

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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JESUS THE CONQUEROR

"Thou hast conquered, O Galilean"

Julian the Apostate

O Galilean, Thou hast conquered!
Thy vanquished foes must own defeat!
Sin, death, and hell from power are riven!
The victory is Thine, complete!
Blest Son of God, in glory reign!
The universe is Thy domain!

O Galilean, Thou hast conquered!
In vain the guard, the rock, the seal!
The empty tomb in Joseph's garden
Thy Holy Godhead doth reveal!
Ascended King, Immanuel,
Angelic hosts Thy triumph tell!

O Galilean, Thou hast conquered!
In vain the pride of Pharisee!
Majestic power has put to silence
The carnal boast of Sadducee!
Ungodly lips are sealed in shame;
All knees must bow to Thy blest Name!

O Galilean, Thou hast conquered!
Thy glorious cause stands justified!
The sword is sheathed that flamed o'er Eden!
God's Paradise is open wide!
Thy death upon the Cross has won
Life Everlasting for Thine own!

O Galilean, Thou hast conquered!
Salvation, full, complete, and free,
Forgiveness, cleansing, life eternal,
Thy blest redemption won for me!
Saved, ransomed, pardoned, reconciled,
Thy Father owns me His dear child!

O Galilean, Thou hast conquered!
The warmth of Thy unbounded love
The coldness of my heart has melted!
Grant that I true and loyal prove
To Thee, my ever-faithful Friend,
Until I reach my journey's end!

O Galilean, Thou hast conquered!
All Heaven hails Thee King of Kings!
Lord Jesus, to Thy Name Eternal
Thy Church on earth her tribute brings!
Thy blest Evangel message sweet
Can bring the mighty to Thy feet!

O Galilean, Thou hast conquered!
Eternal laurels shall be Thine,
When in the Father's House in glory
Thy blood-bought saints like stars shall shine!
Exalted Savior, haste, I pray,
That glorious Coronation Day!

Anna Hoppe

SERMON AT THE OPENING OF THE SESSIONS OF THE JOINT SYNOD

Acts 1, 6-9

In Christ, our Lord, dearly beloved brethren of Wisconsin Synod.

We have met to transact some important business. There is, for one, the heavy debt of our synod which stares us in the face. We are to devise days and means for its liquidation. Our synod needs a new theological seminary. We are to grapple with the problem of getting one. In what spirit shall we approach our work? In our text our Lord sums up all work of His kingdom under the single head: witness.

Let us then as our Lord's witnesses transact our synod's business —

- I. As witnesses who have experienced the Lord's great blessing;
- II. As witnesses who in faith adopt the Lord's methods;
- III. As witnesses who with their whole person espouse the Lord's cause.

I.

Ye shall be witnesses unto me. This is a word of promise. To be a witness does not mean to speak of a truth one has found by his own speculation or calculation. Nor does it mean to testify to something of which you have only a vague and remote idea. Least of all does it mean to speak about a thing which you yourself have only by hearsay. To be a witness presupposes personal experience. This then is the promise Jesus holds out to us: we shall experience Him.

We shall experience what He means to us, know Him as our Savior. He took away our sin. He destroyed our death. He has reconciled us unto God. He has won for us the adoption. In Him God is our dear Father whom we may approach confidently and with assurance, as true children do their true father. This we shall experience according to Christ's promise.

This is a grand, a unique experience. Our carnal mind, our inbred servile disposition cannot grasp it. To experience Christ is to believe in Him apprehending His merits through faith. But our natural mind can think only in terms of retribution, reward and merit. To our way of thinking the Gospel of Christ is the gravest and most dangerous folly, subversive of law and order, a folly we cannot accept and must not

tolerate. To experience Christ, then, does not mean to put a piece of new cloth on an old garment, it requires a new birth, which only the Holy Ghost can work, which is brought about and renewed daily by the means of grace.

This then is the promise which Jesus holds out to us when He calls us His witnesses. And only after this promise has been realized, only after a man has experienced Christ through faith, is he in a position to do our Lord's work. Only as witnesses of our Lord can we transact our synod's business. Whoever does not believe in Jesus has not the remotest idea of properly conducting the synod's affairs.

II.

In order to conduct our synodical affairs properly we must adopt methods which are unknown, yea unheard of, in the world. By the promise that we shall be His witnesses Jesus tells us that we shall acquire also His maxims and manners. His work was to bring us back to faith in our God. Our sin, which separated between us and our God, is our unbelief. From the beginning God promised man His love and blessing; and as long as we trusted to God's goodness we lived in holiness and righteousness. But when we began to doubt God's promise and took matters into our own hands, trying to work out our own salvation, sin had entered into the world, the enmity against God.

Christ's mission then was to bring us back to faith and by faith to reunite us with our God. He achieved His end by substituting for us, having our unbelief imputed to Himself as His own and in our stead rendering a faith of which we were incapable. He took upon Himself the form of a servant and for a time did without the happy fellowship of His Father. His Father treated Him as a slave, and He willingly submitted. At His Father's command He died the accursed death on the cross. Yet although He was forsaken by His Father, He did not give up faith in Him but throughout the darkest hours clung to Him in filial love and confidence. This He did for us, for our unbelief He kept faith.

And His entire work, which aimed at restoring faith, was characterized by faith throughout. In our text we hear the disciples asking: Lord, wilt thou at this time restore again the kingdom to Israel? These words seemingly reveal a deep religious feeling. Yet even if we put the best construction on them they are pert and incompatible with faith. Jesus never asked such questions in the days of His flesh. His meat was to do His Father's will. He was not even concerned about the time of judgment day. He knew not when it should come. His only concern was to work while it was day. Even in those dark hours in Gethsemane and on Calvary He nourished no other desire than to do His Father's will. In simple faith: that was the manner in which He performed His work.

We then, having been appointed Christ's witnesses, must adopt Christ's methods. In baptism we have put on Christ. Christ should be formed in us. It is no longer we that live but Christ lives in us. As Christ's witnesses we must perform our synod's work according to the principles and in a manner as Jesus Himself would do it. All curiosity must be silenced, the only legitimate question being: What work has our heavenly Father under the present circumstances clearly assigned to us? And this work we must see through as witnesses unto our Lord.

III.

The task of testifying, which our heavenly Father ever assigned to His children, never was of such a nature that one might do it on the side. We are to be witnesses of our Lord espousing His cause with our whole person. This is the will of Jesus. He does not say: Ye shall occasionally testify of me; but: Ye shall be witnesses unto me. According to His promise He makes us men who have but one interest, who devote themselves to but one cause, for which they not only now and then put in a good word, which they serve with might and main, to which they yield themselves heart and soul.

In this spirit our Lord Himself discharged His duty. He not only taught, He also did. The two are frequently mentioned together. He went about wholly devoting Himself to His task so that at times He even neglected His meals, and His relatives began to fear He was beside Himself. And when the Father demanded that He sacrifice His life in the interest of His cause He complied.

In the same measure we are to be our Lord's witnesses. It is the task of our life. No one may be a Christian and only occasionally do our Lord's work, on the side as it were. This would be a contradiction in itself. No matter what profession or trade we may follow, that does not constitute our real task. Our earthly calling merely furnishes the forms in which we discharge our duty of testifying to the Lord.

In this manner also the business of our synod meeting must be conducted. It is not sufficient that we now deliberate for a few days, also at home our synodical work must occupy our minds and hearts. We must not only talk, but act. The result is not our concern. We will in simple faith commit it to the power of our Father.

May God grant us His Holy Spirit that we conduct our synodical business as living witnesses of our Lord. Amen.

"After all, the lives that do the most for the world are the steady, quiet lives. They are like stars; they shine with the light God has given them. Meteors shoot brilliantly across the sky, and we exclaim and wonder, but long after they have vanished the stars shine on to guide us."

THE SEVENTH BEATITUDE

"Blessed are the peacemakers, for they shall be called the children of God." Matt. 5, 9

Peacemakers! Who and what are they? What does peace mean? These are momentous questions. In fact they are the all-absorbing topic of our day. Who would venture to wade through the press-comment on peace and peacemaking within the last two decades? What peace-propaganda and peace-movements during this period! Witness the deliberations at the Court of Arbitration at the Hague to establish universal peace just previous to the Great War; witness our entrance into the war to make the world safe for peace; witness the League of Nations to abolish war for all times to come and to inaugurate a reign of peace throughout the world; witness the Peace Conference at Washington under President Harding's administration for the disarmament of all nations in the interest of world-peace.

