

# The Northwestern Lutheran

Rev. C. Buenger  
65 N. Ridge  
Jan 24

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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## REST IN CHRIST

My soul, O Christ, is restless,  
Until at rest in Thee!  
Tossed by the stormy billows  
Of life's tempestuous sea,  
I find no sure foundation,  
No anchor, no repose,  
Until, O Rock of Ages,  
Thy bulwarks me enclose.

Earth's vain deceitful pleasures,  
And cunning nets and snares  
Like treach'rous shoals surround me  
To trap me unawares.  
O Captain of Salvation,  
Life's feeble vessel guide,  
For I am frail and helpless,  
When winds and waves betide.

I hear the distant rumble  
Of thund'rous Sinai!  
God's Holy Law condemns me;  
Conceived in sin am I,  
And burdened with transgression;  
Whate'er of good I've done,  
All incomplete, imperfect,  
For sin cannot atone!

But O, on Calv'ry's mountain  
A crimson, holy flow,  
A stream divine o'erwhelmed me,  
And washed me white as snow!  
Through Thy complete atonement,  
O Lamb for sinners slain,  
Forgiveness, mercy, cleansing,  
And righteousness I gain!

Clad in Thy blood-bought raiment,  
O spotless Son of God,  
An heir to life eternal,  
My pilgrim-way I plod.  
Thy Father's love beams o'er me,  
Thy Spirit in Thy Word  
Grants me the blest assurance  
That Heav'n is mine, dear Lord!

My highest, noblest Treasure,  
Lord Jesus Christ, Thou art!  
My Peace, my Joy Supernal,  
The Comfort of my heart!  
When earthborn fears o'ertake me,  
When cares and sorrows press,  
Thy love's compassion sweetens  
The cup of bitterness.

Until I reach the Haven  
Of endless rest above,  
Let me repose, my Savior,  
In Thy redeeming love!

Be Thou my Rock, my Fortress,  
My Shield, my Hiding-Place,  
Till with the saints in glory  
I magnify Thy grace!

Anna Hoppe.

## THE FIRST BEATITUDE

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." — Matt. 5, 3

What a contrast between the Beatitudes in the Sermon on the Mount and the proclamation of the Ten Commandments on Mount Sinai! There God came down in majesty, and the clouds hid Him from the people's gaze, here Jesus, the same Lord, sits amidst His followers, speaking to them face to face. And while the Old Law was promulgated under the sound of trumpets, and the voice of awful words, written on tables of stone, the message in the Beatitudes is given in most inviting words. No rigid "thou shalt" compels, no iron "thou shalt not" forbids; but each saying of the Lord is linked with a blessing. The Old Law is accompanied with a threat and closes with a curse, Christ begins His sermon with beatitudes. And well does this fit His character, for He came into the world to bless us, in fact is the One promised in whom all the families of the earth shall be blessed. Gen. 12, 3.

The first Beatitude speaks of the poverty in spirit. Our Lord says, "Blessed are the poor in spirit." It is significant that He begins with this Beatitude. It forms the fundamental characteristic of Christ's disciples. No one can be a disciple of Christ, nor will anyone experience a single beatitude, unless he is first poor in spirit. As faith is the first of the graces, so is poverty of spirit the first of experiences produced by grace.

Naturally we ask, then, — What is this poverty of spirit?

It is to be noticed that Luke's version of the Sermon on the Mount, which is much briefer than Matthew's, omits the words "in spirit," saying, "Blessed are ye poor," and so seems at first sight to be a benediction upon the outward condition of earthly poverty. And, indeed, many people are prone to take it in that sense. They regard the poor and needy as if they were as a matter of course God's very own dear children. With this idea some in the Roman Catholic Church have organized orders of monks who take upon themselves the vow of poverty, and who advertise



their holiness by begging. Witness the Monastic vows taken by ascetics in the Middle Ages, who had given all of their earthly goods to feed the poor and who denied to themselves all claims to material possessions, thus exhibiting an exemplary life of poverty. But is not such poverty ostentatious and presumptuous? Does it not harbor a proud understanding of one's own self-denial, and a carnal hope of future reward, even of salvation?

The fact that Luke omits the words "in spirit," does not place a benediction on those who are poor in earthly possessions. Poverty and riches have nothing to do with being blessed. Poverty may serve as a blessing if men thereby are drawn to open their hearts to God, as was the case with Lazarus, and so do riches, as we see in Abraham. But neither of these two were blessed because of their outward state in this world. Lazarus was not blessed, because he was a pauper, and Abraham was not blessed, because he was a capitalist. On the contrary, both were blessed, because both were poor in spirit. And thus also Luke, even though omitting the words, "in spirit," has reference to the poor in spirit. Note that while Matthew's Beatitudes are general statements, "Blessed are," Luke's are addresses to the circle of the disciples, "Blessed are ye," showing at once that Christ was not speaking about all the poor in outward condition, but that he was speaking to His disciples the bulk of whom he had indeed chosen from the ranks of the poor, but whom He had made to feel their spiritual poverty more than any other sort of privation.

"Blessed are the poor in spirit." The simplest way to grasp the meaning of poverty of spirit is to consider its opposite, i. e., those that think they are rich in spirit, or rather who are proud of spirit. The Pharisee was proud of spirit, proud of his own righteousness before God, proud of his high moral and social standing among men, and he is the representative not only of the world at large, but of every natural-born man. The unregenerate are self-satisfied and at ease, looking at everything through the medium of their own self-importance, all-intent upon their self-glorification. Hence, neither the wise and mighty of this world, nor those of the lowliest state are as such poor in spirit. Of all the wise and learned men in the world's history none as such has been found among the poor in spirit, nor have any of the unwise and ignorant as such.

The poor in spirit whom the Lord calls blessed, happy — who are they? Surely they must be such as are capable of receiving such blessing on the part of the Lord, which blessing is nothing less than the grace of Christ offered in the Gospel. To become the recipient of such blessing one must not only be humble and lowly in his own eyes, and as mere nothingness in the sight of God, but must be conscious of his sin and his nature's depravity, must feel the consciousness of

his guilt before the holy and stern Judge, seeing no way of deliverance from death and eternal damnation save in casting himself on that Lamb of God that taketh away the sin of the world, and begging Him for His grace and mercy. Behold, men of past time who were poor in spirit, in different stations of life, some on the throne, some learned and wise, some of lowly state. David in the midst of his royal splendor opens his heart unto God with these words, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "Woe is me! for I am undone; because I am a man of unclean lips," was the despairing cry of Isaiah, the great and learned prophet of old, when he had seen the King of heaven in the vision. "I know that in me, that is in my flesh, dwelleth no good thing," was the confession of saintly Paul, who considered himself the least of the apostles, even the chief of sinners, yet who could trustingly say, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering." And what do we hear of the publican in the temple? "He did not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

It is only when a man sees his sins that he can see the need of a Savior from sins, and to be poor in spirit is the only safety. Poverty of spirit is born from no earthly inspiration; it is not, for instance, a feeling of self-disgust which comes over us when we compare our gifts and talents with those of others, nor is it an humility which finds pleasure in calling itself a worm and a miserable creature, simply as an excuse for being no better, and which pleads its humbleness as an excuse for aiming low. Far from it! Poverty of spirit proceeds from coming face to face with God. It is born of a double sense, the sense of true repentance and faith in the Redeemer effected by the Holy Ghost through the ministry of the Divine Word. It is the divinely given virtue which sends a man to his knees bowed and humbled before the Divine Presence, emptying himself and becoming as a poor man, even in the hour of his most thrilling triumph, or affluence and abundance, not that he may remain feeble and empty, but that God may fill him with the treasures of His grace. If we would have Him, who is the source of all blessedness in our hearts, as a true possession, we must open the door for His entrance by poverty of spirit.

"Blessed are the poor in spirit: for theirs is the Kingdom of heaven." As is poverty of spirit, so is the benediction pronounced upon it foreign to the world and earthly thoughts. Poverty of spirit will not further earthly designs and interests, nor be an instrument for which the world calls success and prosperity. No room for the blessedness ensuing from poverty of spirit in the material, social and political progress of the world! It will give us something far



better than all the world is worth and ever can accomplish — the Kingdom of heaven.

