

The Northwestern Lutheran

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Jan 25

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 FAITH THAT OVERCOMETH"

"Whatsoever is born of God, overcometh the world, and this is the victory that overcometh the world, even our faith."

1st John 5, verse 4

In the Name of Christ we gather,
To adore and worship Thee,
Mighty God, Eternal Father,
Great Jehovah, One in Three.
Thy blest Spirit witness beareth
That we are Thy children dear;
Thy unfailing Word declareth
Thou in love our prayer wilt hear.

Grant us through Thy Holy Spirit
Strong, and overcoming faith;
Faith that rests in Jesus' merit,
Firm, unwav'ring unto death!
Heav'n-born faith, that falters never,
Though world, flesh, and hell assail, —
Faith securely grounded ever
On the Word that shall prevail.

In Thy Son, our risen Savior,
Who by blood and water came, (verse 6)
Faith can safely anchor ever, —
Glory to His precious Name!
Word Incarnate, sinless, holy,
Baptized in the Jordan flood, —
Our Messiah, humble, lowly,
He redeemed us with His Blood!

Father, by Thy revelation
Thou didst own Him Thy dear Son.
On the Cross our full salvation,
Pardon, peace, and life He won!
Faith Thy word of truth embraces,
Holy God of Israel, —
Faith to Christ its author traces
Blessings more than tongue can tell.

May we, while on earth we wander,
Find in Thee our heart's delight,
Till in Salem's mansions yonder,
Faith gives way to glorious sight!
Then with overcoming legions
We shall bear the vict'ry palms,
And in Christ-illuminated regions (Rev. 21, verse 23)
Laud Thy grace in endless psalms!

Epistle Lesson Hymn for the first
Sunday after Easter,—Quasimodogeniti.

Anna Hoppe.

I know not by what methods rare,
But this I know, God answers prayer.
I know that He has given His Word,
Which tells me prayer is always heard,
And will be answered, soon or late;
And so I pray and calmly wait. — Selected.

COMMENTS

Important Decision From the Milwaukee Herald we learn of an important decision that has been handed down by Judge James McNenny in Sturgis, South Dakota. According to this decision the school board of Faith, South Dakota, has the right to expel from the high school students who leave the class room during the reading of the Bible.

Roman Catholic citizens had brought suit against the school board for punishing Catholic students who had refused to remain in the auditorium while the Bible was being read. As the decision expressly states, says the Herald, that Bible reading is a part of the regular and obligatory course of instruction, this decision is a complete victory for that element which seeks to introduce religion into the public school. Now everything depends on what the higher courts will have to say in the matter.

If the higher courts should sustain the decision of Judge McNenny, we will have arrived at the situation towards which we have long felt we were drifting, religion by order of the state. Undoubtedly the "Christians" who favor this idea are duly elated. They reason thus: The state has the right and the duty to do whatever is necessary for its own preservation. A state cannot long endure without morality in some form or other. Therefore the state must inculcate morality into its citizens and may avail itself of every means that may be considered effective. At the present the Bible appears to be about the best means known. Therefore the state is entirely justified in compelling its children to read the Bible. The will of the majority must rule in this matter. These people forget, however, that we have no guaranty whatever that the "Christians" will always be in the majority in our country. We might some time come under Bolshevik rule. Would these same citizens then stand by the principle they are now avowing that the majority has a right to force its own religious convictions on every citizen of the country? We believe not. They would cry out against such tyranny and call such majority rule wicked persecution. It all depends on who is in power. This is the wonderful tolerance of our day upon which we are wont to congratulate ourselves. If Judge McNenny's decision should stand, our land will ring with the old cry, "to the lions, to the lions," heard when a Roman empire felt that it must protect itself against the dangerous sect of the Christians.

J. B.

Enemies of the Cross In our last number we referred to the Cross of Christ and took occasion to emphasize its supreme importance to the Bible Christian. That the doctrine of the Atonement of Christ still holds so prominent a place with many church members to-day is not due to man's vigilance and care but to God's unmerited grace, for which we owe Him humble thanks. We advised our readers to have an eye and an ear to some of the Lenten sermons preached to be able better to realize why we Lutherans ought to thank God. An instance in point has been brought to our attention by a clipping which a reader sent to us and we propose to give our readers the benefit of it.

In one of the large centers of the eastern states a pastor addressed his people in a Lenten sermon on "Stressing the Wrong Side." He showed this to be particularly the fault in present-day sermonizing, saying "too much emphasis is being put on human depravity and not enough on human respectability." The report on what was said then goes on to sum up in the following: "The portrayal of the good in man, the emphasis of the sound and kind and just and respectable may not be as spectacular or as striking as the setting forth of scarlet sin. But at present it would have at least the charm of novelty."

Exactly. That is just like advising a tourist to jump into a mine shaft if he would like to view the sunrise. There would be a vast amount of novelty in this suggestion, too; but whether the tourist would be benefited by such advice is another matter. The Bible teaches that the just shall see God. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us. 1 John 1:8. To tell man that God is a liar has, however, not even the charm of novelty. That has been the text on which the devil has been preaching since he approached man the first time.

The just shall live by his faith. Not by his faith in himself or his fellow-men, but by his faith in Christ Jesus. To point any other way is to point a wrong way. It would surely be "stressing the wrong side."

G.

* * * * *

Must Go "Secret Scout orders must go," the Milwaukee Journal quotes James E. West, chief Scout executive of New York City. This statement was made before nearly 100 Scout leaders assembled in Madison recently. It would appear that

secret fraternities have been creeping up in the Scout organizations all over the United States. Why this fact should surprise the Scout leaders, we cannot understand. Boy Scouts is founded on the religion of natural man and attempts to develop him in that religion. It fosters the spirit of selfrighteousness. With its uniform and insignias of all kinds, with its constant appeal to the pride in the boy, it makes him feel superior to all other boys. That is lodgery. It is only natural that the wide awake boy finally crowns the whole thing with secretism. Besides, we have read that lodges have taken hold of the Scout organization in certain cities; and undoubtedly many Scout leaders are members of secret organizations. This new phase in Scoutism only adds weight to the warning we have so frequently voiced, that Christian parents should not entrust their sons to strangers for their training, no matter how strongly certain features of the work may appeal to them.