Has the world succeeded in establishing the much desired peace? It does not appear so. Quite the reverse. There never was a more turbulent and restless age fraught with the seeds of dissension and war than ours. There is more universal hatred and enmity today than ever before. Nation rises against nation, and political outrages upon suffering and helpless peoples are permitted to go unpunished to such an extent as the world has never witnessed before.

Why is this? Why are all peace-movements futile, whether they be installed by tranquillizing methods of pacifists or by political force? There can be but one answer. The world knows not what true peace means. The world as such will never be at peace. The peace it craves for and advocates is a false peace. Plainly does the Bible teach this. Not more earnestly does it praise true peace than it denounces false peace. "There is no peace, said the Lord, unto the wicked." Isaiah 48: 22. — "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jer. 6: 4. — "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." St. Luke 19: 42. — "For to be carnally minded is death; but to be spiritually minded is life and peace." Romans 8: 6.

There never was a time in human history, since the fall of man, when true peace was extant, and when men of the world practiced it. It is true, peace is a very favorite term with people that know precious little of the doctrines of Christianity. They fancy that it appeals to common sense, and to men's natural feelings, apart altogether from Christian experience. And it is not surprising that they lay claim on this Beatitude as their own, as if it meant nothing more than this, those are peacemakers who use their efforts to establish external peace among men and nations, a state of affair whereby men and peoples are enabled to lead

a peaceful life for the purpose of individual and international prosperity. It is only the atmosphere of tranquility that is sought in which men and nations may prosper in their social, industrial and political pursuits, unhampered by war or political dissensions. Some even go so far as to assert that to peacemakers of this sort belongs the earth, and that they are ushering in the kingdom of God: This is the application generally given to the words of our Lord, "Blessed are the peacemakers, for they shall be called the children of God."

Yet they are very much mistaken. If we consider the Scripture usage of this great word "peace," and all the ground it covers in human experience; if we remember that it enters as an element into Christ's own name, the "Peace-Bringer," the "Prince of Peace"; and if we notice the place which this Beatitude occupies virtually completing the linked series of a Christian's experience in the kingdom of God, we shall have to look for a far deeper meaning before we can understand what the Lord wishes to impress upon our mind here.

It must be conceded that it is not forcing meanings into the words of Christ, which they are not intended to bear, in stating that the characteristic features of the peace spoken of here are founded on the peace resulting from reconciliation with God, otherwise the peacemakers would not be called children of God. The peace here is peace with God. No man can be a peacemaker without first being at peace with his Maker. All men by nature are at variance with their Creator. They are his enemies. "The carnal mind is enmity against God," and of such mind are all descendants of fallen man. Sin separated man from God and caused a gulf between heaven and earth. Sin deprived man of peace with God in toto, so that this conscience causes his soul to be filled with fear and anxiety. And sin also disturbed the relation of man to man. The cause of all the fightings in the world is that man's relation to the Father in heaven is disturbed. "From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?" A world at war is the necessary result not only of human restlessness, and enmities, but of the broken relation of men to God.

It follows, therefore, that peace among men can be established solely by bringing about a change in the relation between God and man. And that has been done by the One who is the Prince of Peace, Christ, the Mediator between God and man. The reconciliation of God with the world was the object of Christ's incarnation. Now that He has come, this reconciliation has taken place. It is an accomplished fact. Peace is established. Hence the angels sing at His birth, "Glory to God in the highest, and on earth peace, good will toward men." Hence Christ Himself, at the departure from this world, promised His disciples and

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all those that believe in Him unto the end of time, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you," meaning to say, the peace I give is of such a nature, that the smiles of the world cannot give it, nor the frowns of the world take it away.

The peace which Christ has established is not an outward but an inward peace, a peace of the soul. It is the peace of being divinely forgiven. We know into what state of misery sin can plunge us, how restless and unhappy the consciousness of sin, of evil in our hearts and lives makes us. The plasters and soothing lotions with which human devices try to cover it, do not heal, they only increase the wounds of the soul. There is no cure for it, there is no rest for the sinful soul, except the divine forgiveness. And there is no sure pledge of this except in the holy sacrifice and the blessed promise of Christ, "Son, daughter, thy sins are forgiven thee, go in peace." Once the soul has accepted this promise of his Savior in faith, it is at peace with God. The sinner has been justified, his guilt cancelled, and accepted as God's dear child, welcomed back to the Father's heart. Peace means not to have the offence ignored, but to have it pardoned: not to have the punishment omitted, but to have the separation from God ended and done away with. That is the peace of being divinely forgiven, a peace which not merely saves from death but welcomes us home to the divine love from which we have wandered. It is the fulfillment of the promise, "The Peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

"Blessed are the peacemakers." A Christian having been placed into the most blessed relation to God by enjoying such peace of soul, he is also placed into the most happy relation to man. All strife, envy, malice, fretfulness against his neighbor, have vanished. He loves his neighbor, he desires to live in peace with all men, and it is his endeavor to make, promote and preserve peace wherever he goes. It is the peacemak-

ers St. Paul has in mind, saying, "Follow peace with all men"; "If it be possible, as much as lieth in you, live peaceably with all men"; "Endeavoring to keep the unity of the Spirit in the bond of peace."

Of course, this does not mean that peacemakers make peace at the risk of losing their own peace of soul. The peace a godly man seeks is not to have a league of unity with wilful and impenitent sinners. Though we are to be at peace with their persons, yet we are to have war with their sins. Grace teaches good nature; we are to be civil and kind to the worst, but not from a cord of intimate friendship with them, lest we become brethren in iniquity. Nor must we seek peace with men as to wrong truth. Peace must never be bought at the cost of truth. Peacemakers will confess the truth, the truth of the Gospel, clearly and distinctly, even though they must suffer the loss of peace with men.

Above all do peacemakers bring the message of peace, the message of salvation to all men. It is this that makes the Christian Church a society of peacemakers. We often hear in these days complaints about the Church because it does not fling itself with sufficient energy into movements which are intended to bring about happier relations among the peoples of the world. The Church has failed, say those who know not its true calling, because it did not exercise enough moral influence upon society at large so as to save the world from the terrors and desolation of the late war. What has the Church been doing all these years to establish peace among nations? Has it brought home to the hearts and conscience of the Christian peoples throughout the world that a great combination of public opinion might be created which would wholly change the aspect of the great question concerning peace and war?

To this we would say, we doubt very much whether it belongs to the Christian Church as such at all, to fling itself into such peace-movements. If the Christian people go and carry the great message of a reconciled and reconciling God manifest in Jesus Christ, thus bringing peace between men and God, they will have done more to put an end to wars and hostilities, and to promote peace, than can likely be done by any other method, and they surely will prove to be true peacemakers, the heralds and preservers of true peace.

"Blessed are the peacemakers, for they shall be called the children of God." Strange that they shall be called the children of God. Having obtained peace with God through faith in Christ, are they not such already? What does it mean that the peacemakers shall be called the children of God? It matters very little what men call us, but it matters everything what God calls us. God's calling is a recognition of men for what they are, and an assurance that He owns them for His children. They who go about the world proclaiming His peace and making peace, not only

bear His heavenly image, but are owned by God as His sons. There is no surer way by which we can come to the calm, happy, continual consciousness of being the children of God than by this living like Him, to spread the peace of God over all hearts, for to be a peacemaker is God's work, and in this lies our assurance of being sons of God.

J. J.

MEMORIAL SERMON FOR OUR LATE PRESIDENT WARREN GAMALIEL HARDING

Preached by President C. Buenger

And David said to Joab, and to all the people that were with him, Rend your clothes, and gird you with sackcloth, and mourn before Abner. And King David himself followed the bier. And they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner; and all the people wept. 2 Sam. 3, 31-32.

Warren Gamaliel Harding, the 29th President of the United States of America, has died. This was the news which came as a thunderbolt from a clear sky and has caused consternation and deep sorrow. Not only in our country but also in the entire world. Memorial services are being held all over in honor of our departed President. We are all familiar with the reports given of the death and funeral of our President.

This morning we are gathered for a memorial service in honor of our President. You may ask the question: "How is it that we as Lutherans and members of our Church should take part in such a service?" "Is it not out of place and against our principles to conduct such a service?" We are aware that President Harding was not a Lutheran and not a member of our Church. He was a member of the Baptist Church, a church which does not agree with us in doctrine and practice. Why then should we conduct a memorial service for a man outside of our church? Let the words of our text answer this question for us, for here we see King David mourning over Abner, his enemy. Let us learn the solemn lesson: "How we shall mourn the death of our President." We shall consider: 1) Why and 2) How we shall mourn the death of our President.

