few families in the northern part of Italy that are visited occasionally by one of our missionaries. Yet there is a field for missionary activity in Italy. A volume published some years ago on the religious situation in Italy states: "About one and one-half millions of people in Italy are non-professing or religiously unclassified, furnishing opportunities for extended evangelism." And what message could be proclaimed more successfully than the truth which reigns in our church?

During the new year many thousands from all parts of the world will travel to Italy and to Rome for the jubilee year and for the forgiveness of sins which the pope promises to all who make the pilgrimage. While we condemn this practice as un-Christian, anti-Biblical, and pagan, let us travel to Italy in our prayers and ask the Divine Ruler of the church to grant more light and more happiness to those who dwell in papal darkness, so

that the fullness of their Savior's blessing may strengthen their faith and give them the unalterable assurance of salvation.

—The Australian Lutheran.

THE PASSING OF AN OLD CONSERVATIVE LUTHERAN SYNOD

The Lutheran reports that three Merger synods, the New York Ministerium, organized 1786, the New York and New England Synod, called into existence in 1902, and the New York Synod, founded in 1908, have taken steps to combine, which will mean, of course, that every one of them will cease to exist as a corporate entity. Since all three bodies are united in the United Lutheran Church, no doctrinal reason can be advanced against the planned amalgamation. Probably overlapping of the respective territories makes this union within a union desirable. Still, conservative Lutherans will view the passing of the New York Ministerium with regret. In the days when the General Council came into being, this synod was among those bodies which protested against the doctrinal indifference ruling the General Synod, and which withdrew from it and founded the General Council. The New York Ministerium had some prominent theologians among its members and was looked upon as a defender of conservative Lutheranism. There were occasional clashes with Missouri, but they at least showed that Lutheran consciousness was still active. Even quite recently evidence was given that the old spirit had not quite died out, the president of the Ministerium suspended a pastor who was a lodge-member, and the synod upheld the president in this action. We had hoped that this event was signaling the beginning of a better day, and that the Ministerium was determined to stand for Scriptural teaching and practice. Now the plan is to dissolve this synod. To the outside observer it seems that the cause of confessional Lutheranism will suffer a setback through the proposed amalgamation. True, the Ministerium capitulated to the forces of indifferentism years ago when it joined the Merger; but there was hope that it would testify impressively to the truths which conservative Lutherans insist on in distinction from the go-as-you-please type of Lutherans. We doubt not that many of the members of the Ministerium who are adherents to the position taken by their synod in the past have the firm intention of championing the old truths even after they have been absorbed by the new organization. May God grant they will! But it is greatly to be feared that we shall witness something akin to the fate of the ten tribes of Israel which were scattered in the Assyrian empire and never heard of again.

—A. in Lutheran Witness.

WE SHALL MEET

Woe to a world that vainly tries to escape from Jesus Christ. They may deny His deity, dispute His power, disbelieve His resurrection, explain away His existence, deride Him as a phantom, insult Him as

"a spirit medium," philosophize over Him as a myth, accept Him as a mere human teacher, misquote His words to sustain their opinions, pervert His teachings, and despise His precious blood; but when all this is done, their difficulty is not removed, for Christ the King still lives at God's right hand. "Jesus Christ the same yesterday, to-day, and forever"; the Christ "who was, who is, and who is to come"; He who had glory with His Father "before the world was," shame with man during His earthly pilgrimage; and who, having suffered these things, has entered "into His glory," — that same Jesus still lives in all the majesty of His divine character, and in all the powers of an everlasting life. Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, the sepulcher could not hold Him; and yet He stands forth upon the highest pinnacle of heavenly glory, proclaimed by God, acknowledged by angels, adored by saints, and feared by devils, as a living, personal Christ; rejected, crucified, exalted, glorified, and coming again in like manner as He ascended; to raise the dead, to judge the world, to save His people, to be glorified in His saints, to crush the usurper, to destroy His foes, and to reign forever as the Lord of all.

—H. L. Hastings.

RANDOM THOUGHTS ON CHRISTIAN EDUCATION

A noted man once said that he who had his hands on the young people holds the future in his grasp. The meaning of his words is plain. Their truth is not assured, however, unless by having one's hands on the young people is meant having the young people in one's control, having them under one's direction. If the church has under its direction only a portion of the thousands who have been confirmed, how much will it mean for the church's future? What is the church doing to hold its young people?

