

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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THE ROSE OF SHARON

("I am the Rose of Sharon and the Lily of the Valley")

Sol. Songs 2, verse 1

It blossomed forth in loveliness
At Bethlehem one day,
When clasped in virgin's fond caress
The infant Jesus lay,
And blooming on in beauty rare,
It shed its fragrant breath,
Transplanted to a garden fair
In lowly Nazareth.

The raindrops fell, the sunbeams shone, —
God sent refreshing dew,
And Sharon's lovely rose, full-blown,
The smile of Heaven knew!
It filled the hills of Galilee
With fragrance from the skies;
Judea could its beauty see
And marvel in surprise.

Jerusalem beheld it now;
The children loved it well;
In rapture hoary saints would bow
Of Sharon's Rose to tell.
It bloomed through spring and summer-time,
In glory unsurpassed, —
So pure, so lovely, so sublime,
Till came the wintry blast.

How oft the trees of Olivet
Would shed their loving shade
As Sharon's Rose, with dew-drops wet
Basked in the verdant glade!
But now in dark Gethsemane
The rustling leaves are still,
And blighting winds blow ruthlessly
O'er Calv'ry's cross-crowned hill.

Within another garden fair,
Beneath a rock-sealed tomb
The mourners laid the blossom rare,
Their hearts all wrapped in gloom!
The tear-drops fell as morning-dew
Upon the shelt'ring stone,
As Sharon's Rose of pallored hue,
Lay in death's grasp, alone!

All cold and still the sweet Rose lay,
By death of glory shorn,
Till angels rolled the stone away,
On Easter's glorious morn!
The sunbeams kissed the petals pale,
Restored life's crimson glow,
And lo, again in Eden's vale,
God's lovely Rose doth grow!

Sweet Rose of Sharon, blooming now
In realms of light above,
With Thine own fragrance me endow
To waft Thy boundless love!
My heart Thy garden fair would be
Kept by Thy loving Hand,
To bring forth blossoms bright for Thee
Here in this pilgrim-land.

And when the blast of death shall come,
When life's short day is o'er,
Transplant me to Thy Garden Home,
To bloom forevermore!
There I shall see Thee as Thou art,
Thou Rose of Sharon sweet,
And from the garden of my heart
Bring blossoms to Thy feet!

What joy to picture Eden's bowers
On Resurrection morn!
The beauty of unnumbered flowers
God's garden shall adorn!
When saints from golden stairs shall see
The jasper garden-wall,
Eternal praise shall rise to Thee,
Thou fairest Rose of all!

Anna Hoppe.

THE SIXTEENTH PSALM

Verse 5 — 11

The Resurrection of Christ

It cannot be denied that the prophecies of the Old Testament referring to the resurrection of Christ are not very numerous. While the Old Testament is replete with prophecies concerning the Person of the Savior, His threefold office of Highpriest, Prophet and King, as well as His work, His suffering and death, even into the minutest detail, the passages predicting His resurrection are but few.

It may not be amiss to ask, why the scarcity of passages setting forth the great and glorious fact which forms the basis of joy and victory to the whole Christian Church on earth. It certainly cannot be to belittle this great fact. The few predictions we find in the book of the Old Testament relative to the resurrection of Christ not only speak plainly on the subject, but are a source of great comfort to all Christian believers and arouse them to joy and gladness. Who does not recall Job's ever refreshing declaration: "I know that my Redeemer liveth, and that He shall stand at the latter day on the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God?" Or who will not join in the exul-

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tation of David in the 118th Psalm, verses 19-22: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: This gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head of the corner." Who would not rejoice with Isaiah saying: "He was taken from prison and from judgment: who shall declare his generation?" The only reason we can see for the comparative reticence on this momentous event in the life of Christ on the part of the Old Testament Scriptures is this, that all the predictions contained therein might find their climax in the glorious fact of His resurrection. How much this event on Easter morn did mean to all the prophecies of old! Without the resurrection of Christ they would have been in vain. With it, however, the predictions of old not only have literally been fulfilled, but stand as everlasting testimonies for Christ our Savior.

Of the few predictions in the Old Testament regarding the resurrection of Christ none is more significant than the one contained in the Sixteenth Psalm. Whether the whole Psalm refers to Christ only, as some claim, or whether it also has a primary reference to David, its author; certain it is that it has more of Christ in it than of David. The Psalm is bright with the utterance of a happiness which nothing earthly can touch. It expresses the conviction of a life which only He could have enjoyed to its fullest extent of whom it is said "In Him was life; and the life was the light of men," — "Jesus Christ who hath brought life and immortality to light."

That we have here in this Psalm a prediction, and that, too, a very conscious prediction on the part of David, is distinctly affirmed by St. Peter in the New Testament. When he stood up at Pentecost, speaking under the immediate inspiration of the Holy Ghost, and made Jerusalem ring with his message, he quoted this very Psalm in proof of the resurrection of Christ (Acts 2:25-31). The language which Peter uses is very remarkable. Having quoted verses 8-11 of our Psalm he tells us that David here spoke as a prophet, as one who had received a special revelation from God; that he knew that his great descendant would be the Messiah, and that God would place Him on His throne; and that he foresaw and spoke of the resurrection of Christ. It is worth-while to quote Peter's very words: "Men and brethren, let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

This Jesus hath God raised up, whereof we all are witnesses." Can words be more plain, more emphatic than these, that David not only uttered words which might be applied to Christ, but that he used prophetic, that is, inspired language, and knew himself that he was prophesying of the resurrection of Christ? And Peter does not stand alone. Paul the Apostle follows in his steps, and rests his argument at Antioch in Pisidia, on the same verse in this Psalm, declaring that David therein predicts the resurrection of Jesus Christ from the dead (Acts 13:34-36).

But to proceed with our Psalm. The words proper referring to the resurrection of Christ are found in verses 9 and 10: "My flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." Flesh, of course, is the body, for the allusion is to the body considered as lying in the grave. The language is such as one would use of himself reflecting on his own death, thus, "When I die I shall lie down in the grave in hope or confidence, not in despair; my soul will not be left to abide in the gloomy place of the dead; nor will my body, having been laid to the grave, remain permanently in the same under the power of corruption. On the contrary, I shall rise and live again." Even David is expressing his conviction here that God will not leave him to perish — will not give him up to the prey of the grave forever, but that his body shall once be brought to light and life again. But if this was true of David, it is the more strikingly true of Christ. For while David did see corruption in the grave, like other men, Christ did not. He is the One and only One among men who could say to God His Father: "Thou wilt not suffer thine Holy One to see corruption." It is true, Christ died and was buried; "He yielded up the ghost," His soul departed from the body, and His body was laid in the grave. But God did not leave His soul in the abode of the dead. As a matter of fact, the soul of the Savior at His death entered into "paradise," to return and be re-united to His body, in a little time, never to part again. Nor did God suffer His body to return to corruption. Christ's body never decayed in death. All other bodies decay the moment they die; Christ's body did not, nor did it feel any corruption; it was entirely free from it.

The question, was Christ's body incorruptible? has often been discussed in connection with the statement of our Psalm. Rationalists, modernists and evolutionists explain the matter involved in the light of human reason, and consequently deny the incorruptibility of Christ's body, even as they deny His Virgin birth. Says Harry Emerson Fosdick, for instance, "When a man says I believe in the immortality of the soul but not in the resurrection of the flesh, I believe in the victory of God on earth but not in the **physical return of Jesus Christ**, . . . only superficial dog-

matism can deny that man believes the Bible." He furthermore says in his "Modern Use of the Bible": "What shall we say about the physical aspects of the resurrection of Christ? We believe that he is not dead but is risen; that we have a living Lord." But what does he and all modernists make of such "resurrection?" Just what the word "resurrection" most emphatically does not mean — a permanence of the influence of Jesus or a mere spiritual existence of Jesus beyond the grave.

Yet we need not discuss the question quoted above concerning the incorruptibility of Christ's body with alarm or abhorrence. We know that Christ's whole person was undefiled by either original or actual sin; that He is the Holy One of God, who knew no sin, and who fully satisfied in our stead the demands of the Law; that the union of the divine and human natures of our Savior was neither dissolved nor suspended by the separation of His soul and body in death; and that the Father had promised that His body should not be corrupted. How was it possible then that it should see corruption? Where there is no sin, there is no corruption. Had sin not entered into the world, men never would have to die, nor would their bodies ever see corruption. Yet this one thing modernists will not see, but explain corruption of the body on the basis of evolution only.