Our text tells us: "And David said to Joab and to all the people that were with him, Rend your clothes and gird you with sackcloth and mourn before Abner. And King David himself followed the bier." This text takes us back to the history of King David. We know that Saul had been the first king of Israel, but Saul had sinned against God and God rejected him. David had been anointed King of Israel, but before he could ascend his throne many battles were fought with the soldiers of Saul. A battle with Philistines Saul fell on his own sword and Abner, the captain of Saul's host became the leader. Abner was killed by Joab, the captain of David's troops, as verse 27 of our chapter relates. Does it not seem strange that David should order his people to mourn before Abner? Abner was his enemy, who opposed David,

but nevertheless we find David mourning before Abner and why? Not because Abner was his enemy, in whose death he should have rejoiced, but because Abner had been the general of the king's soldiers. It was in honor of the high position that Abner held in the kingdom of Israel, verse 38: Know ye not that there is a Prince and a great man fallen this day in Israel?

Here then we have the answer why we should mourn over the death of our President. Not because he was a fine gentleman or a kindly man, not because he was a Baptist, but because he was the President of our beloved country, we mourn him. As Christians we learn from the word of God to look upon those in authority, who rule over us, as representative of God. From the fourth commandment in which God tells us to honor and obey our father and mother, we also learn to look upon all those who rule over us as our fathers whom we owe honor and respect. President Harding was the father of our country. Although elected by the largest popular vote a President has ever received, he was nevertheless the President of our country by the grace of the Almighty God and in honoring him we honor him as the representative of God, through whom God ruled over us.

As the President of our country, President Harding had solemnly sworn to uphold and defend the constitution of our country. Under this constitution we enjoy wonderful liberties and blessings. President Harding was the servant of God through whom God guided the destinies of our land in the protection of His people and out of thankfulness to our God for these liberties and blessings which we enjoy we mourn over our President.

When President Harding took his oath of office, the World War had come to its end. It was indeed a great task to perform to guide the ship of state safely through the many rocks and cliffs which the war had left. And God has given us under the rule of President Harding peace and prosperity and in mourning for our President we thank God for all the blessings which we enjoy.

We are not here to eulogize President Harding for his great deeds which he has done or for his fine character nor are we here to criticize him for the mistakes which he made. We realize that he was a sinner and that he did many things which we can not approve of. Let us remember, as Christians we look upon President Harding as the representative of God and as such we mourn him.

Let us now consider how we shall mourn over the death of our President. Our text says: "And they buried Abner in Hebron and the king lifted his voice and wept at the grave of Abner and all the people wept. David also lamented over Abner and deplored the manner of his death that he had died as a fool dieth, verse 33 and 34: David also refused to eat show-

ing how deeply the death of Abner affected him and that he did not approve of Abner's death, verse 35 and 37. So we learn from this that David showed his grief also by outward action.

We also raise our voice and say: "Alas a prince and a great man has fallen this day in Israel." We have our Memorial Service and show our grief according to our customs but if this were all our grief would be of no lasting benefit unto us and we would not learn the solemn lesson which God teaches us by the death of our President. We shall also show our grief by our actions. You know there are many in our country who are secretly trying to deprive us of the liberties and blessings we enjoy in our country. Let us be true Christian patriots and let us stand up for the Christian principles and proclaim them by true loyalty to our country. Let us be on the guard against those who are undermining our government such as, anarchists, bolshevists, misdirected socialists, fanatics, and jingoists. A true Christian patriot looks upon our government as the representative of God, obeys the laws of our land and pays the taxes, not out of fear of punishment, but out of fear of God and prays for the welfare of our country. This is the patriotism for which we stand.

President Harding has died, so have the Presidents before him. The founders of our country have died and we will have to die. Who shall be the future American citizens? The children of today. Let us learn the solemn lesson which the death of our President teaches us that upon the fathers and mothers of today rests the solemn duty and responsibility of training the future citizens of our country. We realize that only by a Christian training in the nurture and admonition of the Lord, true patriots can be trained. Let us therefore realize the grand opportunity and the sacred responsibility which rests upon us. We need God-fearing citizens and it is up to us to see that they are trained as such.

President Harding has died, Kings and nations have passed away from the face of the earth, the time will come when all nations and all governments of this earth shall be no more. There is one kingdom alone that shall survive. One Lord shall reign in eternity. This is the kingdom purchased and won by the precious blood of our Savior Jesus Christ, the eternal Lord. Oh let us not put our trust in the kingdom of this world, but let us strive to enter the kingdom of our Lord and remain in this so that we shall remain in eternity. Jesus died that we might become his own and live. Whosoever believeth in Him shall not perish but have everlasting life. Come, oh ye people of our country, and bow your knees and worship the Lord of Hosts, Jesus, the Savior of Sinners. Accept Him as your Lord in true faith, then indeed you shall live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness. Amen.

SIX THOUSAND YEARS AGO AND TODAY

(Concluded)

Read Genesis 4. Reread 4, 26

Under the general heading of the first preaching of the Gospel, noted in Gen. 4, 26, our previous installment was devoted to a study of the first believers.

The first unbelievers were Cain and the Cainites, and we daresay that their story here in Genesis 4 tells so graphically about the thought of the world and its life that we would have to go a long way to gather the wealth of information assembled here, and since, next to the study of the Gospel itself, there is no study so imperative for our Christian witnesship as the knowledge of the thought of men and their inward life as expressed in their outward action, we may well give a half hour's thought to the history of the first unbelievers.

As with the first believers we noted their faith, their worship, and their service, so here with the first unbelievers of six thousand years ago we shall follow the same line of thought and direct our attention to their unbelief, their wickedness, and their self-aggrandizement.

Unbelief

Our deduction in regard to the unbelief of Cain is based on the statement of Scriptures that by faith Abel offered a more excellent sacrifice unto God than did Cain (Hebr. 11, 2). So naturally Cain's offering was expressive of his unbelief. It is for us to determine in what way.

Cain brought of the fruit of the ground an offering unto the Lord (v. 2). Wasn't that fine? Why did God have no respect unto Cain's offering? Cain certainly acknowledged his dependence on God by his offering. But God doesn't need such acknowledgment; it doesn't get God anywhere, it doesn't get man anywhere, when God's one absorbing and consuming thought is to gather in one all things in Christ and when God will have all men to be saved from sin and damnation for eternal life with Him through Jesus Christ. Such acknowledgment in its very self, if not rendered in Christ, is a slap in the face of God, the great and gracious Jehovah. That was the trouble with Cain, he had no use for the Savior; he couldn't for the life of him see, why Abel and his parents made such a fuss about the promise of the Woman's Seed. That was the blind spot in Cain's spiritual thought and inward life.

Cain was religious all right. Why, of course, we must acknowledge God as the supreme being and we owe him a duty. We should belong to church and go to church to fulfill our obligations to Him. That's the religion of Cain and company, and to his company belongs the mass of our people with lodgery as its chief exponent. There is no people so lodge-ridden as ours. The lodge likes to trace its foundation back to Solomon and the building of the Temple, which, of course,

from the point of view of history is rank nonsense; but we are willing to grant the lodge still greater antiquity in a spiritual way: the father of the lodge is Cain. He was the first man to recognize God as the Great Architect of the universe and to institute His worship as such, and in lieu of the lodge's use of the Bible Cain even had personal communication with God.

But religion is not Christianity. The trouble with the lodge, as with Cain, is that it has no use for the Savior, and hence its religion and its use of the Bible are an insult to God and are a greater menace to mankind than outright atheism, because that sort of religion suits the average natural man so well. Personally we have more respect unto outright atheism and downright rascality, as is laid at the door, for instance, of the Bolshevik leaders of Soviet Russia; there is something heroic about that at least, humanly speaking, in its scorn of the wishy-washy religion of the world, and from the Christian point of view, it does not threaten to ensnare mankind.

However, there is this progression from unbelief to atheism in our story of the Cainites, too. As we had a Lamech at the end of the Sethite story, so we have a Lamech here; he is the highest exponent of Cainitism and a thorough-going rascal and bad man. We recognize this Lamech as an avowed atheist, when we hear him exclaiming (v. 24): 'If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold'. He scouts the idea of there being a God who will avenge murder, and we might paraphrase his words thus: It is all fudge what you believers preach about there being a God who punishes violence and who you say assured even my forefather Cain that He would suffer no one to lay hands on him. I don't believe it, and if any one should get fresh with me about this killing of mine, I'll bank on my trusty sword, and I'm quick on the draw.

