

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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SING A SONG OF TRIUMPH!

Sing a song of triumph! Jesus lives again!
Night is o'er, the glorious morn appears.
Death and hell are vanquished, quelled is sin's dark reign!
O ye mourners, dry your bitter tears!
Weep no more on Calv'ry's cross-crowned brow,
Come and see, the tomb is empty now!
Sing a song of triumph!

Sing a song of triumph! Death, where is thy sting?
Where, O grave, thy boasted victory?
Christ, the blest Messiah, God's anointed King
To the captives brings sweet liberty!
Glorious trophies of His mighty strife, —
Peace, salvation, pardon, endless life!
Sing a song of triumph!

Sing a song of triumph! Bitter was the pain,
Deep the wounds, and sore the battle scars,
But a shout of conquest rends hell's dark domain,
Juda's Lion burst His prison bars!
Verified is God's unfailing Word,
Zion, glorify thy living Lord!
Sing a song of triumph!

Sing a song of triumph! Purchased with His Blood
We are His redeemed forevermore!
Crown Him Lord of Glory! Hail the Son of God,
And in psalms His holy Name adore!
Praise the Lamb, Who once for sinners slain,
Paid redemption's price, and rose again.
Sing a song of triumph!

Sing a song of triumph! Join the heav'nly throng,
Hosts immortal laud Immanuel!
Salem's halls celestial ring with joyous song:
"Hail, thrice hail to Him Who conquered hell!"
Zion, touch thy tuneful harps and lyres,
Echo back the hymn of angel choirs.
Sing a song of triumph!

Sing a song of triumph! Earth bursts forth in praise,
Lilies bloom to greet the risen Lord!
Virgin-born Redeemer, our divinest lays
Worship Thee in holy, sweet accord.
All Thy blood-bought Own this Easter-morn
Laud Thy Name in anthems Spirit-born;
Sing a song of triumph!

Sing a song of triumph! Soon He'll come again.
From the dust of earth the dead shall rise!
Free from sin and sorrow, free from strife and pain,
His redeemed shall meet Him in the skies!
Glory! Glory! O what shall it be
When we see Him, and eternally
Sing a song of triumph!

THE OPEN GRAVE

Mark 16:1-8

The blessed Eastertide is observed as a time of rejoicing quite generally throughout the so-called Christian world. The cause for rejoicing is, however, not in every instance the same; it varies even as does the manner of observance. There is one large group of people who are at one in their estimation of this festival season — the Bible Christians, the followers of the despised Nazarene. They observe it as a season of gladness breaking on a night of deep sorrow, as a time of sweeping victory succeeding on the fiercest, most soul-trying battle, as a great Sabbath, a day of rest, they find it, terminating a period of the most agonizing labor ever borne by body and soul. Ours should have been the sorrow, the agony, the pain; but they were suffered by another: ours is the joy. The measure of it will be determined only by the strength of the ties of faith and love by which we are bound to Him. As Lent directed our attention to the man of sorrows, borne on to His death by the tide of human woe, so Easter bids us observe and appropriate the fruits of victory with which His Father — now our Father — has crowned His labors. The Holy Spirit points us to **The Open Grave**. It is the **triumphal arch** of Him crucified; it is the **gate of justification** for the sinner; it is the **portal to life** set ajar for the children of death.

A.

To them that we meet at the grave on Easter morning as pictured in the words of St. Mark it had borne no semblance to a triumphal arch on Good Friday. They had then seen it open and had seen it closed, but as they viewed it through their tears it seemed a mute yet eloquent witness of downfall and defeat. It was not even His own grave; even in death it was true, "the Son of man hath not where to lay his head." But it was not the last resting-place of a poor unknown — His fame had carried far and wide, He "was a prophet mighty in deed and word before God and all people." All the greater seemed the mystery of it that He should die a violent death, even the death of one accursed. Oh for the shame of His dying! Crowned with thorns — a rejected king; forsaken — more, scoffed and reviled; hung up as a spectacle for thousands to stare at. When the cup of suffering had been emptied to its dregs He relinquished His life; then came the

— to Him — final shame of burial, as if He, the Lord of Life, must, too, suffer corruption.

True, the grave where they hid Him away was marked with a certain distinction: there was the great stone which was a natural barrier; there was Pilate's seal which was an artificial barrier; there were the Roman soldiers on guard to see that both these barriers remained intact. Yet, when you consider it, this is not to show distinction to the dead; it is to emphasize the fact that He has at length been brought low. The seal and the grave watch are as the added kick which a brute bestows upon his dead victim. That is the human side of it. Here most vicious sin seems to have triumphed over righteousness and innocence and the trebly locked grave is the monument which sin has reared to mark its victory. This grave would seem a denial of the word, "He preserveth the souls of his saints; he delivereth them out of the hand of the wicked." O what a flood of sin seemed to be let loose upon Him in His last hours and each advancing wave did thrust Him down deeper and deeper as one unable to resist. If the happenings of Good Friday were to be summed up and their summary placed as an inscription on this tomb, the most fitting one would appear to be: Here Sin Triumphed.

Easter comes. The scene is changed. The seal of authority has been broken by one higher still. The guards have scurried away in frantic haste before the messengers of another world. The stone has been rolled away at the behest of the Highest Power. The grave is an open grave; as far as He is concerned who slept there, it is an empty grave. He has taken life unto Himself, just as He had power to resign it. Jesus of Nazareth is not to be sought with the dead, He is risen. What glorious truths does the open grave reveal! The stone is rolled away that we may see, not that the stone and seal and guards could bar His passage, for the first-fruits of the dead has come forth with a glorified body which bids defiance to all hindrances. The open grave is His door of return — to the re-assertion and establishment of all that His violent and shameful death seemed to deny. The Savior lives, His Cause triumphs. O glorious, blessed doorway by which He returns. The prison is broken, the captive free, and all the dark noisome things with which they disgraced His going but help by contrast to glorify His return.

The victor returns and in so doing establishes the truth of His word. So He had spoken. Even His enemies had understood His meaning: thus the seal and the guards. Jesus is mightier. Truth has prevailed. Every word He has spoken stands and is glorified in the glorious light of Easter Day.

The grave is open: the Father has spoken. Through death's portal Jesus has come before His tribunal in judgment. He is adjudged the sinless

One over whom death has no sway, hell has no power. There is no power which may bar His return. He does return, and why keep a grave sealed that is empty? It becomes an open grave to proclaim the victory of the Son: It is the triumphal arch of Him crucified.

B.

"Who shall roll us away the stone from the door of the sepulcher?" It was no idle question, "for it was very great." The question might reasonably be of great concern to every mortal, seeing that the grave has so prominent a place in all human affairs. The early morning journey of the women, the thoughts which occupied their attention, the questions which troubled their minds, — they are in a way common to us all. Our journey through life leads us to many a grave where what was dear to us has been laid away. Standing there a tide of memories surges over us and we feel more keenly what has gone out of our lives. The grave has another yet more personal significance; it is no question but an established fact: it shall one day be our sleeping-bed. Yes, when all life's tears are wept, its burdens borne, its battles fought, then shall the grave close upon us, too.

The grave is our common goal because God has so spoken, "dust thou art, and unto dust shalt thou return." When God said this He was not arbitrarily picking a lot for man from among a group of possibilities, He was bringing home to man the close relation between cause and effect: "The wages of sin is death; the soul that sinneth it shall die." But the death of the body is not the full expiation of his sinfulness, it is only the beginning. Guilt is a matter of the soul. As the body is shut away from life in the grave, so must the soul for all eternity be shut away from God by reason of its sinfulness. True, the soul will receive back its body in resurrection, but not for the joy of life; "they that have done evil unto the resurrection of damnation." Thus the gate to life was closed to the sinner.

God in His eternal love decreed that He would be man's help. He gave His Son to be the seed of the woman. "Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

Glad Eastertide celebrates the Victor's return, to life and to them for whom He went down into death and the grave. "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Jesus is the sole cause of the sinner's justification for He fulfilled the Law for us and He bore our sins in His own body on the tree. He surrendered His life for the children of men and therefore

are they now fully ransomed. Even as the grave could not hold the Holy One of God, so it was the Father's pleasure that the redemption fact be made known to the redeemed. This is done by the Victor's return to the land of the living. In sending Jesus back to us the Father places His seal of acknowledgment and satisfaction on the whole work of the Redeemer: the open grave in Joseph's garden is God's letter of pardon to a sinful world.

When you place your faith and hope in Jesus He becomes your Redeemer, His life is your life, His death is your death, His grave is your grave; before God it is as if you had lain there in death's surrender with Jesus. But, behold, the grave is open, sin, death, and hell are vanquished: in Jesus you are become a victor and God has in Christ adjudged you justified. The open grave has become the gate of justification for the sinner.

C.

