

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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Rev C Buenger
65 N Ridge

HE IS RISEN

(Wisconsin Synod German Hymnal 201)
Praise the Lord in anthems glorious!
All ye ransomed, raise the strain!
Christ is ris'n, the Lord victorious, —
He Who for our sins was slain.
Now the task He planned is done.
Our redemption He has won!
He left Heaven's pearly portals
To abide with sinful mortals.

Sin, I fear not thy oppression,
Nor the terror of thy wrath!
All the guilt of my transgression
Christ has paid for with His death!
From its curse He set me free!
By His rising He has blest me, —
In His righteousness He dressed me.

Hell, I fear no more thy prison!
All thy cords are rent in twain!
Since my Jesus is arisen
I am free from every chain!
And since His descent to thee
Was performed victoriously,
I, by virtue of His merit,
Heaven's Kingdom shall inherit.

Cease, O hellish Foe, to spite me!
Naught from thee have I to dread!
Christ, the woman's Seed, did smite thee,
And crushed down thy serpent-head!
He Whose death thy vileness sought
All Thy power to end hath brought!
Since in Christ I am victorious
Thou must own defeat inglorious!

Death, why shouldst thou make me waver?
Grave, why should I fear thy claim?
Buried with my Lord and Savior
I shall rise again with Him!
Dying now is gain for me;
I can pass on joyously,
For this truth sweet comfort giveth,
Jesus, my Redeemer, liveth.

Jesus, my Redeemer, liveth!
This most certainly I know!
Grateful praises He receiveth
From His ransomed Church below.
Hallelujah! Victory!
Join, ye lands, the Jubilee!
Praise the Lord in anthems glorious,
Christ is ris'n, the Lord victorious.

Translated from the German.

Anna Hoppe.

THE FORTIETH PSALM

(Concluded)

Verses 9 — 17

On Easterday every church in which the Savior's resurrection is properly preached will open its doors to its worshipers as "gates of righteousness." "Open to me the gates of righteousness: I will go into them, and I will praise the Lord" (Ps. 118:19), — is the joyful language of every true worshiper on this festival day.

There is something significant about this. "The gates of righteousness," — what are they? Not a few are quick to conclude that they are so named because only the righteous were supposed to enter there. Indeed, the teaching of all religions in the world, with the exception of one, is that men will enter here because of their own inherent righteousness, that is, by developing the moral qualities of human nature to the highest possible standard. Well, the pharisee did enter the gates of the Temple, as far as that was possible, boasting of his righteous deeds. Yet it was only the publican, who, though he stood afar off at the entrance, really entered the gates of righteousness. He entered as a poor sinner, but he was justified.

No, the gates of righteousness are so named because they admit to the Lord, who bestows righteousness, freely and unmerited, upon the souls of poor sinners trusting in Him and His salvation. Christ the risen Lord is the gate of righteousness. "This the gate of the Lord, into which the righteous shall enter" (Ps. 118:20).

This is the joyful Easter message; and it is this message the Lord even as suffering Savior proclaims to the world in the fortieth Psalm. You will ask, perhaps, is not the Psalm a prayer of the divine Sufferer? How, then, can it have a direct bearing on the resurrection of Christ? Yet who can conceive the great Sufferer without Him looking forward to His victory, the dying Savior without Him beholding His resurrection? All His dread sufferings and death would have been in vain, if He had not risen from the dead, and obtained the victory. Even in that most sublime portrayal of our Lord's Passion Isaiah designs in the 53rd chapter of his prophecies, His glorious resurrection is portrayed in words like these: "He was taken from prison and from judgment: and who shall declare his generation?" — "He shall see his seed, he shall prolong his days, and the pleasure of the Lord

shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many." So here. It is by no means doing violence to our Psalm by presenting from the verses indicated

The Glorious Easter Message of the Risen Savior

"I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation." This is an Easter message indeed. The risen Savior proclaims righteousness, He opens the gates of righteousness to all men.

Of course, Christ had taught righteousness to vast multitudes, while He was sojourning on earth, before His sufferings and death, and before His resurrection. At all times, He maintained and illustrated the great principles of righteousness as demanded by the law of God, and unfolded the way in which those multitudes might become righteous before God. He spent His life in making known the great truths about the righteousness of God, and He died that He might disclose to man a way by which God could consistently regard and treat men as righteous. He did not refrain His lips from teaching these principles. He could make His solemn appeal to God as searcher of hearts, in proof that He had faithfully uttered all that had been required of Him in making known the will of God concerning man's salvation. Do we not hear Him declare unto His heavenly Father at His life's termination: "I have glorified thee on the earth: I have finished the work which thou gavest me to do?" (John 17:4). Nor had He concealed in His heart, or kept for Himself the knowledge He had of the righteousness which God demanded of all men in His law, or of the way in which man can be justified or regarded and treated as righteous in His sight. He had fully communicated this knowledge to others. He had declared the faithfulness of God, showing that God is worthy of confidence, His loving-kindness and mercy, showing that He is a merciful Being ready to pardon sin; He had proclaimed the truth God had revealed to Him — the truth on all subjects which it was important for men to understand for their salvation. All this Christ did as the great Prophet of God and as the Savior of mankind.

But of what avail would all this have been without the glorious event we celebrate on Easterday? Had our Savior not risen from death, not only the gates of righteousness would not have been opened to us, but all that Christ ever had declared concerning our salvation would not have been true, and His sufferings and death would avail us nothing. True, it is on Calvary we are to look for the gates of righteousness,

in the sufferings and death of our Savior, yet if death had kept Him in bondage, those gates would forever be locked up. It is by the resurrection of Christ they have been opened to us and to all men.

Consider, for a moment, the resurrection of our Savior in its connection with His death as an atoning sacrifice for sin. Jesus became "obedient unto death on the Cross" as our Surety. He was sacrificed as "the Lamb of God, which taketh away the sin of the world." "He hath borne our griefs, and carried our sorrows." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him." "The Lord hath laid on him the iniquities of us all." Do we not hear Him complain in our Psalm, verse 12: "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am unable to look up; they are more than the hairs of mine head: therefore my heart faileth." O what a burden of sins Jesus took upon Himself! He so made them His own, as if they were His, and He was suffering for them as if they had been His — as if He were the greatest sinner on earth. It is this Paul has in mind saying (2 Cor. 5:21): "God hath made him to be sin for us, who knew no sin." No wonder that under the burden of such guilt our Savior implored His Father, verses 11:13: "Withhold not thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me. Be pleased, O Lord, to deliver me: O Lord, make haste to help me." Keep me from sinking under these woes; from shrinking back; from being overcome by the tempter; from failing in the great work now to be accomplished.

Now Christ being our Substitute, and being treated, in His death, by Him to whom atonement was offered, as if our guilt were His own — what about us whom He represented before God, the righteous Judge? We have been acquitted from all guilt, we have forgiveness of sins, sin is no more imputed to us for condemnation, we are justified in the sight of God — we are redeemed.

But where is the evidence? By what hath God declared it? The only conclusive evidence of justification from the imputation of sin, is the release of Him to whose account it is laid, and that is His resurrection. Christ is risen. The grave could not keep Him in prison. Death has no more dominion over Him. God hath delivered our Substitute from the bondage of death. And thus in His resurrection "God hath given assurance unto all men," that the atonement was finished and accepted, that God's wrath and anger upon our sins is appeased, that His stern justice is satisfied, that a free and full remission of sins is purchased for all men, that the lost righteousness of man has been restored, in short, that the gates of righteousness have been opened, all men now have free access to God's throne of grace and righteousness. Thus we

understand the close connection between Christ being "delivered for our offenses, and raised again for our justification."

"I have preached righteousness"; "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation" — that is the glorious Easter message of the risen Savior. All is true what He had said during His sojourn on earth concerning the righteousness of God, and the way by which God could consistently regard and treat men as righteous, what He said of the faithfulness and mercy of God, and of the truth God has revealed to man concerning his salvation. Christ's resurrection puts the stamp of genuineness and truth on every word He has spoken. Our Christian faith based upon His Word stands on solid grounds. Even the most bitter enemies of the Christian religion have agreed with singular unanimity that, if the resurrection of Jesus Christ from the grave be granted, all else that Christianity claims must be conceded. What a glorious reason for joy on Easter-day! Celebrating Easter with faith in the risen Lord all true Christians will triumphantly exclaim in the words of Paul, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33-34).