There you have Lamech and his likes to-day, the people who cynically declare that might is right and go ahead on that principle. But the so-called good and religious people should take notice that they are not one whit better off morally and in the final reckoning, that might is right with the individual and with the group and with nations in the world without Christ, and that no amount of religion or civilization or education will work the least change in the wickedness of the world. Because such wickedness is the destiny of unbelief. That brings us to the next point.

Wickedness

We are not going to give any space to picturing the debauchery and violence of the Cainite race, nor are we going to enlarge on the evil and wickedness rampant in the present world; our newspapers attend to that quite thoroughly, it gets them readers, and a big circulation gets them advertising, and advertising means money, — a depravity, by the way, worse than that generally chronicled on the front page. What

we are after is to discover that where unbelief reigns, sin and wickedness must increase and abound, that such is destiny, and that hence unbelief is the awful thing that must be combatted. We have the lesson right here in the story of Cain.

Cain, to be sure, had had the same upbringing as Abel; he was under the influence of the Gospel as well and longer than Abel. But in the pride of his natural heart he had set himself against acknowledging sin and the need of salvation and hence had no use for the Savior. In this state of unbelief he had hardened himself by continued habit of thought and rejection of the Gospel. Now temptation came his way, but wanting the divine power of faith to meet and overcome it, he quickly proceeded from envy and hatred to murder of his brother, even in the face of God's warning (v. 7). And now mark! When he had reached this point, when he had become the first murderer and fratricide, when he needed the Gospel of God's grace worse than ever and began to whine in abject misery 'My punishment is greater than I can bear' (v. 13), God no longer preached the Gospel to him, God — had rejected him; him and his race.

That is the destiny of the unbeliever. Persistent unbelief and rejection of the Gospel ends in rejection by God and His giving men over to their own devices, which can lead to naught but evil and wickedness, and that is the reason for the increase of sin.

Now if the unbeliever, whose respect the God of the Scriptures, the great Jehovah with his mercy and sacrificial work of redemption, does not command, would finally respect this God of wrath and tremble in his unbelief before Him who has revealed himself in the Scriptures and in history as a jealous God visiting the iniquity of the fathers on the children unto the third and fourth generation! Time and again this awful law of heredity and destiny has worked itself out in history, so that even the infidel historians of the world must willy-nilly open their eyes to it; but still the apostles of man-made religion and self-made righteousness persist in their folly, education and civilization remain their watchwords in the face of all the lessons of history.

Civilization! The present age gloried in its civilization, in blissful ignorance of the equally advanced civilizations which have come and gone in ages past; the nineteenth and twentieth centuries were thought to be the last word in civilization. Then the Great War came and the complete collapse of our civilization. And now, when Oswald Spengler arises and in a monumental work on the philosophy of history, written even before the war, points out this law of destiny and the inevitable failure of all civilizations, again the whole small fry of thinkers rises in rebellion against the message of this unbeliever too (they will probably come to it here twenty years hence, as they now are still hawking about the exploded teachings of German

science of twenty years ago; it takes about that long in the course of human events to span the ocean), and even though God spoke in the war and in the face of the carnival of crime and violence following in its wake, they set about to hatch out new schemes of human salvation and happiness.

Let's get this straight about civilization! Civilization, to give it definition, consists in the refinement of this life. That has never made any human being better or happier. Men in the primitive state love the soil, the great outdoors (think of Jabal, who still lived in the pioneer stage of the Cainite age), they love the wilds of nature, the battle with the elements and with wild life; and that at least has kept them physically and mentally strong, has guarded them under God against the refinement of sin and made them happy, as human happiness goes. Whereas civilization at its height, as it is to-day, has always been jazzy, has made men restless, and has led them to devise the most exquisite forms of sin and wickedness. There is no difference, to take an extreme of primitive life, between cannibalism and the long distance eating of men out of house and home by the power of money, excepting as to refinement of form, and the latter to the honest man is worse.

Education! That's the other catchword. If the world, and especially our world here, would but see that education is more of a bane than a boon! Lamech the Cainite was a highly educated man, as we shall presently see, and consider his wickedness! The fact is that the untutored mountaineer and backwoodsman of the south, the unlettered cowboy of the western plains, the half-savage trader of the north, even though they engage in the naughty practices of moonshine distillery, poaching, and the like, retain something of the homely virtues of hospitality, honesty, and square dealing, chastity and chivalry, as human morals go, whereas these virtues, not mentioning the Christian graces, have gone by the board in the crowded, busy centers of modern life with their high-powered system of education. The fact is that education, all increase in human knowledge and achievement, when it is not bounded by and surcharged with faith in Christ, the divine Savior of a sin-sick, hopeless world, educates away from God and merely increases the ways and means of wickedness and deviltry. It is only man-made laws and the fear of one's neighbor that keeps the world in check, and at times when all laws are suspended as by common consent (think of the armistice day five years ago and its vile and vicious celebration), the beast in man will at once come to the surface, and that among the educated and uneducated, the high and the low classes of society alike.

So patent a fact is this as to education that even the educationists of the world do not blink it and seek remedial measures. But putting the Bible into the public school, the Bible without Christ or with Christ

only as the great moral teacher, will not change the situation; rather, it is an insult to God and will serve to heap still greater rebuke and condemnation on the system. Increase of wickedness is simply the destiny of unbelief.

Self-aggrandizement

Even when unbelief does not breed what we call criminality in the individual, it always works out in self-aggrandizement, which is at the bottom of all the unbeliever's troubles.

Self-aggrandizement we say. We might use the simpler words selfishness or pride. But self-aggrandizement indicates at once both the motive and the mode of life, and it is easily remembered by the definition: to make one's self grander. It is the beginning and the end of the unbeliever's life, and the funny part of it is he calls it service. Note the illustrations in the story of Cainitism.

Cain builded a city and called the name of the city after the name of his son, Enoch (v. 17). We might have cited this before as an instance of Cain's misery: 'misery loves company', and there is little doubt that this record of the founding of cities in the Cainite race would indicate the unrest that goes with sin. Again, it suggest the curse that city life has become to the human race, as is recognized, for instance, by Henry Ford or his lieutenants. Country life is, by no means, a means of grace, but that does not argue that city life and all that goes with it is not a means of increase in sin and wickedness; history has proved it to be that.

However, we would here stress the fact that Cain named the city after his son and would point to its counterpart in the present day: the idolizing of the child. Ours is called the age of the child. Everything is done for the child to-day, from birth control and prenatal care to the infant tooth brush and the continuation school; the parents, the state, the schools, societies and clubs, and what-not, are devoted to the child. And they call it service.

But what is the situation? Parents and others are so bound up in the children under their care that old-fashioned child-discipline, the steadfast denying of the child's wicked wishes, whims, and will to the point where it hurts both the parent, or the teacher, and the child, has become a thing of the past; you'll find it to be a fact even that parents will favor those children of theirs in whom their own weaknesses are most markedly reproduced. When you come right down to it, it is nothing but selfishness, the unconscious desire of self-perpetuation, as with Cain; in short, self-aggrandizement.

Vv. 20-22. There are your first inventors and discoverers of the world: Jabal, Jubal, Tubal-cain. We live in an age of discovery and invention, and some of our men of science like Edison (but not all) are fairly insane with vanity and self-appreciation and promises of future more wonderful revelations of the human

mind reaching even into the world beyond, not knowing or appreciating the achievements of former ages. We have this to say for the Cainites that they did not have six thousand years of human knowledge and achievement to build up on and that hence their achievements betoken fully as great intelligence as do the present deeds of men we so marvel at. Again, there are monuments of engineering skill in ancient times unsurpassed to-day, there are the highways of the days before Christ stretching thousand of miles, better constructed than our concrete highways too, and some of them in use to-day; there are the lost arts of the ancient world, the tempering of copper, for instance, which still baffle the greatest scientists of our day; we have heard much about the German dyes in late years and have had cause in our own daily lives to complain about our chemists' failure to reproduce them; the dyes of several thousand years ago, better even than the German dyes, retain their brilliance to this day. No, we have no reason to exalt ourselves above former ages even in the matter of scientific achievement; some of the things the ancients knew in applied science we no longer know, and in the matter of scientific thought our scientists are just now getting back to and beginning to understand some of the ancient views.

As to the spiritual significance of all this: the children of the world are devoted to this life and seek to make it broader and larger and richer, and they call that service; which is all very well. But their achievements in this respect are a source of self-congratulation, self-aggrandizement, and further hardening in unbelief and sin to them.