J. B.

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Best Preachers In America A good deal of comment appears in our religious exchanges over the fact that

among the twenty-five alleged best preachers in America, as guaranteed by the ballot-contest engineered by the Christian Century, no clergyman of the Episcopal Church finds place. A good deal of wonder is expressed.

To us this would seem simply a matter of course. It appears that ballots were sent to ninety thousand ministers of all sorts, though probably — we are not certain — all "Protestants." The result was 21,843 votes cast, of which about eighty per cent were from Methodists, Presbyterians, Congregationalists, Baptists, and Disciples, leaving only twenty per cent from all other Christians including, presumably, our own clergy.

Now of these eighty per cent, the Methodists, Presbyterians, Congregationalists, Baptists, and Disciples, how many of them ever heard a clergyman of the Episcopal Church preach, or ever read as many as five printed sermons from any of these clergymen now living?

As we believe very few indeed of them could qualify in this test, it is not strange that no clergyman of the Episcopal Church was included in the twenty-five.

And what constitutes a "best preacher?" Is it the test of the "best sellers" in the world of books? Is it the man who preaches his church fullest? Well, again our clergy are at a disadvantage, for Church people are not encouraged to flock to "hear" the best preachers. No doubt "Billy" Sunday has a drawing power that Bishop Anderson or Bishop Brent lacks, if one likes that melodramatic style of preaching, but in the Episcopal Church we rather point to the drawing power of the Cross than of the preacher. It was our Lord who said: "I, if I be lifted up, will draw all men unto Me." Even Billy Sunday or Dr. Fosdick must lack that drawing power. We do not encourage our preachers to supersede the Figure on the Cross as an attraction. And we scan the list of prize preachers in vain to discover which of them ever preached a sermon that brought three thousand souls to Baptism, as St. Peter's first recorded sermon did. Possibly the perspective as to effective preaching has changed in the course of the centuries.

Perhaps the failure to find a clergyman of the Episcopal Church who could win the plaudits of our sectarian friends is a delicate compliment to our ministry. Our clergy are out for something different than to be known as great preachers.

Notwithstanding which, some of them are exactly that — but a good deal more beside. —The Living Church.

We Lutherans find ourselves in a similar position, for which we are devoutly thankful. To us this "best preacher voting contest" differed in nothing from the ordinary most popular actress contest or bathing beauty contest that is inflicted on a suffering public from time to time by some one who is seeking certain advantages for himself by playing on human weakness save that in this instance a more sacred relation in life was exploited. Paul says: Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

J. B.

WHEN IS A PREACHER EVANGELICAL-LUTHERAN?

Paper delivered by R. A. Fenske at the meeting of the Pacific Northwest District

(Concluded)

II.

A preacher is Evangelical Lutheran when he accepts the six fundamentals of the Lutheran Church as the only authoritative interpretation of God's Inspired Word.

A.

Here someone may interrupt, saying: How do you propose to determine what constitutes an authoritative interpretation of Scripture? The question is quite in place, and we should not continue without first answering it. Though it be a fact that in this matter Scripture alone must be the judge, and is to every Christian, we must beware of arguing in circles. Let us rather appeal to common sense and experience. The constitution of our country, for example, is a fundamental on government, as the Bible is on religion. One of its tenets is complete separation of church and state. An interpretation of the constitution which seeks to hide that principle would scarcely be called authoritative. Similarly, the Bible sets forth justification of "mansinfulness" through "Christ-righteousness." Now, any interpretation of the Bible which does not acknowledge this, or ties so many strings to it as to practically negate it could not rightfully be called authoritative. In other words, **only that can be regarded an authoritative interpretation of the Bible which at least agrees with its spirit.**

Furthermore, if the general spirit of the United States Constitution would safeguard and promote personal liberty and any one interpretation of it would seek to rob the citizen of such liberty, would such exposition of the constitution be authoritative? In the

Bible the Christian has his charter of personal liberty. Those who seek to interpret the Bible and at the same time impose restrictions upon the Christian regarding sabbath, meat and drink, amusements, etc., are not offering an authoritative interpretation. Hence, **an interpretation of the Bible to be authoritative, must be consistent with itself.**

Jesus calls attention to another test of authority and that is the test of time, Matt. 24:35. And as a final test we may add that the same **Spirit** which moved holy men to write, led others to believe, also **convinces** the open-hearted of a truthful interpretation of His Word.

B.

Now, can the Lutheran Fundamentals be regarded as an authoritative interpretation of Scripture in this fourfold sense? It has been said by the enemies of our church that the writings of the traitor monk (Luther) bristle with philippics and invectives which do all but show forth the spirit of love that runs through the Scriptures. A general reading knowledge on the Lutheran Fundamentals will brand such statements as being mere slander. Lutheran writers were masterful in treating their subject-matter purely in an objective way without any show of sentiment other than their zeal for the Gospel. That the Fundamentals here and there contain strong language against papal errors must be admitted, but it is even as permissible as that used by St. Paul himself, Gal. 1:8. To deal with this point thoroughly, one would have to take up the Fundamentals paragraph by paragraph, which would be a lengthy and tedious undertaking. One can only call attention to outstanding facts and must leave the proof of them to the knowledge and judgment of the reader or at least to his willingness to make a study of them himself. This applies especially to the question: Are the Lutheran Fundamentals consistent in their interpretation of the Bible? Only a thorough study of them can convince. Personally, I have never heard or read a scholarly treatise, which succeeded in pointing out inconsistencies in the Lutheran Fundamentals and I believe that during the past 400 years none has yet come to light. During four centuries Lutheran interpretation of the Bible has stood the test of time. It has had to weather many a storm and it will continue so to do, if we, as Lutheran pastors, but "hew to the line and let the chips fall where they may." It has been demonstrated in times past that those who criticised us and nearly went to ruin, because they blew as the wind blew, later followed our methods as being safe and sound (cf. better religious instruction of children, dignity of worship, etc.).