The Christian Church A Living Monument of the Resurrection of Christ

"I have preached righteousness in the great congregation; — I have not concealed thy loving kindness and thy truth from the great congregation." Do we not behold the living monument which the risen Christ has erected in the world, that great monument which stands to this day and will stand unto the end of time — the great congregation of believers, the communion of saints, the holy Christian Church? What the risen Lord says here, is really the same He expresses in the words of the 22nd Psalm, verse 22: "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." By His victorious resurrection Jesus Christ has become the corner-stone of the Christian Church. Had Christ not risen from death, there would be no Church, no congregation of believers, no communion of saints, for a dead Savior could not have congregated round about Him a body of believers, which to-day covers the whole earth. But now, the Lord having risen, He says to His followers, "Because I live, ye shall live also." We who rejoice in His salvation do so because Christ lives.

Due to His resurrection the Church of Christ not only will endure to the end of time, but will overcome all the hostile powers prevailing against her in the world. Hear the Captain of our salvation exclaim in

the concluding words of our Psalm, verses 14-15: "Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, Aha." How the powers of darkness endeavored, not only to subdue the Captain of our salvation, not only to kill Him, and to check Him in His work, but to this day to persecute Him in His followers, to hinder the spread of the Gospel, and to crush His Church on earth! But now the Lord is risen. In that triumph we read how easily and how certainly He will see that the gates of hell shall not prevail against His Church. The manifestation of the power of her Head is a standing and glorious testimony to all ages, and for all future trials, how little her faithful people have to fear. What well-founded reason, on the contrary, it has to triumph. "Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, the Lord be magnified."

Easter message, what well-founded joy it proclaims! What glorious assurance of salvation it gives!
J. J.

COMMENTS

A Good Plan Pastors and many a delegate to a synod convention filled with zeal for the synod's work in their own congregation as they returned home have had their ardor cooled and been discouraged and disheartened by the apathy and cold regard which met their report. As they suffered disappointment due to a cold reception one reason above all others stood plainly forth as the cause: "Our people are out of touch with the synod's work." There is a remedy specially adapted to cure this ill — the synod organs, the church papers. One of our pastors, no doubt having gone through the experience pointed to above has adopted a way to bring this remedy home to his people. Under the head, "The Church paper for every family of the congregation," he says the following:

The above, no doubt, is the goal of every pastor in the synod, or at least ought to be. Few will reach that goal without decided efforts, very few have ever reached it. The congregation at Marshall, Minn., has attained the desired result in the following manner. After privately paving the way with a goodly number of members the matter was taken up at the annual meeting. Better still — it was decided to make church-paper subscription a **congregation prerogative**. And since the first of the year the **congregation** as a whole sees to it that each member and contributing family receives the church-paper. And the congregation foots the bill at the beginning of the year, while the reader in the course of the year adds it to his regular church contribution. It has practically been made

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a matter of the congregation's budget. Each reader has the choice between the "Gemeindeblatt" and the "Northwestern Lutheran." Some ordered both and contribute accordingly.

When joining the congregation a member automatically becomes a subscriber when being released he automatically ceases to be one.

The work in connection therewith is done by the secretary and treasurer of the congregation, men who have worked faithfully towards the achievement of this end. G.

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The Spirits of Higher Education Is it that the sensational Rich trial in Michigan caused such news to assume a greater sale value, or is it only an accident, the fact remains that the bibulous exploits of our high school and college youths are getting more space than usual.

Albion College, in Michigan, is a straight-laced Methodist institution with a definite place in the history of the American prohibition movement through the activities of some of its officers. Now comes the tale that a sorority felt compelled to report that at a social gathering at which it was the host ten of the invited guests, young men of the same college, brought their own liquor. The whole thing was managed as gently as the painful circumstances permitted. That is, the hosts, under the painful necessity of denouncing and exposing their guests did not pursue the much criticized course of General Butler who reported the offending officer by name; they merely said that certain young men had brazenly invaded their maidenly presence enveloped in an aura of ardent spirits. The young men thereupon confessed and after a minor disciplinary measure has been absorbed by them they will be permitted to return to their classes.

At Yale the spirits moved a small number of undergraduates to indulge in a little housewrecking at a cafe.

Similarly at Champaign, about two thousand students of the University of Illinois embarked upon their

Spring festival which seems to consist in breaking up the furniture and fixtures of the more popular theaters. Of the whole number at last reports only sixty-three had been recognized; the others are still preserving their incognito.

At Madison the high school students, with the example of the university at hand, often emulate their older brothers and sisters. That has been going on for so long that some one in the high school faculty noticed it. As a result we read a story that is unusual in two respects: we hear of a principal who is aware of the fact that a spade is an instrument by use of which the earth may be turned upside down and then proceeds to call it a spade; furthermore this unusual principal has the happy inspiration of going to the parents of the students in question and putting it right up to them to assume responsibility which he feels unable to shoulder. The second unusual thing about the story is that the parents actually showed sense, which in their relations to high school student sons and daughters is a rarer occurrence than a white crow.

The Madison story runs something like this: Volney Barnes, principal of the school, called in the parents of the 150 boys and girls who constitute the high school band and informed them that he was unwilling to assume responsibility for an excursion of the band to Green Bay where some state music contest was to be held. He said: "I have seen your boys in hotel rooms emptying bottles of whiskey. I have walked the streets until two and three o'clock in the morning to be sure that Central high school boys were not among those getting into trouble. The temptation to celebrate when in a strange town attacks the young boys and girls of the best families and the responsibility is greater even than the parents can face." The last gentle touch in the principal's remarks was not lost upon the parents; they upheld the principal and Central high school band will do its tooting at home.

It is quite remarkable that no parents have yet thought of objecting to the incessant tours which high school organizations are in the habit of making. There is really more of it in high schools than there is in colleges and the supervision is much looser. It is also remarkable that high school principals and school boards do not put a stop to such practices. The high school course is a disjointed affair at best. How can it bear the strain of the multifarious expeditions to neighboring and sometimes quite distant towns and still function?

Mr. Barnes, of Madison, did a sensible thing under the spur of his sense of responsibility for the moral conduct of his students. If he and others would only be as concerned about the educational welfare of their charges the occasion for his rather late protest would hardly arise.

H. K. M.

Jew and Gentile Jew and Gentile recently "worshipped" together in Milwaukee, Rev. Arthur Beale of the Grand Avenue Congregational Church and Rabbi Samuel Hirschberg of Temple Emmanu El exchanging pulpits, and their congregations visiting with each other.

Naturally, the press again hailed this exemplification of "religious tolerance" with delight.

Peculiar, isn't it. Now we have been a Christian all our life and have never so far broken a Jewish neighbor's window on that account, nor have we ever poisoned a Catholic's dog in order to express our militant Lutheranism. But of this our display of tolerance the press has not yet seen fit to take notice. But, some one will say, these congregations worshiped together. If this is true, the fact does not speak well for the members of the Grand Avenue Congregational Church. They profess to be Christians. A Christian worships the triune God through Jesus Christ His Son. The Scripture says: "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent Him."

The Jew does not honor the Son, consequently he cannot worship the Father. So Christian and Jew cannot worship together. Going through the forms of worship with those who deny the Son constitutes for the "Christian" a denial of the true God. The Lord says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."

Peter denying Christ under those trying circumstances is a sorry enough spectacle, but what shall one say of this church deliberately staging a public denial of our Savior?
J. B.