What is this "Kingdom of heaven" wherewith the poor in spirit are blessed? Surely we shall read the words aright if we think of them as conveying the promise of a present dominion. For, be it noticed that the Lord does not say "theirs shall be," but "is the Kingdom of heaven." It is nothing less than the sum total of all the gifts of God in Christ Jesus as they are enjoyed here on earth in the Christian Church. It is the Kingdom of grace established by the preaching of the Gospel. Wherever the Gospel is preached there the poor in spirit are blessed, blessed with spiritual and divine gifts, and enlightened with the wisdom of God. Not only are ignorance and all false notions concerning the way to God and eternal happiness driven out of their heads, but they are filled with divine truth. They have a true knowledge of life's purpose on earth, of man and God, of time and eternity, above all of God's great love manifested in His Son for the salvation of mankind. Moreover, they feel the cleansing power of the Holy Spirit. Sinful desires, lusts, and passions are driven out of their hearts more and more, while purity, holiness, and peace take their place, and thus the Kingdom of God is built up within them. "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14, 17. Righteousness — the state of being justified from the guilt of sin through faith in the righteousness of Christ, peace — the consciousness of being at peace with God, joy in the Holy Ghost — joy over such righteousness before God and peace in our hearts, — these are the leading frame of mind with the poor in spirit.

Truly, where man is endowed with such blessing, there the Kingdom of heaven has come, the poor in spirit have become rich in their God, and the Kingdom of glory is theirs. J. J.

### COMMENTS

**Retrench?** It is sometimes suggested that our synod begin to retrench, to cut down the appropriations for our missions and our institutions. To retrench is often a wise thing to do and sometimes the only thing that can be done. One must know, however, just what the consequences of retrenching will be, in order to be able to judge wisely.

Parents in hunger-ridden Europe have retrenched and are retrenching, and we know the results: poorly-clad, under-fed, anemic, under-developed, sad-faced children, a generation that is hardly able to face the labors and struggles of the future. What father or mother among them would not be willing to labor day and night and to exercise the most rigorous self-denial if it were only possible for them to provide more and better things for their children, in order that they might see them well-clad, rosy-cheeked, bright-

eyed, physically and mentally equipped for the coming struggles and labors. With those parents it is not a question of choice, they retrench of dire necessity.

If that is our case, no further debate is necessary. But if we cannot look our God in the face and tell him that we are in spite of our most earnest efforts unable to support our missions and our institutions as they require it, we should prayerfully weigh the consequences of retrenching, before we begin to move in that direction. Our missions and our institutions have not to the present time been over-fed; they have not lived in luxury. To retrench would mean to cut down their sustenance, to limit their work and to lower their vitality — and that at a time when we are facing a future that will demand the greatest possibly vigor for work and for battle.

Can we afford to save? We hope that the boards of our institutions and our missions will clearly tell us just what influence retrenching would have on their particular work, in order that we may act with open eyes when we begin to discuss the question of retrenching. Without a word from these boards, however, we already know how the thing would operate. We, the many, would simply place the additional burden on the shoulders of the few, the men directly working in our institutions and our missions. In that way we would hardly feel any ill results — unless we should happen to have a heart for our institutions and our missions and for the men whom we have called to work in them, to say nothing of love for Him whose work they are doing.

The following, taken from the Lutheran Church Herald, may possibly assist us in our reflections:

It is necessary for any going concern to balance income and expense. The Church cannot continue to spend more than it can collect, but how many business men demand that the cash must be on hand before an investment is made? Do not most of them find it necessary and even good business to borrow money from time to time? That the Church during these strenuous times has not been able to pay cash for everything, is no special reason for retrenchment. In the first place we must investigate whether we really are able to raise the present budget. If it is beyond our means, we must reduce it. Our boards did not start in at the close of the war with a tremendous program of expansion calling for millions as was the case with a number of Protestant churches in this country, who now are short millions, and have to suffer for it. They simply asked the Church to continue the work already commenced, and have been trying to reduce the budget as much as possible; but this reduction cannot go on indefinitely without retrenchment. The present budget is very reasonable and can be collected with the necessary help. . . . We print this week the recommendations of the Finance Committee. Among these recommendations we find one which reads: "That the Church pass a resolution encouraging the congregations to adopt the every-member-cavass and the envelope system, and that this cavass be completed by February 1st." If the members of the congregations were trained to give regularly and systematically, the present budget could be raised without any difficulty. A collection for the budget once a year will



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not bring in sufficient to cover the budget. The man who pays a sum of ten dollars in the spring could just as well pay \$50 in weekly installments. It is the universal experience of all denominations that the envelope system will at least double donations in a church. Why should we not profit by the experience of others and our own as far as it has been tried?

A writer in the *Lutheran Witness* makes this interesting estimate of the cost of owning and operating automobiles:

"According to authentic reports there are now in use in the United States over twelve million automobiles. This amounts to approximately one to every ten inhabitants. Since our Synod is composed of over one million souls, on the basis of this average the membership of the Missouri Synod would own 100,000 automobiles. Cutting this figure in two would still leave 50,000 automobiles owned and used by members of our Synod. Statistics show that about one-half the automobiles in use are a popular, cheap car. Let us, for estimating purposes, say that of these 50,000 automobiles there would be 40,000 of the cheaper cars and 10,000 better ones. Say the total amount invested in the cheaper car and equipment is \$500 each and in the better car \$1,000 each; then the amount invested by members of our Church would give us the following figures:

40,000 automobiles at \$500 each would be \$20,000,000.

10,000 automobiles at \$1,000 each would be \$10,000,000.

"Total amount invested, \$30,000,000. It has been estimated that, on the average, the cost of maintaining an auto, viz., license, local taxes, gasoline, oil, tires, incidental expenditures, depreciation, interest on the investment, etc., averages one-half of the cost of the automobile annually, if estimated over a period of years. However, to take away any possibility of overestimating, since our people as a rule handle things very economically, — we shall again cut this in two and base our figures on one-half the usual cost of maintenance, in other words, on one-fourth of the amount of the cost of the car. This would be on an average of \$125 per year for cheaper cars and \$250 per year for the better grade cars. One-fourth of \$30,000,000 would be \$7,500,000 spent annually for the cost of operating automobiles in our circles."

Making use of this same conservative estimate for our own Church with an estimated membership of approximately 500,000, we cut these figures in two and the result is that our Church people have spent \$15,000,000 for automobiles and the annual cost of operation amounts to \$3,750,000. Our whole Church budget amounts to one-third of this operating expense. Is it unreasonable to ask the church people to pay that sum for education, home and foreign missions, and charity? But they do not have to pay even one-third, because the 475,000 who

have no automobiles will assist in raising this budget, which amounts to a per capita annual sum of \$2.54, or less than five cents a week. We submit these figures for the consideration of those who call for reduction and retrenchments. Should we not rather spend our eloquence and persuasive ability to introduce proper collection systems and to induce everyone to help the cause along? Are we sure that we are not robbing God of tithes and offerings? Read Haggai, chapter one.

J. B.

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**Modernizing Christianity** This is the explanatory name given to a movement of which the Rev. Stuart L. Tyson, Princeton, lecturer and honorary vicar of the Cathedral of St. John the Divine, is the central figure, according to the *Milwaukee Journal*. In explanation of the reformer's position the paper says:

The minister swept aside Genesis and the next four books of the Old Testament as having only an interest for the antiquarian, rejected the Revelation of St. John as of no value, and suggested that two books of the Apocrypha have more right to inclusion in the Bible than have Esther and Ecclesiastes. Following are some of his terse statements:

The whale never swallowed Jonah. Belief in the virgin birth of Christ need not be insisted on. Prayer will do no good if one is asking God to interfere in temporal matters. Evolution is a contribution not only to science but to religion, and Bryan and his fellows are silly and harmful obstructionists. Christianity is a failure, and unless it is revitalized the world will find another religion.

The old-fashioned church may be thriving in the mountain districts of Tennessee, and it may be enough for the primitive minds of the mountain people. In the main stream of life, however, it is failing. The great defection of young people who cannot believe all it teaches shows the need of modernizing it.

We would suggest that the reverend gentleman "sweep aside" the whole Bible, after so signally succeeding with parts of it, and join hands with Jenabe Fazel Mazandarani, professor of philosophy at the Imperial University of Teheran, Persia. Their aims as well as their methods seem to be identical. This latter gentleman of the long title recently spoke at the Auditorium hotel, Chicago, on "The Brotherhood of Man" and said it would become truly effective when —

Religious sects and creeds are abolished.

The world learns to speak in a single tongue.

International hates are replaced by universal brotherly love.

A world court to arbitrate international differences is formed.

Man thinks only of self-preservation, drawing unto himself those things that would benefit him and repelling those things that would harm him.

But this will soon be swept aside by a spiritual consciousness — a fragile, delicate flower whose fragrance diffuses service, joy, harmony and mutual helpfulness.

These two owe it to one another and to the cause of the "brotherhood" that they join hands and thus promote the brotherhood movement. If Mr. Tyson would object: "But Jenabe, etc., is a heathen," the objection were best answered with: "And you?"