And finally, Lutheran principles do bear conviction within themselves. The true Lutheran pastor does not cry in the streets, run from house to house, or cast the pearl of the gospel before the swine, but he does preach the Gospel in its purity and sets forth Lutheran principles based upon it whenever the Lord,

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through his Holy Spirit, leads him to the opportunity, and it has been my experience that wherever I had the chance to do this and did it men invariably said: That sounds right to me, I wish all the churches taught that way!

Concerning the foregoing points, I have heard remarks to this effect: We surely give Luther all due honors as the great reformer of the Church and we respect the Lutheran Church as the mother-church of the Reformation, but in our modern day and age the Lutheran Church is too old-fashioned! As a Lutheran pastor I am ashamed to admit that I have found men of my own profession and persuasion who hold to this view, largely as a result of a predominating sectarian environment in which they had to work and the sectarian poison which they slowly but surely imbibed from our modern theological books. "The Lutheran Fundamentals find their chief value to-day in being an interesting historical document," they will say, "but now they should be replaced with something more abreast of the times." To the contrary, not-

C.

withstanding, my next point is that **the Lutheran Fundamentals have not only been, but are now, and always will be a correct interpretation of the Bible.** This no doubt is a sweeping statement, especially against the apostles of progress, those who speak of the "march of the times." But if my premises are true, my conclusion must follow.

We thought the constitution of our country old-fashioned during the war and, to our grief, left its spirit, if not its letter. True enough, it is an historical document, but it has laid down principles which are for the best of any people at any time. So, too, the Lutheran Fundamentals do not make mention of every casuistic which may occur in pastoral practice at all times, but they do lay down fundamental and true principles of Biblical interpretation, which must hold as an authority so long as Scripture itself exists. When Luther said with chalk *touto estin to soma mou,*

he struck the keynote of that principle of interpretation which must obtain in all time. Times change, but truth does not. Things human may grow old-fashioned, but not things divine. The Bible becomes out of date only when we pervert its truth, Lutheran interpretation of it only when men begin to change its meaning. As the Living Word should be poured into new skins to meet the exigencies of the times, so the interpretation of it given in the Lutheran Fundamentals may and should be applied to every phase of work in the present day congregation.

D.

Lest anyone think I am merely theorizing, I shall now close my paper with a few practical applications of the truths herein set forth. Giving heed to St. Paul's admonishment to the Ephesians (5:15-16), "See then that ye walk circumspectly, not as fools, but as wise redeeming the time because the days are evil," I shall call attention to **the foremost evils every true Lutheran preacher must testify against to-day, to-wit: Church Unionism, commixion of church and state, perverted science, and lodgism.**

Church unionism is a great evil of our day too often minimized or ignored as such. It fosters indifferentism and confuses the minds of the masses (if they differ, how can they join hands; if they do not differ, why the denominations?), it leads many out of the church, it is dishonest (in many cases large numbers are gathered under the guise of a so-called community church who in due time are apprized of the fact that they belong to a certain denomination), and from a pastor's point of view it is unethical (since such pastors usually unionize on one day and condemn one another on the next). Again I am ashamed to admit that pastors wearing the Lutheran badge have not only affiliated with those of other faith, but the very worst of them. On the basis of the Word of God the Lutheran Fundamentals do not tolerate this practice (Smalcald Articles, Appendix, par. 41-44; Form: Con. X, 5-6).

The mixing of church and state is the natural ex-crescence of every church body that does not abide by the pure Gospel. It is because the religion of many sects emphasizes the moral life over the spiritual life; that they busy themselves more with the community welfare than with the soul of man. To gain this end they will cheapen their profession and their "rostrum" by delving into ordinary dirty politics. Even "The Ministers' Monthly", a self-styled fundamentalists' paper, sounds its clarion in the January, 1923' issue in the following words: Why cannot the more than forty millions of Christians whose names are upon the church rolls of the country start a nation-wide movement which will ultimately give them control of our federal government, particularly of the administrative branch thereof? . . . Why cannot a "Christians Voters League" be organized, with branches in every town and village of the country?" This widespread practice of the sectarian churches has made a

spoiled child out of our government, so that during the war pastors received complete sermon outlines from Mr. Hoover and other venerable administrators. It is not the business of the church to tell the country what policies to follow nor the government's business to legislate in favor of the church (blue laws) or against it (parochial schools). As pastors we frown on anything which tends to lead our sheep from the fold, but we still meet this danger only in the true Lutheran and only scriptural way by grounding our people in the faith (Eph. 6:4; John 21:16, 17) in the principles of liberty and freedom (Gal. 5:1), and the separation of church and state (Matt. 22:21), in order that they may make Christian citizens and intelligent voters. (Cf. Aug. Con., Art. XXVIII.)

One of the greatest dangers confronting our youth today is the propaganda of false science. Coming from a Sunday School and personal instruction in which they were absent much or most of the time, children are but poorly prepared to meet the wise pronouncements of the evolutionistic high school teacher or the half-baked scientist of a normal school. What these say against the Bible and in support of science, so-called, sounds so ultra-ultra-reasonable that the poor innocent children swallow the stuff like a castor oil capsule.

Briefly, there are three theories of evolution propounded to-day: The atheistic, the deistic, and the theistic. The atheistic evolutionist worships only one god and that is matter, the deistic evolutionist speaks of the Higher Intelligence which in the beginning set all things in motion and then quit, the theistic evolutionist seeks to make a sickly compromise between God's Revelation and hit and miss science. Men of the last class speak of six periods instead of six days, include the first few billions of years of the earth's formation in one phrase "In the beginning", etc. All of them deny the true God as he has revealed Himself in His Word and through His Son; all deny or minimize sin and atonement.

Yet how often is it not the pastor's experience that on making inquiry of some erstwhile catechumens concerning their prolonged absence from church, he hears of their also having joined the rank and file of these higher intelligents.