What, then, does it mean that Christ did not see corruption in His death? It implies the great and glorious fact, that the very Christ who suffered and died on the Cross, and who was buried in the sepulchre rose again from the dead. Death could not keep Him in bondage. Even in death He exulted, "therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." It was impossible, that the Prince of Life, the Son of God, should remain in the prison of death and see corruption. Christ is risen and lives unto God in eternity. His hope has been realized: "Thou wilt show me the path of life." Though He died, descended into the regions of the dead, and was lying in the grave — yet there was a path again to the living world, and that path was pointed out to Him by God. In other words, He did not suffer to remain among the dead, or to wander away forever with those who were in the underworld, but He was brought back to the living world. And now, even as man Christ is raised up to exalted honor in heaven, sitting at the right hand of God and beholding the glory which the Father had given Him before the foundation of the world. "In thy presence is fulness of joy; at thy right hand there are pleasures forevermore," verse 11. Yes, in the presence of God there is now fulness of joy for the risen Savior, — not partial joy; not joy intermingled with pain and sorrow, — but joy, full, satisfying, unalloyed, unmingled with

anything that would diminish its brightness, joy, accompanied with pleasures at the right hand of God, with happiness unspeakable.

Truly, this is language which could only have been used by one who believed in his own resurrection, and this is the language of Jesus Christ, the risen Savior.

What glorious treasures are wrapped up in the wondrous fact of the resurrection of Christ! What foundations of blessed hope has it laid for our fallen human race! To what heights of glory does it point! What joy and comfort to the Christian believer does it present! Christ, the risen Lord, being the Head of the body, His Church, on earth, the very words of our Psalm may, for the most part, be applied to all good Christians, who are guided and animated by the Spirit of Christ. Trusting in the living Savior they, too, may sing with the Psalmist verses 5-8: "The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons. I have set the Lord always before me: because he is at my right hand, I shall not be moved." They, too, shall in the hour of death cheerfully put off their body, in a believing expectation of a joyful resurrection. As Christ arose, so shall His people. His resurrection makes theirs certain. Read 1 Cor. 15:20-22. Finally, they, too, shall enter eternal glory. The glorified Savior did not take possession of the heavenly inheritance in His own name merely. He entered into His rest as a public person, as our substitute, and all the members of His body, the Church, shall share with Him the perfection of the bliss which He now enjoys.

Cheerfully and with boldness do we pray to God:

"Through this Thy beloved Son and our Savior, thou shalt show us likewise, O Lord, the path of life; Thou shalt justify our souls by Thy grace now; and raise our bodies by Thy power at the last day; when earthly sorrows shall terminate in heavenly joy, and momentary pain shall be rewarded with everlasting felicity."

J. J.

COMMENTS

Non-Religious State Universities Taking the University of Wisconsin as a fair example of state university life in general it is apparent to every observer that the principle of keeping religion out of the curriculum is often openly, more often surreptitiously denied in practice. Among the students at universities there is always much discussion of religious subjects, encouraged alike by those who are professedly irreligious and by those who would like to fill the gaping void caused by absence of religion in the education of students.

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Such discussions often flare up when some body connected with the university, either a group of students, or a group like the Y. M. C. A., or others like them, imports a speaker and invites the general public to take part in the proceedings. Before and after the event the attendant publicity impresses the subjects on the active minds of the students and there is debate that in many instances becomes acrimonious.

There may be a certain obligation on the part of university authorities to welcome some of these visitors, but the fine distinction of welcoming a visitor without endorsing his message is seldom made. American university presidents like other American officials have rarely learned the art of offering a gracious welcome; they nearly always feel called upon to applaud the sentiments, or at least the motives of their visiting speakers. Then again, some organizations, like the Y. M. C. A., for example, have insinuated themselves into the campus picture to such an extent that the university officials are unconsciously according them privileges which commit the university to their program.

Sponsored by the Y. M. C. A. for some years, the All-University Religious Conference was recently held. Last year President Frank identified himself with it in the opening convocation and this year, we understand, classes were dismissed to enable students to attend. The usual point was made that the gathering was to be non-sectarian. The first day was announced as devoted to a program "broadly theistic," the remaining ones were to be "pro-Christian." We are not concerned with the manner in which the managers of the conference arranged the handling of these subjects, but the few things just indicated make it plain that a certain type of "broad," general religion, nominally Christian, was being urged by the promoters. How "broad" this platform was can best be judged by the fact that when one of the officers was reproached for trying to foist religion and religious issues into the university in this semi-official way, and Christian religion at that (and therefore "sectarian"

in the eyes of Jews, agnostics, and others) the defense was made that there had been splendid cooperation by the various denominations represented at the university, including the friendly toleration of the Rabbi Landman.

We can never agree that anything officially or semi-officially connected with the university should in any way stand for any religion, least of all for a Christian religion that is so nondescript that it merits the tolerant approval of Jewish rabbis; for one thing, the state owes a debt to all its citizens and cannot prefer one to another, for another, the state has no business to make up a new religion.

But a university community is not only affected by such influence. There are the neighborhood churches and scientific and literary associations which invite speakers to discuss the widest variety of subjects, but strangely enough, few of them can stay away from topics of morals and religion that presuppose in the hearers convictions of religious faith.

The Y. M. C. A. conference precipitated a debate on "God." A visit of Judge Lindsay to a Lutheran (not ours) student association similarly precipitated another debate on "companionate marriages" though his sponsors frantically tried to keep the subject out of the affair. The episcopal Bishop Weller on a recent visit preached properly enough in one of his own churches and touched on the "student suicide" question and the prompt result was that his published remarks became the seed of heated battle.

Such reaction is natural in a student community. Not only are the youthful students enthusiastic debaters on every conceivable subject (that has always been the case ever since there are student communities) but a university is also the natural habitat of instructors, young and old, who delight in the sophistries and in the agnosticism which shock the conservative.

The other day some students at Madison founded a new society which may be expected to inject into the community life another element provocative of much discussion and debate. It is "The Godless Circle," a society of student atheists.

In view of these well known facts and tendencies it is a serious matter to send any students to such a seat of learning unless they are well-grounded in their own Christian faith. Even the staunchest of them are exposed to many temptations.

Whether it is wise to send younger students to Madison or not, the truth is that it is done. From our own churches there are always about four hundred young men and women in attendance at Madison alone. Since it is done it must be apparent to every one who does not want the Tempter to have his way unopposed that our Lutheran Student Church at Madison (and similar churches elsewhere) is serving an important purpose. We know that the counsel and

guidance of a conscientious student pastor is the very thing that fiery youth needs — and welcomes. Fortunately it is true that most of our young men and women are not weakly surrendering their faith and their Savior. They are eager to find firm ground for themselves. Nothing but the Gospel of Christ can help them to overcome the enemy. Many who naturally never faced any problem so important in their lives before suddenly find themselves bereft both of the counsel of their parents and former friends and of their own pastors who, one must assume, have an understanding for their especial needs. In this crucial time they are quite anxious, as experience shows, to have contact with a spiritual counsellor who is able to strengthen them with the proper means. Such student churches are also truly congregational in their result of bringing together those of like faith in that peculiar world in which they live.

It is a trite saying, even with us, that science and religion are not opposed to each other. There is little gained by saying this if one closes his eyes to the fact that science as it is now presented at our universities is in pointed and hateful opposition to everything that to us is Christian. That ideal neutral position cultivated by some non-Christians and by many Christians in theory is non-existent. We know what that science teaches; if we wouldn't know that we would not recognize it as false in content and in purpose. There is nothing wrong in examining and testing "all things," but there is something wrong if we expect that which is evil to furnish its own Christian antidote. There is where the Christian Church must be alert.

H. K. M.

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Should Not Be Delegated A father's duty toward his son should not be delegated to others. "The 1927 mode of 'farming out' the youth of the land to Boy Scout leaders, Y. M. C. A. secretaries, teachers and play directors," says the Milwaukee Journal, "was deprecated by the Rev. Frank H. Gamel, youth expert," who recently spoke in Milwaukee.

He said: "More thought is given to the breeding and raising of cattle by the farmer and more care to the demands of business by the average man than the thought of raising and care devoted to youth today, and by 'youth' I mean the boy of high school age. Now, when there is the greatest need of guidance, the young people are being robbed of it and are being thrown more on their own resources than in any other age. Fathers are trying to do things for their boys, but not with them, as they should."

So far we agree fully with the speaker. Fathers can never buy for their sons that which they themselves ought to give them. No stranger, however able and willing he may be, can do for a boy what his father can do and is under divine obligation to

do. The direction of youth is the personal responsibility of the parent and it can be met only by personal service.

However, we are not so ready to follow Rev. Gamel when he continues: "When a boy goes wrong it is because a father has failed. Every wrong done by a youth is merely the result of a misdirected natural impulse; stealing is an outlet to the desire to possess, to own; bullying is merely another form of leadership, a wish to be at the head of the crowd, while missteps in sex life are attributable to the desire for love and propagation."

This sounds almost as if the speaker assumes that there exist in man pure natural impulses that require only to be properly directed.