Now that death has been died and is dead we may truly begin to live. Ours is to be a life for God. Sin's dread dominion is broken within us. We very properly hate it, since we have come to know something of its true nature and what it leads to. We defy its power and seek it out that we may wage an unrelenting warfare against it. Naturally we begin where it had its most intimate point of contact with our life, that is in our own hearts. We give our hearts to God that we may live for God.

And fear is now banished, for love has come in. In the glory of the Easter fact we more and more realize that we are no longer slaves, but God's dear children in Christ Jesus. And if fear would assail us and doubts creep in, there is the open grave a powerful weapon to put the enemy to flight. It lies before us ever open in the blessed Gospel of our Savior. It is no idle dream "that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our lives." Ours is now the path of peace and the angel points it, "Go thy way."

The whole world may know it, why we joy in the blessedness of our new life. We cannot hide it if we would. "And tell," the heavenly messenger said. O how many ways for doing it open out before our eyes. There is our Christian life with its many angles and contacts through which the new Easter-life out of Jesus may stream forth by us, not only to "the disciples and Peter" but to many who have as yet had little or no knowledge of Jesus. You are the member of a family, of a church, of a synod: "Go thy way and tell."

"Be not affrighted" at the things which your look into the open grave raises up before you: yours is now to be a life in God. His is the mind that conceived this relation to you, His the act that brought it into

being, rely on Him to give you wisdom and strength to continue it. The life in Him is the only life worth living, for it is the life with glorious purpose, no matter if before men's eyes its lines seem to lie in seclusion; it is the life of strength, though it often appears to be all surrender and resignation; it is the life of perfect peace, though it lead over many a battle-field.

"Go you way . . . He goeth before you" and "there shall you see him." Yes, it is finally a life with God which the open grave of the Savior offers. It is a life with God here by faith and as such it is a life of blessedness, but this is only the foretaste of the greater things to come. He is gone before and He is coming back to take us unto Himself that we may behold His glory: "There shall ye see him, as he said unto you."

Earth-weary sojourner in the land of time, will you not lift up your eyes from the pathway which is leading to your grave? Will you not behold the glorious prospect which the Father opens out to your view in the Gospel of this time by the open tomb of His Son? Let fear depart, take heart of faith and glorify your Redeemer with Job of old: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another." G.

COMMENTS

"The Time Will Come" "The time will come," Paul writes to Timothy, "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away from the truth, and shall be turned to fables."

Of this Scripture we were reminded when we read in *The Living Church* a summary of the church notices that appeared on March 10th in the *Boston Evening Transcript*.

We deem it worth while to offer it to our readers, as it serves to give them an insight into the state of the public mind as far as religion is concerned.

The usual historical bodies are all represented, though one observes that some of them are making desperate endeavors to get out of the rut so far as their evening order is concerned. Thus, a Methodist service is heralded as showing "Nason, the Blind Disciple, a religious drama, beautiful costumes, lighting effects, special chorus"; while another promises moving pictures illustrating the pastor's recent trip to Washington, Florida, and Cuba. But it is interesting to note the varieties of efforts to catch the popular attention by novelties of teaching. There is "the New Christian Science Church, Boston Branch 1 of the Christian Science Parent Church, the Church of the Transforming Covenant" — not to be confused with "the Mother Church" of the original Eddyites; two kinds of Theosophists strive to attract followers, one looking to Mrs. Besant for inspiration, the other leaning on Katherine Tingley of Point Loma, California; "Practical Christianity" offers

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three opportunities for profiting, "Unity Truth Center," "Home of Truth," and "School of Insight," the third affording "new age healing" and "insight analysis"; the "Bahai Movement, representing all races and religions in the spiritual understanding of the oneness of mankind" — whatever that may mean! — promises a speech on *The Kind of Religion Demanded by the New Age*. At "Unity Church, Spiritualist," we take note that "forty-five minutes are devoted to voicing messages from the so-called dead; Houdini promises a startling message"; this comes after a ten-minute address on *Companionate Marriages*. There are two speakers from Vedanta centers, Sister Daya and Swami Akhilananda; and at one meeting "Skati, or Divine Powers" will be demonstrated. Besides all these, there is an Amorc Temple of Rosicrucian Mysticism; the "Gnostic Christians who know, representing Jesus called Christ," promise to "satisfy soul hunger now by giving birth spiritual body now"; the Metaphysical Club, for prosperity, health, and self-development, has a lecture by the Rev. Anna B. Parker, M. D., on "See It and Win It"; and the Order of the Portal invites "those who are seeking a larger Spiritual consciousness to attend the open meetings of the Order." To crown all these, St. Raphael's Mission of the Liberal Catholic Church announces Prime at 10:30 every Sunday morning!

These cults must all have a sufficient following to maintain them at least for a time; and if one passes out quietly, there is usually another to take its place. Evidently many people are thinking on matters pertaining to the soul. But the deplorable thing is that they will not listen to sound doctrine, refusing to be led by the Spirit of Truth. Having itching ears, they hearken to themselves teachers according to their own lust.

Again also such who have some time heard and believed the Gospel are caught in the net of these false prophets, and the Church has to mourn them as lost.

However we are not to become discouraged. The Church has the promise of the Lord that the gates of hell shall not prevail against it. It has so far survived many periods of this kind and it will survive unto the end of days.

But we members of the Church have a duty in this matter, the duty Paul impresses on Timothy: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing

and his kingdom: Preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and doctrine."

Our duty is to preach the Gospel, the eternal truth of God. We are to preach it diligently, fearlessly and patiently. We are to go after those who are being ensnared, reproving, rebuking and exhorting them.

And this is the duty not only of the ministers but of all other Christians as well. That requires preparation. He who would help others must himself be well founded in the teachings of the Bible, the doctrines of his church. How many of our Christians are training themselves for this blessed life of witnesship? Bishop Charles L. Slattery of the Episcopal Church recently said:

I do not reverence, or even respect, the member of the church who has the capacity and the opportunity to learn, and who yet remains ignorant of the truth which the church wishes to teach him. We are not living in darkest Africa, or on the frontier of our own land. We are surrounded by great schools and colleges which impart to eager men and women the knowledge of the world. If thousands seek to gain the knowledge of the world, we should do our best to win them to the knowledge of the deeper life which is built into the faith and personality of Christ. My appeal is to intelligent men and women in the church who know much about literature, science, and history, but who confess that they know exceedingly little about Christian ethics, the Bible, church history, and the doctrine of the church.

Many of our Lutheran Church members will have to admit that they are deficient in this respect. Why not set about immediately to remedy the matter? There should be more reading of the Bible in our Lutheran homes. More Lutheran literature should be found in them. Bible classes ought to be eagerly attended when offered.

Let us begin now to give more attention to our confirmed youth with view to confirming them in the truth they have learned and accepted and to training them to be witnesses to the truth in these days of spiritual unrest.

J. B.

Infidel Paris—Superstitious Paris Infidel Paris is a superstitious Paris, this is the tenor of an article in "Glaube und Heimat," Frankfort on the Main. It is a matter of experience that superstition begins when faith ends. Infidel Paris is only a recent example of this truth. The police department of this city has established the fact that there are in Paris 3,660 bureaus conducted by soothsayers or fortune tellers. The receipts of these bureaus mount up to 200,000 "francs" a day, 73,000,000 a year. These bureaus are generally in charge of women. Consultations are given in astrology, magnetism, fortune-telling upon cards, graphology, palmistry, and "durch das schwarze Huhn," the black chicken, etc. Certain papers are said to receive up to 300,000 "francs" a year for advertising these

bureaus. The "Gazette de Lausanne" recently reported that a soothsayer in Rome left a fortune of 4,000,000 lire that she had acquired by exploiting the superstitious.

Money enough, complains the writer, for any such fraud, but none for Christ and His work. He continues: This form of superstition is, however, only the beginning. As soon as men will have renounced more completely the faith in Christ the Redeemer, they will, this the Holy Scriptures prophesies very distinctly, become more and more deeply enmeshed in witchcraft, and nations will sink back into the animism of the cannibals. For cannibalism is not, as many erroneously believe, the result of a craving for human flesh; it has its origin in, and is closely involved with, witchcraft and superstition. Who can doubt that a people that again goes so far as to employ the "black chicken" in its attempts to solve its inner problems, will not soon also turn to human blood, the ashes of bones, fingernails and hair, to achieve its purpose. And that is already the first step towards cannibalism. Is the reader still surprised that I sometimes feel the apprehension that a consistent rejection of the Christian truth might in another 50 years again make us cannibals?

The writer fears that similar conditions exist also in Germany, and the "Lutherische Kirchenzeitung" says: "With a few modifications this article applies to America as well." J. B.

Too Strong "We believe in a type of Methodist-Christian; we believe in a Presbyterian-Christian; we believe in a Baptist-Christian; we believe in an Episcopalian-Christian. In other words, we believe in the varieties of the Christian life that have been developed in the garden of God. We believe that God takes pleasure in variety in the spiritual as well as he does in the physical world," The Western Christian Advocate had said.