* * * * *

Whose Fault? The church and its servants are sometimes singled out for ends which a thoughtful Christian views with doubt, feeling in his heart that somehow what he loves is being cheapened in the process. Maybe you have experienced something of what is meant when you read that some well-meaning judge had sentenced some transgressor to go to church for a stated period. Wharton, Texas, has furnished another instance to illustrate our idea. The city adopted an ordinance requiring that all chickens within the city limits be kept penned up. That is all well and good, as far as it goes. Incidentally, it is not a novel idea, peculiar to the south: we have lived in a neighborhood that boasted of this ordinance this many a year and nobody, not even the feathered folk, felt the ordinance burdensome. Wharton's ordinance, however, has a clause attached which lifts it out of the

common herd of cities: "all chickens found out of the pens after this date shall be given to the preachers of Wharton." We do not think that this clause meant to provide a peculiarly awful and painful end for the offending chickens, nor that it tried to say that the average preacher was temperamentally or otherwise unfit to raise them. We do not hesitate to confess that we have had much experience with the feathered tribe, though they were never our own except when properly dressed by the butcher. The attachment was all on the other side and was at times so persistent and pronounced, that we could not view its display with calmness.

No, we think another thought underlies this clause. Are we near the truth when we say that many people think the preacher, situated as he is, ought to be glad for every little item that will contribute to his keep, no matter where it comes from? And may we not go a step further and say, that with many out in the world the church as an institution shares this unenviable distinction? Many of the business men of today look upon the "church" as the central eddy in a vortex down which all flotsam disappears — and the fairs, entertainments, suppers, etc., with their preceding canvassers are the agencies busy at the shore-line loosening up things so they will travel. Not a very edifying thought when you come to think it out, is it? When the Savior said, "for ye have the poor always with you," He was not describing His Church to the world; He was pointing out one the channels through which the church's love toward Him would flow out. Her ability to fulfill all demands He describes with the words, "I will never leave thee, nor forsake thee." How our position toward the world should be, we see by the Apostle's words: "That ye may walk honestly toward them that are without, and that ye may have lack of nothing."

If the church filled the dignified position she should have in an enemy world, she would be better able to fulfill her true mission: "Preach the Gospel." G.

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The Bimba Trial Anthony Bimba, a Lithuanian editor and lecturer of Brooklyn, was charged in a Brockton, Mass., court with blasphemy and also with inciting riot and sedition. In regard to the first charge it might be too hastily concluded that Massachusetts was turning back to the Puritan theology so definitely abandoned in favor of everchanging "isms" back in the middle of the 19th century. The law invoked was, indeed, an old law that was on the books in colonial days, being 229 years old. But it appears that the trial was strictly a Lithuanian family fight and the opponents of Bimba dug up the old statute because it served their ends, not because they were particularly sensitive to the attacks of blasphemers. Bimba was found guilty of inciting to riot but was freed of the charge of blasphemy. Lawyers might be

interested in the fine distinctions of the constitutional provision of freedom of speech which was insufficient to free of one charge while it did free him of the other, the rest of us are more interested in the court's remarks when he pronounced sentence. Briefly, he told the Lithuanians to settle their troubles among themselves and spare the court the necessity of helping one side give the other a black eye. He all but called the charges malicious persecution.

As to the merits of the two contending Lithuanian parties we can only see that they are the backwash of the contentions that are going on in their native Lithuania ever since Lithuania became a quasi-independent state. There are the liberalists of various shades of radicalism and on the other side the representatives of the traditional Slav-Roman Catholic policy. Lutherans have suffered much from both parties and Lutherans are in Lithuania in fairly large numbers.

H. K. M.

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The Curtis-Reed Bill We are glad to reprint from the "Arizona Observer," which a brother sent us, the following letter in which Senator Borah states his opinion on the Curtis-Reed bill:

Washington. (N. C. W. C.)—Senator Wm. E. Borah, of Idaho, has given the N. C. W. C. News Service permission to publish a letter which he wrote recently to a public school superintendent in Idaho who asked his support for the Curtis-Reed bill. The Senator's letter follows:

Dear Madam:

I have your letter in which you advise that the new educational bill has been introduced and stating it provides for a department of education with a secretary in the President's Cabinet. You further express the hope that my influence and my vote may be found in support of the bill.

I regret to say to you that I cannot support the bill and shall do everything within my power to defeat it. It is simply inconceivable to me that people, who have reflected upon this subject of building up bureaucracy at Washington, now wish to put under the control of the bureaucrats the development of the minds and character of the young people of our country. I cannot imagine anything more deadening to initiative, to responsible citizenship and to the ultimate welfare of the common people than to centralize here in Washington under the arbitrary and autocratic dictatorship of some bureaus the problems of education. If there is anything which has given strength to our country and which gives assurance of the future happiness and prosperity of our people and the permanency of our institutions, it is the very opposite of everything which this bill would tend to establish.

I venture to say also that, in less than ten years after the establishment of this bureaucratic dominance of educational affairs, the teachers of this country would be the most belligerent and aggressive force in the country for its repeal.

Of course, I perfectly understand that this present bill provides "to collect and distribute facts and statistics," and so forth and so forth. But that is the "nose of the camel under the tent." Those who have watched the building up of the departments here at Washington, will not be misled by that proposition for a moment. That is the way they all start. But before many years the insatiable maw draws in everything that is within possible reach and that which was tepid and

tame in the beginning, becomes wide-spread and autocratic and dominant in the end.

I speak plainly, because this is a matter about which I feel deeply and uncompromisingly.

Very respectfully,

WM. E. BORAH.

It will not be necessary to state that we are glad that Senator Borah takes a stand against this bill, for we cannot but regard a bureau of that kind as a constant menace to the freedom of education in our country and, consequently, as a danger to our Christian schools.

J. B.

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The Dutch Heresy Trial The Dutch Reformed Church has had its heresy troubles and has gone through the weary procedure of a heresy trial in the case of Pastor Geelkerken, who cast doubt upon the literal interpretation of the story of the fall of man in Eden. The reports that have reached our shores made quite plain that Geelkerken had, indeed, been guilty of extremely liberal views but at the same time his defense was not at all brazen; he submitted to discipline as far as he could without making a genuine retraction. In the end he was deprived of his charge, however, and quite justly so from the confessional point of view of the Dutch Reformed Church. The affair is not settled by the verdict. Geelkerken's former parish and also some neighboring parishes have declared their intention of standing by the discredited clergyman. It seems to be a case of personal popularity.

The Dutch Reformed have always had their full share of liberalists ever since the Reformation; at the same time there are Dutch Reformed Churches in America as well as in the home land that are of all Calvinistic-Arminian churches the most strictly confessional.

H. K. M.

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A Victim of Charity Sweet Charity, what sins are committed in thy name! There is first the salesmanship of the promoter who tries fair means and foul to reach the "quota" set by himself. Before he gets far along in his campaign he has made so many assertions about the necessity of his particular charity that he has in effect perjured himself a hundred times. And then when the funds are at hand comes the more difficult task of administering and expending them. Not all men are proof against the temptations of handling moneys over which no accurate control is possible. The result is wrecked reputations and, secondarily, disgust on the part of contributors who are quite likely to ignore legitimate appeals for their help in the future.

After the war, as indeed during its progress, the procession of charity fund promoters was endless. Misappropriation of funds was in proportion to the increased opportunities. One such victim who by virtue of the high rank he held in his church has at-

tracted much attention is Bishop Anton Bast of the Methodist Episcopal Church for Denmark. He was tried at Copenhagen before a jury, with three judges sitting, and has been found guilty. The extent of his misappropriations was variously reported. One report set the amount at \$39,000, another at \$114,000.

Strangely enough he was in some measure defended by colleagues, especially by the Methodist bishop of Paris, Edgar Blake, formerly of Chicago. And still more strangely, Bishop Blake, to the astonishment of the Danes, insists that Bast is still Bishop of Denmark. Long-distance provinces are a precarious undertaking, especially for churches; and more especially if they are built on hope rather than on fact. Both the diocese of Paris and of Denmark are bishoprics without many parishes.

Rome has a way of creating bishops for foreign parts whose dioceses are largely imaginary, but then Rome knows how to manage such affairs and gets good work out of such dignitaries in the end. Not so ever so many others we might mention. H. K. M.