The Scriptures speak differently of man. Jesus says: "That which is born of the flesh is flesh." In Romans eight we read: "They that are after the flesh mind the things of the flesh"; that means the natural man is thoroughly and consistently evil in his intellect, his will and his affections. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

There is more required than only the proper direction of naturally pure impulses. Man must be born again.

And then we have to face the sad fact that a child is able to resist the spirit of God, so that a Christian father may fail in spite of having performed his duty faithfully and prayerfully.

But this does not in any way weaken Rev. Gamel's appeal to fathers. On the contrary, it only serves to make this appeal still more urgent. Christian parents know the wickedness of the human heart, the temptations of the world and the awful power and wiles of the devil. They realize that they are in the training of their children battling against the powers of darkness and are fighting for the preservation of souls ransomed by the blood of the Son of God. They know that it is not merely a matter of respectable conduct and usefulness in this life, but a matter of the eternal weal or woe of those they love.

They know that they have not the power to keep their sons and daughters with God, but that this is the work of the Holy Ghost. But they have the means, the Gospel of Jesus Christ, through which the Spirit works. These they will, therefore, apply faithfully and prayerfully. They will keep in touch with the life of their adolescent children, ready to warn, to teach and to encourage according to the needs of the youth. They will not want to yield their place to a stranger and to delegate their duty to some other person.

If the parents of the thousands of young Lutherans who were confirmed in these days would think so and give this matter their earnest attention, many of the most serious problems of our church would be solved. Many other things might be safely left un-

done, if only this most important thing were conscientiously done.

Fathers and Mothers, let us start anew with the children confirmed this year! A more promising field of Christian endeavor cannot be found, and you yourselves will enjoy the fruits of your labors. J. B.

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Converts Or Perverts? Aimee McPherson, who achieved nationwide notoriety last year, finds her field of operations none the smaller for all the advertising. She has boldly announced meetings in the larger cities from coast to coast and, what is more, audiences are flocking to her. She preaches what she calls the "four square" gospel. It pretends to adherence to the Bible but bears a heavy freight of emotionalism, in fact the gospel part is just the slender thread by which she, to her, more important emotionalism is suspended. That is the case in all revivalistic adventures but it is particularly true of the McPherson woman. It is a sheer accident that such emotionalists have anything to do with the Bible. A Hindu yogi in a more subtle way pulls the same strings without giving a single thought to the Scriptures.

By her methods Mrs. McPherson gets followers; they are called converts. Many have been members of Christian churches before they encounter the fascinating exhorter. After the invasion leaves a city the followers must either go back to their former churches or seek out new connections. The revival is supposed to be a help to the churches and expects their co-operation because the converts will swell the ranks of the existing churches. Now we hear that at Des Moines, for example, the churches lost five hundred members to Aimee, or putting it differently: Aimee converted 500 church members to her gospel. Now the old churches would like to get their members back after their emotional spree. But they do not appear to be entirely over their excitement. They have engaged a pastor of their own who has the approval of Mrs. McPherson and the net result seems to be that the five hundred converted away from the old churches are now committed to a new church of their own.

The old Des Moines churches will hardly concede that there was much converting done, — perverting is what they like to call it.

Meanwhile Undine Utley, the flapper evangelist, is turning them away from packed houses and is enjoying the plaudits of pastors and congregations who invite her to come to their churches and help restore the moral standards of their cities. Undine originally wanted to be an actress, preferably a "movie queen," but fate threw her into something vastly more exciting and slightly more unique. And meanwhile the scoffers and scorners point with fingers at the dupes

that constitute the pastorate and membership of many (they say all) churches. And those of us who see the mockery and hollowness of such evangelism must bow our heads in shame that such things are done in the name of Christ. But it is surely the schooling the Lord intends for us that we must bear such undeserved disgrace — there is enough disgrace that we deserve when we consider that we are inclined to be lukewarm in our own evangelizing and missionary work. It is just another of the innumerable experiences that life brings us that should turn us to repentance and lead us the more completely to live according to our glorious heritage as children of God through Jesus. All the perversions that sin and Satan can invent should make us the more sturdy in our confession. H. K. M.

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Bible May Be Read The Bible may be read in public schools. That is the decision of the Supreme Court of Colorado. A friend sends us this clipping, very likely from the Chicago Tribune:

Denver, Colo., March 28.—(A. P.)—The King James version of the Bible is not sectarian, the Colorado Supreme court said to-day in ruling that Bible reading, without comment, in the schools is not in conflict with the state constitution.

The court held, however, that children whose parents or guardians objected could not be compelled to listen to reading of the Bible.

Overriding the objection of Charles Vollmer, a Catholic, of Platteville, who with other Platteville parents challenged the legality of the school, the Supreme court's opinion stated:

"It is said that the King James Bible is proscribed by Roman Catholic authority, but proscription cannot make that sectarian which is not actually so. If it could, the atheists could proscribe the star spangled banner, the Calvinists Whittier, and the fundamentalists half of modern science.

"When portions are read which are claimed to be sectarian the courts will consider them.

"It is said that reading of the Bible is intolerant and a form of religious persecution, but if those who don't like it can stay away and yet say to those who do like it, 'You shall not read it here,' who is intolerant? Are those who stay away persecuted?"

The opinion was handed down by Justice Denison. Justices Adams and Whitford, dissenting, held it was proper to read the Bible in the schools without comment, but that attendance should be compulsory.

In The Baptist we find the following:

"We are against the teaching of religion, even the Christian religion, in the state schools, just as we are against the teaching of evolution, which is an attack upon the Christian religion. All people should not be taxed to teach such matters as are contrary to the beliefs and religious scruples of even the minority." This fine saying is taken from the Baptist Messenger of Oklahoma. It fairly completes the chain of Baptist papers across the country committed to the old Baptist contention that schools supported by the state have no business to propagate any dogmas about religion. And yet, in the field of religion is a lot of fine educational material which ought to be available for free use to every teacher. The problem for education is how to use that material wisely.

But why do we offer this information? Simply to again remind our Lutheran parents that education is a matter for the parent, and that where we join hands with others in educational work it can only be with those who are one with us in the faith. Then we will not have to forego the use of the "fine educational material" of which the writer in the Messenger says that there is a lot of it in the field of religion. J. B.

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Literary Filth That includes about everything that is published nowadays in books and magazines under the guise of novels and stories. Just now a certain group of magazines are viewed as "objectionable" by women's clubs and other organizations that dabble in the celebrated American uplift. Being "church people" our help is often sought to assist in curbing the excesses which truly are alarming, and if not that, we are expected to applaud those who exert themselves in behalf of cleaner reading matter. We are rarely understood when we say that we have other activities that take all of our interest and attention and that, this is our main reason for declining to join the reformers, we know but one way of stopping filth and every other ungodliness and we are busily employed at the task: we are preaching the Gospel that turns men's hearts. Whether we join with others or not in their endeavors to cleanse books, and now especially certain magazines, we are not disinterested when they tell us of their experiences. And so we learn from one group of reformers than an accurate canvass of the bookstands and newsstands made in a university town discloses that the most numerous patrons of the filthy magazines are the young ladies pursuing the higher education at the university. Next come the matrons and elderly ladies who seem to share with their younger sisters the desire to get their thrills vicariously in the adventures of gaudy sinners. Lower down the scale but still numerous enough to form a class are the high school girls followed at some distance by the boys. Now that we have the information we realize that it isn't worth much, excepting to show again that man's nature is sinful and that this nature will put its stamp on all human behavior though it may take different forms. Men break through their restraints in various vices and excesses; boys form gangs and through an apprenticeship of hoodlumism may graduate into downright criminals unless they are rescued for the more respectable vices by some turn of fate. Girls and women who are still constrained to leave the more showy demonstrations of their equal capabilities for sin to men (though they are doing much, we are told, to make the difference smaller) are still dependent upon romancers and other inciters of their fancy. It always permits them to read the filth and then to

throw up their hands in horror and to say with shining eyes, "Ain't it terrible!"

To make the picture complete there are those who now and then inaugurate campaigns to reform their errant brothers and sisters and get utmost satisfaction out of the thrill which comes to the crusader who battles filth and, of course, in order to battle with it must wade into it. And, oh, how he dreads it!

Not out of magazines and not out of filthy movies proceed evil things; "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Jesus said that. The thing to change is the heart and not the titles of the magazines that disgrace the newsstands. H. K. M.

THE INTER-CONGREGATIONAL COUNCIL (North Wisconsin District)

The purpose of this organization which represents the congregations at Greenleaf, Wrightstown, Kaukauna, Freedom, Center, Black Creek, Shiocton, Hortonville, New London, Sugar Bush, Dale, Greenville, Ellington, Neenah, Menasha, Picketts, Dundas and Appleton, whose purpose it is to obtain and spread among the members of the congregations in the North Wisconsin District information necessary to a better understanding of the local congregations and the synod at large, held its sixth meeting on March 6th in the parish school at Neenah.