That was a little too strong for The Baptist, for he says: "So amiable is the Western Christian Advocate. But shall we stop at the existing status? Or would a still larger variety suit God better? How many and what kinds of denominations does he want, anyhow? When a tendency toward the production of a new denomination among Methodists appears, is it welcomed by them as one of God's new beauties? But why go further?"

Still that is the way in which many people try to cover their indifference to doctrine. It sounds so beautiful and so broadminded. They do not seem to notice that the comparison is rather lame. In Genesis 1 we are told that God created the different varieties of plants, fowls, fishes and animals. It is different, however, with His spiritual garden. Of this He says: "Endeavoring to keep the unity of the Spirit in the

bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

This garden of God is the work of the one Spirit who comes to men in and with the one Word. His endeavor is to make all men of one mind in Christ. Whenever divisions occur through a variation in teaching, some one is departing from the truth of God and is refusing to be guided by the Spirit of Truth. So divisions in the Church are not of God and are most decidedly not a pleasure to Him. They come against His will and in opposition to His working. They are caused by those who err from the Bible and are always to be deplored. J. B.

Memoirs of Mary Baker Eddy You will inquire in vain for the "Memoirs of Mary Baker Eddy" at the public library, nor will your favorite book store be able to supply you with a copy of the work, which was begun by Adam H. Dickey and finished by Mr. Dickey's widow. Mr. Dickey was Mrs. Eddy's secretary for several years, and she had pledged him to write a history of what transpired in his experience with her. But the entire edition was called in by Mrs. Dickey upon the request of Judge Clifford P. Smith, chairman of the committee on publication and spokesman for the mother church, only two copies remaining in evidence, those having been filed in the congressional library in compliance with the copyright law.

It is to be deplored that this book was thus withdrawn, for judging from a few selections published in the Milwaukee Journal, it would make exceedingly interesting reading, incidentally throwing more light on the cult founded by Mrs. Eddy. This is, in part, what the Journal tells us:

The book pictures Mrs. Eddy — then well along in her eighties — living at her home in Chestnut Hill, outside Boston, Mass., surrounded by a bodyguard of practitioners who fought constantly to ward off the "mental assassins" who sought, "if possible," to destroy her life.

Throughout each night, watches were set. Each watch lasted two hours, beginning at nine, when Mrs. Eddy went to bed. The final watch ended at five a. m. One worker was assigned to each watch, with the duty of keeping Mrs. Eddy from the "mental attacks" which caused her great suffering. . . .

Mrs. Eddy informed Mr. Dickey, he writes, that "as the leader of a great movement" she had naturally acquired many enemies and was having considerable trouble to meet aggressive mental suggestions to injure or affect her physically. . . .

"Once she called us into the room," the biographer again relates, "and said: 'This is a dark hour for the cause. You do not seem to be aware of it. I am working now on a plane which would mean instant death to any of you.'"

The Psalmist says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me."

And the Christian sings:

Savior, breathe an evening blessing,
Ere repose our spirits seal;
Sin and want we come confessing;
Thou canst save, and Thou canst heal.

Though destruction walk around us,
Though the arrows past us fly,
Angel-guards from Thee surround us;
We are safe, if Thou art nigh.

Though the night be dark and dreary,
Darkness cannot hide from Thee;
Thou art He who, never weary,
Watcheth where Thy people be.

Should swift death this night o'ertake us
And our couch become our tomb,
May the morn in heav'n awake us,
Clad in light and deathless bloom.

J. B.

SERMON DELIVERED OVER THE RADIO ON PALM SUNDAY, APRIL 1, 1928

By Prof. Joh. P Meyer, and Printed Here By Request

The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Hear with devout attention the Word of God as we find it recorded Phil. 2:5-11. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross.—Wherefore God also hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

In Christ, our Savior, dearly beloved:

This Sunday, known as Palmsunday, is set aside in many churches for a special rite: It is Confirmation Sunday. Great numbers of young Christians to-day will kneel before the altar making public confession of their faith and vowing allegiance to Christ, invoking His blessing. No doubt, many of you, my friends, have also once upon a time knelt at the altar taking upon yourself the confirmation vow. Do you still think of it? Do you remember with joy? You should, indeed. For the confirmation vow is a vow of allegiance to Jesus. And just look at the grand picture, lovely and majestic, which St. Paul draws of Jesus in our lesson. Let me now, the Holy Spirit graciously guiding me, briefly unfold this picture before your eyes when I proclaim to you:

Remember with joy your confirmation vow.

- I. It is a vow of allegiance to Jesus, who humbled Himself to become your Savior.
- II. It is a vow of allegiance to Jesus, who by God was exalted to be your only Savior.

I.

Your confirmation vow is a vow of allegiance to Jesus, who humbled Himself for you to become your Savior. St. Paul calls Him "Christ Jesus" in our lesson. We all know who Christ Jesus was. He was born in Bethlehem. He was raised in Nazareth. His mother was Mary, His foster father was Joseph, the carpenter. Jesus traveled about the country preaching and doing many signs and wonders.

This is the man Paul is speaking of. And He has some wonderful things to say about Him. He tells us Christ Jesus was "in the form of God." He was God by nature. God is almighty: so is Jesus. God is the All-wise: so is Jesus. God is eternal: so is Jesus. And so on; the whole divine glory and majesty is His. It dwells in Him bodily.

And accordingly, Paul continues, He might have led a life "equal with God," on the same footing, in the manner as God. God leads a life of unperturbed happiness, as the Lord of the heavenly hosts, who but has to issue a command, and the thing is done. Jesus, yes Jesus of Nazareth, might have led a similar life, if He had so chosen.

But, our lesson reminds us, He did not think it "robbery" to be equal with God. When our brave soldier boys returned from the late world war, they brought home many souvenirs which they had taken from the enemy. And now you can see them on display in our museums. Such trophies of war are "robbery" in the sense of our text. And that is something you feel proud of; that is something you put on proud display. Jesus did not display His form of God, He did not make a public show of His equality with God.

Rather, our text continues, He "made himself of no reputation, and took upon Himself the form of a servant; and was made in the likeness of men." He who was in the form of God, also was in the likeness of men. He is a unique person, God and man at the same time. A true human nature, entirely like that of other men, without the slightest difference (sin alone excepted), had been received into perfect personal union with the divine nature. Jesus Christ is God. Jesus Christ is man. Jesus Christ is God-man.

And this Jesus Christ, the God-man, made himself of no reputation. He forgot about His reputation that He is absolute Lord and Master: He took upon Himself the form of a servant. He went about the country, not lording it over His fellow-men and demanding of them that they minister unto Him; rather, He spent His life ministering unto His fellow-men, shunning not even the most menial forms of service. Wonderful humiliation!

But Paul tells us even more. Jesus Christ was "found in fashion as a man." He was not only entirely like us, He was one of us. He belongs into our company. He was "found" there. God found Him there. So God now numbers Him with us. God holds Him responsible for everything we have done. Isaiah remarks, He was numbered with the transgressors; and that means you and me.

Yes, we are transgressors. We may not be murderers, we may not be thieves and robbers: nevertheless we are transgressors. God wants us to commit our ways to Him, to let Him direct us: and we insist on taking matters into our own hands, and imagine we can take better care of ourselves than God can or will. That is transgression. God gives us His Word of truth: and we keep on asking, What is truth? That is transgression. Such unbelief is transgression worse than the most hideous murder.

Jesus was found in the fashion as a man, He was caught with the transgressors, and was numbered with them. But He was no transgressor, not a man too proud to commit His ways unto the Lord; no, He humbled Himself and became obedient. Not only did He perform all external things prescribed by God's law — that is comparatively simple, the Pharisees did as much — no, He set His whole heart upon God, He trusted in Him. It was His greatest delight to pray to His Father, and to show His Father to His disciples. As a child He delighted to be about His Father's business, and as a man He considered it His meat to do the will of Him that sent Him and to finish His work.

And Jesus was obedient "unto death." He was found with the transgressors, and He was made the penalty for the transgressors. God laid on Him the iniquity of us all. He made Him to be sin for us who knew no sin. He chose Him to be His Lamb, to take away the sin of the world. He exacted the death penalty of Him. And Jesus willingly submitted. For that very purpose He had mingled with men, that He might redeem them, that He might substitute for them, that He might die for them.

But that was a severe death, it was the "death of the cross." To die on the cross meant to be accursed of God. God, whom Jesus loved, God, in whom Jesus trusted, God forsook Him when He hung on the cross. Oh, how His soul longed for the love of God, but instead, the fierce anger of God burned down upon His innocent head as hot as it ever will burn on the most abject sinner in hell. Oh, for the darkness! Oh, the excruciating agony! My God, My God, why hast Thou forsaken Me? But Jesus was obedient even then, in that darkest hour on the cross. With the utmost exertion of His heart He clung to His Father in filial love and trust. I will not let Thee go, except Thou bless Me.

This is Jesus Christ. This is how He humbled Himself. This is what He underwent for your sake, because He loved you so. Oh, can you help but love Him? In

your confirmation you vowed allegiance to Him. He accepted you. Will you not think with joy of your confirmation vow?