Bettex says, "There is nothing more unreasonable than the creed of the unbeliever, notwithstanding all his prattle about the excellence of reason." We do not argue the truth of the Bible, but we can argue the falsity of science, in so far as it goes beyond the limits of its true calling. The evolutionist is forced to construct a spiritual universe, for he cannot gainsay that these exist. Mere matter does not understand, cannot think, has no soul, no brain, no free will; therefore, man is more than matter. Either it is not possible for matter to become spiritual and intellectual or it is possible for the chair on which I am sitting so to do. God created matter and spirit separately (Gen. 1), and the evolutionist evolves spirit out of matter.

Again the magic word of the evolutionist is progress but in the same breath he says it took billions of years for man to evolve into that which he now is. Is that progress? Personally, I don't believe the world to have made such wonderful progress. If we can do things today which men could not do centuries ago, why it is equally true that centuries ago men did what we cannot do now. If the Bible is not inspired and man has progressed and evolved mentally, he should be able to produce a better bible to-day. If he cannot, the Bible must be superhuman in its origin.

If both Science and Religion would stay at home instead of browsing in the neighbor's clover patch, there would be no quarrel between them. The religionist reveals often enough that he does not understand science and, therefore, belittles it. The scientist too often leaves his instruments to indulge in theological argumentation. The fact is that both can never be combined, for the sphere, the principles, the methods of one are not those of the other. The aim of the Bible is the salvation of man, the aim of science the understanding of the things that be. The working principle of religion is faith, that of science pure reason.

And herein the Bible, as a divine revelation, excels reason. Christian faith requires a God glorious and almighty, subservient to not a thing, and beyond our full understanding. Reason requires a full understanding of all things that be, and the moment it bolsters up so-called facts with hypotheses, it becomes self-contradictory. Faith requires an inscrutable God, it has found Him, and believes in Him. Reason requires a scrutable god or first cause. It has not found such and never will.

"Science" means "knowledge," yet it deals mainly with those things it knows nothing about. "Hypothesis" is only a "scientific guess," which is a contradiction in itself.

The true Christian respects true science as a gift of God. In that light science receives its true valuation and will not be worshipped. Why should it be wrong to use our God-given brains to gather knowledge? Nay, let us use our telescopes and instruments to find out how wonderful the universe is, for it is God's handiwork. And whenever we find a new scientific fact, let us give glory and praise to the Great Creator of all.

On the other hand, let us not neglect the real source of knowledge, which is God's Word. In it we find the knowledge which leads to eternal life and that is worth more to us than to know that the sun is 90,000,000 miles away. Let us always bear in mind that the Bible is truth, yes, even in the scientific data which it mentions only incidentally. Whatever findings of science are true must and will agree with the Bible. And we may have instances that they do. The Bible asserts that the world had a beginning, and science, after ages of investigation and research, coupled with the most precise logic, has come to the same conclusion. After laborious research

geology has found that much of the earth's strata has been formed by water, and in Ps. 104:6-8, the Bible student read it centuries ago. While men were racking their brains on the subject of how the earth was supported, whether by serpents, turtles, elephants, the Bible told men it was hung upon nothing. While men busied themselves counting the stars, one counting 1022, another 1026, the Bible said they are innumerable as the sands of the sea. With its large telescopes science is beginning to find it out to-day. In Job 28:25 the air is spoken of as having weight, but it took science years to find it out. Notwithstanding I reiterate that the Bible is not a compendium of scientific data, but true scientific data must agree with it.

What then is the difference between true science and science so-called? True science limits its conclusions to what it really knows; would-be science begins to philosophize and in its philosophizing meddles with theology and sets up its own system of religion, as all the philosophers of old have done. Against this Scripture and the Lutheran Fundamentals take a definite stand (Rom. 1:22; Form. Con. 1:60; Smal. Art. Part III, 1).

The great enemy of Christianity to-day is lodgism. Thousands are caught in its meshes every year and, once in, it requires the patience of Job to get them out. Like the good Catholic, the real lodgeman closes all doors upon further enlightenment.

Its danger lies in its pretended innocence, which is but a cloak to cover its real character. Its disciples and promoters will say that the lodge has nothing to do with the church, that it is but an organization of mutually interested people for mutual benefit. As such a harmless (?) body it angles for members, using a threefold bait: Social prestige, business advantages, and cheap insurance. And it is surprising how many men and women swallow bait, hook and line.

I have made an extensive study of the lodge and have had ample opportunity to do so. My town is fairly riddled with them. I have also watched them in their public activities and have come to the conclusion that the lodge is the biggest humbug ever. Yes, I take my hat off to the devil for his brilliant invention; it is, indeed, his masterpiece. What he could not accomplish under the system of Papism he is surely attaining in lodgism. Now, as far as social prestige is concerned, judging the lodge by its public demonstrations, I am sure men and women of moral habits would scarcely want to associate themselves with it. Its business advantage is greatly stressed, but with the keen competition of modern business and the low purchasing power of the dollar, I have found that men do not look whether you have the right grip or right buttonhole bouquet; they demand value. Under the great prevalence of the lodge to-day, to be a member of one means no more than to be a black crow in a flock of black crows. And cheap insurance! Of all humbugs that is the greatest. Only a man who has studied insurance understands why it is self-evident

that dozens of lodges that offer cheaper insurance than the standard companies go to the wall, as statistics amply show.

But it is everybody's privilege to be humbugged. If we dwell only on that side of the lodge, we, as pastors, are barking up the wrong tree. A more important and in this paper more pertinent consideration is the question: Does lodgism run on the bias with Christian faith and what attitude must the Christian take toward it? And here we must testify that lodgism is also a religious humbug. But didn't Mr. So-and-So tell me that it had nothing to do with religion? and don't many people, yes, our own Christians believe that it has nothing to do with religion? Yes, it is marvelous how the devil can blind the eyes of men. They will gather together, read from the Bible, pray to a god, have a fixed ritual with parts of Scripture for burials, etc., will openly state, as the Masons do, that their lodge is a religion, and with all that its members simply will not admit that it is a religion, or has anything to do with it.