So is the world's art and literature, the highest expression of human thought and life. We have here in our chapter the first song of the world's literature (vv. 23-24):

Adah and Zillah, hear my voice!
Ye wives of Lamech, hearken unto my speech!
For I have slain a man to my wounding,
And a young man to my hurt.
If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

Note that this is a poem in form too, so-called parallelism, the repetition of thought in parallel sentences. The probable connection with the foregoing is that Tubal-cain has fashioned a sword and with this newly acquired weapon Lamech, the bigamist, had slain a rival in love. That inspires him to song, and the motif he harps on is love and heroism; that is, as the world would call it; we call it murder and adultery. Such is the beginning of the world's art and literature, and the theme of Lamech's song has been the burden of the world's literature ever since.

The artists of the world consider themselves the very elite of mankind, and we'll grant them that they are devoted to the highest things in life in their sphere.

That makes it difficult to convince them of the true significance and worth of their art, when you get together with them on the matter of their Weltanschauung. All works of the world's art, be it architecture, sculpture, painting, literature, music — and the greatest of them have been given the world in ancient times and centuries past, none of them in our age, — all the works of worldly art, when you boil them down, finally speak of nothing but plain murder and adultery; and even if you call it love and heroism, what is that in the world's presentation but selfishness and self-aggrandizement, the very slogan of art: self-expression, spells self-aggrandizement. But they call it service.

There you have the world and its works. What are we to do in this world, we who are in it but not of it? There are no great worldly achievements recorded of the children of God in our chapter. It simply closes: 'Then began men to call upon the name of the Lord'. That is our privilege, doing the world the real service that it needs, the only lasting service: preaching the Gospel of Salvation to men.

We spoke in the previous installment of the building of the Seminary as a practical form of our mission. This time the writer would bespeak the reader's interest for higher Christian education in general for all of our youth as a matter of carrying out our mission of preaching the Gospel. It goes without saying that if that is the way of the unbelieving world, of its education and civilization, as typified in the story of the Cainites, Christian parents will not entrust their children at any time of their education to the schools of the world. That should settle the parochial school question once for all. But we spoke before of the high-powered educational system of the world. And what we need in the Church to-day is high-powered Christian education. The Christian knowledge of our youth must keep pace with the worldly knowledge inevitably absorbed by them. So do send your children to our Christian high schools and colleges, and talk higher Christian education, in season and out of season, for all of our youth, for boys and girls alike, for the next generation will need to be extraordinarily fitted for its Christian witnesship.

Parents do not owe it to their children to give them what is called a start in life, to endow them with worldly goods or to fit them for their future worldly occupation, business, or profession; that's one of the fallacies of our age. But they do owe it to them to bring them up in the nurture and admonition of the Lord, and that translated into terms of modern life with its stress on education and compulsory extension of it, means that Christian parents owe their children a higher Christian education. Let God take care of the rest, as you do in seeking the kingdom of God and its righteousness for yourselves.

To be sure, our students learn the very knowledge of the world, its arts and sciences, at our Christian

schools, but they do not do so in order to devote themselves to them or to become what they call cultured people and enter the so-called better class of society. But they are acquainted with them, — and because of the higher aim better acquainted with them than elsewhere, — in the light of the Gospel of Jesus Christ in order to fit them for their Christian witness-ship. For acquaintance with the life and thought of the world, as we have said at the start, next to the study of the Gospel itself, is most imperative for the Christian, because by virtue of it he is in a position to size up the world and its achievements, whether base or lofty, mean or noble, for what they are truly worth measured by the standards of the other world wherein the Christian dwells, and thus he is fitted for his witness-ship to the world.

And Christian witness-ship is what the world so badly needs to-day, as it did six thousand years ago.

K. K.

THE NON-SEQUITUR OF AN EVOLUTIONIST

By Professor L. S. Keyser, D. D.

(Concluded)

The opponents of evolution must give serious attention to what Dr. Conklin next says; they must not ignore it or try to laugh it out of court. His argument is this: If we feel repelled by the doctrine of an animal ancestry, why do we not object to the fact that the individual man is developed from an "egg" (an embryo) in his mother's womb? That surely, he seems to think, is as lowly an origin for the individual as a simian origin would be for the human race. Our reply is, first, the individual's germinal origin is a fact of common and universal observation, and therefore no one would have the hardihood to deny it. The Christian believer therefore knows that such origin and development is the divine order, and so he feels no humiliation or repugnance toward the fact. But the proof of man's animal origin is not forthcoming; it is not a matter of common or of scientific observation; it belongs to the realm of hypotheses; therefore the Christian man feels that there is no need to accept a disgusting theory that lacks validation and proof. Second, every Christian believer knows that the germ implanted in the seminal depths of the human mother is a human germ, not a vegetable, mollusk, frog, or baboon germ. He knows, too, that, if properly nurtured by human blood and human care, it will develop into a self-conscious, rational personality, not into an animal. The microscope may not be able to distinguish between the human embryo and the animal embryo but, after all, in quality and possibility, there is an unbridgeable gulf between them. Therefore, there is something essentially and intrinsically noble about the nucleus from which a human being grows. Thus all Dr. Conklin's jeers at evangelical believers on this ground are gratuitous and irrelevant.

Another matter demands the believer's serious attention. Referring to the Biblical narrative of Adam's formation from the dust of the ground, our evolutionist inquires: "Is it any more degrading to hold that man was made through a long line of animal ancestry than to believe that he was made directly from the dust? Surely the horse and the dog and the monkey belong to higher orders of existence than do the clod and the stone." Then he quotes Sir Charles Lyell as saying: "It is mud or monkey." Dr. Conklin even goes so far as to say on a previous page: "The idea that the Eternal God took mud or dust and moulded it with hands or tools into a human form is not only irreverent; it is ridiculous." He thinks it much more reasonable to believe that "God made the first man as he made the last," etc.

This presentation is given in a gloating tone, and is evidently regarded by its author as a coup de grace. We must treat it frankly, however, and not evade it. What is to be said? First, there is abundant empirical proof that man's body is composed of precisely the same chemical constituents as the soil. Chemical analysis has proved that to be a fact. Moreover, the human body is constantly taking up the material of the soil into itself and assimilating it, through the vegetable and animal food by which man is sustained. Then, too, when man's body dies, it moulders to dust. Therefore, when the Bible teaches that man's physical organism was framed from the finest part of the ground, it is in agreement with what we know today scientifically about its composition. Thus there is nothing irreverent or ridiculous about the Biblical narrative; rather, instead of running off into an absurd mythology, it stays with its feet on the earth in the sphere of solid fact. Christian believers, therefore, feel no repugnance toward such truths as are established by empirical observation. They do feel repelled, though, by the thought that the germ plasm from which they were derived was at one time, however remote, a bestial germ plasm instead of a human one.

Again, no Christian theologian — no, nor the most humble and unlettered Christian believer — thinks for a moment that "the Eternal God took mud" from which to make man. That is an argumentum ad hominem. The Bible does not say "mud." It says "dust." And Dr. Keil, the great Old Testament exegete, explains that the word "dust" means "the finest material of the soil" of the Garden of Eden. Therefore, it was clean soil, not filthy and nauseating. God had made it pure and beautiful, and had pronounced it, with the rest of the cosmos, "very good" (Gen. 1: 31). That is the evangelical view, and there is nothing revolting about it, as there is about the theory that man came up from filthy and ferocious beasts as they now exist, and as evolutionists teach that they have always existed. Biblical Christians do not believe that

the pristine world, as God made it, was in its present fallen condition, caused by the despoliation of sin. Hence man's origin, according to the Christian view, is dignified, pure and holy.

An unwarranted piece of derision, unworthy of a scientist, is the fling that God moulded man "with hands or tools." No Christian has ever been so crude as to think that or say it. The suggestion itself indicates lack of knowledge of the teaching of theology. Christians are not so presumptuous as to attempt to describe the process by which God framed man's body. We have read many works on Christian theology, ancient, mediaeval, and modern, and have never read anything so sacrilegious as that in any of them. The Bible does not tell us anywhere how it was done, any more than it tells us how God created the primordial material, or made the first germs of life, or created the soul of the first man. The simple dignity and order of the Genetical narrative would lead us to believe that he always wrought in a way that was worthy of his majesty and holiness.

Referring to the Biblical account of the framing of man's body, Professor Conklin calls it "a process," and thinks that "the opponents of evolution ought to be able to conceive of a dignified and divine way in which the Creator fashioned man." If the Creator fashioned man in the direct way set forth in the Bible, that was both "dignified and divine," for then God made him good and noble from the start; but if God first made him a filthy beast, bearing a long tail, covered with long hair, and climbing about in trees of the jungle, it is hard to see how that could have been "a dignified and divine way." Moreover, while we are willing to grant that the Bible describes the act as a process, it would not be a fair and natural interpretation of the language to read into it the age-long process of evolution. Let us treat the Bible honestly.