Yes, truly, "the light is come into the world, and men loved darkness rather than light, because their deeds were evil."  
G.

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**Giving As We Can and Should?** Are we Lutherans giving towards the Kingdom of Christ as we can and should? The following may suggest an answer.

At Bethel, North Dakota, a small village situated north of Cassellton, is a small Moravian congregation which in the year 1917 consisted of 126 communicants. These people met one Sunday to make arrangements for their annual mission festival. In calling attention to the collection on that day, one of the foremost men said "Our dear Lord and Savior has graciously blessed us with a bumper crop and good prices, now should we not out of true thankfulness give something extra for His work?" His words met with approval. He continued "How would it be if every one of us gave a tank. (In North Dakota the grain is threshed from the field into big wagons similar to our large coal wagons. These are called tanks and hold 120 bushels.) His suggestion was heartily approved. When these people had threshed, the receipts of the first tank taken to the elevator were laid aside for the mission offering. Some gave a tank of wheat, others a tank of barley, others rye, and others oats. The total collection from these 126 communicants, less than 20 families, was a little over \$2,100. The congregation at Canaan, North Dakota, 223 communicants, that same year collected over \$2,000. The congregation at Goshen, North Dakota, 122 communicants, over \$2,000. Many of these people are tithers — giving a tenth of their income in addition to the above. F. G.

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**How It Works Out** Friends of the lodge and other secret fraternities often assure us that the Church makes altogether too much of the oath by which the members of such organizations are bound, that the secrecy practiced by them is of an entirely innocent nature. The reports on the investigation of the death of Leighton Mount at Chicago printed recently in the Milwaukee Leader do not bear out these assertions; in fact, they not only bear out the contention of the church but are such a plain revelation of the immorality of the oath-bound fraternity as should make those thus bound seriously consider their position. The report, in part, reads as follows:

Secrets of fraternities at Northwestern university were denied to investigators of the death of Leighton Mount by John Scott, son of President Walter Dill Scott of the school, today.

Young Scott said he could not answer a question as to whether his fraternity has any records of action on the case without violating his pledge.

Fred Scott, a cousin of John, was also questioned again by George Gorman and Charles Wharton, assistant state's attorneys.

Both denied knowledge of how Mount met death. The grand jury, after a day's recess, resumed its probe today.

The young man declared that the oath he had given the Beta Theta Pi fraternity was higher, more powerful, in his mind, than the law of the land, even in the investigation of a supposed murder case.

He refused point-blank, defiantly, to answer questions propounded to him in regard to the death of Mount.

The attitude of the student astonished Gorman, in charge of the prosecution. He leaped to his feet. He was surprised and angered.

Shaking a finger toward young Scott, the prosecutor challenged his defiance of the law, regardless of a fraternal or any other oath.

The boy regarded him calmly, silently.

After an hour's futile grilling, he was taken out of the room.

This is an example of how the society oath works out. It is a plain case. It is entirely fair to assume that there are many other cases where the pernicious brotherhood-oath works less plainly and openly but none the less harmfully in contravention of the ends of justice and the rights of society at large. G.

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**Freak Methods** This is the day of the advertiser; many startling things are being done to attract the attention of the masses to certain people or their stock in trade. The following from the Milwaukee Journal relates an instance of "church advertising" which must appear deplorable to every well-balanced mind.

The Rev. J. L. Woolridge, Kentucky's noted minister "hunger striker," was very weak Friday. This was his twenty-second day without a morsel of food. He says his only fear is he will collapse and be forced to suspend the revival he is conducting near here.

The pastor's hunger strike is "against sin." He says he will resume eating when sinners are converted. So far there have been no conversions.

This is the sixth voluntary fast Woolridge has conducted within a year. Five have been because his prayers and sermons have failed to bring converts. The other was undertaken because his daughter, Della refused to join the church.

The heading under which the above appeared in the daily press is eloquent of what may be accomplished by ill-advised methods; it reads, "Step Up, Sinners, Give the Pastor a Nibble, Anyhow." If the messenger lays himself open to ridicule or contempt how will his message fare? If disparagement and scorn meet us in the plain observance of our duties as servants of Christ we may bear them with equanimity, remembering that the Master said, "he that despiseth you, despiseth me"; but for the rest let us ever strive to walk circumspectly, lest by our fault we discredit our message and make our service vain. G.

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**"Must Put Something Into It"** "A man's church life," says The Church Times, "can be the happiest experience next to his home life, that he knows. In fact, his church life is part of his home life. But if he is going to get any-



thing out of the church life, he must put something into it."

There is wisdom in this statement. Reference had been made to church members who "live up only to the minimum requirement." They have been baptized and confirmed; they do attend services at least now and then; they may contribute, even liberally; but they are more like guests of the church than like members of the church family. Their life is not bound up with the life of the church; their pulse does not throb with the pulse of the church. They are not finding the full comfort and blessing and joy that can and should be found in church life. They are taking crumbs instead of whole bread. Their soul may not actually starve, but their spiritual life remains stunted and does not grow into fullness.

Where does the fault lie? Not with the church; for the church offers every member the full blessings. The fault lies with these members. They refuse to "put something into the church life." They are holding back, lest the church should draw them too deeply into its life. They appear to be afraid that the church might fasten its hold too strongly upon them. The result for them is that they will never realize what church life might have meant to them; the result for the church is that such members weaken rather than strengthen its life.

"Put something into the church life" — that something is your whole heart and soul; your entire life; the gifts with which the Lord has endowed you; your time and service. Give, and it shall be given unto you. Forget yourself in his service, and the Lord will remember you. Surrender your life, and your life will abound. Just as active physical life vigorously draws from food and air that which sustains and strengthens it, so active spiritual life drinks into its constant growth the grace that is offered us so abundantly in our church life and appropriates its many blessings.

Yes, it is wisdom "to put something into your church life."

J. B.

**"The World Would Love His Own"** The Order of DeMolay for Boys is flourishing, reports say. If you consider who founded it and fosters it, this will not surprise you. What the Savior said will ever be true: "the world would love his own." The Telegram of May 13th is our source for the following:

The first annual May ball of the Order of DeMolay for Boys at the Auditorium Wednesday night is expected to draw 1,500 Milwaukee members together with members from six other state chapters.

Tripoli temple's crack shrine patrol team will appear for an exhibition drill during the evening. A thirty piece band will furnish music.

The order, founded four years ago for the purpose of bettering educational work and for caring for a boy from the Scout age to manhood, now boasts nine chapters in the city. The state has 3,000 members, in forty-two chapters.

Do you note the implied connection: Scout Age, DeMolay, Tripoli temple? There would still seem to be a gap to be filled — the time between cradle age and Scout age is not yet supplied with oath and appropriate insignia. G.

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**An Opportune Find** Two copper plates have been unearthed at Mormon hill, Palmyra, the birthplace of Mormonism, by the Rev. Charles E. Driver, a Methodist evangelist, according to dispatches received in this city Wednesday.

The Rev. Fay C. Martin, pastor of the Church of God, said Wednesday: "The plates refute many of the doctrines of Mormonism and seem to conflict with the religion as it now is practiced."

The Rev. Mr. Driver says the plates were unearthed from under a stone slab near the place where Joseph Smith, in 1823 first received engraved plates from which, according to Mormon tradition, he translated the Book of Mormon. The finding comes as a forerunner of the centennial celebration of the founding of Mormonism at Palmyra, September 23 and 24, when members of the Mormon Church from all parts of the country will gather at Mount Cumorah, or Mormon Hill.

—Milwaukee Journal.

"How opportune," we exclaimed as we read the above. This looks promising! If they keep on celebrating and keep on digging they may yet find a whole Bible and this will finally refute all the errors under which Mormonism is laboring. It is certainly worth trying for. With this glad prospect in view we can but speak words of encouragement! G.

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**"Talk Him Up"** "Talk him up," the preacher, is the advice of a correspondent in the Western Christian Advocate. He says:

A good many people talk him down. They discount all his doings. They misunderstand all his plain sayings. They misinterpret his purest motives. They credit him with unworthy ambitions. They predestinate his failure. They talk about the excellent qualities of his predecessor and of the good sermons and excellent pastoral service of the Rev. Dr. Amuser. They sigh for the beautiful sayings of the eloquent Mr. Smoother. They notice that the congregation is smaller than usual, and do not hesitate to mention it to their neighbors. The salary is unpaid, but they are not surprised. The prayer meeting is no go, and they think it no wonder. It is now not as it once was, they say, and these pious old souls that are making it so seem to regret the success of their own efforts. An angel from heaven would not succeed under such conditions.