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Adding-machine Evolutionists Of the many varieties of evolutionists those who revel in the hysteria of large numbers are the least entertaining. By their lavish and inconsistent use of endless rows of ciphers they create the unreal atmosphere of a fairy tale and almost suggest to the layman that one must not take them too seriously. It is like the six-year old boy who never bets less than a "millyun dollars" on anything and bets his "millyun" a dozen times an hour. One smilingly acknowledges his daring the first time one hears him stake his hazard so bravely, but soon the novelty wears off and the boastful little braggart becomes a bore.

Our evolutionists are in the six-year-old class and whenever they can get an audience they do not, as well they might, stay within the bounds which their researches have set for them and which anyone might find entertaining if not instructive. As soon as they secure a listener they must dazzle him with their speculative exercises in figures of astronomical dimensions. We can well afford to let them go on with their antics for they are themselves making their science unreal to the layman they hope to impress.

Newspapers also suffer from the adding-machine complex. Anything that is connoted by a superlative is worthy of publication from the name of the man who was able to eat 145 eggs at one sitting to the name of the fellow who played a piano 36 hours without interruption. In that spirit they seem to pick their fillers for loose ends at the bottom of columns. They buy stacks of such assorted items that usually carry no date line and use them as the need arises. Just why they should choose so many referring to "discoveries" of evolutionists can only be explained by the big-number complex. We are sure none of the read-

ers are much interested, or if interested cannot afford to accept the hilariously big numbers on mere assertion.

One of our readers clipped two such items from one issue of his local paper. One referred to pearls that were said to be 20,000,000 years old. The other referred to a fossil trilobite whose sponsor outdid himself and vouched for an age of 60,000,000 years. The amusing thing about the latter item was that in the two attempts the newspaper made to spell the name of the prehistoric denizen of the deep seas he scored two unpardonable misses, once it was "tribolite," the next time it was "trilbolite." But he got the big number without a miss. The trilobite, as the fossil hunters call the crab-like creature, is an extinct genus of which 2,000 species have been identified among the countless fossils that are being daily assembled by every jerk-water museum. One can see that these fossils are by no means rare; just why any one should be singled out for publication and should receive an exceptionally ancient birthday cannot be determined. As evidence of the earth's age these fossils have only the value that each investigator chooses to attach to them. There is nothing that can scientifically proven about their age. All the less since "contemporary" creatures may still be found among the earth's population. H. K. M.

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The "New Christ" The new Christ of the Theosophists has come, as many of our readers have, no doubt, been informed by the daily papers. His coming has, however, not been greeted with the acclaim which his friends expected. In fact, he comes to find a divided kingdom. If you remember what the true Christ, our Savior, said of such a kingdom, "every kingdom divided against itself is brought to desolation," you will realize that this bodes ill for Krishnamurti, the new counterfeit. Truly the words of Jesus in Matthew 12 apply beautifully to this new upstart.

A news item in the Milwaukee Sentinel informs us that of the five thousand followers of the Mrs. Anne Besant cult in England about a third have refused to acknowledge her creature from India as the successor of Buddha. What makes the situation so painful to Mrs. Besant is that the creature and his creator are sharing the same fate — the rebels are said to have thrown over Mrs. Besant together with her "Christ."

Two national branches, Canada and Czecho-Slovakia, have seceded in protest and the London lodge, the oldest in England, has withdrawn from the society.

If Mrs. Besant's memory is good she may recall that what she is suffering is nothing new, even within the limits of her own life. Twenty years ago she went through the same ordeal when Mrs. Katherine Tingley severed the ties which bound her to Mrs. Besant and founded the Point Loma colony in California.

There is but one kingdom which is safe against upheaval which meets the kingdoms of earth — the Kingdom where the true Christ is King: the portals of hell shall not prevail against it. G.

* * * * *

Wesley Bicentenary In March, 1726, John Wesley came to Lincoln College, Oxford, and thus came into contact with the small group of Oxford Methodists, then scarcely numbering more than twenty-five. To-day there are estimated to be 32,000,000 Methodists throughout the world. The growth of the little Oxford group to the dimensions of a world church may properly be credited to the influence of Wesley, whose genuine and devoted Christianity stirred up the sluggish churches of England and of America at a time when rationalistic unbelief had made their clergy unfit and their members indifferent. Wesley, through contacts with Count Zinzendorf, had remote connections with German Lutheranism, much to his advantage, but not enough to offset the earlier Calvinistic influences which left his preaching, momentarily effective though it was, predestined to failure. Wesley would have meant so much more to the Church of Christ if he had had the faith that Luther confesses in his explanation of the Third Article.

There are, as has been said, 42,000,000 Methodists in the world — nearly all of which John Wesley would disavow if he were on earth to-day. That does not prevent modern Methodists from celebrating his bicentenary. But we venture to say that, though we are quite aware of Wesley's failings (as we see them in the light of Scripture) we Lutherans are more genuinely grateful for the evangelistic fire of the man that came when the world needed it than are his lineal descendants according to the flesh. H. K. M.

\$175,000 BY JUNE FIRST WILL WE GET THEM?

Some time ago, we remarked that it requires faith to ask people to contribute for the purposes of the church. To-day we want to add that it also frequently requires faith to accept a gift for these purposes.

Some one brings in an unusually large offering. Knowing his circumstances, we feel that he is giving beyond his means. We compare his contribution with that of others and find that many who are in a position to give much more than this man contribute even less than he does.

Then we are sorely tempted to say to him, Brother, you cannot afford to give so much, and it would be a shame for us to tolerate such an unjust and inequitable distribution of the common burden.

But it would be wrong to follow this impulse. If no undue methods have been employed in presenting the needs of the church and appealing to the Christians

to give, it is God Himself who has made that heart willing, and so the entire matter rests between God and the cheerful giver. Where the Lord Himself has collected from a man, we have no right to refuse the gift, no matter how much it may go against our pride and how greatly it may violate our sense of equity and justice to accept it. God has His plans concerning this giver, and it is not for any one of us to interfere with them. But it does require faith to accept a gift of this kind.

We had an experience of this nature recently, when we received a contribution of \$500 with the strict injunction that the name of the donor be kept secret. The giver, we know, is not at all a wealthy man. There must be at least several thousand members in our synod who have much more money than he has. Yet, comparatively few have contributed as much as he has, and many whom the Lord has blessed abundantly with earthly means are still delaying their giving, to the detriment of our cause, while he is making a real sacrifice in order to speed the building of a new seminary and the liquidation of our debts.

We like to receive checks, the larger they are, the better, but when such remittances come in we again realize keenly that faith is often required to accept a gift for the purposes of the church.

— When we speak of the additional \$175,000 we expect to have in our hands on June first, people say, We do hope you will succeed. This is encouraging, only that so very much depends on just how strongly the speaker is hoping. The man of whom we have spoken above also hopes that we will succeed; he hopes very sincerely; he hopes so energetically that, if there had been three hundred fifty men hoping as he hopes, we would have those \$175,000 in the bank to-day and would be able to publish the cheering information that the Seminary Building Committee is now preparing to begin operations next fall. So we now hope that many will hope like he hopes, sincerely and — effectively.

— Here we are reminded of an interesting fact, namely this: Among all the moneys gathered so far, there is, to our best knowledge and belief, not a single individual contribution amounting to \$5,000 or over. The highest of which we know is one of \$1,500.

Perhaps we have been misunderstood, but when recommending collecting on the basis of one and one-half per cent of every earner's annual income, we had no intention whatever to limit contributions to that sum. A large number of contributors understood us rightly, for else our figures would not be what they are now, but it almost seems as if some have actually hesitated to go above their allotment. To such we desire to say that there is no need of their exercising such selfrestraint. On the contrary, it would be a fine thing if wealthier members would say, The Lord has blessed us with earthly means more abundantly

than our fellow-members, so we want to show our gratitude by giving a larger amount for this cause. We will gladly permit one member, or a group, to pay, say, for the tower or for some other unit of the new seminary plant.

— Meanwhile the rest of us should not depend on such special contributions, but every one of us should feel that his synod is relying on him and should act accordingly. We are surely breaking with a tradition, when we now act in concert to raise the additional \$175,000 by June first. But that is a good tradition to break with, a tradition with which we will have to break if our affairs are to be gotten into a better shape, and the time to break with it is now. We earnestly urge every individual member of the synod to make it his personal concern that this amount is raised within the specified time. We can do it easily if all cooperate and act with decision.