Twelve of these congregations were represented by about eighty pastors, teachers and councilmen. The subject under discussion was, "Synodical Mission Work," with special reference to our North Wisconsin District.

Rev. P. T. Oehlert had prepared data on the subject, telling what each field represents, in number of souls served, in communicants and contributors, the number of mission stations and their location in regard to the pastor serving each, the prospect for growth or otherwise, the amount of money each place can raise toward its own support and the amount of support necessary from the synod.

Those present unanimously came to the conclusion that all of these missions are worthy of our best efforts and pledged themselves to do better and more earnest work, to the end that our great commission, "Go ye therefore into all the world" shall be carried forward more energetically in the future.

Our earnest desire is that all of our brethren in this district, as well as those in all other districts, join with us in this work which is too great for any single group or district to carry out alone. Some of us have done a little, some quite a lot and others, much; but there is lots of work undone and none are finished until the task is completed; therefore let all of us get busy with new vigor.

What Is Needed

Now friends, we might as well speak plainly; the North Wisconsin District "owes" it to our synod to raise the sum of \$79,581.16 by June 30th of this year; this sum, distributed among the 32,841 communicants in this district would average \$2.43 for each communicant; that is, each confirmed boy or girl and for every man and woman. Surely the sum is not large, when we consider all of the benefits and blessings which are given us by God through the work of the synod. Come let us take counsel together and make plans whereby we, with God's help, can manage synodical affairs with honor to ourselves and to glory of God.

It is true that many of our Christians, and some whole congregations, have already furnished their full quota; of such we do not ask more, but there is no reason why they should quit giving; some of our fellow-Christians may not be as well situated as we are, some may be weak in faith; if therefore we can help them to complete the total for all of us, let us do so gladly, thanking the Giver of all good gifts, who has given us the means to do so.

It is the duty of every communicant to do his or her best, so that this very important work shall not be delayed any longer. **Let us do it now.**

A Request

At this same meeting our annual synodical report was discussed and those assembled unanimously and emphatically voiced their desire to have these reports issued in the "English" language in the future, so that all of our members, young and old, might derive from it the information so sorely needed and vital for the correct understanding of the problems of our synod. We believe that with better understanding will come better and more efficient work.

We also suggest that other groups of congregations meet together as we have done and will do in the future, and are sure that much good can and will come of it.

Because some congregations have very few readers of our Northwestern Lutheran, we are asking the Publishing House to forward sufficient sample copies of the issue containing this article to each congregation represented, so that each family may get one.

And now, dear friend, having read this to the end the writer would suggest that you subscribe to our papers, either the Northwestern Lutheran or Gemeinde-Blatt, they are the means by which information regarding synodical affairs are brought to you and no member should be without one or the other.

W. M.

Our salvation is fastened with God's own hand, and Christ's own strength to the strong stake of God's unchangeable nature.
— Rutherford.

"THE LORD IS RISEN"

This meant everything to those early Christians at the tomb: it means everything to us.

It means that Death cannot affright us. Men have called him the King of Terrors. They have seen him stalking through palace gates and bowing low at cottage doors. They have known that the time was coming when everyone must bow before him. The story of the bursting of the sepulcher in Joseph's garden is like a bugle blast on the distant hills, the footfall of an army come for deliverance, the waving of banners to tell that One mightier than Death draweth nigh.

It means that Life and Immortality are brought to light. "Because He liveth we shall live also." Our loved ones who have passed on before us are alive and well. We shall presently meet them again. Oh happy day!

It means that Christ is what He claimed to be. "He showed Himself to be the Son of God with power, by His resurrection from the dead." His credentials are verified at the open sepulcher; and by this we are enabled to say, "I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

He comes to us today as He entered the upper chamber, with the glory of the Resurrection in His face, saying, "Peace be unto you."

It is the greeting of Easter Morning. — Anon.

THE REAL EASTER

Edmund F. Albertson, D. D.

His Invitation

O, child of mine, look up and see
Thy risen Lord, who comes to thee.
Live thou no more in ways of sin;
My door is open. Enter in.
That sorrow deep I bore for thee
Alone in dark Gethsemane.
Thy load of guilt on me was laid:
I bore thy cross. Thy debt I paid.
And in the tomb I lay for thee.
Thy risen Christ henceforth I'll be.

My Vow

The real Easter thus I'll keep;
For even death is but a sleep.
This Easter day to Him I bring
My heart's deep love. To Him I sing
A joyful song — an Easter lay.
The risen Christ is mine to-day.

— Western Christian Advocate.

HABEAS CORPUS?

"If Christ be not raised, your faith is vain; ye are yet in your sins." Then they also which are fallen asleep in Christ are perished." So spake St. Paul to the Corinthians, chapter 15. This chapter is highly appro-

appropriate for reading as an Easter lesson in connection with the simple, beautiful report of Mark 16. In St. Paul's words the Spirit of God squarely confronts the spirit of denial which, never resting, was strongly in evidence even at that early day. This spirit is tirelessly at work in our time and if we but note what the Modernists are making of the Resurrection story, we will realize that St. Paul's words have not become antiquated.

We recently happened upon an article in which the Modernists' contention is met in an unusual way and will therefore probably interest our readers. The writer, Dr. John Reid, Spokane, Wash., is a Presbyterian — this will explain some of the terms which otherwise might seem obscure. His article is headed: *Habeas Corpus?* and says the following:

One of the points at issue in the present controversy between Naturalism and Supernaturalism, between Rationalism and Revelation, between "The Wisdom of this age, which is foolishness with God," and "The foolishness of God which is wiser than men," — one of the "Five Points," deemed by the General Assembly of the Presbyterian Church sufficiently important to warrant re-affirmation as "An essential doctrine of the Word of God, and (therefore) of our Standards," is "That our Lord Jesus Christ, on the third day rose again from the dead with the same body with which He suffered; with which body also He ascended into Heaven."

There are those, however, even in the Presbyterian Church, who have taken vehement exception to this dictum, questioning — some even denying — the physical resurrection of the body of our Lord Jesus, i. e., of that same body which was nailed to the cross; pierced with the Roman spear; taken down by special permit of the Roman Governor upon certification by the centurion of His actual death; by loving hands wrapped in fine linen and spices, and tenderly laid in the new tomb of Joseph of Arimathea, which his enemies took pains to "make sure, sealing the stone, and setting a watch." This raises a fair, square issue.

Before we can proceed further with its discussion, however, one question must be disposed of, to wit: What became of the body? When in the early dawn of the third day Mary Magdalene and the other women — and later Peter and John, responding to the astounding news which Mary brought — visited the sepulchre, they "found not the body." What had become of it?

If it was not raised — if that body in which He appeared to His disciples, "being seen of them forty days," in divers places, under diverse conditions, which was recognized by His most intimate familiars, for which He challenged all the ordinary tests of identification, was not "The body with which He suffered," which was "crucified, dead and buried," as we claim that it was, then it is incumbent upon those who deny it to "Produce the body!" What became of it?

It is not enough to say, "We do not know." Review briefly the facts of record. The disciples, entering the tomb which they found opened, "saw the linen clothes lying," as they were, apparently undisturbed. Not till they had made examination were they startled by the discovery that the *body* was not there. "They found not the body."

Realizing (1) that no resuscitated person could, unaided, have extricated Himself from such wrappings as enswathed Him, and (2) that any person with sinister intent removing the body, either (a) would have taken clothes and all, or (b) could not have extricated the body from such wrappings without irremediable disarrangement, they were convinced that He had indeed

"risen from the dead as He had said;" but — what became of the body?

The chief priests and elders claimed that "his disciples came and stole him away by night." When, to disprove the counter claim of a real, bodily resurrection it was of the last importance to prove this, and when the production of the body or the revelation of the place of concealment was the one sure way of doing so, is it supposable, is it believable, that the rulers made no effort to discover what had become of it.

It is absolutely certain, conceded by friend and foe alike, that it did not follow the ordinary, familiar course of deterioration and decomposition for, — "it was not there!" The rulers admitted that much. In those days when embalming, as we know it, was unknown, or unpracticed, save in the highest circles, and in the face of John 11:39 how difficult, how practically impossible it would be for the few thoroughly demoralized disciples to keep it hidden for long. *What became of it?*

If it be suggested that it "Vanished," was "dissipated into gases," (bones and all!!!) — recalling the ceremonies as they were found, recalling His own challenge, "Handle me and see: for a Spirit hath not flesh and *bones* as ye see me have," — are we not asked to accept a miracle, biological, physiological, chemical, taxing "our modern minds to accept" as great as, — nay, even greater, than that of a physical resurrection?