The observations the writer made in his circle could be duplicated in almost any church. Especially at this time church members are acquiring strange ideas as to just what the men who serve them ought to be. Their taste usually runs to that which is outwardly attractive. They are growing more and more impatient with the often only supposed shortcomings of their teachers and preachers and sometimes do not hesitate to attempt to effect a change without waiting for the Lord of the Church to act. Quiet, earnest and thorough work is little appreciated. Age is beginning to tell more and more against a man. The plea gen-



erally is, the church cannot prosper with such a man in the pulpit or in the school. Of this conduct of church members the writer says: "It is unwise, it is unfair, it is unkind, it is wicked, it is mean, low, little, and selfish to talk so about your pastor, to talk him down." He is right. Such people forget that it is the Lord who gives his church shepherds. They have an entirely wrong conception of the nature of the work of the church. They do not know that it is the Lord himself who works through the preaching, and that God's work goes on effectively so long as the preacher faithfully delivers his message. Here is good advice:

Talk him up. Talk him up in your own home. Help him to win your children. Talk him up among the young people. Lift not a finger, say not a word, do not a thing to break the spell of his uplifting influence. Talk him up among your fellow members. Be his solid friend. Join his body-guard, suffer no malicious tongue to stab his heart or hinder his work. Allow no one to speak ill of him in your presence.

The writer certainly does not want to advocate a hurrah campaign for the person of the preacher. What he means is that members should give him loyal support in his ministry. That is their plain duty and calling. Christ never intended that the pastor only be active while the members of the church remain passive.

If every Christian in a congregation would faithfully apply himself to his duty toward his household and toward the brethren, the work of the Lord would go on, in spite of all the shortcomings of the preacher or the teacher. But the loving support of his members would soon begin to tell also on the preacher and help to develop him in every respect.

An instance is given:

Years ago there was trouble in a certain church over the pastor. Many members insisted on his leaving. His few ardent friends insisted with equal zeal on his remaining. Much bad feeling had been generated. The case was critical.

Finally two prominent gentlemen called the congregation together and counseled them as follows: "It is true our pastor is not a great preacher. He does not preach learned or eloquent sermons, but we all know that he is a good man and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him; and instead of talking him down, let us go out from this meeting resolved to talk him up."

The advice was accepted. The result you can guess. He remained in the church nearly half a century, and remarkable success attended his ministry to the close.

If I were you and had been guilty of talking my preacher down, I would go to him and apologize and seek his forgiveness and God's pardon, and start out to do better. Yes Sir-ee, I would.

J. B.

### CHRISTIAN MINISTRY TO THE JEWS

There are now 3,750,000 Jews in the United States, which is about one-fourth of the Jewish population of the world. Of these 1,750,000 are in metropolitan New York, while there are in this country 160 other cities with a Jewish population of 1,000 to 300,000 each. They have come here from all the countries of the world, and here as elsewhere they maintain their isolation no matter

where they live. With their great energy, frugality, and mental alertness, they are increasingly influential. In many lines of business and industry their influence is dominant.

Many of them are fine citizens, and as a race they have made a large contribution to the prosperity of the country.

Do we as Christians have a responsibility to them? Do we extend to them the treatment that would be calculated to win any non-Christian group to our faith? Are we as followers of Christ making any effort to win them to our Lord who in the days of His flesh was of their race?

The religious condition of the Jews is in many cases deplorable. It is declared that the great mass of them have abandoned the synagog and are religiously drifting. Many of them are turning to Christian Science and Theosophy and Spiritualism, while large numbers are frankly materialistic. They have changed in their attitude to Jesus and no longer deride His name, but acclaim Him as one of their greatest prophets.

The average Christian thinks of missionary work among these people as a hopeless task. A distinguished Jewish Christian said not long ago: "It is easier to convert a Jew to Christianity than it is to persuade a Christian that a Jew can be converted," and another said: "The Jewish people must some day revise the trial of Christ." That there are difficulties in the way all admit, but that these difficulties can be overcome, faith affirms.

It is certain that any mission undertaken among these people as we would undertake a mission to heathen peoples will fail. If we are to succeed, our attitude to them must be changed. Preliminary to teaching them about Christ we must show the Christian spirit in dealing with them. Christians must discourage and oppose anti-Semitic movements as un-American and un-Christian.

Whatever our attitude or feeling, we cannot escape the conviction that here we have a tremendous responsibility to these millions of the chosen people. Their ancient religion is now ours. We draw our life from the olive tree from which they were broken as disobedient branches. "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again" (Rom. 11:23). It is our duty to lead them into an attitude where God can graft them in again.

—Lutheran Church Herald.

—Was much depressed with a view of the numerous enemies which oppose my journey heavenward. Had a faint glimpse of Christ, as able to carry me through in spite of all. Never before had such a clear idea of the passage — "If the righteous scarcely be saved." Seemed to be plunged in a bottomless ocean of sin and corruption, from which no efforts of my own could free me.

—Payson.



### THE CURE FOR DIVORCES LIES IN THE HOME

Two divorces for every five marriages — that is the record of Milwaukee county so far this year.

It is an alarming ratio, twice as bad as that of Chicago, long known for its divorces.

Here, as elsewhere, numerous reasons are assigned for the increasing failure of modern marriage, all of them with a measure of truth. But in the majority of cases there is one underlying cause — the failure of the rising generations to recognize the seriousness of the marital relationship, its responsibilities and duties.

For all too many of our young people today wedlock appeals as little more than the culmination of romance and desire — a conception fostered by the movie and the sex novel of the times.

The romance of love, compact of dream and passion, is a beautiful thing, but it is not sufficient to make the wedded state either happy or enduring.

Unless it is accompanied by mutual understanding and forbearance, by mutual respect and good will, love alone will not save the marital bark from shipwreck.

On the contrary, many a marriage in which romantic ardor was wanting has fructified in a life-long devotion because of the unselfish, wholehearted acceptance of mutual obligation.

The young woman of today who conceives of marriage as a paradise of caresses, negligees, auto rides and rose-lit dinners is headed straight for the divorce court.

And so is the young man for whom it spells merely the realization of possession and desire.

Marriage is something finer and loftier than that, something infinitely more serious and solemn. For it means the assumption of problems and responsibilities that lie at the very foundation of human and social welfare.

If happy, fruitful wedlock is fraught with content and joy and peace such as no other earthly relationship can equal, so is it also the harbinger of disappointments and sacrifices, of trials and sorrows.

And the young man or woman who is not prepared to take the bitter with the sweet, to make the sacrifice and bear the sorrow in a spirit of mutual loyalty and good-will, is not fit to enter these bonds.

It is in this very sharing and bearing of the hardships and struggles and tragedies of the home that marriage pays its greatest dividends in character, and in that consummating love between wife and husband that should crown their sunset days.

Beside the steady fire of that chastened devotion, lit of a hundred joys and sorrows borne hand in hand throughout the years, the flame of youthful passion pales into a flickering and futile thing.

If the sophisticated, pleasure-seeking youth of the day do not realize, or even wish to realize, the meaning of true marriage, where lies the fault?

It lies, as in so many other signs of our times, chiefly in the home and at the door of parents.

If fathers and mothers, through word and example, do not prepare their sons and daughters for the demands, responsibilities and exactions of married life, who will do so?

What can the mother expect of her daughter if she herself lives a selfish, pleasure-seeking, overdressed existence, in which the husband's prime function is to pay the freight?

What can he or she expect of the child when the home is merely an adjunct of the garage, and when the delicatessen store, the cafeteria and a bunch of jazz records are its principal bulwarks?

Church and school can do something to increase the permanency of the married state, but in the home, in proper home influences and ideals, still lies the foremost safeguard against those ill-considered happy-go-lucky union that sooner or later end in the divorce courts.

Milwaukee, city of homes, should be able to set the nation a better example. —

The above editorial from the Wisconsin News was transmitted to us by a reader with the comment that it is worth reprinting in a church paper. We think so, too; and we comply with the request all the more readily because we generally feel constrained to give items from the daily press on questions of the day an entirely different treatment. G.

### TESTIMONY ON MASONRY

*The San Antonio Express* of March 19, 1923, contains a laudatory article on Joseph D. Sayers, former Governor of Texas, who had nearly reached the age of eighty-two years, and who was a great reader of papers and magazines and thus aimed to keep fully posted on world affairs. We are interested here especially in what he had to say about Freemasonry. The usual view is that Masonry is a great political force, not that it allies itself with any one party, but that it plays behind party lines, doing its work through individuals, that is, through Masonic friends. What the former Governor of Texas said about Masonry does not contradict this, but it shows clearly why it is that Masonic officials, and we may say Masons generally, do not obtrude their Masonry upon the public except, of course, in their parades or other demonstrations. Outwardly the thing is kept under cover that it may the better work in secret. Says the former Governor:

"I had to drop out of Masonry while I was in politics and that was the principal regret of my public life. All the time I was a candidate for public office, or going to be a candidate for an office, I no more went about a Masonic meeting than I would have gone into a gathering



to plot against the United States government. Masonry and partisan politics will not mix and that great and cardinal fact is one of the reasons for the indestructibility of the Masonic order."