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Lutheran people believe all their children and youth should be permitted to have the blessings and privileges of an education in their own schools that they may be inspired to become laborers together with God. To accomplish this end they have been willing to invest large sums of money in their own institutions, in addition to the taxes which they must pay for the support of State schools. They are impelled to incur this expense for two paramount reasons; first, they do not wish to expose their youth to the tide of worldliness found in most of the schools and colleges of to-day; second, they wish their youth to be taught the truth as it is found in the Bible.

* * * * *

Henry Lester Smith, professor at the University of Indiana, writes: "The atmosphere in which a boy is educated counts for much. I am in no way untrue to state institutions when I say that in our day a boy might

become a bachelor or master in almost any one of the best of them and be as ignorant of the Bible, the moral and spiritual truth which it represents, and the fundamental principles of religion, their nature and value to society, as if he had been educated in a non-Christian country." Prof. Smith asks: "Who shall supply this lack, if not the Christian college?" We might add: "If not also, and especially the Christian academy?"

—Lutheran Herald.

THE JUGGLER

The Japanese are the best jugglers in the world, and when a juggler gets to be an expert and is so proficient in the art as to be "Commanded to perform" before the crowned heads of Europe, his fame and fortune is almost assured.

Such was the success of the gentleman I met some years ago at Creston, Iowa, after he had traveled round the world as an expert juggler.

He was born in Japan, took to juggling when a boy as a duck takes to water, and was trained by the most expert jugglers in Japan. After performing before all the crowned heads of Europe, he came to the United States and showed his wonderful skill in some of the largest theaters in New York, St. Louis and San Francisco.

While he was in San Francisco, he was invited to go to a Christian Mission, and there for the first time in his life he heard a full explanation of the "Glorious Gospel of the Blessed God," and was converted — truly born again. Then he saw the foolishness and sinfulness of his work in the theaters, and although he was playing to packed houses in the largest theater in the city, he determined to give it up, and told the manager of the theater so. The manager knew that this expert juggler was his best drawing card, and so tried to persuade the actor to stay, but he would not be persuaded, and so gave up his profession and trusted in God to help him make an honest living.

When the writer of this article saw him he was going from town to town, lecturing on Japan and the need of Missionaries in Japan, and he was not making much money, as his lectures were open to everybody, and all the money he received was from freewill offerings. Sometimes he walked from one town to another, and at the lecture I heard he received only seven dollars. As an actor he had often made from five hundred to one thousand dollars a week, but he gave all this up to become a humble follower of the lowly Nazarene.

Dear reader, are you making any sacrifice for Christ? Are you born of the Spirit, Have you the witness of God's Spirit that your sins are forgiven? Do you "Rejoice with joy unspeakable and full of glory?" If not, now is the time "To make your calling and election sure." — The Gospel Message.

WHEN MONEY TALKS

A big Dollar met a small Penny, newly coined, and having a bright clean face. Said the Dollar in a pompous manner:

"You look as though you thought yourself gold, whereas you are only cheap brass."

The Penny answered, modestly: "I am only what I am, and can claim no more."

At that the Dollar swelled up and said, "I am patriotic. See I have the emblem of Liberty on my bosom, and I am also trustworthy, because the United States government has placed on me, 'In God we trust'."

After a little silence the Penny said, "But I am more pious than you are. I go to church oftener than you do."

OUR COLORED MISSIONS

One of our workers on the field of Colored Missions, Rev. Walter H. Beck of Mount Zion, New Orleans, recently underwent an experience as trying as it was unusual and since it will no doubt interest the friends of this work to hear about it we reprint the letter which he wrote to Director C. F. Drewes which gives a detailed account of what happened to him.

TOURO INFIRMARY, New Orleans, La.

May 11th, 1925.

Dear Director Drewes:—

In reply to your letter of May 8th:—Yes, I am "the man"; and as you will see from the letter-head I am at a hospital, to which I was taken the same day (Thursday, May 7.—D.) I expect to leave before the end of the week.

A young negro, about 18 years of age,—who is unknown to me, and not of our "flock",—had been molesting the children of the Mount Zion school during the recess period at 12:00 o'clock. (I am informed now that he had also done so the previous day while some children were on their way home from school, when he was stopped by Mr. Seraile [col. teacher]; he threatened to "get even" with Mr. Seraile; it seems that it was for this reason that he came back the next day.)