What became of the body? Until those who deny a real physical resurrection answer this question satisfactorily we may rest easy. The "onus probandi" is upon them. Eleven (at least) men, and several women who had known Him intimately for three years, tell us that "He showed himself alive by many infallible proofs, being seen of them forty days," etc., upon one occasion by "five hundred brethren at once," and that, standing with Him upon Olivet's crown, while He was speaking and blessing them, they "Beheld Him taken up from them into Heaven," in the same familiar body.

These aver that *they know* what became of the body! And we upon the authority of their testimony, which we have no reason to question or to impugn, have no hesitation in re-affirming that "It is an essential doctrine of the Word of God, and (therefore) of our Standards, concerning our Lord Jesus Christ, that on the third day He rose from the dead with the same body with which He suffered, with which body also He ascended into heaven," where, in the same body, glorified, "He ever liveth," on the right hand of the majesty on high, "to make intercession for us," and "whence," in the same body, glorified, "He shall come again, to judge the quick (the living) and the dead," Amen!

And while "it is not yet revealed what we shall be," yet we know that when it *is* revealed (or when *He* is revealed) "we shall be like Him," for He "shall change this body of our humiliation, that it may be fashioned like unto the body of His glory." Then shall we see as He is Him "whom having not seen we love, and in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory!"

If He did not "rise from the dead with the same body with which he suffered," WHAT BECAME OF THAT BODY? R. S. V. P. (A definite answer is respectfully requested.) Habeas Corpus! ("If you have the body produce it in court!")

We quote the above from *The King's Business*. Lest we seem to invite misconstruction and criticism, we will place two of Dr. Reid's statements, one explaining the other, side by side; they are, "the same body with which He suffered," and "the body of His glory." We understand Dr. Reid as saying that on the third day our Savior rose from the dead with His same body, but in a glorified state. The days of His Humiliation were past and the eternity of His Exaltation begun.

DOERS OF THE WORD

By Rev. E. L. Langston, M. A.

It was good advice that St. James gave to the early Church when he said, "Be ye doers of the Word, and not hearers only, deceiving your own selves." As we obey, so we get greater and more glorious revelations of the Mind of God. Truth obeyed leads to the knowledge of more truth; truth obeyed enlarges our capacity to know truth.

We are not to study the Bible for mere gratification of intellectual curiosity, but to find out how best to live and to please God. Whatever duty we find commanded in the Bible, it is ours to obey at once; whatever mistake we note in the actions and lives of Bible men and women, we are to search our own lives to see if we are making the same mistake. St. James compares the Bible to the looking-glass (1:23, 24). The object of the looking-glass is to see ourselves as we are and we must use the Bible in that way.

In reading the Word of God there is also need of a child-like mind. It is a strange paradox, but none the less true. God loves to reveal His truth to "babes." We ought to lay to heart the words of our Lord in St. Matthew xi:25, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes."

A child is not full of conscious wisdom, but is always asking questions and wanting to learn. It recognizes its own ignorance, and is ready to be taught. Very seldom does the child oppose its own notions and ideas to those of the teacher. In the same spirit we must come to the Bible if we are to get the most profit out of our study.

We are living in an age of unbiblical theology, when there is a tendency among the leaders in our churches to express their own views of God, of salvation, and of eternity. We need to pray, "Lord, make me and keep me a little child. Take from me all my own notions and ideas, teach me Thy Will, Thy Way, Thy Mind. Ever make me ready as a little child to receive whatsoever Thou hast to say, no matter how contrary to what I have hitherto believed."

There is one great condition which is of paramount importance, and that is, every time we open the Bible, to realize that it is the Word of God. He is the Author.

If the Bible is, as we believe, the Word of God, then —

(a) We must accept its teachings, even if they appear unreasonable or against human wisdom, and must bow before Infinite wisdom. The teaching of the Word of God must be the end of all controversies and discussion. "Thus saith the Lord," "thus saith the Scripture," must settle every question.

(b) We must study the Bible as the Word of God, putting absolute reliance upon all its promises. "God is not a man, that He should lie; neither the son of man,

that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. xxiii:19.)

(c) Studying the Bible as the Word of God involves always and in all circumstances unquestioning obedience to its every precept.

(d) Studying the Bible as the Word of God involves realizing that God Himself is speaking to our souls. In this way we shall see new power and attractiveness in the Bible, because we hear the "still small voice" of the living, present Person, God our Father, speaking directly to us in the words we read, and we talk with Him, asking Him by His spirit to open the eyes of our understanding, that we may see and know the Mind, the Will, and the plan and truth of God.

As we follow out these suggestions daily, week in and week out, we shall be rooted and grounded into all truth, and be kept by the power of God, through the Word of God, from the prevailing theological errors of to-day.

— From an article in *Living Waters*.

HOW CAN A CHRISTIAN BE SURE THAT THE SCRIPTURES ARE INSPIRED?

On no subject must a Christian be surer of the foundation on which he stands than on the divine origin and character of the Scriptures, their absolute inerrancy and trustworthiness. The whole redemptive scheme of man based on the grace of God and on the merits of Jesus Christ, His vicarious sufferings and death, are without a foundation if the Sacred Writings of the Old and the New Testaments, in which alone all of these fundamentals and essentials of our hope in life and death are revealed, are not beyond the shadow of a doubt absolutely trustworthy. So much is now heard of the ravages of so-called Higher Criticism in undermining the Scriptures as the Word of God and as the revelation of the plan of salvation, that Christians quite naturally ask themselves at times, whether we really can be certain of the inspiration of the Scriptures and can stake our life and death on what they declare and announce.

How can we be certain in this essential matter and be entirely sure that we are not deceived or are not practicing self-deception? What convinces a Christian in the face of all criticism on the Bible that "the Word of God they shall let stand?"

It is a mistaken idea to think that this certainty can ever be secured by processes of logical deduction or literary criticism. Nobody can examine every detail and particular problem of the Scriptures and on the basis of this and by the process of logical deduction "prove" that the Scriptures are inspired and have absolutely to be trusted. Not even the greatest scholar of the world, equipped with the keenest intellect, would find it a physical possibility to demonstrate the trustworthiness of the Scriptures by this method or pro-

cess. And what would the common layman do, who has neither the scholarship nor the time to unravel all the perplexities of the Scriptures. If this were the method of securing the certainty of the divinity of the Scriptures, even the best would fail.

Nor, even if this were a possible method, would the result be satisfactory? At best research and scholarship can secure only intellectual certainty, and this is never without the element of doubt and uncertainty and may be discarded by new scientific research. What is by our generation of scientists lauded as the "sure" results of research, as the "last word" of investigation on this or that subject is laughed at by the next generation of students. No, a Christian must have, not an intellectual or logical certainty that the Scriptures are inspired and a trustworthy basis of his faith, he must be morally and personally sure of this; and this is a certainty that is not dependent on the ups and downs of intellectual research, but has quite a different basis. If the certainty we have that the Scriptures are inspired is of the same kind as the certainty that as matter of history such persons as Martin Luther and George Washington actually existed, then our faith in the Bible would never have that basis which cannot be shaken or moved.

And such moral and personal certainty is the most powerful of all our convictions. It is remarkable that most of our deepest convictions are the result of moral certainty, instinctive and intuitive, that cannot be demonstrated or shaken by processes of reasoning or logic. Our aesthetic convictions are all of this kind, as also our ethical. You cannot "prove" that grass is green or that Niagara is a sublime spectacle. If a person does not reach these conclusions independent of deduction or induction, by personal observation and intuition based on experience with the objects concerned, they will never be able to be "proved" to him. Men will live and die for what they regard as patriotic, even though they cannot by any syllogism "demonstrate" the correctness of their views. This moral conviction is the strongest factor in the destinies of men and nations, and this is the kind the Christian must have in regard to the Bible, and if his convictions are such, then from the very outset attacks on the Scriptures, doubts of their inerrancy and the like will have no effect on him.

And how will he attain such personal and synodical certainty? Only through the Scriptures themselves. These are not only a revelation of God's redemptive plan, but are also a means of grace, i. e., it is through the Scriptures, whether preached or taught, or read, or studied, or as the object of meditation, prayer and thought, that the Holy Spirit operates in the hearts of men and awakens in them a moral, spiritual and personal sureness that the Bible is in truth and reality the very Word of God. The inspiration of the Bible cannot be "proved" at all, any more than can the

divinity of Christ or the redemptive virtue of His life and death. These are objects of faith, not logical or historical deductions. If the consideration in some form or other of the great truths of salvation in the Scriptures, such as the grace of God, the love of the Father, the Redemption through the Son, and others does not kindle in us the spiritual and absolutely unshaken faith that the records that bring us these messages are the very Word of God, then we will never attain to this conviction. This is based on Christian experience, not on learning and research, however helpful the latter may be in removing obstacles that seem to militate against this inspiration and inerrancy.