But there is something said directly about religion: "Political parties and religious creeds are left on the outside of the entrance to a Masonic lodge just like hats and coats are." Note well that he says that "*creeds*" are left on the outside. That can only mean distinctive doctrines, such as the doctrine of the Holy Trinity, that the one true God is God the Father, and God the Son, and God the Holy Ghost; or the doctrine of Christ as the eternal Son of God and the Savior of the World; or that we are saved through faith in Christ, solely by His merits and not by our own works or righteousness. These and other doctrines constitute the real creed of Christendom, the distinctively Christian doctrines without which the Bible assures us there can be no salvation. But all these must be left outside the lodge.

Here then is confirmation, on the part of a man who for years was a Mason and who evidently stood high in the estimation of Masonic circles, of the very things that the Church holds against Masonic and other lodges, that a Christian entering lodge circles must leave his distinctively Christian faith on the outside. He dare not confess Christ. He may deny Him if he chooses to do so, but he dare not confess Him. On the outside he may confess Christ and exercise his Christian religion, but as he enters the door of the lodge he must leave these things on the outside. How can a sincerely professing Christian do that in the light of what Jesus said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

—Lutheran Standard.

#### ANTI-CHRISTIAN TEACHING

Dr. George Taylor Rygh has received the following letter from a university student and given us permission to print it without giving the name of the university or the student. The student writes: "I wish to express my appreciation of the efforts which are being made to check anti-Christian teachings at the university. I am a Lutheran. I feel that some of the instruction that has been given me in various departments, especially biology and anthropology, has been almost antagonistic enough to shake a strong faith from its foundations. It is only through a sincere intercourse with God that I have been able to cling to Christ, the only solid rock. My anthropology instructor started the first lecture of the course by stating that Christianity had adopted the ancient Hebrew mythology as doctrine. It is all good and well to say that we need not accept their statements, but when the Christian faith is made the laughing stock of the class, I think it is going too far. I am in full sympathy with the movement to check the teaching of

anti-Christian doctrine. I am praying to God to open our eyes to the truth. 'Make haste to answer me, O Lord, my spirit faileth. Hide not Thy face from me; Lest I become like them that go down into the pit.' Psalm 143:7."

The scientific attitude of the present day instructor is to be neutral and present facts and theories and let the student make up his own mind. This is possible in dealing with questions which are without personal interest to the instructor. This is the case with nearly all purely scientific problems. But as soon as the question of man's relations to God comes up for discussion, there is a natural bias, and the fact is, as our Savior says: "He that is not with me is against me." There is no neutral ground. The carnal, unregenerate mind is enmity to God and His revelation. The man who has rejected the Gospel is continually on the defensive to silence the evil conscience, and is strongly inclined to marshal arguments in defense of his anti-Christian position, while lacking all Christian experience and knowledge he is incapable of presenting the other side. The blind cannot see.

—Lutheran Church Herald.

#### DOING WELL ON PORRIDGE

The *Missionary Herald* tells of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence for some meat, on learning that she had not lately enjoyed that luxury. But the woman thought to herself, "I have long done very well on my porridge; so I will also give the sixpence to God."

Just keep this Scotch woman in mind for a moment until we set down something else. In last week's issue of the *Standard* is a letter from the President of the synodical Board of Administration, calling our attention to the fact that, because of short collections, General Treasurer Conrad has been obliged, during the present synodical year, to borrow \$95,000, in order that our various institutions and our mission work may carry on. That means that there are at least \$95,000 of the Lord's money sticking around somewhere in our pockets; either that, or else we used it for luxuries. We say, *at least* that much, for that is the least amount with which Synod can get along and do its work properly; and if the Lord has given us this work to do, which we believe He has, then we owe Him that amount. But in reality we owe Him much more, for we are not by any means doing the amount of work that we ought to be doing.

Right here is where we want to call in that Scotch woman again. She lived on porridge and, as she says, did well on it, and gave one penny a day for missions. How many of us live on porridge? I dare say very few if any. Probably many of us would do better physically if we ate more porridge and less chops. Of this, however, we are quite sure that the Lord's treasury would fare a hundredfold better if we would give to Him but a portion of what our luxuries cost.



But there is a sequel to this story about the Scotch woman. What this woman did was related by a missionary secretary at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed 500 pounds additional, and others of the company followed his example, until 1000 pounds were contributed by these rich people. For she had given of her poverty, but they of their abundance. This is a good illustration of the power of example.

Now we are not going to do any preaching about this woman, for story-tellers remind us that it always spoils a story to talk about its moral. We recall also that Jesus said very little about the poor widow that gave her farthing, nothing aside from saying that she gave much more than the rich. But there now is an example. And let no one come back with saying that it is just a story. There *are* such people, people who love the Lord Jesus dearly, and who are willing to live on porridge that His work may prosper. How many such are there among us? How many congregations among us will send in the extra amount asked for and thus give to the Lord what belongs to Him?  
—Lutheran Standard.

### THE BIG NOISE

In a local church some time ago a matter of importance was under consideration. An earnest but unlettered man arose and spoke as follows: "This bunch seems to have the idea that voting a thing is the big noise, but to this fellow, the big noise is not the vote but what you do after the vote has been taken; here we vote too often and don't do nearly often enough."

It is so easy to vote to do a thing and so deadly easy not to do it after the vote has been taken. After a while that sort of procedure gets into the spirit of the institution and affects all the organization and its personnel. Then an institution such as a local church gets into the habit of voting everything and doing nothing or only part of anything.

A large democracy like the Northern Baptist Convention is subject to all the dangers of a local church when it comes to voting and not doing. Mass psychology is an interesting thing and a smart individual can often procure for his cause the consent of a large gathering. But having secured the vote the same individual often cannot get the vote carried into effect.

We must remember that "the big noise" is not in the chorus of ayes upon the floor of the convention but the really big noise is in the army of Christians who go to work to do what is the will of God and the prayerful desire of his people.

When the still small voice has spoken that will of his in the recesses of the heart and life and we do it then the "big noise" has begun, and will go on to a completed task.  
—The Baptist.

### THE HEART'S KEY IN A BABY'S HAND

One evening after dinner a young lawyer sat for a few minutes at his cozy fireside just before returning to his office for a few hours' work on a legal proposition.

His little daughter came before bedtime, and kneeling by her father, offered her sweet "Now I lay me down to sleep." Then she climbed upon his knees and gave him a goodnight hug and kiss, saying as she did so: "Father, why don't you pray?"

He did not answer, but picked her up lovingly and carried her to her crib. In a few moments he fondly kissed his wife and was gone to his office. Before a great while his wife heard his familiar step and hurrying to the door gave him an affectionate greeting and expressed her delight at his return.

Presently as they sat by the fire, he said to her: "Jeannette, did you hear what Baby said to me to-night?"

"Yes, Clinton, I did!" she replied.

"Well," said he, "her innocent question has gone to my heart with a stinging rebuke. When I got to the office I could not concentrate my mind on my work and I have come home to tell you that I am going to change the order of my life. I have made up my mind I will join you and the baby in your Christian faith. If you will bring me the old family Bible, I will commence here just now, and there will be family prayer in our house from this time forth."

Thus Clinton B. Fisk, the young lawyer, was converted at his own fireside and began an illustrious career which made him an honored Christian layman, statesman and soldier.  
—Lutheran Standard.

### PRAY — GIVE — GO

Three things the Master hath to do,  
And we who serve him here below  
And long to see his Kingdom come  
May Pray or Give or Go.

He needs them all, — the Open Hand,  
The Willing Feet, the Praying Heart  
To work together and to weave  
A three-fold cord that shall not part.

Not all can Go; not all can Give  
To speed the message on its way,  
But young or old, or rich or poor,  
Or strong or weak — we all can pray —

Pray that the gold-filled hands may Give  
To arm the others for the fray;  
That those who hear the call may Go;  
And Pray — that other hearts may Pray!

—Selected.

Man's sorrows are a mystery, but that sinners should not have sorrows were a sadder mystery still. And God pleads with us not to lose the good of our experiences of the bitterness of sin by our levity or our blindness to their meanings.—Alexander Maclaren.



## MEETING OF THE ASSIGNMENT COMMITTEE

May 24, 1923

The assignment committee of our synod consists of the presidents of the several synodical districts and the superintendents of mission fields. The presidents and professors of our theological seminary and of our normal school are advisory members; in the future our superintendent (visitor) of parochial schools is also to be invited as an advisor.