I had requested him to leave the yard; he did so and stood out in front for a time; I then went back into the yard, and was talking with a lady and Mr. Seraile about a child attending the school; while we were thus engaged this same fellow dashed right into our midst, having hold of one of the boys. I grabbed him by the back of the neck and threw him to the ground, but did not strike him. I then raised him up and made him sit down on a seat nearby, while I reprimanded him. He was then told to clear out and never show himself around there again.

I marched him out to the front, and again warned him; he made as though he was going off, took a few steps, and then whipped out a long-barrelled pistol (38) and shot three times in rapid succession; the first kicked up the dust at my feet, the second went wild, narrowly missing a group of children behind me, and the third passed through the upper part of the left leg, entered the right and stopped under the skin on the opposite side.

The scamp fled while I walked back to the sexton's house and sat there for a few minutes; I then walked out to the front and let a passerby in a Ford Sedan rush me to the emergency department of the Charity Hospital. Here, however, I was made to wait over 20 minutes before anything was done; and after being treated and bandaged, I was simply told either to stay there or go home.

The policeman, who had come in the meantime, wanted me to stop at the precinct and make a statement. I did so, the gentleman who drove me to the hospital driving me there and then home. The walking, and getting in and out of the car, however, was too much. And due to the great danger of infection I was ordered by the home physician to go to a hospital.

It was unusually fortunate that the bullet (steel-jacket) struck neither tendon nor bone, but only clear flesh, though it plowed through from side to side. As a result there will be no serious consequences, as it seems. I have a very good surgeon treating me, and he is more than satisfied with the progress made; he said he has never seen anyone get by with it as fortunately as I did.

Therefore we can clearly see how wonderfully the Lord held His protecting hand over me and in leading me back to health. I am feeling well, though not permitted to move about; I am just able to sit up in bed.

My classes will be taken care of by Miss Johnson [col. teacher], while Miss Gilbert will take over Miss Johnson's classes for the remainder of the term (4 weeks); this was the arrangement we made for 3 weeks while I was at Luther College and before I could get to Mt. Zion.

I somehow also need this enforced rest; it was quite a strain for me this year, and I was fearing that I would break down at any time. I would not have had time for a vacation this year, though I sorely needed one. Now I will have ample time to rest; and I certainly appreciate it.

There are various other matters I should bring to your attention, but they will have to wait until I am better able to write.

I thank you for your interest and kindness and assure you there is nothing that need give us occasion to worry.

With cordial greetings,

W. H. BECK.

In an explanatory statement which accompanied the above letter Dir. Drewes says of Rev Beck: "He has been called to Immanuel Lutheran College at Greensboro, N. C., and has accepted the call. It was his intention to take a course this summer at Tulane University and brush up for his new work at Immanuel; whether he will be able to carry out this plan now remains to be seen. He came to Mount Zion in September, 1922, and has done hard and successful work at that station. Prof. Oscar Luecke of Luther College will succeed him."

General news regarding the work down there is contained in the statement: "Dr. Henry Nau, of Luther College, has accepted our call as President of Immanuel Lutheran College, and will move there the middle of June. President J. P. Smith will act as Superintendent of the Southeastern Field. He has been in our Mission since 1898, and is well qualified for the work."

There is another piece of news that, we think, will please our readers just as much as it did us. Just think of it! Our synod has "gone over the top" with the children's collection for Negro Missions! How gratifying to hear this in this time of deficits, short-circuits and blow-outs in matters synodical! We can just hear Mr. Grumblegroan say: "Yes, that's where the money goes, to the negroes, in the South! We answer, "Only a very small part of what a bountiful God gave us to spend for His work; there's a great deal more where this came from." Let us rejoice and hope that this encouraging experience will help to loosen some heart-strings and

purse-strings that seem to have become badly knotted. To that end we quote what Dir. Drewes writes: "Brother Hoenecke informs me that Mr. Buuck reported on Monday (May 11th) that he had received a total of \$6,100. I can't tell you how good it makes me feel to see that your Hon. Synod has gone over the top. Your children have not finished the collection as yet; the other day I received requests from three pastors for additional envelopes. I assure you that we can use every penny for Mobile. The chapel and school for which we asked \$5,500 from the dear children of the Wisconsin Synod was intended to be a very, very modest building. Thanks be to God that He is making the children willing to enable us to erect a church and school that will reflect a little more credit on the Lutheran name."