II.

Your confirmation vow includes more. It is a vow of allegiance to Jesus, who by God was exalted to be your only Savior, the only Savior of the world.

"Wherefore God hath highly exalted Him." Note here how God entirely changed His attitude toward Jesus. He had found Him among sinners, and He had accordingly treated Him as the chief of sinners. He exacted the death penalty from Him, yes, He had hurled Him into the torments of hell by inflicting on Him the accursed death on the cross. But in this severe trial Jesus remained obedient, never relinquished even for a moment His child-like faith and love toward His Father. His sacrifice for our sin was perfect. He paid the last farthing.

And God was overcome by such display of perfect obedience. He could no longer count Jesus among the transgressors without becoming untrue to Himself. "Wherefore," Paul says in our text. There was sufficient cause for God to change His attitude toward Jesus. And He did change it in accordance with the changed conditions. Jesus had humiliated Himself to the deepest depths, God now exalts Him to the loftiest heights.

But conditions were changed not only so far as Jesus personally was concerned. He was numbered with the transgressors, and the transgressors were numbered with Him. When God changed His attitude toward Jesus, He thereby changed His attitude toward us all. When He accepted Jesus, He accepted us all. When He exalted Jesus, He exalted us all.

Therefore "at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth." God wants all creatures to worship Him. That is a great privilege that God permits His creatures to worship Him, to bring all their desires directly before Him, to ask His help and blessing. We had by our sin forfeited this privilege. Since we had become transgressors of God's ordinance, insisting on taking care of ourselves, God refused to be worshiped of us. Now He is willing to hear our prayers again — but only at the name of Jesus. And oh, how they rejoice in heaven at this decree and gladly bow the knee; and oh, how they gnash their teeth in hell being forced down on their knees! And we on earth should diligently strive to learn the lesson: worshiping at the name of Jesus.

There is no other way of worshiping the Father. You may strive to lead an honest and upright life. You may be an honorable man among men. God will not consider your efforts: He wants to be worshiped in the name of Jesus. If you come to Him in your own name, boasting of your own achievements, you are doomed. The repentant publicans and sinners will enter the kingdom of God before every haughty Pharisee.

Therefore learn the lesson. "Every tongue should confess that Jesus Christ is Lord." That is a lesson which only the Holy Ghost can teach you. No one can say that Jesus is the Lord except by the Holy Ghost. And there are some that never learn the lesson in this life. They continue to curse Jesus, and refuse to call Him Lord. Some, indeed, may praise Him as a wise teacher who had a wonderful insight into the mysteries of life; but that is not calling Him Lord. Some praise Him as a model man who led a model life and by His example taught us how we should live; but again that is not calling Him Lord. He humbled Himself for me and paid the penalty for my sins by dying on the accursed tree of the cross. To embrace Him in faith as my Savior: that is confessing Him my Lord.

That is the lesson natural man cannot learn, he does not receive the things of the Spirit: they are foolishness unto him. But that is the very lesson you had learned before your confirmation: You believed in Jesus your Lord and Savior. And then your tongue could not be silent. You confessed Him publicly and vowed allegiance to Him. Oh, happy vow and happy confession!

Those who refuse to confess Jesus their Lord, and rather believe in themselves as their own Lords, will nevertheless be forced to confess Him. When on judgment day they shall see Him coming in the clouds of heaven with all the company of holy angels, when they shall see Him sitting on the judgment seat and all nations of the earth gathered before Him; when they shall find themselves placed on the left hand and shall hear the terrible sentence, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels; when they shall hear Him invite those on the right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world, and shall see them enter into life eternal, while they themselves must go away into everlasting punishment: then their eyes will see that Jesus is the Lord, the real Savior, indeed, and their tongues will be forced to admit it. But they will not be in a position to make a true confession: it will be too late.

Jesus is the Lord, the Savior. This is the name given Him by God Himself. This is the "name which is above every name." Happy are they who have learned to call Him so. Their Lord will bless them, He will suffer no harm to come nigh them, He will permit no enemy to pluck them out of His hand.

Therefore, to-day, on the anniversary of your confirmation, remember with joy your confirmation vow. Remember it always, in days of trouble and in days of rejoicing. It is a vow of allegiance to Jesus, who by God was appointed to be your only Savior. Amen.

Rest in the Lord. The Holy Spirit cannot operate on a restless spirit. — Selected.

THE EDUCATION BILL IN CONGRESS

The object of the Education Bill, known also as the Curtis-Reed Bill, is to establish a Department of Education, with a Secretary of Education in the President's Cabinet. The present Bureau of Education in the Department of the Interior is thought to give education too inferior a position among the government activities. Hereafter education, instead of being mainly a matter of local communities and States, is to be a national affair, with a directing and controlling agency in Washington.

All the earlier bills provided for an annual \$100,000-000.00 subsidy to States, which was to be the lever of control. For the last two times, however, the bill has been introduced without the subsidy provision. This is now made a talking-point. Still there was no action in the last Congress, and there has been none up to the present time in this session. The press of the country and other former opponents continue to oppose the measure. All seem to sense the true import of the bill and its ultimate goal because of its former subsidy provision. They feel that the advocates have not reformed, but only become more tactful and resolute. They know that it is the old story of a camel poking first its nose into the tent and following it later with the rest of the body. This change of tactics should blind no one to the real issue involved.

Why should this bill be defeated? For us the very source is a good reason. We need expect little quarter for our Christian parish schools from its advocates. In fact, the *National Observer* (Masonic), Minneapolis, February 17, 1923, wrote the following, which was reprinted in the *Fellowship Forum* (also Masonic), Washington, March 3, 1923: "The Jesuits and other public school enemies" (meaning other supporters of parish schools) "have seen 'the handwriting on the wall.' They realize that a national Department of Education, with a Secretary in the President's Cabinet, . . . spells the eventual doom of their alien, imported parochial school system." What could be plainer? That this sentiment has not changed is evident from the fact that the *Supreme Council Bulletin* (Masonic), which, next to the *N. E. A. Journal*, is the chief spokesman for the Education Bill, prints its platform in every issue, and one of the points stressed there is: "The American public school . . . for all the children of all the people." Another point shows that the ideal of Federal subsidy to States has not been dropped: "A Federal Department of Education, with a Secretary in the President's Cabinet, and Federal aid for public school purposes, under the absolute control of the States." Neither may we expect a materially different attitude from the N. E. A., since (as the Masons claim) 80 per cent of all prominent educators are Masons, and since the organization has for its purpose the fostering of public schools only.

The opposition of the press, of business, educators, statesmen, and others, who have no parish schools to pro-

fect, is based upon the fear that government will be thus more and more transferred to Washington and taken out of the hands of the States, the local communities, and the people. Education, they claim, if it becomes a national concern, will be too highly standardized, lack the necessary freedom and local initiative, be too far removed from the people, too likely to be in the hands of politics, and too costly, for it would mean increase of state and Federal school taxes. These men fear also that Washington is becoming more and more the part of lobbyists and propagandists. A new Department of Education would soon become the most powerful and effective machinery through which they could work.

We agree with the following statement of the *American Lutheran Survey*, reprinted in the *Lutheran Church Herald*: "We do not think that what the advocates promise is needed. The various States are able to make their own investigations and surveys. . . . We oppose this legislation chiefly because it provides the machinery for the most autocratic bureau of special propaganda that can be conceived of. . . . No matter how simple and innocent-looking the act might be by which the department would be *created*, subsequent enabling *acts* could make it what its advocates want it to be, but would not dare to suggest at the present."

What can we do to help defeat it? There is Some One who knows its inherent dangers for our Christian schools and for our nation better than you or I and can defeat it as easily as He has prevented it in the past—our omniscient, almighty God. We can commend this matter, in which we appear practically powerless, to His wisdom and rule. All of us can do that, even the children. Should God, who so gloriously protected our schools in Michigan, Oregon, Canada, and at many other places, not again be willing to move the hearts of Congressmen, so that nothing will be decided which might harm our cause? "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

But many of us can also support our men in Congress who oppose the measure, or enlighten those who may favor it, by collecting various items on the bill from newspapers and magazines, especially good editorials, and sending these things to our Congressmen with a suitable personal letter. They welcome such communications, as they are eager to learn the opinions of their constituents. It must be remembered that they have to deal with thousands of other bills and are sometimes little informed when called upon to vote on a particular measure. Communications may be sent at any time, but are especially appropriate when the bill comes up for action.

The N. E. A. has a standing committee of more than a hundred influential men in all parts of the country to make propaganda for the Educational Bill. The measure is being debated in schools and high schools. Every effort is made to arouse interest enough for an early pass-

age of the bill in Congress. It behooves us, therefore, to be on the alert and to do all we can to counteract this propaganda. Opposition to the bill does not mean opposition to public schools. It means the safeguarding of fundamental American principles, under which both public and parish schools will thrive best.