If lodgemen would say that their lodges have nothing to do with Christianity, I would say "Yes". They have not. Their religion is not a Christian religion. They, without exception, openly or tacitly deny the blood of Jesus Christ as the only atonement for sin. Their ritual in many cases takes the name of God in vain, is blasphemous in the highest degree. And yet Christians will take part in their doings and not know their character. That fact in itself amply demonstrates that there is a devil, that he is cunning beyond all human cunning, that "he is a liar from the beginning."

Here and there some will say, "Don't you think that the lodge shows a Christian spirit? No, it does not as a rule. What Christianity it shows is due to the fact that among its members it numbers a great many Christians who have been led into its meshes innocently. If it shows Christian character at all, it has been brought into it by the Christian who received it in his parochial school training or in his instructions received from his pastor.

What we must remember as Lutheran pastors is this: The lodge is Anti-Christ. We can buy the ritual of any lodge for a few cents and prove this fact to anyone. The lodge speaks of secrets. It has one secret — it is a humbug from every point of view. That is a secret that few people find out.

Because the lodge is anti-Christ, we must testify against it. I am not giving you a working formula for doing this; every pastor must solve his own problems. But testify he must to preserve his conscience and stand by his Master.

In its last analysis, Anti-Christ is the only thing the Church of Christ will ever have to testify against, whether he manifest himself in papism, lodgism, or, in the future, some other "ism.

The Lutheran Fundamentals as a whole were written against Anti-Christ. A pastor who claims to be Evan-

gical Lutheran must testify against Anti-Christ wherever he appears (Smal. Art. Appendix III, 41).

In closing I want to repeat the word to you which St. Paul spoke to his pupil Timothy: "Abide thou in the things thou hast learned and been assured of." It was God's Word. Abide also by the Lutheran Fundamentals; they are but an exposition of God's truth. We do not deify Luther, but we realize more and more that he was a man who received special grace from God to do a great work.

Surely, Lutheranism is an outstanding contradiction to our time of unionism, moralism, indifferentism, lodgism, but let not that weaken us. In such times our duty is to bear witness to the truth and let God take charge of the rest.

WHY SO LATE?

Some years ago I was called to visit a woman who was supposed to be dying of cancer. The disease had reached a critical stage, she seemed to be passing away. I had never seen her before, but I was told that she had been reared in a Lutheran Church in another city and had moved into the neighborhood of the Lutheran Church of which I was pastor. After reminding her of that Law and that Gospel which all dying sinners need, I offered prayer. In a weak voice she expressed her gratitude and requested me to visit her again. The next day I found her much improved. She had recovered from the paroxysm, though she knew that she could not recover from her fatal ailment. I then visited her repeatedly, and during these visits she told me why she had drifted away from church. She had had a quarrel with the Lutheran minister because he refused to bury her husband. I need not enter upon the story here. This much I learned, that the pastor was right in refusing Christian burial to the man. But she refused to be enlightened; she not only became angry with this pastor, but she became angry with the congregation and lost faith in the Church. She reared her four small children without the Church. They were not instructed in the Christian religion, but they heard many expressions of bitter enmity against the Church. But now that she was facing death, the mother's conscience awoke and accused her. She confessed her wrong and begged me to instruct the children. These children ranged in age from twenty-two to thirty, two young men and two young ladies. All four worked during the day. I instructed them in the presence of the mother of an evening after they had returned from work. It was a sick-room, and the young people were tired. They themselves were not particularly interested, but they accepted the word of instruction and admonition. The mother was delighted when the day came that they could be received publicly into the church upon confession of faith. She admonished them as earnestly

as she could, she thanked me, and she died soon thereafter. As far as I know, none of those young people remained true to the Church. I had the conviction that the mother died a Christian; but oh, how much she neglected, what harm she did during the years that she was away from her God and Savior and from His Word and Sacraments!

Here is another case. Through a little girl who came to my catechetical class I was introduced into a family of which I gained the mother for the Church while the father remained a scoffer. He told me that he had been reared in a Lutheran Church, but that he had learned many things since he came to manhood, and that he was through with the Church and would have none of it. His coarse speech made it difficult to deal with him. After admonishing him, I preferred to avoid him. The little girl became ill. The father loved his child dearly. He called the best physicians and did all he could to save his darling, but it seemed that all the remedies produced absolutely no effect; the child was growing worse from day to day. Finally, one day, the man came to me thoroughly broken and crushed; with tears he requested me to come and pray for the child. I was surprised at the change in the man and followed him to the house. The poor child was in extreme anxiety from heart disease. I spoke and I prayed; the parents were deeply moved. The father took my hand in both of his and told me he wished to become a Christian, a real, genuine Christian. And God was gracious to him and made a true believer of him. He introduced family devotion and prayers at table into his home. But his grown-up sons, whom he had taught to scoff at the Christian religion, remained hard enemies of Christ. These now embittered the life of the father by ridiculing the change which they had noted in him. The peace of the home was disturbed. Circumstances were such that the father disliked to eject these scoffers from the home. Oh, how that father regretted that he had come to Christ so late in life! What harm he had done by remaining away so long from His Savior and from God's Word and Church!

Almost every faithful pastor could add several similar narratives where the sinner indeed was snatched as a brand from the fire, but the harm which had been done by his former sinful life (as far as man could see) could never be repaired or corrected! We are often told that there is help for the sinner, if he repents, even in his last hour. And it is true, there is forgiveness even for those who repent late in life. We offer the fullest Gospel-message of God's entire forgiveness and all of heaven to him who comes, be the time ever so early or ever so late. But why live a wretched life of unbelief and continue to do that over which you will weep bitterly when to-day you may grasp the heavenly Father's hand of forgiveness and mercy? If the remaining fragments of a single meal

are not to be despised, then certainly no moment of joy with Christ the Savior is to be scorned.

Delay not, delay not! The Spirit of Grace,
Long grieved and resisted, may take its sad flight
And leave thee in darkness to finish thy race,
To sink in the gloom of eternity's night.

—S. in Lutheran Witness.

BISHOP BROWN A TYPE

The religious freethinkers, sometimes spoken of these days as modernists, are yowling again because the Protestant Episcopal Church has seen fit to show Bishop Brown the door. He was given his hat because he is a self-confessed infidel, vociferously railing against the fundamental doctrine of Christianity, the deity of the Messiah.