God give us faith and willingness to do His work as it deserves to be done, as *our work*—which, by His condescending Grace, it most properly is. G.

FROM APACHELAND

Christmas and Easter stand scripturally co-ordinate in the heart of the Christian. One is as important as the other. The one overwhelms him with the proof of God's love for enemy sinners; the other lifts him to heights of blessed reassurance.

In actual missionary practice, however, local conditions and conceptions often tend to draw the one or the other temporarily into the foreground. In Apacheland the missionary cannot refrain from dwelling on the wonderful significance of Easter. The natural Apache has nothing living on which to lean for comfort or solace. He has beads, stones, wooden crosses, and other charms. He prays to winds and rocks. But they are all lifeless, he does not even conceive of his mythological monster-killer, the recollection of whom has been revived by false prophets, as being any longer actually living. Every lifeless thing from which he seeks help and safety is nothing more than a reminder of the death which he is with these very things trying to circumvent, or at least keep ahead of him in the remote future.

Romanism with its lifeless array of rosaries, aluminum emblems of Mary, its babble of Saints and purgatory can have no other effect than merely to lead him from the mud into the mire.

Little wonder, therefore, that we missionaries should emphasize Easter and its full significance as it is symbolized by the season in which it occurs. There is no Apache so apathetic that he can close his eyes to the transition from winter death to spring life. The budding trees and flowers, the signs of life in farm and garden, the gamboling calves, colts and fawns on the hillsides are living proofs of this transition. Yes, they are more, they are living witnesses to the existence of the great Life-giver with whom he has vainly been trying to communicate through the medium of dead charms and ceremonies. He realizes in a rudimentary way his own condition of spiritual death and then destroys all possibil-

ity of spiritual life taking root through the blighting mediators that he calls upon to bring the seed from the giver of life.

Little wonder, therefore, that just during the spring we missionaries should find especial joy in proclaiming the good news of the one mediator between God and man, the man Christ Jesus, who made the transition from death in its very essence to life everlasting, whom "God raised from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might and dominion." What a blessed privilege to assure our Apaches that this Savior is still living and waiting to grasp their hand and lead them as safely from spiritual death to life as He himself once safely passed from death to life.

Since Jesus the living Savior promises to do just this very thing in baptism, we whose work takes us into the Government Boarding schools, have chosen Easter as the most appropriate day of extending this gift to those boys and girls who have asked for it. On Easters past this number has been very large here at Whiteriver because the number of unbaptized was large. This year twenty-four were baptized. This means that of the 260 odd children that worship with us here all but a few stragglers have received the bath of regeneration. (At this occasion a white lady with her two children living in a neighboring village was also baptized. She had been for many years a member of the Catholic church, but diligent inquiry and Scripture study finally caused her to abandon this man-made religion for the faith of her Lutheran husband.)

Perhaps an occasional reader may shrug his shoulders and be tempted to ask, "What does this really mean" and, "How many of these children are really Christians?" But let us rather not ask that question lest we profane the sacred ground upon which we are treading. Suffice it to say that one and all have learned of the living Savior who died for our sins and rose again to bring to us from His Father the good news of our adoption. Knowing the children as he does the writer cannot think of a single one that was not sincere in his desire to become a child of God nor willing to submit his will to that of God. But have you never noticed how awkward and helpless the butterfly is that has just emerged from his cocoon or what poor control the new-born colt has of its legs, and how defenseless it is against the attacks of the jealous animals of the field? But it is a new creature nevertheless, and does not the farmer, instead of debating whether or not it will ever pull a plow, give it the most careful feed, care and protection, so that its development may be unhampered? No, dear reader, let's rather realize what a treasure the Lord has intrusted into our care and what a heavy responsibility rests upon us. These children as well as those from a similar school at Rice, and those of our Christian Mission Day schools, are now our children in the most intimate sense. We must continue to feed them the good food of the living Gospel so they may be-

come stronger from day to day and living testimonials of the power of grace.

But in a few days they will leave the schools and be scattered in their camps to the four winds. Satan will be waiting for them with all the temptations that six thousand years of experience have proven to be effective. They must be protected with all the Gospel means placed at our disposal and especially with prayers without ceasing, by every reader, so that the Savior will not be compelled to ask of us "Have you properly fed my lambs?"