— A. C. Stelhorn in *Lutheran Witness*.

WHERE MODERNISM UTTERLY FAILS

After pointing out "certain marked achievements" of Modernism, the editor of *The Presbyterian* calls attention to the "places where Modernism fails." He finds first of all that the new premises "are defective in their anticipation of comfort. The consolations of Modernism are so arid. They have the scent of the desert, and never approach the green pastures and the still waters which transform one's thoughts of even the valley of the shadow, from which the natural heart continues to shrink. When men and women shrink from the old estimates of the Bible to the new estimates of the Bible, from the old conceptions of prayer, of miracle, of heaven, of an innumerable company of angels, they begin to exult in what they dreamed would prove to be an intellectual freedom from the restrictions of life's journey, and to their sorrow they soon discover that they are like the reckless engine that has jumped the track and is now in danger of dashing into greater dangers. Since there are no longer any religious certainties, the true rationalist refuses to seize a mere shadow and so lays hold upon nothing. The incapacity of Modernism to provide the great consolation in life's bereavements and tragedies is an evidence of its insufficiency for a world like our own."

It also becomes apparent, says the editor, "that Modernism is quite inadequate in its conception of God. It finds man in a world of recognized laws, unchanged and unchangeable; but its devotees are not surprised or shocked to find man constantly active within the bounds and restraints of those same great laws, and indeed they see him continually most effective as he transcends those laws and forces or manipulates them for his great designs, and by his skill uses those forces to work marvels. These gigantic things are accorded man in spite of the mechanistic philosophy that is abroad. However, Modernism denies to God the freedom that it grants to man. He is limited and is left a prisoner in His own castle, hears the cry of His children in the distant jungle, but is not able to come to their rescue. An earthly father may save his child from a blazing building, but Modernism smiles at a Providence so tender and personal and effective. God must not be allowed to be so great as to be supernatural in His activities. That assumption effaces both the effectiveness of prayer and the assurance of immortality. It chops down the tree at the roots."

The next place where Modernism fails is in winning souls to Christ and the Church. "Sin is found to be a bitter and deadly thing and the remedy must be equal to

the malady. The hour that one enters with any deep seriousness into the work of winning souls to Christ and the church, there at once is revealed the futility of presenting any gospel but the old-time gospel, rich and abundant and sufficient. Indeed, this seems to be the supreme test and the most convincing of arguments. No great Liberal has ever been a great soul-winner. Religious history has its clear annunciations on the fruitage of the Liberal and of the Evangelical programs. It is provided by a multitude of witnesses that to reach great sinners and bring them to a great Savior, the winner of souls must be loyal to the gospel as revealed in the pages of the New Testament. The absence of great spiritual awakening wherever the Liberal creed is adopted, is the witness of history that to adopt the Liberal creed is to throw away the key that opens the door to let the King of glory in. With that key gone, the triumph of the ministry is departed."

The points wherein Modernism fails, consequently, are these: It has no consolation or comfort in sorrow or bereavement; it has no God who can in any way help His children in distress, and it has no Gospel to offer to sinners who seek salvation.

—The Lutheran Companion.

AN AGE OF CYNICISM

A writer in *The Nation's Schools* seems to think that in our schools ideals are regarded as "mushy," that impulses and passions are not to be inhibited, and that man because of his animal descent is more animal than human. He writes:

"Recently a certain high school was being looked over by a committee of university men with a view to deciding whether it should be placed on their accredited list. Classes in history, English literature, biology, psychology, were inspected. One group of students was discussing the colonial period in American history. The whole hour was devoted to what might be called an expose of the seamy side of life of two of our national idols. These two one-time dignitaries were painted in pretty dark colors. They had very little character left after the teacher got through with them. The pupils were quite delighted to learn that these men, who were supposed to be models of good behavior, were really pretty wild fellows.

"During the day there was a period devoted to 'assembly.' A speaker had been invited, and he talked to all pupils in the high school on the subject 'Why We Behave Like Human Beings,' taking his title from a book that has recently gained considerable popularity. The speaker presented the idea that the man is nine-tenths animal, the remaining one-tenth makes us seem to be like human beings, but it takes very little to cause most of us to give way to our animal inheritance. The idea he must have left with his audience was that there is nothing much in

human nature to brag about. 'Scratch the surface,' said the lecturer, 'and you find animal traits and appetites.'

"The visitor didn't hear a word spoken in that school during the entire day which suggested in the slightest degree anything idealistic. It would not have been fashionable to have talked about ideals in any class, because that school is strictly 'modern.' One expects this sort of thing in most of the universities these days, but he can not help be disappointed when he finds that the cynicism of the times is getting into the high schools too. Is it possible that we are incessantly hunting for the worst in human nature and playing it up in the colleges and the high schools?

"One of the visitors ventured to say to the teacher of psychology that man has developed a long distance from his animal ancestry, and along the route he has acquired some ideals even though this animal impulses have trailed along with him; and would it not be true to fact to have pupils understand that man is much human probably as he is animal, and that he is trying to live on a plane that will keep his animal inheritance under control? But the teacher took the point of view that such talk was more or less 'mushy.'

"If any ventures to talk about idealistic things in most of the colleges to-day, the sophisticated students tend to close-up on him and dismiss the matter by calling it 'apple-sauce.' We are certainly entering, if we are not already in, an age of cynicism regarding idealistic conceptions of human nature and the objectives of human life."

We have here the fruits of the agnostic evolution philosophy which tends to brutalize and degrade, since it undermines both religion and morality.

—Lutheran Church Herald.

HESPEROPITHECUS HAROLDCOOKII

In 1922 a man by the name of Harold J. Cook found a tooth in a Nebraska river bed. At the time would-be scientists were looking for evidence to silence William J. Bryan who travelled all over the United States ridiculing the numbskull theory of organic evolution. If they could find in Bryan's own state evidence against him, they would gain a great victory. Scientists interested in finding the missing link commenced to figure on this tooth, and the more they studied the more they were convinced that this was the tooth of an ape-man who had lived millions of years ago on American soil. "Every suggestion made by scientific skeptics was weighed and found wanting." The proof was found. With telling effect the argument was used against Bryan. The *New York Times* tells us: "It was an arsenal of ammunition for the Modernists in their theological wars." Henry Fairfield Osborn, the great paleontologist and specialist on mammalian molars, one of the original sponsors for the tooth, gave it the high sounding name: *Hesperopithecus Haroldcookii*, in honor of the discoverer, a name intended to take the wind out of the skeptics and to inspire the

votaries of evolution with awe and adoration. One of the assistants in the laboratory when informed that it was "a million dollar tooth" was almost struck with palsy and dropped the sacred tooth on the floor and broke it. Professor Gregory of the American Museum with the whole staff struggled with this tooth to unravel its mystery. Columbia University scientists were called in. Milo Hellmann, "the most able specialist on human dentition in the world," looked it over. After being compared with all kinds of teeth of monkeys and men, exrayed, photographed, radiographed, it was declared to be an evidence of the ape-man's sojourn a million years ago on Nebraska soil, and Bryan's contention that man was created in the image of God was disproved. Then last year a man by the name Thomson dug some more on the same spot and found the rest of the teeth of the animal which they now admit was simply a wild pig. The statements of the great scientists had to be retracted. Thus another ammunition dump of modern fakers was exploded. Let us have an honest confession about the rest of the bones and skeletons used to deceive the people in the name of science. —Lutheran Church Herald.

"Certainly revelation goes beyond reason, and cannot but do so; for, as Lessing says, 'What is the meaning of a revelation which reveals nothing?'"

NEGLECT

How shall we escape, if we neglect so great salvation? Heb. 1:3.

What an innocent word is "neglect!" Such words as "kill," "steal," "disobey," "slander," at once convey a definite conception of an action that is wrong. Not so with the word "neglect." In comparison it seems quite innocent; but is it really as harmless as it appears? Does not this little word comprehend something very pernicious? When I kill and steal, slander or blaspheme, my conscience will receive a decided jolt. But neglect—it is easy to neglect many things and yet retain a comparatively unruffled conscience. Therein lies the danger. I may neglect my business and not at once go bankrupt, my health and not immediately die; one may neglect many things for a time without being aware of the pernicious results that follow.

Now the word of God says: How shall we escape if we neglect so great salvation? The apostle sees in the word "neglect" a potential cause for souls being lost, not making their escape to freedom and life. What, in such cases, is neglected? Answer: So great salvation. We find that word "so" in another passage of Holy Writ which tells us more about this great salvation, to-wit: God SO loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life. Joh. 3:16. The greatness of this salvation is here pointed out in a twofold manner, the greatness of the gift, God's only Son, and the great way in which it was given, love being the motive.

The season of Lent places this twofold greatness of our salvation before us in most emphatic manner. Now again we shall see Him, who but a short time ago came to us as Immanuel, became a curse under the law of God, a world's ransom price, and the guilty's substitute; we shall see Him giving His body and shedding His precious blood, in order that we might "have redemption through His blood, even the forgiveness of sin."