It is the duty of the committee to consider the calls for missionaries and teachers, to weigh the relative importance of such calls, and to assign the candidates, the graduates of our theological and normal schools, to the field for which they appear to be best qualified. The committee is not concerned with the calls for pastors by self-supporting congregations, the latter preferring to call independently whenever a vacancy occurs. Due to the peculiar nature of the very personal relation between the presidents of our college and of our high schools and the tutors in these institutions, all vacancies in the tutorship are filled by direct agreement of the college (or high school) president with the respective candidate.

Thus there are practically three kinds of calls left for the committee to consider. Beginning with the least frequent, there are the calls for assistant pastors. This year there was one of this nature. Then there are the calls for the heathen missions. This year there were three, two into the Indian mission of our own synod, and one into the Negro mission of Synodical Conference. By far the bulk of calls comes from the various home mission fields of our synod. In this year, as in the past, the mission board had eliminated several calls, the apparently less important ones into fields which possibly may be served in some other way for another year, in order to make the number of calls conform to the limited number of candidate available. Thus there remain at present unprovided for not only the many vacancies in self-supporting congregations, but also many places in the mission fields that are being only inadequately served.

The graduating class of our theological seminary numbers twelve men this year. Of these one, hailing from the Missouri Synod, will enter the service of that church body. Of the remaining eleven one had yielded to the earnest pleadings of the mission board to accept a charge about Easter time, and two had been appointed as tutors, thus leaving eight men for the committee to assign to the various fields. To these must be added three men who received their theological training in the seminary at Springfield, Ill., and one served as tutor for two years in the Michigan Seminary at Saginaw.

Our normal school, the Dr. Martin Luther College at New Ulm, Minn., will graduate a class of nine this year, four young men and five young women. To this number must be added two young women who have

received one year's normal training in New Ulm. One of the young men, however, will for valid reasons not be able to enter service for an indefinite time, so that the assignment committee at present could not consider him. The calls, as usual, again exceed by a goodly number the available candidates; and again many congregations had to be disappointed.

Dear Christian reader, study this situation. Our work is growing, our needs are increasing: shall we fall short of God's expectations, who has so richly blessed us? In order to increase the supply of candidates we must strive to increase the number of entrants in our synodical high schools. Let us prayerfully put forth our best efforts.

## GET RID OF RELIGION

Sometimes an impatient man cries out, "Our religion causes us too much trouble. It costs us too much money. It requires of us too much thought. Let's get rid of it and be at peace."

Surely it is true that religion does cause considerable anxiety. That is because it is so vitally related to our peace of mind and happiness of heart. Nevertheless it cannot be gotten rid of as easily as the average irreligious man would think. Let anyone undertake the task and he will find his work cut out in such dimensions that he will appear as a mouse in the face of a mountain.

To get rid of religion would mean getting rid of the past as well as the present of humanity and its history. People will read history and they will run into religion there. To get rid of the record of history would mean to destroy three-fourths of the books in all of our great libraries. It would also cause us to change about half of our mother tongue, as expressed in the vocabulary of the English-speaking world.

Get rid of religion! That is an impossible task. The fact is, religion is here. You must deal with it: You cannot avoid it. You cannot push it aside. You cannot dispose of it by the lifting of your hand. It has penetrated into every avenue of life. If one should succeed in disposing of it today it would return tomorrow in another form because the human heart is incurably religious. Religion meets an elemental need of the human heart. If you would destroy religion you must destroy humanity. Religion cannot be abolished so long as the human race remains and the heart of God endures. —The Baptist.

Let me praise God for having turned me from a life of woe to the enjoyment of peace and hope. The work is real. I can no more doubt it than I can doubt my existence; the whole current of my desires is altered — I am walking quite another way. I had a most blessed view of God and divine things; O how great is His excellency! —Henry Martyn.



### DEATH-WARRANT OF JESUS CHRIST

During the French rule in Italy, some workmen, while excavating in the ancient city of Amiternum (now Aquila), in the kingdom of Naples, found in 1810 an antique marble vase in which lay concealed a copper plate, bearing on the obverse side a long inscription in the Hebrew tongue. This, when translated, proved to be the death-warrant of Jesus Christ. On the reverse side of the plate were found the words: "A similar plate is sent to each tribe." At the expedition of Naples it was enclosed in an ebony box, and preserved in the sacristy of the Carthusians. This relic which, if genuine, is to Christians the most impressive and interesting legal document in existence, has been faithfully transcribed, and reads as follows:

"Sentence rendered by Pontius Pilate acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

In the year seventeen of the Emperor Tiberius Caesar, and the 27th day of March, the city of the holy Jerusalem, — Annas and Caiaphas, being priests, sacrificators of the people of God, — Pontius Pilate, Governor of Lower Galilee, sitting in the presidential chair of the praetory, condemns Jesus of Nazareth to die on the cross between two thieves, the great and notorious evidence of the people saying:

1. Jesus is a seducer.
2. He is seditious.
3. He is the enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple followed by a multitude bearing palm-branches in their hands.

Orders the first Centurion, Quilius Cornelius, to lead him to the place of execution. Forbids any person whomsoever, either poor or rich, to oppose death of Jesus Christ. The witnesses who signed the condemnation of Jesus are:

1. Daniel Robani, a Pharisee.
2. Joannus Robani.
3. Raphael Robani.
4. Capet, a citizen.

Jesus shall go out of the City of Jerusalem by the gate of Struenus.

(From Phye's 5000 Facts and Fancies. Sent in by Rev. A. J. Okerblom.)—The Lutheran Companion.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to Heaven in a drawing-room car, with plenty of select company and good fare on the road. "Will Dr. A— be in his pulpit today? Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church today." With such soliloquy on Lord's Day morning, how much grace is there likely to be left after the wear and tear of the week?

—Cuyler.

### WHAT RELIGION DOES

One of the greatest benefits that religion brings to a man grows out of the fact that it, more than any other thing in his life, keeps him from turning in on himself and becoming narrow and selfish, and self-centered. It is true that religious people are sometimes accused of being narrow and self-centered, and perhaps there may be something in the accusation at times, but in so far as there is a point to the charge, it is due to the fact that the religion of the people indicated is not of a genuine and good type, or it is not functioning properly. Religion of the right sort in active operation links a man to God and opens up before him the great plans and purposes and programs of the Eternal. Life can not be mean or petty or commonplace to the man to whom God is a great reality, and the universe the expression of an all-loving Personality. To him everything in life is great and glorious and worth while. He always has something fresh and stimulating and uplifting to think about. And to him also there can not come the ennui and staleness that the selfish feel, for the world about him is filled with people and things always interesting and always calling him out of himself.

—The Christian Guardian.

### UP AGAIN AND AT IT

We are all liable to mishaps, errors and defeats. We undertake to do things which are beyond our power, and we often fail in our undertakings. We become discouraged, and are inclined to despond; but this is not the way of wisdom. A temporary failure may be a real and permanent blessing; there may have been a lesson which we have been slow to learn, which is emphasized by defeat. We have possibly trusted too much in our own strength, and needed to learn more about our weakness and helplessness; and now when the lesson is learned, we may be better fitted than ever before for activity, usefulness and success. It is a great thing to learn our weakness, to be made acquainted with our infirmities and our faults, and to understand wherein our strength lies.

If we are too dull of hearing, we may gain instruction from the chastenings of the heavenly Father, and may say, "It is good for me that I have been afflicted; before I was afflicted I went astray, but now have I kept Thy Word." —Rest and Reaping.

Chas. H. Spurgeon reckoned as the highest compliment ever paid him the words of an open enemy who said: "Here is a man who has not moved an inch forward in all his ministry, and at the close of the nineteenth century is teaching the theology of the first century, and is proclaiming the doctrine of Nazareth and Jerusalem current eighteen hundred years ago."



## THE CHURCH YEAR

Advent tells Christ is near,  
 Christmas tells us Christ is here;  
 In Epiphany we trace  
 All the glory of His grace.  
 Those three Sundays before Lent  
 Will prepare us to repent,  
 That in Lent we may begin  
 Earnestly to mourn for sin.  
 Holy Week and Easter then  
 Tell who died and rose again;  
 On that happy Easter day  
 Christ is risen, again we say.  
 Yes, and Christ ascended, too,  
 To prepare a place for you.  
 So we give Him special praise  
 After those great forty days.  
 Then He sent the Holy Ghost  
 On the day of Pentecost,  
 With us ever to abide,  
 Well may we keep Whitsuntide.  
 Last of all we humbly sing  
 Glory to our God and King,  
 Glory to the One in Three,  
 On the Feast of Trinity. Amen.