OUR FINANCES AND PENTECOST COLLECTIONS

Our financial standing is not bad, it is comparatively good, it is better than it ever was just before the close of a biennium. From July 1, 1923, up to May 1, 1925:

Receipts	
Collections	\$468,506.80
Revenues	137,635.72

Total	\$606,142.52
Disbursements	
Operating (current) expense	\$604,068.01
New buildings	72,287.34

Total	\$676,355.35
A shortage on May 1, 1925 of	\$ 70,212.83

We must, however, not overlook the fact that the \$72,289.34 for new buildings are *not operating* (current) expenses. Bearing this in mind we observe from the above figures that we have, up to May first, not only covered operating expenses but have a surplus of \$1,974.51 to apply on new buildings.

The special Lenten collection has added materially to our receipts. From 240 congregations a total of \$33,100.64 is reported. Nor is this all. Other congregations report that they, for some time past, have had *regular* Lenten collections but that the *special appeal* has brought gratifying results.

Conservatively estimating, judging from all reports, the *special* Lenten collections will exceed \$50,000.00. Let us give thanks unto God, the bountiful Giver! The greatest blessing reflected by the hundreds of cards and letters pertaining to the special collection is the fact that our Christians are learning to give cheerfully and liberally. And again we say, blessed be the name of the Lord!

There is one more collection to be taken on Pentecost. May God the Holy Ghost who leads us in all truth, preserves us in true faith, and furnishes us unto all good works, bless us with willing hearts and open hands, so that we may be in position to meet the operating expenses for May and June, amounting to about \$56,000.00, and to pay for the new buildings. We take the liberty of asking all congregations to send in their collections *without delay* in order that they may be in the hands of the synod's treasurer before June thirtieth.

"Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I shew the salvation of God." Psalm 50:23. G. E. Bergemann.

DELEGATES TO CONVENTION OF JOINT SYNOD Michigan District

Pastors:

1. Dr. H. Wente (C. Binhammer).
2. C. Strasen (H. Richter).
3. G. Luetke (A. Lederer).
4. E. Berg (W. Schaller).
5. E. Rupp (F. Cares).
6. A. Clabuesch (A. Zuberbier).

Congregations:

1. Benton Harbor (Sturgis).
2. Monroe, Zions (Detroit, Zions).
3. Scio (Saline).
4. Hemlock (Owosso).
5. Lansing, Immanuels (Saginaw, St. Pauls).
6. Sebewaing, Neu-Salems (Tawas City).

Teachers:

E. Winter (P. Mehnert).

Lay delegates must bring credentials signed by the president and the secretary of their congregations. Please notify your substitute if you cannot come.

Adolf Sauer, Secretary.

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North Wisconsin District

Fox River Valley Conference:

- Rev. Rud. Lederer (Rev. H. F. Eggert).
 Rev. E. C. Hinnenthal (Rev. F. Brandt).
 Rev. F. Reier (Rev. Phil. Froehлке).

Lay-delegate and substitute of
 Bethlehem's Congregation at Hortonville, Wis.
 Emanuel's Congregation at New London, Wis.
 St. John's Congregation at Wrightstown, Wis.

Winnebago Conference:

- Rev. M. Nommensen (Rev. Max Hensel).
 Rev. J. G. Pohley (Rev. Alex. Sitz).
 Rev. P. W. Weber (Rev. W. Wadzinski).

Lay-delegate and substitute of
 St. Luke's Congregation at Kewaskum, Wis.
 St. Paul's Congregation at Fairburn, Wis.
 St. Paul's Congregation at North Fond du Lac, Wis.

Manitowoc Conference:

- Rev. P. Kionka (Rev. P. Hensel).
 Rev. K. Toepel (Rev. Walt. Haase).

Lay-delegate and substitute of
 Trinity Congregation at Brillion, Wis.
 St. Paul's Congregation at T. Herman, Sheboygan Co., Wis.

Rhineland Conference:

- Rev. Jos. Krubsack (Rev. W. R. Huth).
 Lay-delegate and substitute of
 Zion's Congregation at Rhineland, Wis.

Lake Superior Conference:

- Rev. C. C. Henning (Rev. W. Wojahn).
 Lay-delegate and substitute of
 Zion's Congregation at Peshtigo, Wis.

Teachers:

Mr. H. Braun (Mr. H. Goetsch).
 Mr. L. Serrahn (Mr. A. Pape).
 G. E. Boettcher, Secretary.