The more a Christian meditates on the Word and its glorious truths, the surer will he become of the absolute trustworthy character of the Scriptures. The best antidote against doubt is not to read apologetical defences of the Scriptures — although these may be useful — but is to study the Scriptures themselves. It is only the real Bible student who is undisturbed by modern Higher Criticism. As our Lutheran Fathers taught, it is the "testimony of the Holy Spirit" in and through the Word that furnishes the only real basis for our faith in the inspiration and inerrancy of the Scriptures. This must be an article of our faith; a scriptural divinity gives personal certainty, and this only the Bible itself gives.

— Ex.

A TALE OF CHRISTIAN HEROISM

The Rev. Walter J. Noble contributes the following remarkable story of Christian heroism to the *Methodist Recorder*.

Toward the end of his training for the ministry of our church in Ceylon, Lionel A. Mendis, son of one of our Sinhalese ministers, discovered, to his horror, that he had contracted leprosy. He was one of the most naturally gifted men that Ceylon has produced, and was sure of a brilliant career in whatever sphere he might choose. He had heard, and responded to, the call of the ministry, and was looking forward to many years of devoted service among his own people. Suddenly his bright hopes turned to dust, and for the moment he was staggered. He was in the grip of a disease that was, at that time, incurable and relentless, and at the very beginning of a most promising life of service he was smitten with a sentence of lingering torture.

He rallied his forces, recovered and enlarged his faith in God, and settled down, not to make the best of a bad job, but to turn disaster into victory. For something like ten years he fought a losing battle in the flesh, but won all along the line in the spirit. From his quiet place of retirement, there began to come forth contributions on religion, literature, social and national life and service, which were among the best of their kind in Ceylon. Refusing to submit to a physical handicap that steadily in-

creased, and that would have broken most men, he made a remarkable gift to his country, and preached Christ with his pen as he would have preached Him with his voice.

There were those who said — and they knew him best — that Lionel Mendis was the greatest spiritual force in Ceylon during those years of almost unceasing pain and growing weakness. I saw him for the last time just before he put on immortality. His outward man had decayed, but the inner man was being renewed from day to day. His soul shone through that frail garment, and once more I magnified the grace of God in him. For sheer Christian courage I know nothing in my experience to compare with this; it has stimulated and shamed me for many a year.

—Lutheran Standard.

EASTER JOY NOT A RESIDUE

As experience in Christian faith and life grows riper, it becomes plainer and plainer to the heart that what Jesus gave to the world is inseparably connected with Himself and dependent for its vitality on His own living presence. Nothing is truer to the believer than the actual presence of Him who said, "I am the Resurrection and the Life." In a recent volume of sermons Rev. J. D. Jones expresses it as follows:

The New Testament Christ is not simply an Article in the church's creed: He is a Fact, The Fact in the church's life. . . . We know Him as a living Presence. Christ is not simply a Memory, He is a living Friend. He is not simply an Example, He is a present Help. There is all the difference in the world between an inspiration we get from the contemplation of the example of the heroic dead and the effectual and personal succor we get from Christ. He is actually with us. We know He is risen and alive. He lives in us.

"We touch Him in life's throng and press,
And we are whole again." —Lutheran Standard.

"LAST, — BUT NOT LEAST"

Years of anxious waiting, years of unfulfilled promises, years of disappointment, and years of pressing need were brought to an end when ground was recently broken for the new women's dormitory at Immanuel College, our Negro institution at Greensboro, N. C. The first shovel of dirt was greeted by students and faculty with a fervent, cheering "At last!", and the bitter disappointments of the past were forgotten in the hopeful vision of the future.

The Negro has been educated to wait and wait, even when the need is great and pressing; but our patience was sorely taxed in waiting for this building which has

been so sorely needed for many years, waiting for the beginning of a work which was authorized more than a decade ago. But in the heavy building program of the Synodical Conference, which involved some five million dollars in the aggregate for the past five years, we have been, it seems, somewhat crowded back, as the Negro in this country has ever been expected and compelled to wait and take whatever was offered him, regardless of his merits and needs. Though our need was recognized, nothing could be done, since the necessary funds were not forthcoming. But it was precarious to wait much longer; conditions would not permit; and even though the monies are not as yet on hand and some fifteen thousand dollars are still needed to meet the costs of erection, which amount to fifty thousand dollars, the Board for Colored Missions has found it imperative to proceed with immediate construction, trusting that the charity of our fellow Lutherans will quickly wipe out the deficit.

Immanuel College is a co-educational institution and as such needs adequate housing facilities for its women students, who outnumber the male students about two to one. The education of Negro women is an extremely vital and important matter and is doing more for the moral, social and intellectual betterment of the race than any other agency. We, all Lutherans, may well feel privileged for the opportunity to engage in this work and be proud of the little we are able to accomplish. The scope of our work and the extent of our influence can only be limited by the support which is tendered us.

The new structure will accommodate a maximum of eighty women students, who will be domiciled in eight rooms, assembling for study in a large study-hall situated on the first floor; these rooms are located on the second and third floors, which are equipped with the necessary toilet and wardrobe facilities. The matron's quarters and the infirmary are also located on the first floor, while the basement embraces the laundry, a club-room, and a laboratory for the teaching of Home Economics. It is a modest, compact structure, 46x64 feet, built of red brick trimmed with Indiana limestone, with fire-proof walls and floors.

The erection and completion of this building marks a fitting memorial to the fiftieth anniversary which the Negro Mission is enabled to commemorate this year. And while this is one of the last buildings to be erected during this present building campaign, we trust that it will not be the last for Immanuel College, which has a pressing need for other structures. We likewise appeal to our fellow Lutherans not to consider our educational work among Negroes among the least of our duties and tasks, but rather to see its vital importance to both the welfare of our Church as a whole and of our Mission in particular, as well as its wholesome influence within and on the Negro race.

— Prof. W. H. Beck, Greensboro, N. C.

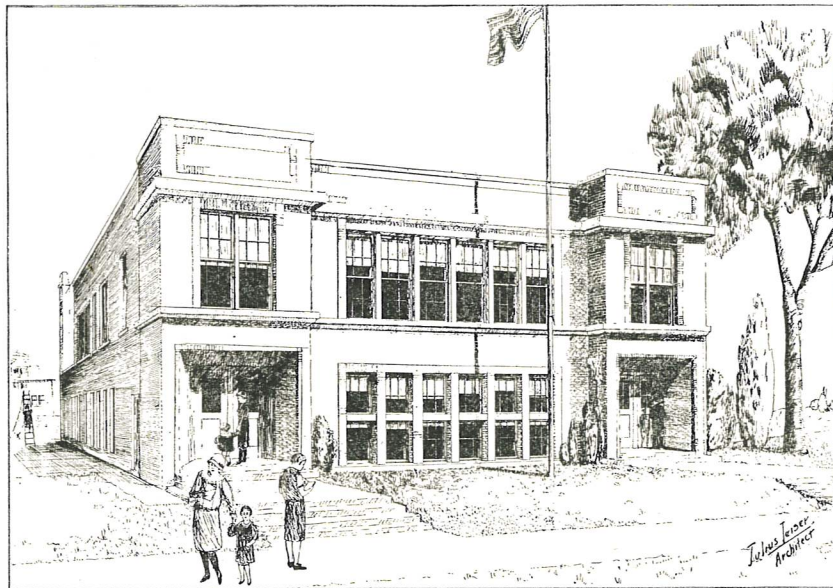
FROM OUR CHURCH CIRCLES

Dedication of School

On the 30th of January the St. Paul's Ev. Luth. Congregation of Cudahy, Wis., was privileged to dedicate its new school to the service of the Lord. Friends from far and near joined the congregation in rejoicing. All services were held in the church. In the joint German-English service in the morning Rev. John Brenner, the first resident pastor of this parish, preached the German, and Rev. Luther Voss the English sermon. The former, basing his discourse on John 15:5, convincingly established the fact that in the many-sided labors of Christians also the erection of a school is none other than a product of the spiritual life centered in Christ, and therefore exhorted the mem-

with His life's blood. The Choir and the pupils of the school added to the dignity of the festival by rendering appropriate hymns. The collections in the church as well as at the tables were designated for the building fund. Members and guests were served by the Ladies' Society for dinner and supper.