No one is foolish enough to deny to the bishop the right to believe what he pleases. As usual, the intellectuals miss the point, or pretend to miss it, when they raise a hue and cry about intellectual freedom, heresy trials, martyrdom and such. Of course, it is nothing of the sort. No inhibition (that is a good, highbrow word) has been laid upon Mr. Brown's thinking or talking. He is merely asked to lay off the bishop's garb of the Episcopal Church, whose fundamental doctrines he has publicly renounced. In other words, he is requested to conduct his modernistic propaganda honestly and on its merits.

Even the publican and the sinner know that it is not good ethics for a fellow to remain a member of an organization when his conscience will no longer permit him to endorse the principles for which the organization stands.

We like this, from a secular periodical: "Why a man should put up a fight to stay within an organization to which he is no longer loyal can only be explained on the ground that he wishes to retain whatever advantages may be derived from the maintenance of his nominal connection, without possessing the honorable instincts which would lead a sincere man to voluntarily deliver himself from an equivocal position." We have not seen the case stated with finer precision.

The discerning have long since discovered that the chief evil in modernism, the super-ethical religion of the hour, is its lack of common honor. All the denunciations of Jesus, all of them, which He leveled at the Pharisees of His day, strike center in the heart of these self-vaunting Pharisees of the twentieth century. It is their hypocrisy which downs them, and their cowardice which reduces them to contempt in the eyes of the upright in heart.

All the other sins of these betrayers of Christ are insignificant when set over against their oily deception. They work their iniquity in the dark. And many a soft-headed sentimentalist and seeker of renown pulls

their chestnuts out of the fire for them, in the name of the Lord, under the legend of "trust the brethren" and "love one another," for the sake of "peace and harmony."

It is the multitude of theoretically loyal Christians, pale pacifists who love ease, that supply the sinews of war for the devil, and for these enemies of the faith.

—Christian Standard.

REV. AD. HAENTZSCHEL ON DR. FOSDICK

A criticism of the Y. M. C. A. and the Y. W. C. A. for bringing Dr. Harry Emerson Fosdick to discuss his views on modernism in university buildings was contained in the sermon of the Rev. A. Haentzschel, pastor of the Calvary Lutheran Church, recently. Rev. Haentzschel contended that the modernism of the present day is simply the child of unbelief within the church. Rev. Haentzschel's sermon in part follows:

"The doctrine of the atonement is the glory of the Scripture and the light and hope of sinners, but it is not to the taste of the natural man, for the gospel of Christ crucified is, and will always remain, 'unto the Jews a stumbling-block and unto the Greeks foolishness.'

"The so-called modernism of our time, which is simply the child of unbelief within the church, rejects the doctrine of the atonement. Last week, when the leader of modernism in our country spoke at the University, some simple Christians thought his discourses very edifying because they did not weigh his utterances as a whole; they attended only to what he said and did not mark what he did not say, what he persistently avoided. If they had kept account on the latter score, they would have found, among other things, that there was no mention of the atonement, not a word of reconciliation with God through the blood of Christ, not a word about pardon and peace growing out of the sacrifice on Golgatha.

"That omission was not accidental. The apostle said: 'We believe and therefore speak'; modernism should change this to read, 'We do not believe and therefore keep silence' — its silence is the silence of denial. By that silence it denies the Lord who bought us and makes the cross of Christ of no effect.

"The apostles and martyrs and the entire Christian church for nearly two thousand years have gloried in the Lenten message that the atoning love of God was manifested in the death of Jesus, that 'God was in Christ, reconciling the world unto himself,' but in the eyes of modernism that Lenten message is foolishness. Its Christ is not a prophet who speaks with divine authority, but only a man who made some bad blunders which we, with our superior knowledge, are in a position to correct; its Christ is not the Redeemer of the world, the God-sent ransom for sin, but only a teacher of social virtues, ranking somewhat higher than Buddha or Mohammed; its Christ is not 'the same yes-

terday and to-day and forever,' but he is just what anyone's interpretation may be pleased to make of him.

"This Christ of modernism is clearly not the Christ of the Bible, but an artifact, a man-made product. It is, in fact, a Christ who was 'made in Germany' by the higher critics, fifty years or so ago, and who has now been brought to America after he has successfully emptied most of the Protestant churches of Germany.

"In his first lecture, Dr. Fosdick preached a crusade against religion that 'separates and makes men bitter and worse.' These words were plainly meant to apply to the faith of our fathers and mothers, the historic faith of Christianity. No viler slander could have been uttered by this man whom the Y. M. C. A. and the Y. W. C. A. had invited and who was given the use of university buildings to bring religion to the students.

"In his second lecture, Dr. Fosdick undertook to prove 'the inevitableness of religion' and, as was to be expected, proved nothing. He has given up the authority of Scripture: so he could not use Scripture. Logic would not serve him, for religion is not a matter of logic. So he did what he could: he showed in poetic language that religion is a very useful and desirable thing to have — and let it go at that. That there is any truth in religion, that it is not a mere construction of the human mind, he did not prove, nor can he prove it.

"That, however, is typical of modernism: it can take away, but it cannot give. It is in the position of those of whom it is written, 'They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.'

"Modernism is essentially sterile and self-destructive, and the history of the parent modernism in Germany may be expected to repeat itself in this country. At first people who have been reared in positive Christian homes, but who have drifted away from the old foundations, will hail modernism because it enables them to imagine, by the use of a little ingenuity and inconsistency, that they have kept what was vital in the old faith. Future generations, not influenced by early training and more consistent, will throw over one thing after the other till nothing is left. So it has been in Germany, where the fruits of modernism are now quite ripe and the modernist churches, according, quite empty.

"The doctrine that Jesus died for our sins and saved us by His blood is the life of Christian faith, and where that life departs, Christianity is dead, and its decay and complete disintegration is only a matter of time. This doctrine is the glory of Christianity. Any church that has discarded it may well paint over its entrance the word Ichabod, for Ichabod means 'the glory has departed.'"