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West Wisconsin District

Wisconsin Valley Conference:

Rev. H. Geiger (Rev. Ad. Zeisler).
 Rev. W. Fischer (Rev. M. Hillemann).

Chippewa Valley Conference:

Rev. Wm. Keturakat (Rev. Wm. Baumann).

Central Conference:

Rev. A. Paap (Rev. A. Werr).
 Rev. J. B. Bernthal (Rev. E. Walther).
 Rev. Chr. Sauer (Rev. L. C. Kirst).

Southwestern Conference:

Rev. H. Paustian (Rev. G. Pieper).
 Rev. Wm. Lutz (Rev. H. Reimer).

Mississippi Valley Conference:

Rev. Rud. Korn (Rev. W. Bodamer).
 Rev. Karl Plocher (Rev. Wm. Limpert).

Teachers:

A. Schauer (G. Groth).
 R. Brueshoff (E. W. Ebert).
 O. Stindt (P. Hippauf).

*Congregations:**Wisconsin Valley Conference:*

Wausau (Neillsville).

Chippewa Valley Conference:

Cornell (Cameron).

Central Conference:

St. Matthew's, Oconomowoc.
 Trinity, Watertown.
 Helenville.

Southwestern Conference:

Bangor, Mr. Ad. Toepel.
 Baraboo, Mr. Carl Isenberg.

Mississippi Valley Conference:

St. Martin, Winona, Minn. (St. Matthew).
 Lewiston, Minn. (Eitzen, Minn.).

Representative of Northwestern College:

Prof. W. Huth.

The lay delegates must present credentials properly signed by the president and secretary of their own congregation.

L. Kirst, Secretary.

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Nebraska District

Southern Conference:

Rev. A. Schumann, Firth, Nebr. (Rev. A. B. Korn, Ulysses, Nebr.).
 Zion's Church near Clatonia, Nebr. Also alternate.

Northern Conference:

Rev. W. J. Schaefer, Colome, S. Dak. (Rev. Theo. Bauer, Mission, S. Dak.).
 Rev. Geo. Tiefel, Hadar, Nebr. (Rev. W. Zank, Brunsville, Iowa).
 Holy Trinity Church, Hoskins, Neb. Also alternate.

Teachers:

Mr. E. Trettin, Stanton, Nebr. (Mr. E. W. Eggers, Norfolk, Nebr.).

A. B. Korn, Secretary.

South East Wisconsin District*Milwaukee City Conference:*

Rev. E. Dornfeld (J. Jeske).
 Rev. W. Kansier (R. Huth).
 Rev. Paul Pieper (R. Buerger).

Congregations:

Bethesda.

Christus.

Southern Conference:

Rev. O. Heidtke (M. Plass).
 Rev. O. Nommensen (Chr. Sicker).

Congregations:

St. Lucas, Kenosha.

Bethany, Kenosha.

Eastern Conference:

Rev. Herm. Gieschen (F. Grundlach).
 Rev. Paul Gieschen (H. Hartwig).

Congregations:

Mr. Hochmuth, Sr. (Root Creek).
 Mr. O. Junghans (West Mequon).

Dodge-Washington Conference:

Rev. H. Fleischer (A. von Rohr).
 Rev. Ed. Hoyer (J. Uhlmann).

Congregations:

Iron Ridge (Kohlsville).
 Kekoske (Loomis).

Arizona Conference:

Rev. Henry E. Rosin.

Teachers:

J. Gawrisch (W. Manthei).
 A. Manthei (H. J. Burmeister).
 E. Kirschke (W. Frohe).
 E. Bradtke (A. Willbrecht).
 E. Schmidt (Gottfried Schulz).
 E. F. Krause (C. Jungkuntz).

Henry Gieschen, Sr., Secretary.

Theological Seminary

Sixteen seniors of our Theological Seminary have completed the prescribed course of study and will be orally examined in two branches, church history and dogmatics, on Friday after Trinity Sunday, June 12, in the forenoon. All wishing to be present at the examination are requested to be at the Seminary on Pabst Avenue and 60th Street at 9:30 a. m.

Wm. Henkel.

**Michigan Lutheran Seminary —
Commencement Exercises**

The present school year at Michigan Lutheran Seminary will close June 19. The commencement exercises will be held in the evening of that day in the school hall

of our St. Paul's Congregation. All friends of the institution are cordially invited.

The pastors, teachers, and members of our district are again requested to endeavor to win as many new students for the new school year as possible and to announce them early.