We cannot fully measure the greatness of this salvation. The Lord alone knows its real cost and eternal scope. That we might not neglect it and become lost He has established the public ministry of Word and Sacrament in our midst. Nothing can save man except faith in the redemptive work of Christ as brought to our knowledge in the gospel. Where the gospel is preached there is the church and outside of the church there is no salvation. "How shall we escape, if we neglect so great salvation?"

At this season of the year I want to apply the topic of this discourse in particular to the Sacrament of the Altar. It is the most sacred ordinance of God's house. In it we actually "taste and see that the Lord is good."

It has been said that the communion register of a congregation is the pulse-beat of a congregation's spiritual life, and that the individual's communion attendance is to the pastor what his clinical thermometer is to the physician. Some will say, "How do you know that your best communicants are your best Christians?" Well, no man can judge that. There are diseases that do not show on the physician's thermometer until they arrive at their last stage. Others will say, "But sometimes it is just impossible to go!" That also must be taken for granted. Notwithstanding, will a competent physician say that a high fever is a sure indication of good health? What pastor will venture to state that consistent failure to partake of the Lord's Supper is a sure sign of sound spiritual health? Is not this, in fact, the grossest *neglect* of "so great salvation?"

It is a sad truth, indeed, that such gross neglect should manifest itself more in connection with Holy Communion than in any other phase of church life. Time and again a pastor will meet with older people who will confess that they have not communed once since their confirmation; others will announce themselves as a guest to the Lord's Table only when for some reason or other their emotions run high; then there are always such as will show an exemplary church life in all things except in their consistent neglect of the Sacrament of the Altar; it is also a common observation that people who have long ago become non-communicants still drift into public service occasionally and insist on having their babes baptized. These are the things that fill every pastor with deepest concern, for how shall they escape, if they neglect so great salvation! He is moved to ask himself, "Is all my preaching, my reproof, my correction, my instruction in righteousness in vain?"

How can these things be? Of course it is not the work of the Holy Spirit, so then it is the work of the unholy spirit. Satan knows the power of grace in the Lord's Supper; he knows what a potent means this sacrament offers to keep men in the faith. When he begins his nefarious and destructive work on the soul of a Christian he invariably begins at this point in his church life and conducts his work through his handmaid, *neglect*.

New let us examine some of the ways in which the devil fosters neglect of the Lord's Supper. He will not approach the Christian and say, "Do not believe in the Lord's Supper." No, indeed, he is far too cunning to blunder that way. Men who have not communed for years, will still insist they believe implicitly in the benefits derived from Holy Communion. The devil approaches the Christian from a different angle. He will make him feel that he is really a better Christian by remaining away from the Lord's Table.

He will whisper that Holy Week is really the only appropriate time to commune, that every good Christian will commune on Maundy Thursday or Good Friday, that Holy Supper at that time has a special significance, and that it would be better for him to wait until then. If he succeeds in thus keeping him away during the year, he will surely place something in his way during holy week. Another of his tricks is to make the Christian believe he is really a fine missionary. There is some one in the family who has not gone to communion for years, and the devil will charge and say, if you say you will not go until he or she goes, you will surely get him or her started to go with you," and he knows all the time that where even the good example is missing there is little chance of his prediction ever becoming true. With others the devil will endeavor to distort the sacredness of the sacrament. "You should not really partake of this most sacred supper unless you feel a burning need for it," he will say. "That would be making light of a sacred thing," Often he will whisper to the Christian, "You are not holy enough, your faith is not real, your repentance is not deep enough; better not go now, lest you go unworthily." Yes, the devil will make the most about this being unworthy to partake of the sacrament. If he knows of a Christian who harbors evil in his heart against his brother, he will not speak to him in words of the Holy Spirit, "Agree with thine adversary whilst he is in the way," but will argue on the contrary, "Better not go to communion while you feel that way towards your brother, for you will go unworthily," meanwhile rejoicing that on the argument of unworthiness he has succeeded in holding his prey in the bonds of sin in a more unworthy state than ever. These and diverse other means the devil employs to establish the habit of neglect, for, having succeeded one or twice, the habit is easily fixed.

Now let us also examine what God's Word says to this. First of all there is the definite invitation to partake of every means of grace:

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price."

The grace of our Lord offers us a great salvation. The Lord invites us to it as to something most extraordinary. He stretches forth his hands beseechingly, lovingly, saying "Come." A Christian cannot but heed the invitation.

Then there is the definite injunction to partake of the Lord's Supper:

In Matthew 26 the Lord says to his disciples, "Take, eat"—Drink ye all of it." In 1 Cor. 11 St. Paul says, "I received of the Lord that which I also delivered unto you—this cup is the new testament in my blood; THIS DO YE as oft as ye drink it in remembrance of me." Here also the frequent communing of Christians is taken for granted, for the words continue, "For as often as ye eat this bread."

The Christian may not always understand what is the height and the depth and the breadth of so great salvation, but to him the Lord's command is sufficient reason why he must not *neglect*.

Finally there is the gracious promise attached to the sacrament:

Luke 19: This is my body which is *given for you*.

Matt. 26: This is my blood of the new testament which is shed for many *for the remission of sins*.

If we say we feel no real need for communing with our Lord, we say in fact that we have not sinned; if we deplore that we are not holy enough to be His guest, we do not truly understand the great purpose of His giving His body and shedding His blood. Whatever reasons we may advance for our laxness, they will not stand before the Lord. It is sinful neglect.

Scripture warns against the little innocent things that lead us from faith, against the innocent pleasures of this world that choke it out. It bids us to walk circumspectly and warns us against neglect.

A physician knows that through continuous neglect one can so ruin one's health that it can no longer stage a "comeback;" the inherent vitality is gone. It is possible for neglect to bring on the same deadly results to the spiritual life? Let us read Heb. 6:4: For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame. But let us also remember that "if we confess our sins, God is faithful and just to forgive us our

sins and to cleanse us from all unrighteousness" and that He especially established the Sacrament of the Altar to perfect that work within us. Let us not neglect.

—R. A. Fenske.

FROM OUR CHURCH CIRCLES

Synodical Conference of North America

The Synodical Conference of North America meets in Omaha, Nebraska, August 8th to 13th.

Papers: Jesus Christ, our Highpriest, by Prof. W. Arndt.

L. Fuerbringer,

Vice-President of the Synodical Conference.

Pastoral Conference of Dakota-Montana District

The Pastoral Conference of Dakota-Montana District will be held from April 17th to 19th, beginning at 9:30 a. m. on first day at Mobridge, So. Dak. (Rev. E. R. Gamm).

Papers: Wittfaut, Birkholz, Lau, Lindloff, Albrecht, Meier, Schaller, Rossin.

Preachers: Herrmann, Hinderer (English).

Confessional address: Schlegel, Schmidt (German)

Early announcement is desired.

K. G. Sievert, Sec'y.

General Pastoral Conference of Minnesota District

The General Pastoral Conference of the Minnesota District will convene at St. John's of Wood Lake, Minn. (Pastor C. G. Schmidt), April 17th to 20th, beginning at noon April 17th. German service with Holy Communion on Wednesday evening.

Sermon: W. Sprengeler (Langendorff).

Confessional address: F. Zarling (Nickels).

Papers: Exegetical, 1 Tim. 2 (Schuetze); 1 Thess. 5:14-24 (Ackermann); Rev. 2 (Sprengeler); Practical: Mission Work (Ernst); Gestaltung der neutestamentlichen Kirche (Ave Lallemand).

Kindly register with the pastor loci before Easter, stating whether you are coming per auto or by rail.

Paul T. Bast, Sec'y.

Joint Pastoral Conference of Milwaukee and Surrounding Territory

The Joint Pastoral Conference of Milwaukee and Surrounding Territory will convene, D. v., April 24th and 25th in Bethel Congregation, Milwaukee, Wis. (Walter Hoenecke, pastor).

Papers by R. Buerger, W. Hoenecke, Dr. Wm. Dallmann.

Communion service on Tuesday evening.

Every one must provide for his own lodging.

H. Bleeke, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, April 30th to May 2nd, in Rev. H. Klingbiel's Congregation in Town Forest east of Fond du Lac on State Highway 23.

First session Monday afternoon at 2 P. M.

Address: R. R. 1, Malone, Wis.

Papers to be read are:

- 1) An exegetical treatise in Genesis 8 (Weyland).
- 2) An exegetical treatise in Romans 7 (Hartwig).
- 3) Betrothal (M. Hensel).
- 4) The pastor as a shepherd of his family (Schneider).

Confessional address: Scherf (O. Messerschmidt).

Sermon: Schmidt (Stelter).

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

O. Hoyer, Sec'y.

Mixed Conference of Sheboygan and Manitowoc Counties

The Mixed Conference of Sheboygan and Manitowoc Counties will meet April 17th and 18th at Mishicot, Wis. First session on Tuesday morning at 9 o'clock; close on Wednesday at 5 P. M.