In articles published elsewhere, we have dealt with the problem of the fossil remains of man, Neanderthal, Trinil, Cro Magnon, etc., and would also cite Colgrave and Short's treatise referred to above. Our author demands scientific evidence of the doctrine of special creations. We wish we could take the space to amplify on this subject, and give it the attention it deserves. It may be said that, so far as mere physical science is concerned, no direct proof can be presented, although logical inferences point in the direction of special creation; for today we see everything in the organic world reproducing "after its kind," as the Bible expressly teaches; never after another kind. Again, since science cannot account for the origin of matter, force, life, sentiency, consciousness, personality, and moral quality, how can their genesis be explained except by divine creation? But physical science can prove little along this line. This is not its sphere or business. To find the adequate and convincing proof,

one must study the finer and higher sciences of psychology, theism, ethics, Christian apologetics and theology. One should also know something about the creative power of God in his own experience through regeneration. In addition, one must get a true philosophy, a true world-view, and try to find the unifying principle and power in this marvelous and diversified universe. You cannot get a true world-view by studying only one section of science; that always leads to narrowness. You must study and correlate all the sciences.

Let us, in conclusion, set forth the Christian view of the origin of man, in order to show how rational it is. According to this conception, God created man's soul directly in his own image, connecting it with a suitable physical organism to fit him into his natural environment. Thus man was at once created a personal, self-conscious being, rational, moral and spiritual, able to hold intelligent communion with his Maker and to choose between right and wrong. His noblest enduements were his ethical and spiritual enduements. Then God placed him in a garden, with such provisions as he needed, thus giving him a fair chance for his life and for the development of true moral character. But since he was a free moral agent (the highest kind of being of whom we have any knowledge), life was not made too easy for him; therefore one prohibition was set before him. Although he was good and pure by creation, he was also capable of being tempted; yet he had the ability to resist and overcome the temptation. Otherwise he would not have been a free agent, but a mere automaton.

God exercised care over man, and held communion with him again and again. He also gave him something to do — to "dress and keep the garden." He further honored man by requiring him to study all the animals, and give them appropriate names (the beginning of scientific classification). By this method, God caused man to see the essential difference between himself and the animals; to realize that he was a being of a higher order; that he was *sui generis*: that he was not an ape, nor the descendant of an ape; nor even the cousin of an ape. Hence no helpmeet could be found for him in the animal kingdom. So God made woman from man, that is, of the same type, to be his loving equal and companion. For woman was also made in the divine image (Gen. 1:27). Here is no groundling view of man's genesis. If such was his origin, he surely was worth while; he must have been created for a high purpose and destiny. When he fell into sin and trouble, as he did by a wrong choice, his Creator, who had made him in his own likeness, did not forsake him, but "in the fulness of time" provided a redeeming Savior for him. Scientific proof? A rational view, one that accounts adequately for all the physical, ethical and spiritual facts and phenomena of the universe, carries its own scientific proof. It

ought to be satisfying both to the intellect and to the heart.

Let every one compare the Christian conception of man's origin with that of evolution, and then choose for himself.
—The Presbyterian.

LODGE PROPAGANDA IN VICTORIA

Under the heading "Like Father," the following news item appeared in a recent number of the Melbourne "Herald," which should not escape the attention of those that are aware of the dangers which lodgism presents to the Christian faith. The item reads as follows:

CHILDREN TO BE ADVISED TO JOIN LODGES

"Representatives of the Manchester Unity Independent Order of Oddfellows will suggest to Sir Alexander Peacock on Wednesday that he should, through "The School Paper," encourage scholars to join friendly societies when they reach the age of 16 years.

"As the Minister is a strong supporter of friendly societies, and as Mr. J. Lemmon, M. L. A., secretary of the Friendly Societies' Association, has expressed approval of the proposal, it is practically certain that the Minister will agree to comply with the request."

This is lodge propaganda of the most energetic and daring type. Intent on safeguarding the vigorous future development of their secret order, the Oddfellows are making strenuous efforts to draw into their sphere of influence the young and rising generation. Considered from their point of view, this policy is an excellent one and full of promise for the future. They are indeed "wise in their generation" for "they that have the young have the future."

Nevertheless, it gives us much pleasure to be able to report that the "Vigilance Committee" of the Eastern District (the Revs. Starick and Thiele) has taken exception to the scheme of the Oddfellows outlined in the "Herald's" news item, and has asked the "Herald" to publish a letter of protest sent on behalf of the Lutheran Church. We look forward to some interesting correspondence on this matter, the gist of which may be published in the "Lutheran" in due time.

Meanwhile we feel constrained to state some of our reasons for endorsing the Committee's action. In the first place, we regard as very improper both the attempt of representatives of the Oddfellows to enlist the co-operation of the State in the interest of the rapid advancement of lodgism, as well as the suggestion that scholars should, through the State's "School Paper," be encouraged to join friendly societies. Fervent zeal and profound enthusiasm for their own and similar organizations have evidently rendered these representatives of the Oddfellows incapable of realizing the impropriety of their extraordinary procedure, which, if it were adopted by other organizations, would

very likely call forth their emphatic protest. Supposing for a moment that Lutheran and other denominations were to approach a Minister of the Crown that he should, through the State's "School Paper," encourage scholars to join their respective denominations, when they reach the age of 16 years? Would not a tremendous hue and cry be raised throughout the land, also by these same people, against such presumption? Would any Member of Parliament or Minister of the Crown be so indiscreet as to express their approval of the proposal? Why, then, should the proposal of the Oddfellows, which is practically on the same level, be judged by a different standard? We therefore sincerely hope that the proposal will not be entertained by those in authority. But we have yet other reasons why we cherish this wish. We oppose lodgism as a matter of principle, because we regard it as a menace to both State and Church and would consider its recommendation to the rising generation of our fair land as a calamity. We do not intend to enter into details at the present juncture, as we expect to publish a series of articles on this subject in the near future. Suffice it to say that we object, on Scriptural grounds, to the secrecy, the oaths, the brotherhood, and the religion of lodgism. A system which claims to be conferring great blessings on mankind should not hide from the light of day; to take oaths in uncertain things is immoral and an abuse of the ever blessed name of God; lodgism recognizes brotherhood with the world, whereas the positive injunction of the Holy Spirit is: "Be ye not unequally yoked together with unbelievers"; it is a well-known fact that practically all secret, oath-bound friendly societies have distinct religious characteristics, such as burial rituals, prayers, chaplains, etc.; it is likewise known that lodgism claims to be unsectarian, offering to Christians, Jews, and heathen a common basis for divine worship; hence it is clear as daylight why Christ, our blessed Savior, has been eliminated from the religious system of the lodge. But how could a Christian enter, or remain in, an organization which separates him from the Friend of his soul and leads him into the mire of idolatry? Surely we have every reason to take a determined stand against a system which attacks and destroys the very fundamentals of the Christian religion. Let all parents in particular be on their guard lest Satan beguile their children into the toils of lodgism.

—The Australian Lutheran.

"A LEAGUE OF RELIGIONS"

A certain Rev. Alfred J. Penny has been instrumental in getting started a movement to establish a Christian-Jewish-Mohammedan society whose object it shall be to work together for a better state of the world. We speak of the movement here not because we seriously think that anything much will come from it, but rather as another symptom of the times. It is

not strange at all to find efforts being made to unite Christian bodies and especially the divisions of Protestantism, but the attempt to unite Christians with Jews and Mohammedans in religious work appears worse than ridiculous.

Among the purposes set before this society, according to the Literary Digest, is this, "to emphasize what is held in common and to minimize points of disagreement."

This is a form of expression that these days has become very common in the discussion of union efforts, that points of agreement be stressed and that points of disagreement be passed by. But if the points of difference between Christianity, on the one hand, and Jewism and Mohammedanism, on the other, are to be ignored, then what is left for the Christian? The Jew and the Mohammedan would give up little or nothing, but if the Christian is to give up Christ whom both Jew and Mohammedan reject, then Christianity might as well give up the ghost at once. That anyone with a sober mind can talk such things let alone try to put them to work is almost unbelievable. But so far have men been carried asea by their own thinking, apart from the Word of God, that they are ready to cast overboard the very substance of Christianity in order to ride a boat with the two greatest enemies of the Christian Church.

So also Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, lends his voice in support: "We agree on many fundamental principles; we all have the one universal Father. It is our duty to make the most of our similarities and not to emphasize our differences."