—The Capitol Times.

Pleasures which block the road to heaven ought to be given up.

—Spurgeon.

A PREMATURE OBITUARY NOTICE

"The parish church is dead," declared Dr. John Haynes Holmes at the 100th anniversary of the Community Church, New York City. Just like that!

We must confess that the news is a good deal of a shock and that it fills us with grief. We have known a good many parish churches, first and last, and have come to regard them with affection. Doubtless that is due to a naive, old-fashioned strain in us. The news, however, is a trifle baffling as well as depressing. For evidently quite a number of parish churches have not heard of it! We have had the privilege of seeing somewhat intimately a dozen of them in the last three weeks and they seemed to be in a condition of ruddy vigor with no indication whatever that the end was so near. Could Dr. Holmes possibly have made a mistake?

When we examine what it is that is to take the place of this parish church which is so summarily buried by Dr. Holmes, we confess to increased misgiving. For we discover that the parish church which has seen its day is to be replaced everywhere by that modern wonder, the "community church." What a blessed word that word "community" is! And how frightfully overworked! There is a group of people to whom that word "community" is a veritable word of salvation. It solves every problem ancient and modern. All one has to do when confronted by complex situations is to mumble the word "community" — just as Ali Baba repeated the words "Open Sesame," and the door to a solution swings open.

The word is repeated like a veritable mumbo jumbo incantation.

Dr. Holmes' description of this new instrument of salvation, the "community church," reads like a trip through the Ford automobile factory. "In place of the parish church," he says, "must come the church which is a public institution, led by a staff of preachers and teachers, manned by a corps of professional workers, organized like a university or a government for efficient service for the common good. The parish church, the institutional church, the union church — they have all come, as they are all going. Now comes the community church as the completion and fulfillment of all."

These words will hardly be convincing to a large number of people who have become rather skeptical and disillusioned about the powers of mechanical efficiency when applied to a spiritual enterprise. There is room, (? — Ed.) of course, and the most urgent need for the ministry of a church to the neighborhood about it in the broadest and most liberal spirit of service and fellowship.

But a loose organization brought together in rather temporary and superficial interests, even though it is baptized with that magic word "community," will not displace the parish church which is truly Christian, and which genuinely ministers to the deepest and permanent needs of men. — The Western Christian Advocate.

THE FOUR GOSPELS

"There are four Gospels and one Christ; four records with one purpose; and four pictures of the one Person with four methods of recording impressions of that Person. Matthew may be said to demonstrate; Mark to depict; Luke to declare; John to describe. Matthew is concerned with the coming of a promised Savior; Mark with the life of a powerful Savior; Luke with the grace of a perfect Savior; John with the possession of a personal Savior. It is probable that no single Gospel could have set forth the fulness and glory of our Lord's Person and Work." Griffith Thomas.

In Ezekiel and Revelation, there are descriptions of four cherubim. Even in the very early Christian church, students of the Word saw a relation between these cherubim and the character of the four Gospels. The lion suggests Matthew who presents the Jewish Messiah, a Lion of the Tribe of Judah. The ox, the beast of burden, suggests Mark who presents the Servant of Jehova. The man suggests Luke who presents Jesus Christ as the ideal, perfect Man, Son of Adam, Son of God. The eagle suggests John who especially emphasizes the deity of Christ.

There are four passages in the Old Testament which speak of the coming of Messiah, using the figure of "the Branch." In Jeremiah 23:5 we read, "I will raise unto David a righteous Branch." This suggests Matthew's Gospel because of the reference to David, the Jewish King. In Zech. 3:8 we read, "My servant the Branch." It is easy to see how this suggests the Gospel by Mark. In Zech. 6:12 we read, "The man whose name is the Branch," which suggests the gospel by Luke who presents Jesus as the Ideal Man. And in Isaiah 4:2 we read, "The Branch of Jehovah," which certainly suggests John's Gospel in which we see Jesus as the Only-begotten Son of God.

A similar illustration is found in four passages from the Old Testament beginning with the word 'Behold.' "Behold the king" (Zech. 9:9), suggesting Matthew; "Behold, my servant" (Isa. 42:1), suggesting Mark; "Behold, the man" (Zech. 6:12), suggesting Luke; "Behold, your God" (Isa. 40:9), suggesting John.

These passages from the four gospels are striking and suggestive. (Matthew 5:17) "I am not come to destroy but to fulfill." (Mark 10:45) "The Son of man came not to be ministered unto, but to minister." (Luke 19:10) "The Son of man came to seek and to save." (John 5:43) "I am come in my Father's name."

Jesus is presented by Matthew as the authoritative King; by Mark as the wonder-working Prophet; by Luke as the sacrificing Priest; by John as God in the flesh.

Matthew speaks of righteousness; Mark of sanctification; Luke of redemption; and John of life.

Matthew's picture of Jesus has been described as "the profile picture," the characteristic of a profile being a clear-cut outline against a background (the Old Testament). Mark's picture has been called "the steel engraving," with its characteristics of clearness, openness, and strength." Luke's picture has been described as "the half-tone picture," in which the deity of Christ is "shaded and toned," and at the same time beautified by His rare humanity. John's picture is "the life-size portrait," intended for the world in general, and especially for the believer. ("The Fascination of the Book," by E. W. Work.)

Dr. D. S. Gregory in his book "Why Four Gospels?" concludes that Matthew wrote for the Jews and this is the reason why there are so many references to the Old Testament. Mark is written in such a way as to impress the Romans, who cared not so much for teaching as for action. Luke, presenting the perfect, ideal Man, seems to have the Greeks in view. These were the three leading peoples of the day. Thus in Matthew, Jesus Christ is the answer to Orientalism; in Mark to Romanism; and in Luke to Hellenism. But Jesus Christ has called out from all peoples a new nation and people of God. For them the Gospel by John is especially written. And his gospel is particularly appropriate to men of all races who believe in Jesus Christ.

—S. M. M., in The Bible Banner.