— The moneys are coming in a little more slowly now, just as we had expected, but we hope confidently that there will be a strong, steady flow from about the middle of April till our task is finished.

John Brenner.

CRUCIFIXION AND RESURRECTION

Rom. 6:3-11

Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death? We were buried therefore with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for He that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over Him. For the death that He died, He died unto sin once; but the life that He liveth, He liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

HIS CROSS

How astonished they were, when He told them of His coming passion! How impossible for them to realize that their Messiah, the Son of David, the long promised occupant of the empty throne in Jerusalem, should be delivered into the hands of the Gentiles, to die that cruel death! Yet He had made this announcement to them. No wonder that Peter "took Him, and began to rebuke Him, saying, Be it far from Thee Lord, this shall not be unto Thee." But the om-

niscient Lord knew that Peter, who a few moments before had been the mouthpiece of the Father, was now voicing the thoughts of another. That is why the Lord said, "Get thee behind Me Satan; thou art an offence unto Me, for thou savourest not the things which are of God, but those that be of man" (Matt. xvi:21-23). If Satan could have done it, he would have kept Him from that Cross. He knew that His life and His character could never defeat him and strip him of his power. He knew the purpose of the Cross. What would Christ be without the Cross? A great teacher? Yes. A great leader? Yes. A fine example to follow? Yes. A Savior? Never. His right and power to save could be obtained by Him only through the Cross. His life, His character, His words, His example could never bring an outcast sinner, such as we are, back to God. The Cross alone, on which the Just One died for the unjust, could accomplish this. Our sins could not be borne by Him in His spotless life, nor could His character of holiness atone for them and take away our guilt. He had to die for our sins.

It was God's plan and provision before the foundation of the world. All God's purposes have for an eternal center the Cross. It was God's forethought. God knows no afterthought. The Cross is eternal. It was known before all time, in that impenetrable eternity, known to God alone. When time will be no more the Cross will remain. Myriads of the redeemed will sing its glorious praises, for the price paid for eternal glory will never be forgotten. It is the song of eternal ages, "Worthy is the Lamb that was slain." And the lost will have to remember that there was a Cross, which they despised and rejected.

The Cross on which He should die became the theme of types and prophecies. It is seen on the threshold of human history, when man became alienated from his creator. It is seen when Abraham took his only son, whom he loved, and put upon his back the wood, to lead him up the sacrificial mount to the altar, as the willing victim. Strange that one of the oldest Jewish paraphrases on Genesis declares: "Abraham put the wood upon Isaac's back in the form of a cross." The minute instructions given to Israel in the God appointed worship and approach through bloody sacrifices, how the animals should be slain, what should be done with them, were types of Him the better sacrifice and His Cross. Each time the lamb was led forth to slaughter, dumb and resistless, God gave a picture of Him who was brought "as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth."

A still clearer anticipation of the Cross is seen when Moses received the divine and unthought of instruction of a remedy for the dying people in the camp. "Make thee a serpent of brass and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live." Our Lord confirmed

his striking type, when He said to Nicodemus, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth on Him should not perish, but have everlasting life" (John iii:15).

And how that Cross stands out in prophecy! One of the greatest marvels of prophecy is the twenty-second Psalm, giving a thousand years before the details of the sufferings of Christ on the Cross. The pierced hands and feet, the tortures of the Cross, the mocking, sneering Israelites, the participating Gentiles, the casting of lots over His garment and other features are recorded in this great prophecy. The fifty-third chapter of Isaiah is another prophecy which leads us still deeper as to the meaning of the Cross in redemption. Here we see Him despised and rejected of men; a man of sorrows and acquainted with grief, smitten and afflicted not by men, but by God, for He made Him who knew no sin, sin for us. Here we learn the mystery of the Cross. "Surely He hath borne our griefs, and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and with His stripes we are healed; the Lord laid upon Him the iniquity of us all; for the transgression of my people was He stricken; He was numbered with the transgressors and he bare the sins of many, and made intercession for the transgressors." And so He was crucified, lifted up to die the sinner's death. All that is written in the law of Moses, in the Prophets and in the Psalms was done and He finished the mighty work, the work He alone could do, the work which alone saves man. The Cross, on which the Prince of Glory died, is the heart of Christianity. Cut out this heart and Christianity is dead. Without the Cross and its mighty power Christianity is a lifeless, a powerless, a hopeless religious assurance to the sin-laden soul.

Modernists are the enemies of the Cross. They deny the glorious meaning of the sacrificial death of the holy Son of God. They deny the eternal fact, "that without the shedding of blood there is no remission of sin." Do they ever read that solemn word, written in view of their apostasy, "He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. x:28-29).

The Saints of all ages have loved that Cross. The love of the Cross is the mark of true Saintship. From earliest times the heart-songs of the true Church have exalted the Cross and expressed love and devotion. Fortunatus, about the year 568, wrote his beautiful

Latin hymn, "Sing, My Tongue, the Savior's Battle," in which he glorifies the Cross, and sings:

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked race preparing
Harbor, like the ark of old:
With the sacred blood anointed,
From the smitten Lamb which flowed.

When, O Judge of this world coming
In Thy glory all divine,
Thou shalt bid Thy Cross's trophy
Bright above the stars to shine;
Be the Light and the Salvation
Of the people that are Thine!

Bernard of Clairvaux, one of the saintliest men of the twelfth century, wrote many Passion hymns with such beautiful thoughts that for centuries the men of the reformation were inspired to write their hymns, like Gerhardt and others. Bernard of Clairvaux knew the Gospel of the Cross, for he wrote:

Christ's Cross is the gate to heaven,
Trust to all disciples given,
He has conquered all their foes.
Christ's Cross is the people's healing,
Heavenly goodness o'er it stealing
In a stream of wonders flows.

'Tis the cure of soul-diseases,
Truth that guides, and light that pleases,
Sweetness in the heart's distress;
Life of souls in heavenly pleasure,
And of raptured saints the treasure,
Ornament and blissfulness.

In the hundreds of hymns, yea thousands, written during the past twelve centuries exalting the Cross, there is no other theme than that of sin-bearing, that "He died for our sins." As an old German hymn gives it:

Thou didst bear the smiting only
That it might not fall on me;
Stoodest falsely charged and lonely,
That I might be safe and free;
Comfortless, that I might know
Comfort from Thy boundless woe;
Thousand, thousand thanks shall be,
Blessed Jesus, unto Thee.

Then for all that wrought our pardon,
For Thy sorrows deep and sore,
For Thine anguish in the garden,
I will thank Thee evermore;
Thank Thee with my latest breath
For Thy sad and cruel death;
For that last and bitter cry,
Praise Thee evermore on high.

And so we sing still in spite of all the Modernism and Evolution infidelity of to-day, for we know apart from that Cross our poor hearts know no peace. And so the true church will sing the Cross on which He paid our debt till the day comes when all the redeemed sing the glory-song in the Father's house.

— Our Hope.

PROVOKE NOT YOUR CHILDREN TO WRATH

This article is not written with the purpose of bringing any new ideas about Christian training. Much has been said in our circles and not unduly concerning the proper care of the child. In the discussions covering every phase of the matter the Scriptural ground is adhered to that no training which fails to take in account the spiritual welfare of the child and does not lead it to Christ and Christian obedience can satisfy the divine purpose. In conformity with this view and considering the possibilities of a child and the influences at work for good or bad in the confines of every school, the fathers of our synod did not wait long with the establishment of the Christian day school and other higher institutions of learning. The sacrifices of our Christians in maintaining such schools and colleges have been compensated with untold blessings.

The training of the child is divinely and inherently a matter of the parents. It is placed in their hands and cannot be delegated, properly speaking, to someone else. St. Paul addresses the fathers when writing about the bringing up of their children and reminds them of their duty to bring them up in the nurture and admonition of the Lord. The children are admonished by the same apostle to obey their parents. Thus the fathers and mothers are held responsible. Though this responsibility rests upon them, it does not preclude their right or duty of employing such agencies as the circumstances may require.