Otto J. R. Hoenecke, Director.

Saginaw, May 19, 1925.

Northwestern College Commencement

Commencement exercises at Northwestern College will take place June 12, Friday, at 10 o'clock in the morning. On the afternoon of that day the alumni society will hold its annual meeting. Thursday evening, June 11, at 8 o'clock, is the date set for the annual concert of the musical organizations of the college.

E. E. Kowalke.

FROM OUR CHURCH CIRCLES

Laying of Cornerstone

Lake Benton, Minn., May 18, 1925.

On the fourth Sunday after Easter (May 10th) the Immanuel Ev. Luth. Church at Verdi, Minn., laid the cornerstone for her new church. The Rev. Wm. Lindloff, of Elkton, So. Dak., addressed the congregation and the host of visitors in the German language, while the Rev. Ed. Blakewell, of Aurora, So. Dak., spoke in the English tongue. The undersigned, as the pastor of the church, officiated in the laying of the cornerstone, according to the agenda of the Wisconsin Synod. 1 Cor. 3:11. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Paul W. Spaude.

Delegate Conference of the Eastern District of the Dakota-Montana District

The Eastern Delegate Conference of the Dakota-Montana District will meet from noon June 16, to noon June 18 at Mazeppa Twn., So. Dak. (Rev. M. Keturakat).

Papers to be read by Rev. H. C. Sprenger and Rev. F. Manteufel.

Sermon: Rev. E. R. Blakewell (Rev. F. Kolander).
Confessional address: Rev. R. Vollmers (Rev. K. Sievert).
Wm. Lindloff, Secretary.

St. Croix Delegate Conference

will meet, D. V., at Centuria, Wis. (Rev. M. Kunde), on Wednesday and Thursday, June 17-18, 1925, first session to begin at 10 A. M.

Papers will be read by Rev. A. C. Haase and Rev. R. C. Ave-Lallemant.

English services with Holy Communion on Wednesday evening.

Confessional address: Rev. J. Pieper (Rev. J. Plocher).

Sermon: Rev. A. E. Frey (Rev. W. Franzmann).

Lay delegates are requested to present their credentials at the first session. The local pastor urges all members of the conference to register not later than June 6, in order to enable him to make proper reservations with his members who live widely scattered.

Arthur W. Koehler, Secretary.

Northern Michigan Delegate Conference

The Northern Delegate Conference of the Michigan District will convene on June 30 (first session at 9 A. M., Eastern Time) to July 2 in Sebewaing, Mich. (Gustav Schmelzer, pastor).

Papers to be read by the following pastors: G. Wacker, C. Leyrer and A. Westendorf.

Sermon by Rev. A. Westendorf (Rev. J. Zink).

Confessional address by Rev. F. Krauss (Rev. A. Kehrberg).

Early announcements are requested. State whether you are coming by auto or train and do not forget to mention the names of your delegates.

Leonhard C. Bernthal, Secretary.

Southern Delegate Conference

The Southern Delegate Conference meets on the 1st Sunday after Trinity, June 14th, from 2 to 5 p. m., at Lake Geneva, Wis. (Rev. H. J. Diehl). Short papers will be read by the Reverends C. Sieker, C. Buenger, F. Koch, and Mr. Wahlstaedt.

Pastors and laymen please attend!

W. Reinemann, Sec'y.

Acknowledgment and Thanks

The Y. P. Societies in Olivia and Danube, Minn., Rev. J. Siegler, each donated \$10.00 toward the support of our Indian boy. In addition, N. N., of Danube sent a suit of clothing. To the kind donors I desire to express our sincere thanks. E. R. Blifernicht.

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Acknowledgment and Thanks

The congregation in St. James, Minnesota, donated a pipe organ for practice purposes to Dr. Martin Luther College. In behalf of our school I herewith express our sincere thanks. E. R. Blifernicht.

Installation

Authorized by President W. F. Sauer, the undersigned installed Rev. K. G. Sievert at Grover, South Dakota, on May 17, 1925.

Address: Rev. K. G. Sievert, R. F. D. 1, Hazel, South Dakota. W. F. Meier.

Change of Address

Rev. John C. Schmidt, 322 South Broadway, Redondo Beach, Cal.