About four years ago the congregation conceived the idea of a new building. It was called forth particularly by the shortage of room, the hazardous fire conditions of the school beneath the church, and the increasing enrollment of pupils. But before the building idea matured many difficulties had to be weighed. The congregation was comparatively small, numbering only 106 voting members yet had to provide for a large household, furnishing the salaries for two teachers and the pastor and meeting the



bers to be so intensely united with Christ as the branches are with the vine, in order that His life may pulsate in our veins more and more. Thereupon Pastor L. Voss, preaching on Deut. 6:4-9, admonished the parents, at all times and in all their doings to be mindful of the Lord's commandments and to impart them diligently to their children. Upon the close of the service the assembled congregation proceeded in orderly file to the new school and the dedicatory act took place. In the afternoon another service was held in the German language and Rev. Arthur Voss preaching on 2 Kings 5:1-14, strikingly pictured the great goal which our parochial schools pursue and the precious means with which it is actually attained, in bold contrast to the aim and the means of the state's public schools. The celebration fittingly ended in an English service in the evening, in which Rev. Paul Pieper on the basis of Rev. 2:10 pleadingly besought the congregation despite many imminent obstacles to remain faithful to the Lord who has bought them

other essential running expenses. Then there was the prospect that with the completion of the building a janitor would necessarily have to be engaged and his salary met, in addition to the semi-annual payment of interest on the \$25,000 bonds which would have to be issued in order to cover the building cost. Besides that, the congregation had to endure many inner strifes during the greater part of this time. But despite all, forced by the need and in firm reliance upon God building operations were begun in July of the past year. The hidden ruling of God's grace was keenly felt among us.

The building is now completed. The plan had been devised by Mr. Julius Leiser. The structure is of the so-called one and half story type, since the main portion lies several feet below the ground level. It is 110 feet long and 60 feet wide. On the ground floor we find, on the one side, a spacious assembly hall with kitchen, stage, and balcony; on the other side, a space reserved for the installation of four bowling

alleys in the coming summer; in the rear part of the boiler room. Between the lower and the upper structure as intermediate floor has been built, housing the toilet rooms for the school. The upper floor is the real school portion, consisting of a wide corridor, three modernly equipped class rooms (two being in use at the present time), a faculty room, and a committee or council room. This upper structure extends somewhat beyond the center of the lower and is so schemed as to allow for the addition of two class rooms of the present dimensions, in which case the council room will be changed into a corridor. The maps, the teachers' desks and chairs, and the greater part of the pupils' desks have been purchased new. The piano in the assembly hall is a donation of the Choir, the kitchen equipment a gift from the Ladies' Society and individual ladies of the congregation. A so-called vapor system with an electrically propelled fan supplies the heat and ventilation. The whole building, though modest in its type, nevertheless measures up to every requirement of the present day. The building cost, excluding the bowling alley, does not exceed the \$43,000 mark.—104 children are enrolled in the school, a number of these coming from the Slovak congregation, with whom we are now negotiating regarding further aid for the school.

It be far from us to boast of this achievement as a monument of our strength, for not rarely did dangers threaten from within to make this blessed work of none effect. We would rather gratefully rejoice and humbly acknowledge the honor that we in this new building are privileged to be instruments in the hands of God to build His kingdom of grace on earth in the tender hearts of children so preciously bought with the blood of His Son. To this end God would bless this new structure and continue to graciously bless the congregation.

Paul J. Gieschen.

Dedication of Parsonage at Stetsonville, Wis.

After Rev. M. Hillemann formerly of Medford, Wis., had accepted a call to Marshall, Wis., Zion Luth. Congregation of Stetsonville and St. John's Luth. Congregation of Little Black, Wis., who had been served from Medford, Wis., wished to have a resident pastor in their midst. After a pastor had accepted it became necessary for Zion's Congregation of Stetsonville, Wis., to erect a parsonage. The house is 32×38. On the first floor is a large hall entrance, study, living room, dining room, kitchen, wash room and two bed rooms. The kitchen is arranged with built-in cabinets, sink, ironing board, broom and linen closet. The study is equipped with permanent book case and the hall with a clothes press. The second floor has three bed rooms, store room and bath room. The total cost of the dwelling besides labor donated by members is \$5,400, of which all but a few hundred dollars have

been paid. On November 14, 1926, dedication services were held at which Rev. M. Hilleman and Rev. H. Schaller preached. Abide, oh dearest Jesus, among us with Thy grace.

M. G.

Golden Anniversary of Wedding

Frank Loppnow and wife, members of St. Luke's Evangelical Lutheran Congregation, Milwaukee, Wis., celebrated their golden wedding anniversary March 26th.

Ph. H. Koehler.

Change of Address

Mr. Chas. G. Brenner, 509 West Maple Ave., Beaver Dam, Wis.

Conference Notice

The Pastoral Conference of the Dakota-Montana District will meet at Raymond, S. Dak., from April 26th to 28th. The sessions will begin on Tuesday morning at 10 o'clock. Services on Wednesday evening. Confessional address (German) Scherf (Schaller). English sermon: Blakewell (Cowalsky). Papers: Wittfaut, Birkholz, Birner, Lau, Lindloff, Albrecht, Kolander. The Redfield-Watertown bus meets the train from Aberdeen in the morning, leaving Redfield at 9 o'clock, shortly after the arrival of the train. Please notify Rev. Meier whether you will attend or not.

K. G. Sievert, sec. pro tem.

Notice to Members of the Wisconsin River-Chippewa Valley Conference

At the suggestion of the local pastor and with the approval of the chairman, the Wisconsin River-Chippewa Valley conference will conduct its communion services on the eve of the conference meeting, the 19th of April, in order to give its members an opportunity of attending a concert given by the St. Olaf Choir in Marshfield, Wis., on the 20th of April.

Gerh. Gieschen, Sec'y.

Wisconsin River — Chippewa Valley Conference

The Wisconsin River—Chippewa Valley Conference will meet on the 20th and 21st of April, 1927, in Marshfield, Wis. (Pastor O. Hensel).

Confessional Address: Kolander (Krause).

Sermon: Kammholz (Keturakat).

Papers: Discussion of God's Message to us in Galatians, by W. F. Beitz (carried over from the Fall Conference).

Das Gericht der Verstockung, H. Brandt.

Other papers by Schroeder, Keturakat, Hensel, Gieschen, Motzkus, Beitz, Parisius.

Please announce early whether you are coming or not.

Gerh. Gieschen, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, in Rev. O. L. Messerschmidt's congregation near Westfield, R. R. 3, Wis., May 9th to 11th. First session Monday afternoon at 2 P. M.

Papers that may be presented and discussed are:

1. An exegetical treatise on Genesis 8. (Nau-
mann.)
2. An exegetical treatise on Romans 7. (W. Hart-
wig.)
3. Baptism with the Holy Ghost. (Weyland.)
4. The pastor as a shepherd of his family. (Schnei-
der.)
5. Betrothal. (M. Hensel.)
6. Materialism. (Pifer.)

Confessional: Beitz. (Scherf.)

Sermon: Schmidt. (Weyland.)

Please use reply card in applying for quarters and state whether you intend to arrive for dinner Monday noon.

O. Hoyer, Sec'y.

Mixed Pastoral Conference of Milwaukee and Surrounding Territory

The Mixed Pastoral Conference of Milwaukee and Surrounding Territory will convene, D. v., May 3rd and 4th in Zion's Congregation, Milwaukee, Wis. (Rev. Wm. Matthes).

Themes: Adiaphora (Rev. P. Brockmann). Die Staatsidee im Lichte der Schrift (Rev. Herm. Gieschen). Wie erziehen wir das christliche Haus wieder zu gehoeriger Erziehung seiner Kinder? (Rev. C. Dietz, Jr.). Welches Recht und welche Bedeutung hat die Pflege des gesellschaftlichen Lebens innerhalb der Kirche? (Prof. Aug. Pieper). Exegese ueber den Schoepfungsbericht, Gen. 1 and 2 (Rev. J. Boerger). Timely Missionary Methods (Rev. R. Buerger).

Communion service on Tuesday evening.

Sermon: Rev. J. Toepel (Rev. F. Weerts).

Everyone must provide for his own quarters.

Paul J. Gieschen, Sec'y.

Southern Wisconsin Conference

The Southern Wisconsin Conference will meet on the 26th and 27th of April in Kenosha, Wis. (Bethany, Pastor V. Brohm).

Confessional address: President Buenger (M. Buenger).

Sermon: E. Kiessling (A. Lossner).

Papers: "Boy Scouts, Legion, K. K. K." by A. C. Bartz. — "The Doctrine of the Lord's Supper," by E. Jaster.

Other papers by O. Heidtke, S. Jedele, W. Hillmer, E. Kiessling.

Brother Brohm is looking for your announcement.

Wm. R. Huth, Sec'y.

St. Croix Conference

The General Pastoral Conference of the Minnesota District will meet, D. v., in Danube, Minn. (Rev. J. C. Siegler's charge) April 26th to 28th, sessions beginning Tuesday afternoon. Communion service (German) Wednesday evening.

Confessional address: R. Heidmann (J. Guse).

Sermon: Waldemar Sauer (Jul. Lenz).