Now, while no divergence of opinion may be noticeable among our Christians as to this obligation of parents and as to the need and practical use of the Christian school, it may still be questionable whether due emphasis is laid on something that is clearly and essentially implied by the divine command relating to the training of the child. In other words, may we not fail in practice what we are willing to subscribe to theoretically, and utterly fall short of our parental duty in our dealings with those entrusted to our care? To make it explicit, is a parent or guardian or anyone entrusted with Christian training merely obligated to demand obedience and good behavior? Is he not, as a matter of fact, principally enjoined, while taking heed to himself, to induce a child by word and example to be responsive to what is aimed at and is just and right?

In the caption above we are cautioned by the apostle to be careful how we go about in the work of training and educating those that are under our tu-

telage and need our constant attention and painstaking care. The words are addressed to Christians, to Christian parents, and what he tells them should be heeded by all who in any capacity and by calling are engaged in the noble work of Christian training. Children, pupils are required to obey; but if it is their duty to submit themselves and obey, it is no less the duty of parents and educators respectively to be conducive by their words and deeds that the desired end may be attained. Will not a child when subjected to unreasonably harsh treatment and habitual scolding easily be provoked to wrath and be discouraged and lose confidence in the superiors? If love should be inculcated in those who are to be trained and educated, if they sincerely are to attempt to do what is right for the Lord's sake, — if this is to be expected of them, it will require a corresponding love, patience and good example of those to whom their training is committed in contributing to that end by means of the Gospel which our Savior says is spirit and life.

Mere punishment by scolding will never prove to be of real benefit to anyone. Any person reflecting upon his experience will know that the ones who influenced him for any good and were instrumental in formulating his character, and leading him aright, were decidedly the kind-hearted, sympathetic earnest Christian parents or teachers who would punish, indeed, when necessary, but whose punishment was spiced with the Word of the Lord.

The psalmist says, I will run the way of Thy commandments, when Thou shalt enlarge my heart. This is as true in the life of the young ones as it is in the life of older persons. Nothing can take the place of the life-imparting power of the grace of God. If one obeys because he is forced to and only yields to power for fear of being punished, it cannot be said to be an obedience pleasing to the Lord. But when the heart is enlarged, when it is filled with the sweet comfort of the Lord who comforts us with the Gospel as a mother, when strength has been imparted to the fainting heart by the rich grace of the Lamb of Calvary, our divine Savior, then some real improvement even in the behavior of children may be hoped for. If fault is found with them, let parents and others responsible for their bringing up, look at themselves and determine to what extent they, too, are to be blamed for the condition.

C. E. B.

STAND BY THE FAMILY BUDGET

At the turn of the year, in many well regulated families, there is held a family council which plans for the family welfare and with care estimates how that welfare may best be promoted by wise expenditures of the family income. It is a wise and commendable practice. Few intelligent Christian families are content to live "from hand to mouth."

In such councils father and mother, as heads of the family, perhaps assisted by one or two older children who are producers of income, take the lead in the planning. But the younger children have a real part through the presentation of their needs; for where love and high purpose rule, the main purpose of the planning is to provide for the highest welfare of those growing children.

At such family councils it is always agreed that certain expenditures are essential to the maintenance of the family life. Out of whatever income is in prospect, provision must be made for food and shelter and clothing and other essentials of continued existence. But in addition to these essentials, it is commonly recognized, the family as a whole has responsibility, and should make provision for the needs of its dependent members, needs which vary somewhat with the passing years. Few families are able to do all of the worthwhile things they would like to do for each individual member; but each year brings some special obligation which all agree should be given precedence over many other desirable objectives.

There comes, for example, the time when a boy should start to college, or when it seems important that a girl should have special training in music, or possibly when some delicate child needs costly medical or surgical attention. Then all members of the family agree that other desirable undertakings shall be denied or postponed in order that the new and pressing obligation may be fully discharged. All agree, let us say, that "this year we will help John through college," or that "this year we will make the first thing the restoration of Mary's health." With these specific objects in view, the family budget is built and the expenditure of the expected income is carefully planned. John starts to college, or Mary is sent to a sanitarium or to some favorable climate. In thousands of cases young people are provided with what is needed to make a strong and efficient life, only because family plans are thus carefully laid and then faithfully followed.

Loyalty to the plans agreed upon is just as essential as wisdom and unselfishness in making the plans. No beneficent gesture will pay John's bills at college. No sympathetic resolution will restore Mary's health. The secret of achievement in all such family undertakings is to be found in the loyalty of each member of the family to the plans arrived at. If \$500 has been assigned for Mary's physical well-being, no true mother would think of using part of that fund for a new dress or for a social entertainment, or even as a gift to some other worthy cause. If John has been authorized to expend a similar sum from the family income, no faithful father would permit the use of the money for any other purpose, thereby breaking up his son's college course. We are thinking, remember, of a family of limited means; only by careful planning and loyal co-

operation can such a family accomplish those things which it sets out to achieve for its individual members.

This very simple recital of well known facts is more than a narrative. It is a parable. For the church — the denomination — is a family. Its constituent parts, its various "enterprises" are members of the family. The church, of course, must maintain itself; but it does not exist for itself. It exists in order that it may promote the welfare of its members, particularly the dependent members, with their increasing needs. What we call the benevolent causes — missions, education, relief — are the offspring of the church. The church gave them birth. The church nourishes and cherishes them and must do its best for them if it would serve the world through them. Hence, the church, through chosen representatives of the family, builds a family budget, by means of which its expected income may be wisely distributed.

Thoughtful readers will make for themselves the application of the numerous practical suggestions which arise when we think of the church as a family, influenced by the love which seeks the highest welfare of growing children. However, there is one application which deserves particular attention, for, unfortunately, there seem to be those who fail to apply to the church those principles of honor and co-operation which they would be ashamed not to apply to their own family obligations.

Having planned the church budget with as great care as a family budget is planned, having undertaken certain obligations in behalf of our children, are we not in duty bound to give these obligations first place in the expenditure of our income?

As society is organized, the family has a peculiar obligation toward its own children: Normally it is not to be expected that some other person or persons will feed and educate and guard the health of our children. That is our special and primary responsibility. In like manner, Christian society is so organized that each church has certain peculiar obligations. We cannot expect other churches to train our ministers. It is our family task. To us have been assigned, by agreement, certain portions of the unevangelized districts at home and abroad. Have we any right to scatter our energies in such a manner that our own children are neglected?

As a denomination we constitute a Christian family. Let us be true to our family obligations.

— The Continent.

LODGERY

If misers would organize a lodge whose principles should be that, avarice and stinginess are truths that enlighten the mind and that lead to temporal and eternal blessedness, and they would bind themselves and all subsequent members by an oath to such principles, then their sins of avarice and stinginess would

not merely be sins of life, but sins of doctrine. And I do not doubt, that all pastors and congregations who exclude lodge members would not hesitate a moment to exclude members of such a Lodge of Avarice also.

Freemasonry and Oddfellowism are based upon work-righteousness. And this leaven of work-righteousness permeates all other lodges, for of all their departed members they claim, in their parlance, that the Great Architect of the Universe has translated them from the lodge below to the lodge above, irrespective whether they believed in Christ or not.

The Christian church is based upon justification by faith, namely that we are not saved by our good works, but solely by the grace of God through faith in Jesus Christ our Savior. Therefore Christianity and Lodgism are diametrically opposed to each other. Christ especially warns His disciples against the leaven of the Pharisees, which is work-righteousness. The Apostle Paul, before he became a Christian, was so steeped in work-righteousness that, if Freemasonry had existed in his time, he would in that respect have made a Freemason par excellence.

Now when a man joins the Freemasons, and he goes through the entire form of initiation, answers all questions to the satisfaction of the officers of the lodge, and even binds himself by a horrible oath to the principles of Freemasonry, do not his Masonic brethren believe that he candidly accepts the principles of Freemasonry? If this same person applies for membership in a congregation and is accepted on his confession, that he can be saved only through the merits of Jesus Christ, then there is this situation: His lodge believes that he accepts the principles of Freemasonry and his congregation believes that he accepts the principles of Christianity. But the principles of Freemasonry and those of the church are diametrically opposed to each other. That person is then deceiving some one, either his lodge or his congregation. And since he swore an oath at his initiation in the lodge and was taken up in the congregation in the name of God, he is deceiving by the name of God.