Papers: Upon what grounds do we call the Sacrament of the Altar a seal of the forgiveness of sin? H. Gruell; The sixth letter, Rev. 3:7-13, Carl Schulz; Catechisation on the Third Commandment, H. Koch; Dangers of Modernism, W. Kitzerow; Exegesis, Eph. 2:10 f, P. Hensel; Custom and aspect of the apostolic church in regard to the Lord's Supper (continued), Phil. Sprengling; Can a Christian support the candidacy of a presidential candidate, who is a member of the Roman Church? P. Kionka.

Sermon: W. Czamanske (E. Stoeckhardt).

Whether you plan to attend or to be absent, in either case, please, notify Rev. Ed. Zell.

E. H. Kionka, Sec'y.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet April 17th and 18th at Kenosha, Wis., St. Luke's, Rev. E. W. Hillmer, pastor.

Papers: Names of God, Heidtke; American Legion, A. Bartz; Doctrine of Lord's Supper, E. Jaster; Class in Catechism, M. Buenger; A Study of Passages which speak of "Verstockung," V. Brohm; Woman's position according to the Bible, Th. Volkert.

Sermon: O. Nommensen (M. Plass).

Confessional address: H. Diehl (O. Heidtke).

Wm. R. Huth, Sec'y.

North Wisconsin District

God willing the same will convene in the midst of the Ev. Luth. Bethlehem's Congregation at Hortonville, Wis., from the 24th to the 29th of June a. c. (G. E. Boettcher, pastor loci).

Opening services will be held Sunday morning at 10 o'clock.

All the lay-delegates are kindly requested to hand their testimonials to the secretary immediately after the opening services; they must also be signed by the chairman and secretary of the respective congregation.

Any petitions that are to be brought to the knowledge of the synod, must be in the hands of the president, the Rev. E. Benj. Schlueter, by June 13th.

All requests for lodgings should be directed to the local pastor before May 15th, all later cannot be considered. Please also state whether or not you are coming by auto, and whether only dinner is wished.

G. E. Boettcher, Sec'y.

Fox and Wolf River Valley Mixed Pastoral Conference

The Fox and Wolf River Valley Mixed Pastoral Conference will meet, D. v., at Antigo, Wis. (Rev. O. Neumann), April 23rd to 25th.

First session at 2 P. M. Divine service Tuesday evening. Announcements requested by resident pastor up to April 18. The following papers are to be read:

- 1) Exegesis of Genesis 1, Aug. Zich.
- 2) Modernism, E. W. Wehrs.
- 3) Homiletical Exegesis of 1 Peter 2:11-20, W. List.
- 4) Catechesis 2nd part of III. Art., F. Brandt.
- 5) Exegesis of Jude, F. C. Uetzmann.
- 6) Scriptural Status of a Teacher of a Christian Day School, Ph. Froehleke.
- 7) Exegesis of Eph. 1:10 et al., Wm. Jaeger.
- 8) Jesus Anointed with the Holy Ghost and with Power, O. Neumann.

Preacher: K. Timmel (F. C. Uetzmann).

Confessional address: E. Redlin (F. Reier).

F. M. Brandt, Sec'y.

Joint Mississippi-Southwestern Conference

The Joint Mississippi-Southwestern Conference will meet, God willing, from April 24 at about 2:30 p. m., to April 26 at noon, 1928, in the midst of the congregation in La Crosse, Wis. (Rev. J. T. Gamm); not in N. La Crosse.

The following brethren have papers to be read:

- 1) Rev. A. Vollbrecht, Augustana, Article 26.
- 2) Rev. H. Pankow, Exegesis on James 2:8-28.
- 3) Rev. G. Pieper, The Ritual of the Lutheran Aid Society (A. L. A.).
- 4) Rev. H. W. Herwig, Das Gericht der Verstockung.

It is also the wish of the Conference that the brethren study and are prepared for discussion of Prof. A. Pieper's article found in the January number, 1927, of the Quartalschrift the heading of which is: Dass Logenbrueder unter gar keinen Umstaenden zum Sacrament zuzulassen seien.

Services on Tuesday evening.

Sermon: J. Freund (G. Fischer).

Confessional address: G. Gerth (H. W. Herwig).

Timely announcement of attendance or non-attendance is urgently desired by the local pastor. Whoever wishes to be there for dinner on Tuesday please mention this also in the announcement.

Franz F. Ehlert, Sec'y.

Installations

Authorized by President J. P. Scherf, the undersigned installed the Rev. A. W. Fuerstenau as pastor of Bethlehem Church at Raymond, South Dakota, on March 25, 1928.

Address: Rev. A. W. Fuerstenau, Raymond, South Dakota. W. T. Meier.

* * * * *

Complying with the request of President G. M. Thurow the undersigned installed Pastor Gerhart Marquardt as pastor of the St. Paul's Congregation of Hurley, Wis., and Ironwood, Mich., on the 25th of March. May the Lord of the Church fully bless His servant in his new field.

Address: Pastor Gerhard Marquardt, 2nd and Poplar Sts., Hurley, Wis. Irwin J. Habeck.

Acknowledgment and Thanks

The following donations were received by us in the past week: From the Congregation in Town Eden, 6 sacks potatoes, 1 sack onions, 1 sack beets; from the Congregation in Danube, 12 sacks potatoes.

To the kind donors I beg to express our sincere thanks.

E. R. Bliefernicht.

An Appeal!

Grace Congregation of South St. Paul, one of the most prosperous missions of our District, was forced to make provisions for a larger church building, the old chapel being inadequate. The congregation has subscribed liberally in order to make the necessary building possible. However, help is needed to complete the project. The Mission Board of the Minnesota District has pledged its co-operation and assistance. Because the Church Extension Fund of Synod is unable to offer financial aid at this time, an appeal herewith is made to our fellow-Christians who feel the urgent need and are willing to offer financial assistance, to loan their money on interest-bearing notes to Grace Congregation. For further information you may write to the Missionary, Rev. Arthur W.

Koehler, 149 8th Ave., So., South St. Paul, Minn., or to the undersigned, (Rev.) A. C. Haase, Chairman of Mission Board, Minnesota District, 14 Iglehart Ave., St. Paul, Minn.

Notices

Meeting of Joint Committee on May 22nd at 2 P. M. at St. John's School, Milwaukee, Wis.

Committee on Assignment of Calls meets the same week.
G. E. Bergemann.

Change of Address

Rev. Karl J. Plocher, R. 2, Winona, Minn.

ITEMS OF INTEREST

England and Christ's Fold

The great majority of writers who contribute to America, "a Catholic review of the week," are Jesuits. With this thought in mind, an unsigned editorial entitled "England and Christ's Fold," appearing in the issue of March 3rd of that publication, is significant:

"After the controversy that has raged around the 'Malines Conversations,' it is pleasant to hear of the multitudes in Great Britain who quietly and joyfully enter the One True Fold. According to some authorities, the number of converts last year was just short of twenty thousand. The future is bright with hope.

"Under God's favor and goodness, these conversions are due to the labors of the bishops and priests in that country once so devotedly loyal to Peter and his Successors. Nor can we forget the humble hidden lives of the Sisters and Brothers in the classroom, the hospital, the orphanage and the refuge. Within recent years, laymen such as Chesteron and Belloc have secured a hearing long closed to Catholics. Won by brilliance joined to solid learning, Englishmen who came to be amused have remained to be instructed. No less valuable have been the services of an alert and ably-edited Catholic press, of the Catholic Truth Society, and of organizations both to win converts and to care for them when, as so often happens, distress or even actual want is the price to be paid for admission into the Fold.

"We cannot help thinking that in these manifold activities our English brethren have a means of bringing men to the truth that could not possibly have been found at Malines.

"Cardinal Mercier was a great and good man. But his want of familiarity with religious conditions in Great Britain and his imperfect acquaintance with the divergent schools of thought in the Establishment, did not fit him for the very difficult position which to the end his French and Belgian friends wished him to occupy.

"His willingness to stress points of concord, or even to assume them, so that souls might by degrees be led nearer to the Fold which Peter guards by Divine and exclusive appointment, was misunderstood by Catholics and Anglicans alike. Hopes were raised that could not possibly be satisfied. Controversies were occasioned that neither edified nor enlightened. The end of it all, on the surface, at least, is a broken, mutilated report, which shows some of the 'catholic' leaders in the Establishment no nearer, if as near, in spirit to the Catholic Church than they were twenty years ago.

"This would be a most melancholy conclusion had the Catholics in Great Britain fixed their hopes of converting Eng-

land, in any great measure, upon the Malines Conversations. But they are not discouraged. They welcome the opportunity of dealing with their fellow-countrymen in a manner which evinces not only charity and zeal but knowledge of actual conditions. Their prayers for England's conversion ascend daily from a thousand altars. Through their schools, their institutions of charity, their pulpits, and their good example, they hope, under God, to lead their countrymen one by one back to the Fold of Christ."