Paul said that he was determined to know only one thing, Jesus Christ and Him crucified. Dr. Cadman says, "That's a difference, don't emphasize it. Keep it to yourself if you want to, but do not preach it, do not press it upon others. Jesus Christ said, "I am the way, and the truth, and the life; no man cometh to the Father but by me." Penny and Cadman say, "That's a difference, don't emphasize it. You go by the way of Jesus Christ, but let the Jew get to heaven by Moses and the Mohammedan by his Koran."

But why be surprised at these things? Just such things we may expect. Men of such thinking have already disposed of Christ as the divine Savior. Jesus Christ is no longer the eternal Son of God, His death is no atonement for sin, nor are we justified and saved alone through faith in Christ. Men save themselves by living as good a life as they can, by living up to their ideals. And since Jews and Mohammedans may have ideals of their own there is no reason why we should not get on the broad way with them and have a perfectly lovely time as we go along. We will forget all about the sword that Jesus said He would send instead of peace — forget all about afflictions and persecution, crosses and tribulations, and pin on the badge of brethren with Jew and Mohammedan. —Ex.

AN APPEAL FOR DEACONESSES

By Rev. Ph. Wambganss

Deaconess work offers the young women of our church a splendid opportunity for service to their church in the ministry of mercy in caring for the sick and the poor. Deaconess work dates back to the early history of the Christian Church, where under guidance of the Apostles, its work of mercy was performed in the service of eternal love. In the Sixteenth Chapter of Romans, we read of Phoebe, a servant of the Church, who was a Deaconess, so were also Priscilla and Mary.

There is a great need of such deaconesses in our dear Lutheran Church today. Many large congregations; our City Missions; our Charitable Institutions; Home Finding Societies; Hospitals; Hospices, and last but not least, our foreign Missions — all these are fields of labor for deaconesses.

Deaconesses must be well trained in order to be prepared for their glorious calling. Our church is actively engaged in this work, a deaconess association having been organized in 1918. The purpose of this association, as expressed in its constitution, is to educate and train Lutheran Deaconesses for care of the sick and the needy and for the administering of charity and mercy in the charitable institutions, as well as in the home and Foreign Mission Work of the Synodical Conference; and to erect and maintain Lutheran Deaconess schools and Motherhouses and other institutions of like character.

The first class of deaconesses, four in number, entered out school at Fort Wayne in 1920, where the association has its headquarters. The course comprises a three years' training in the Fort Wayne Lutheran Hospital Training School for Nurses, and during those three years a course in diaconics, consisting of religious branches is offered. In 1921 the Lutheran Deaconess Association succeeded in gaining possession of a deaconess home on the Lutheran Hospital grounds at Fort Wayne. Last year our society also acquired its own deaconess hospital at Beaver Dam, Wisconsin, a free gift made to us by Beaver Dam Lutherans. This hospital with its deaconess school is also in a flourishing condition.

For the information of those who are thinking of becoming deaconesses (and we hope there are a good number among the young ladies who will read this) I wish to say that the applicants for enrollment in our schools must be members of a congregation belonging to the Synodical conference; they must have reached the age of 19; and above all they must be filled with a fervent love and an ardent desire to serve their Savior in his church. To enter our school at Fort Wayne one year of high school is required; the Beaver Dam school requires a good common school education.

During three years at school the pupils receive, free of charge, tuition, room and board and laundry,

books, uniforms and a yearly allowance of \$100 for personal expenses. In this way the association takes care of the training of its deaconesses from the beginning. After completing their course our deaconesses enjoy the following privileges:

First, an appropriate salary whenever they are engaged in the service of the association.

Second, privileges of home in the motherhouse whenever they are out of work.

Third, free medical attention in case of sickness.

Fourth, maintenance during life.

Now, my dear sisters in Christ, what do you think of the matter? Would you not like to become a deaconess and dedicate your life to this noble cause? Those of you who are not so inclined, have the opportunity of joining the Lutheran Deaconess Association by contributing one dollar per year or more to support this undertaking.

Those of you in whom the above appeal has awakened a desire to become deaconesses, are invited to communicate with Rev. Ph. Wambsganss, President, Lutheran Deaconess Association, 2916 Fairfield Ave., Fort Wayne, Indiana.

May the Lord bless your societies and may He unite you all most closely with His love.

LUTHERAN ASSOCIATED CHARITIES

The Lutheran Associated Charities held their annual meeting at Watertown and Beaver Dam, Wis., July 24th to 26th, 1923. The sessions scheduled for Watertown were held in the pavilion of the Lutheran Bethesda Home. Representatives of the various Lutheran institutions throughout the country were present, some fifty delegates from various parts of the United States.

The work of the Conference consisted in hearing and discussing several very timely papers. Among others the following subjects were presented: Hospital Management, The Proper Financing of Our Charitable Institutions and Organizations, The Work of a Chaplain in Lutheran Hospitals, How to Gain and Train Lay Workers for Our Charity Work in Local Congregations and the Church at Large.

The last day of the conference was spent at Beaver Dam, the delegates availing themselves of the opportunity to view the Lutheran Deaconess Hospital at that place. This hospital is under the supervision of trained deaconesses and is the property of the Lutheran Deaconess Association, an organization called into life several years ago by the Charities Conference. The hospital represents a value of \$60,000.00 and is free from all indebtedness.

The sessions at Beaver Dam were held at St. Stephen's Lutheran Church, the local branch of the

Deaconess Association acting as host. The next meeting of the Charities Conference is to be held at Indianapolis in the summer of 1924. L. C. K.

TEACHERS' CONFERENCE AT RIVER FOREST

There are three factors which chiefly contributed in making the General Teachers' Conference of the Synodical Conference, held at Concordia Teachers College, River Forest, Illinois, July 11th to 13th, a notable convention.

The first of these factors was the unusually good attendance, almost three hundred persons having come from varying distances in order to obtain the inspiration and instruction which one is bound to get from a meeting of this kind. There were not only professors and teachers in attendance, but also many pastors and others interested in Christian education. There were even some visitors present from other circles, all of whom, together with the members, followed the proceedings with close attention.

The second factor which made this convention so notable, was the presence, by express invitation, of a number of veteran school teachers, six of the class of 1873, and more than a dozen additional men, who had been in service even longer than that. It was a very impressive service when, on the second evening of the sessions these veterans of our schools were conducted to the platform, whereupon the Rev. Doctor Pfothauer, President of the Missouri Synod, preached the sermon. At the close of the service, Mr. W. Wegener, chairman of the Conference, with the assistance of our Mr. K. Linsenmann, Vice-Chairman, presented a special honorary diploma to all the men who were celebrating, or had already celebrated, their golden anniversary.

The third factor which made this conference unusually successful was the nature of the papers presented by a number of essayists. All of them had been prepared, with the view of offering constructive suggestions, and all of them were received with unqualified expressions of approval, particularly however, the following: "The Teacher as Organist," by Mr. Rupprecht, "Our Aim in Education," by Mr. Nuffer, "Etiquette in the School," by Mr. Hellermann, "Photoperiodism in Bird Migration," by Prof. Eifrig, "Christian Character Training," by Prof. Hardt, "In what Respect does the Future of Our Schools depend upon the Teacher," by Mr. Grossmann.

When the Conference adjourned on Friday afternoon, everyone present left with a deeper consciousness of the need of Christian Day-Schools for all our children and with the determination to guard this precious heritage of our fathers with all the ability at his disposal, and under the blessings of our merciful Father in heaven. Paul E. Kretzmann.

FROM OUR CHURCH CIRCLES

The Rev. R. Jeske at his Eben-ezer

June the fifth witnessed Rev. R. Jeske of Caledonia, Minn., before the altar from which he has administered God's grace unto his flock during many years, now thanking his Lord for the special graces he himself had received during the twenty-five years of his service in the church. The arrangements made by his two congregations culminated in divine services which were conducted by the pastors Zarling and Hinnenthal and in which the members of the congregations as well as those of the Red Wing Delegate Conference joined with the pastor in words of praise and adoration unto God. The Lord indeed continues to proffer the promise of the fiftieth psalm: "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I show the salvation of God." May the Lord continue to bestow it upon the Rev. Jeske, his family, and upon us all.

O. Hohenstein.

Installations

On the 8th Sunday after Trinity, upon the request of President J. Witt, the Rev. Arthur F. Krueger was duly installed in the Bethlehem's and the St. Paul's congregations near Stanton, Nebr., by the undersigned, the Rev. F. Brenner assisting.

Address: Rev. Arthur F. Krueger, R. 2, Stanton, Nebr. Ph. Martin.