— A. J. Klindworth in Lutheran Standard.

STUNT AND TRICK SERVICES

That eminent layman, Mr. John Doe, rode downtown with us on the street car the other Monday morning. Having attended church twice the day before he was full of the subject. Owing to a crowded condition of the car and the rusty condition of the brakes we could not get all that he said, but as much as we could get sounded something like this:

"I have a hunch that one thing the matter with our church (I don't know much about any other) is that we have so many 'stunt and trick' services of one kind or another, that the dominie never gets much of a chance to preach the Gospel. We have had him now

for seven or eight months and we are awfully keen on him, but, honest, he has only had a chance to show his best stuff two or three times. That is, there have only been a few times that you had the feeling that he was getting out the things that were red hot in his heart. The rest the time we are having a 'special service.' I don't mean anything sensational or objectionable, but you have no idea the number of things that follow after each other. It is like a procession of 'sacred white elephants.' Somebody wished them on us so we have had services for everybody, from the Knight Templars to the Queen Esthers. We've had a service for every organization in town except the Knights of Columbus and the K. K. K., and we've observed every special Sunday except 'give us a rest' Sunday.

"The result is that it never seems to be exactly the time to say anything big that we need to hear. It never seems to be quite the time to have some straight preaching. As a matter of fact we don't get much.

"I never heard of anybody going home from a special service to the lodge or an anniversary of any kind all stirred up about his own way of life. It takes straight preaching to do that — hot from the preacher's heart, when he is not trying to fit into somebody else's program. What do you think about it?"

— The Western Christian Advocate.

WONDERFUL DELIVERANCE

On a cold winter's day at flagman's wife brought him his dinner, but found him neither at the tower nor at the switch. The noon train was already rushing up from the distance, and in her anxiety lest her husband might lose his position because he was not at his post, she drew the signal herself, with the prayer in her heart, "Merciful God, help us!"

The speeding train came nearer and nearer. A shrill whistle broke upon the air, and with screeching brakes the train came to a standstill. The engineer and conductor jumped off, rushed to the signal tower, and asked excitedly why the danger signal had been drawn. The poor wife realized that in her ignorance she had drawn the wrong lever. Trembling with fear, she confessed all. But while she was still speaking, some one called, "A man is on the rails!" All hurried down the track, the woman with the rest. When she came to the spot she was amazed to find her husband tied to the rails. He had been bound by two young men out of revenge for some imaginary wrong received at his hands. Had the train not been stopped in this miraculous manner, the helpless flagman would have come to a horrible end.

As they were both devout Christian people, the flagman and his wife did not fail to see God's hand in the rescue, nor did they forget to thank God in their prayers for His merciful help.

— Selected.

WAS SIMON OF CYRENE A BLACK MAN?

The other day my attention was called to a statement made by Dr. J. C. Kuntzmann in an article in a recent issue of "The Lutheran" to the effect that Simon of Cyrene was a black man. Dr. Kuntzmann says: "I have taken my stand, not as a gladiator challenging others to battle, but as an ambassador of the Christ whose cross was borne by a black man to Calvary's height and who shed His blood that men of all races, kindred and tongues might love and serve, and not hate and destroy each other." My informant also asked me on what ground such a statement could be made. He had never seen nor heard of it before. The statement was new to me also.

After refreshing my memory on ancient history a little bit I find that Cyrene was a city in Libya, Africa; that it was founded B. C. 632 by Greeks; that it was built on a tableland 1,800 feet above the sea, in a region of great beauty and fertility, and that it was 500 miles directly west of Alexandria, Egypt. The five cities of Cyrenaica were Cyrene, Appollonia, Ptolemais, Arsinoe, and Berenice (Strabo XVII). I find further that after the death of Alexander the Great Jews were settled there with many privileges. They grew numerous and wealthy and were able to keep up contact with the Jews in Jerusalem. According to Acts 6:9, the Cyrenian Jews had a synagogue in Jerusalem in the time of Christ.

If we, therefore, are to reason by inference, Simon of Cyrene was a Jew. In Matt. 27:32 we read: "And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross." One authority states: "Simon of Cyrene was compelled to bear the cross. The blessings of this (Matt. 10:38) rested on his sons Alexander and Rufus, and on his wife whom Paul looked upon as a mother" (Acts 16:13). There can be no doubt therefore that Simon of Cyrene was one of the many Jews of the Dispersion who had come back to Jerusalem and dwelt there in the time of Christ. There is no good foundation for the belief that he was a Greek. And even if he could have been a Libyan converted to Judaism he could not have been "a black man" because the "Libyans were a light-colored race with blue eyes and blond or red hair" (Brugsch). At the time of Christ the people that dwelt in Egypt and Northern Africa generally were, no doubt, a mixture of Arabs, Copts, Turks, Nubians, Greeks, Jews, Armenians, and Levantines of every shade of Eastern and European blood. They were dark skinned but we can scarcely say that they were black. If Simon of Cyrene was a "black man" then the Christians of North Africa, including the early church fathers, must also have been black.

Another instance of reasoning by inference came to my attention recently when it was reported that a

certain lecturer described Cleopatra over the radio as having black skin and thick lips, etc., evidently implying that she was of Negro descent. Cleopatra was the last of the Ptolemies to rule Egypt. The Ptolemies were all Macedonian Greeks. They ruled Egypt from 306 to 30 B. C. when Cleopatra died by her own hand. Neither the Ptolemies nor the Egyptians were black-skinned. They were dark in color like all Orientals but they were not black. As far as is known the ancient Egyptians were either Semites or Aryans, thinks McCöan. Their modern successors are a mixture of races, Eastern and European. "According to ethnology," says Brugsch, "the Egyptians (ancient) appear to form a third branch of the Caucasian race, the family called Cushite. In the early ages of humanity, far beyond all historical remembrance, the Egyptians, for reasons unknown to us, left the soil of their early home, took their way towards the setting sun, and finally crossed that bridge of nations the Isthmus of Suez to find a new fatherland on the banks of the Nile." It is possible, however, that the early Egyptians, like the Libyans and others to the west, with yellow or yellowish-brown complexion, were representatives of the great Semetic family of nations. At all events, let us not draw the conclusion that all the people in Africa must be black because there are black people there.

— The Lutheran Companion.

THE HIGH COST OF FUNERALS

The proposed investigation by the Metropolitan Life Insurance Company into the cost of funerals promises to be a real piece of social service of far-reaching effect. It is to be hoped that the investigation will have some influence in breaking down the present custom and tradition regarding funerals, which results in an intolerable financial burden on a great majority of the population.

It is, of course, notorious that customs concerning funerals are exceedingly hard to change. People spend vastly more than they can afford. They are unwilling to even discuss prices because it looks like a lack of respect for the departed. One of the first necessary steps relieving this financial burden is an impartial investigation and wide publicity on the amount of profit which is made on what can be called the "paraphernalia of death." To say that an investigation is badly needed is not to charge the whole profession of undertakers with being profiteers. They are locked up in the meshes of a system for the most part from which it is impossible to escape. Ministers have for years been trying to curb the tendency to extravagance in funerals, but have found that it is a social problem of rather large proportions. Consequently the proposed investigation is to be eagerly welcomed.

— Western Christian Advocate.

AN EXAMPLE OF SACRIFICE

A pastor of a church in New York received a letter enclosing a month's wages from a Swedish servant-girl just before the annual offering for foreign missions was to be taken. She wrote that she had been making the offering a subject of special prayer and it had been put into her heart to give this sum. Lest Satan should tempt her not to give so much, if she waited until Sunday, she sent it at once. When the pastor read the note from the pulpit, there was a profound silence, and the offering that day was doubled by the example of one girl's sacrifice.

Two men who had come over from New Jersey for that service walked down the avenue afterward together without either saying a word for some distance. One asked the other whether he could lend him money to get home; then his friend confessed that he, too, had put into the offering every cent he had with him. Both were obliged to walk to the ferry and find a good Samaritan in Jersey City to assist them to get home. —From Money, the Acid Test, by David McConaughy.