Papers have been assigned to the Pastors Horn, Ernst, Ackermann, Schulze, Ave-Lallemant, Schuetze, W. Sprengeler.

Make your reservations early and state whether you are coming by auto or train!

Paul W. Bast, Sec'y.

Sheboygan and Manitowoc Counties Mixed Pastoral Conference

Sheboygan and Manitowoc Counties Mixed Pastoral Conference convenes, D. v., at Sheboygan, Ed. Krause, past. loci, April 25-27.

The following pastors will read papers:

- 1) Characteristic of Funeral Sermon, M. Den-
ninger.
- 2) The Apostolic Church's Teaching on Holy
Communion, Ph. Sprengling.
- 3) Why We Oppose Bible Reading In Public
Schools, Ed. Zell.
- 4) Why the Lord's Supper Can Be Termed A
Pledge and Seal of the Forgiveness of Sins,
W. Kitzerow.
- 5) The Moral of our Public Schools, O. Gruende-
mann.
- 6) Exegesis: Eph. 2:10, Paul Hensel.
- 7) St. John's Fourth Letter in Revelation K. F.
Toepel.
- 8) Exegesis: Sermon on the Mount, Ed. Huebner.
Sermon: Kitzerow (Stoeckhart).

Confessional address: Gruendemann (Ed. Hueb-
ner).

Kindly favor past. loci with timely announcement.

Karl F. Toepel.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will meet, D. v., May 2nd to 4th, 1927 (Rev. W. Roepke), Mar-
quette, Mich.

Confessional address: A. Gentz, K. Geyer.

Sermon: W. Gutzke, W. Heidtke.

Papers to be read by the following pastors: G. Schroeder, H. Kirchner, W. Gutzke, W. Heidtke, H. Hopp.

First session will be held Monday, 7 P. M.

Please announce the time of your coming to the local pastor.

Paul C. Eggert, Sec'y.

Mississippi Southwestern Conference

The Mississippi Southwestern Conference meets, God willing, from May 3rd at noon to May 5th at noon at Stoddard, Wis., Rev. Im. Brackebusch.

Papers are to be read by the following brethren: August Vollbrecht: Augustana; A. Berg: Isagogics on Galatians; H. W. Herwig: A Treatise; H. Pankow: Exegesis on James 2.

Confession: J. Gerth (J. Glaeser).

Sermon: A. Hanke (J. Freund).

Announcement, please. The brethren are also asked kindly to state who of them wishes to have dinner served for him on Tuesday.

Stoddard may be reached by auto on Scenic Highway 35 — from La Crosse south. The C. B. & Q. Ry. has a train leaving La Crosse at 10 A. M. — The Southeastern has a train leaving La Crosse at 2:30 P. M. Franz F. Ehlert, Sec'y.

Church Pews For Sale

St. John's Ev. Luth. Church of Waterloo, Wis., offers church pews for sale at a very moderate price; they are fourteen feet long and in good condition. Address: Mr. Herm. Detert, Waterloo, Wis.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of March, 1927

Rev. E. P. Pankow, Green Lake, Wis.	\$ 60.00
Rev. Julius Toepel, St. Matthew's, Twp. Maine, Ill.	964.00
Rev. A. C. Bartz, Immanuel's, Waukegan, Ill.	25.00
Rev. O. B. Nommensen, Zion's, South Milwaukee	28.41
Rev. O. Hagedorn, Salem's, Milwaukee, Wis.	30.00
Rev. H. and W. Gieschen, Jerusalem, Milwaukee..	5.75
Rev. J. C. Siegler, Zion's, Olivia, Minn.	15.00
Rev. Paul Burkholz, Trinity, T. Mequon, Wis.	10.00
Rev. Paul Burkholz, St. John's, T. Mequon, Wis.	12.00
Rev. L. C. Kirst, St. Stephen's, Beaver Dam, Wis.	70.00
Rev. Wm. C. Albrecht, St. John's, Sleepy Eye, Minn.	27.00
Rev. W. T. Meier, Bethlehem, Raymond, S. D. ...	15.00
Rev. E. H. Bruns, Mt. Olive, Delano, Minn.	40.00
Rev. J. C. Siegler, St. Matthew's, Danube, Minn...	25.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	154.00
Rev. M. J. Hillemann, St. Paul's, Ladies' Aid ...	25.00
Rev. Paul T. Bast, Pilgrim, Minneapolis, Minn...	76.00
Rev. H. F. Knuth, Bethesda, Milwaukee, Wis. ...	60.00
Rev. Herm. C. Klingbiel, St. John's, Town Forest	6.00
Rev. E. Redlin, Trinity, Ellington, Wis.	15.00
Rev. J. F. Zink, Trinity, Bay City, Mich.	172.00
Rev. G. Hinnenthal, St. Paul's, New Ulm, Minn. ..	25.00
Rev. E. H. Bruns, Mt. Olive, Delano, Minn.	24.00
Rev. Herm. C. Klingbiel, St. John's, Town Forest	18.75
Rev. H. F. Knuth, Bethesda, Milwaukee, Wis.	101.00
Rev. Carl H. Buenger, Friedens, Kenosha, Wis...	300.00
Rev. H. A. Pankow, St. Paul's, Hustler, Wis.	10.00
Rev. W. K. Pifer, St. Peter's, Eldorado, Wis.	20.00
Rev. H. H. Ebert, Saron's, Milwaukee, Wis.	91.00

Rev. F. Zarling, Bethanien, T. Emmett, Renvills Co.	45.00
Rev. A. Eickmann, St. John's, Twp. New Hartford	31.60
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	8.00
Rev. H. E. Lietzau, Salem's, T. Woodbury, Minn.	100.00
Rev. H. F. Knuth, Bethesda, Milwaukee, Wis.	38.00
Rev. Wm. C. Albrecht, St. John's, Sleepy Eye....	47.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis...	14.00
Rev. H. F. Knuth, Bethesda, Milwaukee, Wis.....	20.00
Rev. G. Hoenecke, Immanuel's, Shirley, Wis.....	20.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Wis.	6.50
Rev. P. Monhardt, St. Matthew's, So. Ridge, Monroe	5.00
Rev. Ph. Henry Hartwig, Zion's, Hartland, Wis...	10.00
Rev. H. W. Herwig, St. John's, Lewiston, Minn. ..	10.00
Rev. John Dowidat, St. Luke's, Oakfield, Wis.	16.00
Rev. G. M. Thurow, St. John's, Waterloo, Wis...	25.00
Mr. and Mrs. Wm. Klug, Orange, Cal.	25.00

\$ 2,846.01

Previously acknowledged\$431,113.07

\$433,959.08

Expenses, March, 1927

Jack's Letter Service, Printing for Rev. A. Petermann, Newburg, Wis.	\$ 4.44
R. A. Milbrath, Printing for Rev. Paul Burkholz, Milwaukee, Wis.	6.00

\$ 10.44

John Brenner.

WEST WISCONSIN DISTRICT

March, 1927

Rev. W. F. Beitz, 1st Luth., Rice Lake	\$ 31.00
Rev. Arthur Berg, St. John, Sparta	113.35
Rev. Jul. Bergholz, Minocqua	5.25
Rev. Jul. Bergholz, Imm., La Crosse	5.00
Rev. H. Brandt, St. John, Neillsville	70.36
Rev. Wm. Eggert, Wausau	5.00
Rev. G. W. Fischer, Madison	40.00
Rev. J. Gamm, La Crosse	439.33
Rev. J. G. Glaeser, Tomah	63.71
Rev. H. W. Herwig, Lewiston, Minn.	10.00
Rev. J. Klingman, St. Mark, Watertown	102.85
Rev. P. Monhardt, South Ridge	34.00
Rev. Walter Motzkus, Barron	15.75
Rev. Wm. Nommensen, Columbus	358.00
Rev. N. J. Nommensen, Juneau	34.00
Rev. E. H. Palechek, Chaseburg	100.00
Rev. H. A. Pankow, Hustler	11.80
Rev. Wm. H. Parisius, Naugart	48.82
Rev. Christ Sauer, St. John, Ixonia	5.00
Rev. E. Schoenecke, Leeds	25.55
Rev. E. Schoenecke, Leeds	12.00
Rev. M. Taras, Fall River	10.75
Rev. G. M. Thurow, Waterloo	15.87
Rev. E. Walther, Wisconsin Rapids	5.00
Rev. M. A. Zimmermann, Burr Oak	68.40
Rev. M. A. Zimmermann, Burr Oak	60.00
Rev. M. A. Zimmermann, Melrose	3.45
Rev. Ad. A. Zuberbier, Hamburg	42.50

Budget\$ 1,636.87

Non-Budget 99.87

Total for March\$ 1,736.74

H. J. KOCH, Treasurer.