—Author Unknown.

In the heart of man there is the lust for a manifest deity. They would see God, and feel Him, and fashion Him to their own desires. It is hard to live by faith and not by sight. The worship of a spiritual being puts a restraint upon men that frets them. An idol is the work of men's hands, and puts only such restraints upon him as is agreeable to him. The average man wants to do as he pleases, and wants a God who will let him. So in the desert of Sin Israel turned away from the true God to bow down at a shrine that gave them license.—Methodist Protestant.

## CONVINCED OF GOD'S WORD

Dr. Malan, while traveling in a French diligence, read aloud from his Bible. A stranger, an infidel, loudly remonstrated. Dr. Malan's friend, a French colonel, told him that he should first have convinced the infidel that it was the Word of God. Said the doctor, "If you were attacked by an enemy in battle, would you first persuade him that your weapon was a sword, or would you use it on him?" The next day the infidel sent to the dining table at the inn to ask if he might continue his journey with him, and later he became a communicant in Dr. Malan's church.—J. F. Cowan, D. D., in the Christian Endeavor World.

The youth who does not look up, will look down; and the spirit that does not soar is destined, perhaps, to grovel.

—Benjamin Disraeli.

## THE GOD THE WORLD WANTS

What the devil wants to do is to make the world believe God is a sort of pious old woman, a sort of indulgent father, at least, so kind and so compassionate and so tender that He will not punish anarchists. He merely yearns over them. He lets them break His laws, smash His government, tear the world in pieces, baptize it in blood, and He stands still and weeps. The devil would have us make a God feeble-minded, of feeble justice, and feeble righteousness. And that kind of God the devil would have us worship instead of the God of justice and righteousness and holiness, with love and mercy and tenderness combined.

—Dixon.

—I concluded, one or two days, that my death was near. I had no joys, nor any fear of death, or reluctance to die; but never was I so sensibly convinced of the value of an atoning Savior as then. I could only say, "Hangs my helpless soul on Thee," and adopt the language of Psa. 51:1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sin of the world, appeared more than ordinarily important to my mind; and I expressed these feelings to those around me, with freedom and pleasure.

—Wm. Carey.

The degree in which I bless the world is much more a question of what I am than of what I have. Sixteen ounces of gold are sufficient to gild a wire that will encircle the earth; but faith, love, and prayer make a very small bit of gold do far greater wonders in the moral and spiritual life of mankind.

—Watkinson.

Ask those who really conform to the Christian rule and copy the example of their Lord what has given them such mastery over their passions, such sweet complacency and goodwill towards all men, such a readiness to be directed and governed by the Word of God, and they will unanimously declare that not by their own power, wisdom, or resolution; not through any original better formation of their tempers, or the advantages of education; but through the grace of God, obtained by prayer, they are what they are.

—Henry Venn.

The valley of the shadow has its own assurances of God's presence. It is not for nothing that thou art kept back by the rod from wantonness, and held in time of weakness by the staff of the sustainer and deliverer. In some of the aspects of His grace God is not known except by him who has walked with Him in the night.

—R. Edwardson.



## NOTED IN PASSING

People attending movies will have noticed that whenever a Protestant pastor is to be impersonated, a lean, lank, awkward looking individual with billy-goat whiskers is selected. A congregation is generally made up of a bunch of idiotic-looking specimens of humanity, cranks, and hypocrites. These films are exhibited in Protestant communities without a protest. A new film of this kind called "The Pilgrim" has recently been produced under the personal direction of Charlie Chaplin. The National Observer describes the play thus:

In this play Chaplin takes the part of an escaped convict who steals the clothes of a Protestant minister while the minister is in swimming and is then forced to impersonate the pastor to escape recapture.

Much of the acting of Chaplin in this play is suggestive, some of it actually vulgar and, practically all of it that deals with the Protestant ministry and the Protestant Church is unwholesome and disgusting.

Chaplin never would have dared to show a Roman Catholic priest and his flock or a Jewish Rabbi and his worshippers in a synagog in the same light.

One of the deacons welcoming the sham minister is himself pictured as a sham and hypocrite, as a man of gross personality who carries a bottle of booze in his hip pocket while on his way to church, and the congregation is pictured as an aggregation of freaks!

Protest has already been made against the showing of this film in many communities, and a storm of protest should be raised against it in every community where there are Protestants worthy of the name.

Demand should be made that this Chaplin film, "The Pilgrim," be immediately withdrawn and that Chaplin make public apology for filming it for display.

Movie houses showing this film or any other that mocks and makes a travesty of any Protestant minister of God, or of the leaders or followers of any religion, should be served notice that nothing like this will be tolerated hereafter.

If these demands are not promptly complied with, it is very easy for Protestants to pass movie houses by that show Chaplin films of any kind, until both producers and exhibitors realize that for once Protestants mean business.

The protest that hits the pocketbook hardest is the protest that counts strongest in the last analysis.

—Lutheran Church Herald.

There are evidences that the powers of darkness would deprive the Church of her confidence in the blessed Book. This is no time to begin to question the foundations, but rather to reaffirm unqualified faith in every utterance of the sacred pages. This is no time to stand back and let arrogant skepticism in pulpit and pew have the whole "say," else many unstable souls may be eternally lost. Nor shall we halt in trembling fear at the boasted array of so-called scholarship that is used as one of the stock arguments of these modern skeptics. Nor shall we cower before the high-sounding "hypotheses" of the oft-quoted "scientists."

—Herald of Holiness.

The deity of Christ is the way across the wilderness of theological thought. "No man cometh unto the Father but by me." He is the way, he is the truth, he is the life. Without this faith Christianity is dead. Any church that forsakes it ought to be closed or changed into a mere school of philosophy and advertised as a forum for peripatetic discussions.

—Western Christian Advocate.

One pastor gives a half-column description of the kitchen of his new church edifice. He tells about the prayer room in exactly seven lines. —Western Christian Advocate.

## FROM OUR CHURCH CIRCLE

## Red Wing Delegate Conference

The Red Wing Delegate Conference will meet, D. v., at Caledonia, Minn., June 5th and 6th. Papers to be read: Christian Instruction, O. Hohenstein; Lodge Question, Eickmann; Confessional Announcement, Wichmann. Sermon: Hohenstein (Hinnenthal). Confession address: Petzke (Limpert). Rev. R. Jeske kindly requests all announcements to be sent so that he has them by May 20th. E. G. Hertler, Sec'y.

## Eastern Conference

The Eastern Conference will meet on June 5 and 6 with Rev. G. Schmidt at East Troy, Wis. First meeting at 10:00 a. m.

Preacher: Wojahn (Bast).

Papers by the Revs. Gundlach, Wojahn, Kneiske, H. Gieschen.

Please announce yourself.

Ph. H. Hartwig, Sec'y.

## Conference of Eastern District of Dakota-Montana

The Delegate Conference of the Eastern Dakota-Montana District convenes at Marshall, Minn., (Rev. Edw. Birchholz) from June 12th to 14th.

Papers are to be read by the brethren, O. Klett and Edw. Birkholz.

Confessional address by O. Klett (M. Keturakat).

Sermon by J. C. Bast (Edw. Blakewell).

Announce, please! Edw. W. Kolander, Sec'y.

## Delegate Conference of the Crow River District

Will meet, D. v., in the midst of the congregation of the Rev. Hy. Albrecht, Hutchinson, Minn., R. 3. The Rev. H. Albrecht will present a paper. Opening session June 5 at 9 a. m. Closing June 6 at 5 p. m. Services on evening of the 5th. Preachers: The Revs. W. Haar and Hopp resp. Confessional address: The Revs. Schuetze resp. W. Pankow. Let none fail to attend as the time will be most profitably spent in the interest of labor in the vineyard of our Lord. Let our record be unbroken at 100 per cent attendance. Kindly announce in due time number of representatives from parish. J. C. Siegler, Sec'y. p. tem.



**Lake Superior Conference**

The Lake Superior Conference will meet at Sault Ste Marie, Mich., with Rev. J. C. Masch, on June 5th and 6th.

Sermon will be delivered by Wojahn (Heidtke). Confessional address: Gutzke (Roepke). The service will be conducted in the English language.

Paul C. Eggert, Sec'y.

**Delegate Conference at Sparta**

The Delegate Conference of the Western Visitorial District of the Southwest Conference will meet, D. v., in St. John's Congregation, Sparta, on the last Sunday in June. Divine service at 9:30. Sermon: Voges (C. W. Siegler), Papers: Visitation, R. Siegler; One per cent plan, Voges; The blessings flowing from our theological seminary into our congregations, R. Siegler — Zimmermann. Besides the trustees the other members of the congregations in the District are invited to take part in this conference. Bring your lunch.