Nurses' Training School, Chicago

It will no doubt be a bit of welcome news to many that the new Lutheran Memorial Hospital, Chicago, Ill., has added a Nurses' Training School. This Hospital and Training School for Nurses is conducted by members of the Synodical Conference and is accredited by the State. It is open to young women having the required qualifications. The diploma admits the graduate for examination to become a registered nurse and opens the doors to positions in Institutional Nursing, Public Health Nursing, the Red Cross Nursing service, etc. For further information and illustrated booklet on School of Nursing communicate with the Superintendent of Nurses, Lutheran Memorial Hospital, 1116 N. Kedzie Ave., Chicago, Ill.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Collections	July 1, 1923 May 1, 1925 22 Months	Budget Allotments 22 Months
Pacific Northwest	\$ 1,664.40	\$ 2,381.06
Nebraska	14,994.52	13,493.04
Michigan	43,795.42	52,384.64
Dakota-Montana	18,984.13	15,477.22
Minnesota	86,309.06	97,229.00
North Wisconsin	94,747.91	123,421.10
West Wisconsin	118,770.90	130,961.38
So. East Wisconsin	87,751.20	123,024.44
Total from Districts	\$467,017.54	\$558,371.88
Remittances direct to Treasurer	\$ 5,062.10	
	\$472,079.64	
Revenues: Institutions, Funds, etc.	\$137,635.72	\$121,173.26
	\$609,715.36	\$679,545.14
Debt Collections to Gamm	\$ 2,255.00	
	\$607,460.36	
Seminary Bldg. Coll. to Gamm	\$ 1,317.84	
Total Budget Cash	\$606,142.52	\$606,142.52
Total Disbursements	\$676,355.35	\$ 75,402.62
		**3,189.79
Deficit	\$ 70,212.83	\$ 70,212.83

**Within Budget.

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration	\$214,878.12	\$ 62,000.31
Educational Institutions	192,740.11	317,090.37
Home for the Aged	6,892.34	11,796.51
Indian Mission	46,385.16	67,536.51
Home Mission	98,996.70	167,834.51
Negro Mission	26,374.59	26,374.59
General Support	19,875.50	23,722.55
Total Budget Cash	\$606,142.52	\$676,355.35
		\$606,142.52
Deficit		\$ 70,212.83

Statement of Debts

Debts on July 1, 1923	\$289,508.05
Received and paid thereon:	
From Seminary Building Committee	\$ 67,448.23
From Sale of Bues Farm	45,000.00
Paid off on "Old" Debt	\$112,448.23
Remaining "Old" Debt	\$177,059.82
Liabilities incurred since July 1, 1923	99,916.27
Debt on May 1st, 1925	\$276,976.09

Decrease in 22 Months — \$12,531.96

Analysis of "New, Debts"

Deficit as per statement	\$ 70,212.83
Borrowed for Church Extension	24,202.84
Other Outstandings	1,676.01
Total excess expenditures	\$ 96,091.68
Budget Cash on hand	\$ 3,824.59
1923-1925 Debt as above	\$ 99,916.27
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	1,261.50
	\$ 1,511.50
	\$ 8,023.11
Budget Cash on hand	3,824.59
Balance Cash in Banks	\$ 11,847.70

THEO. H. BUUCK, Dep. Treas.

BOOK REVIEW

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

"Over the Hills of Galilee," by Stephen A. Haboush. Per Copy 60c. Postpaid. Dozen \$6.00 Postpaid. Lutheran Book Concern, Columbus, Ohio.

This little book contains a vivid portrayal of pastoral life as it is lived in Palestine by one who himself has been a shepherd-boy in Galilee. All who have been edified in the reading of "The Song of Our Syrian Guest" will also be delighted with this work, as its contents touch upon similar experiences. David's marvelous Twenty-third Psalm is expounded by one who has himself led his flocks to pasture over the Palestinian hills, and the reader understands the inspired psalmist better as he travels through these pleasant pastures in the spirit. The author also touches upon the pastoral literature of the New Testament with its spiritual import, and Christ the Good Shepherd is brought very near to the reader.

The book also contains the words of "Savior, like a Shepherd lead us," the dear old hymn of childhood days, and a fine poem "The Modern Shepherd," by C. N. Pace, touching upon the complex problems that burden the Lord's shepherds to-day in their pastoral care of their flocks.

The author endeavors to stimulate the understanding of the spiritual as he leads his readers over the hills of Galilee, and in the opinion of the reviewer he has succeeded. The book is refreshing.

A. H.