What is the answer of the Anglican Church? What is the answer of other vigorous Protestant denominations in England? During the same period of time how many Roman Catholics in England found a new spiritual home in the Church of England or any other Protestant church? It would be interesting to learn whether in England, as in many other European countries, Rome's red column of losses does not overbalance its black columns of "conversions" from Protestantism.

Jailed for Telling the Truth

Days of the inquisition in Spain have been brought to mind as the result of an investigation into recent occurrences, made by Dr. Per Pehrsson, pastor of Carl Johans Lutheran Church, Gothenburg, Sweden, and member of the Executive Committee of the Lutheran World Convention.

Dr. Pehrsson's investigation has a history. In October, 1927, the News Bulletin of the National Lutheran Council reported the case of a Protestant woman in Spain who was sentenced to two years' imprisonment for showing a Catholic woman a passage in the 13th chapter of St. Matthew, calling attention to the fact that Jesus had brothers and sisters. The article was printed in Lutheran church papers in this country, and being translated and used in Augustana, official Swedish language weekly of the Augustana Synod, it was copied by papers in Sweden, including the important Gothenburg Morning Post, a daily newspaper of influence. The editor of that paper in using the item commented "in our land the more unbelievable," and on December 31st the Spanish consul in that city sent a protest to the paper "against the spreading of such offensive items about Spain which no educated Swede can believe." He added, "It is a great mistake to believe that Catholic lands are intolerant for there exists a religious freedom which is unquestionably the same freedom enjoyed in the most liberal of Protestant lands," and suggested that the newspaper should be "obliged to give the exact facts of the reported incident."

Dr. Pehrsson, seeking the truth, communicated with friends in Madrid with the request to supply full data and details of the incident. In a two column article appearing in the Morning Post of February 24th, he presents this evidence, which the editor prefaces with the following statement: "In December just past we quoted an article from the American Lutheran News Bulletin about a woman in Spain who was given a severe sentence for a religious breach. We characterized the story as unbelievable and the same position was taken by the Spanish consul to Sweden in a letter sent to the contributor's column. Meantime we have received the following information from Pastor Per Pehrsson which places the matter in a considerably different light."

The following are the "exact facts" as now given by him:

"The name is Carmen Padin Alvarez, a woman from El Grove in the Province of Pontevedra, who was sentenced on July 5th, 1926, to 2 years, 4 months and 1 day for 'mockery against the Catholic faith.' This sentence was confirmed on April 26th, 1927, by the highest court, and has aroused much

comment throughout the entire Protestant world, calling forth inquiries from various sources including the Catholic.

"The incident occurred as follows: Carmen Padin, a woman of the lower class, had often taken part in Protestant meetings in her city without becoming a member of the Protestant congregation. In conversation with a Catholic friend she chanced to mention the fact that the Virgin Mary had had other children besides Jesus. The priest learned of this and one day Carmen Padin was drawn into a religious discussion with him and some neighbors. The dispute became heated on both sides, but she remained firm in her conviction. During the argument she used an expression which was common in the neighborhood, but which did not sound well. As a result of this dispute she was taken to court and sentenced. The case went to the highest court in Madrid. There she was represented by a lawyer supplied by the Evangelical Alliance. In spite of a brilliant defense on his part the sentence was passed. The prosecutor demanded her imprisonment with the remark: 'In this land it is a greater crime to insist that the Virgin Mary had other children besides Jesus than to express hatred against God himself. The latter could be atoned for by 14 days' imprisonment, but the former is mockery against the teachings of the church.'" The sentence for this was much more severe. For six months Carmen Padin has been imprisoned at Segovia prison. The Evangelical Alliance has sent an appeal to the Queen of Spain, but to date (January 15), there has been no result.

"Carmen Padin was thus not convicted because of offensive language, but on account of 'mockery against the teachings of the church.'"

Dr. Pehrsson explains: "German Catholics have — just as Consul Romero and the Gothenburg Morning Post — expressed the thought that such a sentence was unbelievable. 'But unfortunately the story is in every way true.' . . . I am not quoting these facts to arouse strife, but the writings of Cardinal von Rossum and others about the position of the Catholics in Sweden justify calling attention to the way Protestants are treated in Romanist lands. . . . I well understand that an educated Catholic especially in Swedish surroundings would find it as difficult as we did to believe this incident authentic.

"I well understand a Spanish patriot when he protests in Sweden against what he believes is disparaging to his land, but whom he represents the church of Rome to tolerate religious freedom it is well to bring all the facts of history to a head, including the present incident!" —News Bulletin.

The Issue

In order to understand precisely the issue between the Mexican government and the Catholic Church, the enumeration by the Commonwealth of "some of the anti-religious laws of Mexico" follows: "The ownership of all churches is vested in the federal government, which reserves the right to determine which of them shall continue to be used as churches. No new place of worship may be dedicated without the permission of the government. All acts of religion must be performed within the churches. Only civil marriages are valid. The Mexican state legislatures determine the maximum number of clergymen. One Mexican state decreed that the Catholics were entitled to one priest for each 30,000 people. No religious corporation or clergyman may establish or conduct primary schools or institutes for scientific research or the diffusion of knowledge. All spiritual exercises or religious instruction in private schools are forbidden. The church may not establish or conduct institutions for the sick and the poor. Religious corporations are forbidden to own not only churches, but clerical residences, schools, orphan asylums, convents or

any other building used for religious, educational or charitable purposes. All ministers of religion are forbidden to criticize these and similar provisions of the constitution, the authorities or the government. No religious periodical may comment upon political affairs or publish anything whatsoever concerning the political authorities. And, of course, no clergyman may vote, or hold public office, or take part in any political assemblage." Under these circumstances it is perfectly legitimate for any citizens of the United States to address to the Mexican government any proper protest or petition. But for the United States government to take the matter up even diplomatically would be a course of doubtful propriety. Hands off. —The Baptist.

RECEIPTS FOR SEMINARY AND DEBTS

Month of March, 1928

Rev. W. R. Krueger, Christus, Bison, S. D.	\$ 5.40
Rev. Paul Burkholz, St. John's, Mequon, Wis.	22.60
Rev. H. Knuth, Bethesda, Milwaukee, Wis.	3.00
Rev. W. C. Heidtke, Wausaukee, Wis.	12.40
Rev. E. R. Baumann, Wabasso, Minn.	40.00
Rev. G. E. Fritzke, St. John's, St. Clair, Minn.	53.53
Rev. A. C. Haase, Dreifaltigkeits, St. Paul, Minn.	115.00
Rev. P. G. Albrecht, St. John's, Bowdle, S. D.	26.20
Rev. W. E. Pankow, St. John's, Markesan, Wis.	878.40
Rev. G. Hinnenthal, St. Paul's, New Ulm, Minn.	77.00
Rev. J. Klingmann, St. Markus, Watertown, Wis.	2.00
Rev. Otto J. Eckert, St. John's, Fremont Township, Saginaw Co., Mich.	15.00
Rev. Henry Albrecht, Zion's, Town Lynn, Minn.	10.00
Rev. M. F. Stern, Immanuel's, Plum City, Wis.	27.40
Rev. G. Fischer, Immanuel's, Acoma, Minn.	20.00
Rev. T. J. Sauer, St. Paul's, Appleton, Wis.	10.00
Rev. W. E. Pankow, St. John's, Markesan, Wis.	57.00
Rev. G. Bradtke, Kripplein Christi, Town Herman, Wis.	10.00
Rev. P. Burkholz, Trinity, Mequon, Wis.	31.45
Rev. F. C. Uetzmann, St. John's, Wrightstown, Wis.	50.50
Rev. Theodore Thurow, Friedens, Sun Prairie, Wis.	16.00
Rev. H. Brandt, St. John's, Neillsville, Wis.	28.00
Rev. W. E. Pankow, St. John's, Markesan, Wis.	36.00
Rev. Wm. Lindloff, Trinity, Elkton, S. D.	27.00
Rev. Irwin Habeck, Trinity, Minocquo, Wis.	28.60
Rev. Irwin J. Habeck, Woodruff, Wis.	25.25
Rev. J. F. Guse, St. Paul's, Litchfield, Minn.	45.00
Rev. M. J. Hillemann, St. Paul's, Marshall, Minn.	26.80

Total	\$ 1,700.53
Previously acknowledged	478,948.66
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	\$480,649.19

Expenses for March, 1928

Long Distance Toll	\$ 4.60
Mr. N. N., by Pastor N. N., Michigan District, for furnishing a room in New Seminary.	\$ 500.00

Congregations That Made Their Quota in March, 1928

141. Rev. W. C. Heidtke, Wausaukee, Wis.	\$ 32.40	\$5.40
142. Rev. G. E. Fritzke, St. John's, St. Clair, Minn.	1,001.52	5.44
143. Rev. W. E. Pankow, St. John's, Markesan, Wis.	2,659.78	6.18

Dr. Martin Luther College Fund. \$20,570.44

John Brenner.