All this applies also to the meeting of the eastern visitorial district, except that the meeting will be the second Sunday in July in St. Paul's Congregation, Wonewoc, and that Rev. G. Pieper (Reimer) will deliver the sermon.

H. R. Zimmermann.

**Conference of South East Wisconsin District**

The General Conference of the South East Wisconsin District will meet, D. v., June 26th and 27th in Grace Church, Milwaukee, Wis. (Pastor C. Gausewitz). First session Tuesday at 9 a. m. A paper will be read by Prof. A. Pieper on the Lodge question (especially Free Masons). Holy Communion on Tuesday at 7:30 p. m. Everybody must provide for his own lodging.

Henry Gieschen, Sr., Sec'y.

**Southeastern Conference of Michigan District**

The Southeastern Conference of the Michigan District meets at Monroe, Mich., Rev. Ehnis on June 26th and 27th.

Maas: Exegesis 2 Tim. 1.

Ehnis: "Frucht und Nutzen der Taufe."

Peters: "Die Segen der Truebsal."

Richter: Woman Suffrage in the Church.

Sermon: Strassen, Lutzke.

Confession Address: Lederer.

Announce! Hugo H. Hoenecke, Sec'y.

**Theological Seminary**

The oral examination of the Senior Class of our Theological Seminary will take place on Friday, June 15th, at 9:00 a. m. at the Seminary. All friends of the institution are cordially invited to attend. W. Henkel.

**Doctor Martin Luther College**

The Commencement Exercises in Dr. Martin Luther College, New Ulm, Minn., will take place Wednesday, June 13, at 9:30 A. M. A cordial invitation is herewith extended to all friends of the institution.

E. R. Bliefernicht.

**Installation**

On Sunday, May 6th, the undersigned installed the Rev. Immanuel Brackebusch as pastor of the new parish Stoddard-Victory according to the instruction of President G. M. Thurow.

Address: Rev. I. Brackebusch, Stoddard, Wis.

J. W. Bergholz.

\* \* \* \* \*

At the request of the Rev. Im. Albrecht, president of the Minnesota District the Rev. Fr. Weindorf was duly installed in the afternoon of Pentecost Sunday, May 20th, at St. Peter's Ev. Luth. Church near Pine Island, Minn. (The Rev. Wm. Limpert assisted at St. Peter's Church.) On Pentecost Monday, May 21st, at St. John's Ev. Luth. Church at Oronoco, Minn.

Address: Rev. F. Weindorf, R. 2, Pine Island, Minn.

F. Zaring.

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On the 6th of May (Rogate) the Rev. A. Koelpin was duly installed in the new mission field in and near Johnson's Woods, the Rev. Herman Gieschen assisting. May the Shepherd and Bishop of our souls richly bless our brother in his new work.

Address: Rev. A. Koelpin, Government Avenue, Wauwatosa, Wis.

H. Lange.

† Ernest W. Zutz †

Just as we are about to go to press news reaches us of the demise of Ernest W. Zutz, a man prominent in Lutheran circles, particularly in the state of Nebraska.

Ernest W. Zutz was born August 25, 1861, in Pomerania, Germany. While he was yet a child his parents emigrated to this country and settled at Watertown, Wis. Here the deceased afterward received his college training — at Northwestern College, which institution he in later life served in the capacity of member of the board of trustees. The Zutz family was among that band of pioneers who in the early days departed from Watertown to settle the then new country of Nebraska; the region of Norfolk became their new home. Our departed brother in the course of many years of devoted, public-spirited service came to be widely known for his sterling qualities of Christian character. He ably filled the different offices of public trust for which his honesty and ability recommended him to his fellowmen: he was a member of the Norfolk Board of Education and vice-president of the Norfolk National Bank at the time of his death.



His activity as a member of St. Paul's Church gave evidence of his Christian spirit to all his Christian brethren at Norfolk, while the fact that he was selected to serve his synod in the capacity of treasurer goes to show that he was favorably known far beyond the confines of his home congregation.

His end came May 16th, bringing the measure of his pilgrimage to 61 years, 8 months, 21 days. His next of kin are: his widow (Augusta, nee Kaun), two daughters, three sons, his mother, two sisters.

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." G.

### Correction

Delegates of Southeast Wisconsin District to the Joint Synod 1923, for Elkhorn substitute Caledonia.

### Acknowledgment and Thanks

The Apache Orphanage wishes thankfully to acknowledge the following gifts from friends: Miss Fox, \$5.00; J. K. Stacy, \$10.00; A. G. Trotter, \$4.50, Whiteriver, Ariz.; Mission Friend from Jefferson, Wis., \$5.00.

"Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." Mrs. A. F. Knoop, Matron.

### ITEMS OF INTEREST

#### China's Bands Fear the Bible

An American who probably knows more Chinese bandits intimately than any other person in the world says there is little to fear from most of them.

He is Dr. Thomas Coole, Kansas physician, who has just returned after 20 years' work in southern China for the board of foreign missions of the Methodist Episcopal Church.

"The attack on the Shanghai-Peking express and kidnapping of foreigners by bandits," he says, "is the most serious anti-foreign action in China since the Boxer rebellion. But it is so unusual and so contrary to the general attitude of mind among the roving bandits that it cannot be construed as part of a concerted plan to terrorize foreigners. Most Chinese bandits don't work that way.

"In cases of kidnapping for ransom, Chinese officials are usually taken instead of foreigners. Then the bandits are able to bargain with the authorities for the exchange of chieftains in the hands of the law and comrades in danger of execution.

"Chinese bandits rarely shoot straight and few of them are reckless enough to risk a punitive expedition of native troops. They are even more afraid of foreign forces. That's what makes the kidnapping of the Americans so unusual."

Penniless former soldiers and politicians, out of favor, make up most of the bands of bandits.

"Broke and out of luck," says Dr. Coole, "these men take to making a living the easiest way they know how. As soldiers they had learned how to maraud and as politicians they had learned how to graft. So they easily work hand in hand.

"While they think little of killing men of their own kind, they are afraid of harming others. Christians usually go un-

harmed. A Bible or a prayer book has saved many a life. Many of the Chinese know this and often carry these books for protection, although they are not believers in the faith. At one time the run on these books became so great that I had to sew little badges on the coats of the converted to mark them from the others."

Dr. Coole has been held up often in China. But he has never been harmed.

"One day while I was returning from a long trip into the province of Flukien," Dr. Cole went on, "my train was stopped by a group of bandits. They said their chieftain wanted to see me. I told them I was busy. They became threatening and forced me to accompany them.

"Leaving my carriage and coolies behind, I went to the camp behind a stockade a considerable way off the road. The chief was most cordial. He apologized for having troubled me. But he had an urgent matter to discuss. He wanted to build a Christian Church. He was insistent. Only after long argument was I able to show him that it would not be feasible for us to use his plunder for spreading the gospel of God."

A few weeks later, Dr. Coole found out the reason for the zeal of the chief. He wanted to get back into good standing with law-abiding citizens. And he did. He was pardoned by the government, was reinstated and became a magistrate. But he soon got into trouble again, and was, according to latest reports, awaiting execution in a Chinese prison.

—Milwaukee Journal.

### To Test Oregon School Law

Lutheran defenders of Christian primary schools are preparing themselves to subject the Oregon law against parochial schools, recently adopted by referendum vote, to an attack in the courts. The Roman Catholics are doing the same thing. The Administrative Committee of the National Catholic Welfare Council which met at Loyola University in Chicago recently adopted, among others, the following resolution: "Since the civil government does not see its way clear to widen or broaden its system of elementary education so as to provide Christian religious instruction and training in harmony with the right and duty of parents towards their children, as England, Scotland, Ireland, Belgium, Holland, Germany, Nova Scotia, New Brunswick and the Province of Quebec have so well done, the church authorities and people feel bound in conscience to provide such education in their own schools and in such schools maintain, in all fundamental branches of knowledge, civics and patriotism, standards equal at least to those of the best public schools of the country."

—The Ministers' Monthly.

### Limit On Clergymen Stirs Mexican State

Publication in Durango of a state law, limiting the number of ministers permitted to officiate in the entire state to 25 for each denomination, has caused great excitement, according to press dispatches from that city. It is said that there are 263 Catholic priests in Durango. Anti-clerical organizations, it is added, are organizing a demonstration in favor of the law.

—Milwaukee Journal.

### High School Girls "Dense" on "Prayers"

Not one girl in one of the public high school classes knew the Lord's Prayer.

Inquiries among hundreds of high school girls showed that rarely did they know the ten commandments.

It was due to a lack of home and religious instructions, the principal said.

—Wisconsin News.