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Authorized by the President of the Dakota Montana District, the candidate of Theology, Rev. H. Schaar was installed as pastor at Morrystown and Watauga, So. Dak., by the undersigned on the 6th Sunday after Trinity. May the Lord bless his work.

Address: Rev. H. Strasen, Morrystown, S. Dak.

E. R. Gamm.

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At the request of Rev. Im. Albrecht, President of the Minnesota District, the Rev. J. C. Siegler was duly installed by the undersigned as pastor of the Ev. Luth. St. Matthews Church at Danube, Minn., assisted by the Rev. E. Sauer, on the 8th Sunday after Trinity.

Address: Rev. J. C. Siegler, Olivia, Minn.

H. Schaller.

Ordination

On Sunday, August 5th, the undersigned ordained Pastor Kurt Timmel, called by the congregations of New London and Sugar Bush, Dr. Paul Peters of Northwestern College assisting.

W. P. Hass.

Northwestern College

The new school year at Northwestern College opens September 4th. All new students should present themselves for registration on that day at 9:00 a. m.

When presenting themselves for registration all newcomers should be prepared to show their diplomas, or credits, or other record of past schooling showing what school they have attended and what grade they have completed.

E. E. Kowalke.

Theological Seminary

The next session of the Seminary will open Wednesday, September 12. Prospective students should register with the undersigned by September 5 and report in person the day before the opening.

John Ph. Koehler,
Lutheran Seminary,
Wauwatosa, Wis.

Dr. Martin Luther College

The new school year at Dr. Martin Luther College will begin Wednesday, September 5, at 9 A. M. The dormitories and dining hall will be open on the day before. The undersigned requests that announcements of new scholars be made as soon as possible in order that the necessary preparations can be taken care of in due time.

For information and catalogs apply to

E. R. Blieferticht,
213 S. Jefferson St., New Ulm, Minn.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary will begin Wednesday, September 5th, at 9:30 a. m.

It is urgently requested that announcements of new scholars be made as early as possible, if possible before August 20th, in order that the necessary preparations can be made.

For catalogs and other information apply to:

O. J. R. Hoenecke,
2200 Court St., Saginaw, Mich.

Red Wing Conference

The Red Wing Delegate Conference meets September 11th (9 o'clock in the morning) to September 12th (5 o'clock in the afternoon) at Frontenac, Minnesota. Papers by the Revs. O. Hohenstein, G. Hinnenthal, R. Jeske, E. Hertler. Sermon: A. Eickmann (Wm. Limpert). Confessional: R. Jeske (F. Wiechmann). Announcement should be made as early as possible.

Wm. Petzke, Sec'y.

Crow River Valley Conference

On September 11th and 12th the Crow River Valley Conference will convene at Hancock, Minn. (Rev. H. Hopp). Papers are to be read on the benefit of announcements for communion (J. Siegler) and on exegesis. The speakers are: J. Schaefer (J. Schulze) sermon, W. Pankow (C. Schrader) confessional address.

Henry Albrecht, Sec'y.

Wisconsin Valley Conference

The Wisconsin Valley Conference will, D. v., convene on September 11th and 12th in Hamburg, Wis. (Rev. G. Fischer.)

Papers are to be read by the following: G: Thurow, O. Hensel, G. Fischer, L. Thom, W. Eggert, Wm. Bauman, E. C. Dux.

Confession address: O. Hensel, O. Kehrberg.

Sermon: W. Fuhlbrigge, H. Geiger.

Kindly notify the local pastor when and how you are coming (whether by train or auto).

Walter A. Gieschen, Sec'y.

MISSION FESTIVALS

Sixth Sunday after Trinity

Amery, Wis., Redeemer Church, O. Medenwald, pastor. Speakers: L. Meyer, F. Kersten. Offering: \$101.25; S. S. \$2.47 (First Mission Festival).

Eighth Sunday after Trinity

Parish of Prairie Farm and Dallas, Wis., Gustav Vater, pastor. Speakers: M. Pankow and H. H. Wegner. Offering: \$221.56.

Ninth Sunday after Trinity

Hemlock, Wis., St. John's Church, Ad. A. Zuberbier, pastor. Speakers: K. F. Rutzen, E. Walter (English). Offering: \$55.00.

Dempster, S. Dak., St. John's Church, H. Lau, pastor. Speakers: A. Pamperin and L. M. Voss. Offering: \$36.40.

Prescott, Wis., St. Paul's Church, W. P. Haar, pastor. Speakers: W. Haar, H. Lietzau, L. Meyer. Offering: \$74.02.

Firth, Nebr., St. John's Church, A. Schumann, pastor. Speakers: Herm. Spiering, J. J. Timken. Offering: \$81.90.

Tenth Sunday after Trinity

Township Cady, St. Croix Co., Wis., St. Matthews Congregation. Speakers: J. C. Meyer (German), O. Netzke (English). Offering: \$118.00

ITEMS OF INTEREST

Child Marriage

Dr. Harry M. Warren, president of the Save-a-Life, furnishes the following statistics, which are worth some reflection: "In 1920 there were 1,600 boys and 12,000 girls fifteen years of age in the United States listed as married, and nearly 500 of them were recorded as widowed or divorced. The married boys of sixteen numbered 3,322; those of seventeen, 7,600; those of eighteen, 24,644. Girls who had married at sixteen numbered 41,620; at seventeen, 90,930, and those at eighteen 186,645." Discussing the results of early marriages, Dr. Warren continues: "Many of these children, soon after marriage, find that they have made a great mistake in their choice, quarrel, separate, get divorced, and supply many of our suicides as well as homicides." One reason why married life is often entered prematurely and without due consideration is that many young

people have no conception of the essence of marriage. They regard it as a mere contract which can be dissolved when either party so desires. The great responsibility resting here with ministers, teachers, and parents is at once apparent and cannot be overemphasized. —A. in Lutheran Witness.

An Italian Bible

The Bible of Borso d'Este, considered to be one of the most beautiful illuminated codices in the world, has just been restored to Italy, says an Observer correspondent, through the generosity of a wealthy Milanese cotton manufacturer, Commendatore Treccani, who has bought it for 5,000,000 lire (at normal exchange, £200,000) from a Paris antiquary and presented it to the State.

Borso d'Este, who was Duke of Ferrara and Modena from 1450 to 1471, was one of the most cultured and distinguished princes of his remarkable family. He had a special passion for illuminated manuscripts, and determined to have a Bible of his own, so exquisitely illuminated and miniaturized that the use of it should be an artistic joy as well as an act of devotion. The contract is still extant by which Borso engaged the best artists in Ferrara for the work, even providing two of them with a house "so that with more convenience they may work at the miniatures of my Bible."

The Bible, which is in two volumes, took ten years to complete. It contains 1,500 miniatures representing scenes from the Old and New Testament, on backgrounds of delicate scenery or fantastic architecture. The pages, of finest vellum, measure 16 in. by 12 in. They are all enriched with initial letters, glowing with gold and brilliant colors, and with elaborate Renaissance borders, ornamented with tiny putti, animals, birds, insects, jewels, and medallions. The Codex remained at Ferrara until 1859, when the last Duke of Modena was forced to abdicate and retired to Vienna, taking with him the priceless art collections of his ancestors. In the early years of this century the Este inheritance passed to the ill-fated Archduke Francis Ferdinand of Austria. After the Serajevo tragedy the Bible fell into the hands of the Emperor Charles, who sold it about two years ago to a Paris dealer.

Last month the Italian Government received information that Duke Borso's Bible was about to leave Europe for a permanent home in a New York collection, but that there was still time to prevent the sale and secure the treasure for Italy. Ministers hesitated; it seemed hardly right to interrupt a campaign of strict economy by devoting five million lire to the purchase of a manuscript. Commendatore Treccani stepped into the breach, and the Este Bible, after sixty-four years' exile, will shortly return to its native Ferrara.

—The Living Church.

Shifting of Pastorates

The Churchman has the following most interesting and significant item:

"A recent bulletin of the Rochester, New York, Federation of Churches points out a remarkable record in the turnover of pastorates in that city since September 1, 1919, which has been as follows: Ten out of 14 Baptist churches have lost pastors; two out of four congregational; all of the three Evangelical Association churches; one out of fourteen Lutheran churches; thirteen out of fourteen Methodist churches; ten out of twenty-one Presbyterian churches; six out of thirteen Episcopal churches; one out of five Reformed churches; one out of the two Disciples; the United Presbyterian; the Free Methodist; the Swedish Emmanuel; the Unitarian and the Seventh Day Adventist churches; making a total of fifty-two churches that have a change of pastorate and forty-nine that have not."

—The Lutheran Standard.