FROM OUR CHURCH CIRCLES

General Pastoral Conference of Minnesota District

The General Pastoral Conference of the Minnesota District will meet, D. v., in St. James, Minn., April 13th to 15th, the first session commencing Tuesday at 2 p. m. Communion service Wednesday at 7:30 p. m.

Confessional address (German): Hy. Bruns (R. Schierenbeck).

Sermon (English): A. Ackerman (Aug. Sauer).

Papers have been assigned to the pastors Ernst, Horn, Ackerman, Schulze, Ave-Lallemant.

Make your reservations early!

Paul T. Bast, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes in Rev. A. Hoyer's congregation at Princeton, Wis., April 26th to 28th, 1926. First session Monday afternoon at 2 p. m.

At these sessions the Intersynodical Theses will be thoroughly discussed.

Other papers that may be presented and discussed are:

An exegetical treatise on Genesis 7, Naumann.

An exegetical treatise on Romans 7, W. Hartwig.

Baptism with the Holy Ghost, Weyland.

The pastor as a shepherd of his family, Schneider. Betrothal, M. Hensel.

Ku Klux Klan Activity, Lueders.

Confessional address: Behm (Beltz).

Sermon: Huebner (Schmidt).

Please use reply-card in applying for quarters.

O. Hoyer, Sec'y.

Southern Conference

The Southern Conference will convene April 13th and 14th in the congregation of Pastor Theo. Volkert, at Racine, Wis. First session Tuesday, 9:00 a. m.

Papers are to be read by the following pastors: Jedele, Sieker, Heidtke, Hillmer, Kiessling, Koch.

Services Tuesday evening.

Sermon: W. Hillmer, John 10:1-11 (S. Jedele, John 5:19-29).

Confessional address: A. C. Bartz (V. Brohm).

Please announce your coming in due time.

W. Reinemann, Sec'y.

Sheboygan-Manitowoc Mixed Pastoral Conference

The Sheboygan-Manitowoc Pastoral Conference meets, D. v., April 12th to 14th, with Rev. Ed. Schmidt, Sheboygan, Wis.

The following papers will be heard:

Characteristics of a Funeral Sermon, Rev. M. Denninger.

The Apostolic Church's teaching of Holy Communion, Rev. Sprengling.

A Confirmation Catechization, Rev. G. E. Kaniess.

Publicity — Right or Wrong, Rev. J. Halboth.

John's Second Letter in Revelation, Rev. L. Ave-Lallemant.

Why we oppose Bible reading in Public schools, Rev. Zell.

Morals in the Public schools, Rev. Gruendemann.

Christ's Appearance after Resurrection, Rev. P. Kionka.

Sermon on the Mount (exegesis), Rev. Ed. Huebner.

Sermon: Huber (Gruendemann).

Confessional address: Hoenecke (Gruel).

Announcement requested.

K. F. Toepel, Sec'y.

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will meet, D. v., in St. Paul's Church of Plymouth, Nebraska (M. Lehninger, Pastor), from April 20th to 22nd.

Isaiah 53, J. Witt.

Exegesis: Romans 3, A. F. Krueger.

Exegesis: Romans 4, F. Brenner.

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

Exegesis: Hebrew 5, W. Zank.

Exegesis: 1 John 2, M. Lehninger.

Sermon: Press (Holzhausen).

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

Confessional address: Krueger (Lange).

Please announce as soon as possible.

Walter E. Zank, Sec'y.

Wisconsin River — Chippewa Valley Conference

The Wisconsin River—Chippewa Valley Conference meets on the 13th and 14th of April at Wisconsin Rapids, Wis. (Pastor A. Sitz). The sessions begin on Tuesday morning at 9 o'clock. The following papers have been assigned:

Wie stehen wir zu den Boy Scouts, etc. (H. Baumann).

Epheserexegese (A. Zeisler).

Homiletische Grundsätze (Phil. Schroeder).

Kursorische Exegese ueber 1 John 5 (W. Keturakat).

Hebung des Gemeindegesangs (G. Gieschen).

Ueber Konfirmandenunterricht (O. Hensel).

Sermon: Henning, Kammholz.

Confessional: Keturakat, Kolander.

Please announce whether or not you are coming.

Gerh. Gieschen, Sec'y.

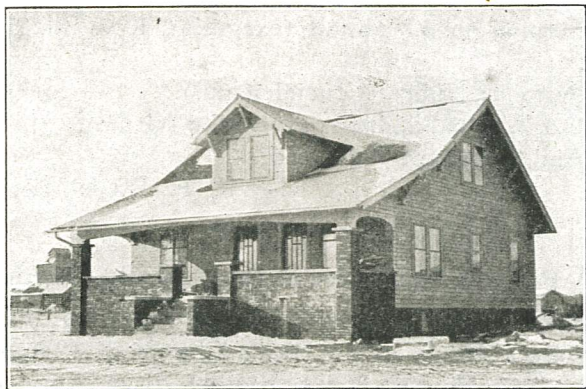
Notice

The Joint Committee convenes May 4th at 10 a. m. in St. John's School, Milwaukee.

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

Dedication at Coleman, Wis.

On Septuagesima Sunday the new parsonage of the Lutheran congregation at Coleman, Wis., was dedicated with appropriate ceremonies. For over ten years Rev. Wm. Wojahn had been contented with a



home of utmost simplicity and very modest appointments. But his spirit of sacrifice at last bore fruit. After some preliminary survey of the sentiment within the congregation and the available properties the people of Coleman at last bestirred themselves and decided to build a parsonage, worthy of the name. A big-hearted member of the congregation bought a tract of some twenty lots in the northern section of the village, had it platted and deeded a liberal part of it to the congregation.

The excavation was begun last spring, and the building committee acquitted itself ably of the task allotted to it. The house is built in the so-called

bungalow style, 28x36 with separate entrance to the pastor's study, has a large veranda, full basement with furnace and electric pumping system. It is exceptionally well built and has 8 rooms of generous size. With fixtures of the very best and conveniences usually enjoyed only in the city, the parsonage reflects credit on the congregation and furnishes solid comfort to the occupant.

On the day of dedication a number of neighboring pastors assembled with the congregation for a dedicatory service, in which Rev. Schroeder of Menominee preached in both languages. The pastor's good wife treated the guests to the more material blessings at an opulent dinner.

May the pastor and his family enjoy the solid comfort of his modern and cozy home for many more years to come.
G. E. S.

Fifteenth Dedicatory Anniversary

February 28th, St. John's congregation in Minneapolis celebrated the 15th dedicatory anniversary of its church. Rev. Carl Buenger of Kenosha preached the morning sermons. Because of the limited seating capacity (500) the congregation is temporarily dividing itself into two groups, one worshipping at 8:45 a. m., and the other at 11:00 a. m. Four months ago the congregation purchased three quarter acre lots in the heart of the east side down town district for the sum of \$25,500.00. The church council has been instructed to prepare plans for the erection of a 1,500 seating capacity church.

The congregation's growth is due mostly to the additions obtained from its adult confirmation classes. This year's class contains 65 members comprising of men and women from 17 up to 80 years of age. During the past six years a total of 320 communicant members were added via the adult confirmation route.

Paul C. Dowidat.

A Request

The St. Paul's Lutheran Church of McIntosh, South Dakota, desires to obtain an altar, baptismal font, a pulpit. Address communications to Rev. W. Krenke, McIntosh, South Dakota, Box 345.

Acknowledgments

The Ladies' Aid of Balaton, Minn., sent three pair of pillow slips and one bed sheet for our sick room. An alumnus \$5.00 for the proposed recitation building. To the kind donors I express our hearty thanks.

E. R. Blifernicht.

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The Lutheran Girls' Club of Lake Mills, Wis., donated two dozen dish towels and one-half dozen linen face towels to Dr. Martin Luther College. The Young People's Societies of Elkton and Ward, South Dakota, sent jointly \$75.00 for equipping the new addition to our Boys' Dormitory. To the kind donors I herewith express our sincere thanks.
E. R. Blifernicht.