THE SUPREME MAGNET

Various great magnets are found in the world. These draw men from every quarter of the globe. The Grand Canyon of the Colorado is an awe-inspiring spectacle that attracts sightseers from every continent. They gaze on its mighty gash in the bosom of the earth which reveals the gigantic bones of the planet and displays vast rock sculptures that reduce all human architecture and art to insignificance. This is the magnet of nature. In the village church of Stratford-on-Avon is a tomb toward which converge paths from all lands. A steady stream of visitors passes before it, attracted by the splendors of imagination which the marvelous brain that lies buried there sheds over all our life. St. Peter's in Rome, another magnet, daily draws hundreds who pass through the pillared portals under its gilded dome enriched by all the art of the highest human genius.

But there is another magnet in the world that incomparably surpasses all these. Jesus Christ has an attractive power which draws the people of all lands to him. His birthplace is visited, the place of his burial is viewed; but these do not represent the main attraction. It is literally true to-day that Jesus Christ, having been lifted up, is drawing all men unto Him. For He has something to give that no masterpiece of nature or literature or art can impart; He offers eternal life.

—The Continent.

CRABAPPLES VS. BALDWINS

Mr. Peterson has a wild crabapple tree in his orchard. In the fall it is loaded and the ground around it is strewn with hard, green, bitter little apples of no use whatever to the owner. Even the boys and the pigs leave them severely alone. One spring morning Mr. P. cut off a good central branch and inserted a Baldwin graft. In the fall neighbor Johnson sauntered through the orchard and remarked to Mr. P.: "Peterson, why don't you cut down that worthless crab?" "That's no crab," replies P., "that's a Baldwin." "What are you giving us," says J., "it's loaded with crabs; what kind of Baldwins do you raise?" "Let me show you something," replies P. and takes J. over to the tree, shows the graft, tells him of his plans to cut off the old branches one by one as that Baldwin branch grows larger and stronger, until that crabapple-tree becomes a Baldwin tree. J. sees the point, becomes interested in the tree and thinks of it and speaks of it as a Baldwin. But the rest of the neighbors and all passers-by call it a Crab.

Years pass by. The crabapple branches have all been cut off, and a new tree stands there, loaded with Baldwins.

Now, how was that tree renovated? If Mr. P. had only dug around it, fertilized it, pruned it and sprayed it, he would possibly have had more crabapples and better crabapples. It was done by the power of a new life. Very feeble at first, but it grew because it had the power to grow. The culture supplemented the life, but without the new life the tree could never have been "regenerated." The old crabapple tree could never bear Baldwins, and the new Baldwin tree cannot bear crabapples. It is the nature of the life that determines the nature of the fruit.

By nature we are all "crabapple trees." Therefore Christ says: "Ye must be born again." We cannot be changed by education, culture, good resolutions, true doctrine, better laws, etc. Our "good deeds" will still be "crabapples," because they are the product of the old unregenerated nature. Nor can we be renewed by "cutting out" one sin at a time. The result would only be a dead stump. The central besetting sin must indeed be cut off by repentance, but only in order that a new life may be grafted into our "heart." That "life" is the life of Christ. "God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." By faith in Jesus as the Son of God, by accepting him as our personal Savior, by trusting in him as our only and entire salvation, by accepting the grace and forgiveness offered through him, by entire self-surrender to him, by the desire or willingness of the heart to belong to Christ and to follow him in the path of obedience — we have his life in us. By him we have "become partakers of the Divine nature."

We are not perfect at once. But that new life is perfect. We have the perfect righteousness of Christ. When

God, the great gardener or "husbandman" looks upon us he sees "Christ in us, the hope of glory." We are "saints" in his sight. The old branches continue to bear "crabapples" and passers-by continue to look upon us as "crabapple-trees"; but in the sight of the owner of that tree we are "Baldwins." In the beginning that new life is very feeble. But as it continues to grow by the power of that Life the old branches are cut off in sanctification, until in the "fulness of time" there stands a new tree in the "Paradise of God." In the meantime that branch and its new branches continue to bear "good fruit," for it cannot bear anything else. When the purposes of Christ have been realized, he "shall be glorified in his saints and be marveled at in all of them that believed." — C. J. S. in *The Bible Banner*.

THE WINNING OF OUR YOUTH FOR CHRIST

By C. J. Soedergren, D. D., in *The Friend*

"A Christian entering business should do so with the same motive as another enters the ministry." — Arthur Rugh.

This is a glimpse into the interior of the situation to-day. It also reveals to us, as a flash of lightning in the night, the actual present need.

To prepare a few select individuals for the ministry, the diaconate, and missionary activity, in an official capacity, is not going to redeem the world. It would seem of late as though this small group only served to retard a devastating inundation of unbelief and moral dissolution.

Our only hope is the Christianizing of the Church and our self-styled "civilized" nations. This means "the Winning of the West" and the winning of the East. It means the winning of the laity in every profession. It also means the training of the Christian laity for "personal work." Yes, exactly this — winning souls for Christ and then training these souls to win other souls.

Suppose — just suppose for a moment — that half of the business men of America were Christians, actuated and determined by Christian principles in the conduct of affairs. And half of them laborers, farmers, doctors, lawyers, politicians, and students. And then suppose that each one of these realized his Christian duty by the other half. Would it make a difference in the life of the Church and the nation? Would it make a difference in the propagation of the Gospel in foreign fields?

We see what is happening in China for instance. And we see why. The partitioning and exploiting of that country by greedy "Christian" nations — big business groups, abetted by their respective governments — their unscrupulous aggressiveness, their unprincipled conduct, their demoralizing example, and their gun-toting in the form of army and navy units. How can the cause of Christ be furthered in such circumstances! And the same holds true in India, Egypt, and all the other countries of the East.

It is the repetition on a larger scale of the attitude of nominal Christians toward the Jews and of its pathetic

consequences. It is a blast of the flame kindled by the KKK's here at home, with a resulting conflagration. If we persecute foreigners here in America, our hundred percenters approve of it and abet it. But if a KKK in China should do the same thing, it is all wrong. If we say, "America for Americans," the world is supposed to respect it and keep hands off. But if the Chinese say, "China for Chinamen," we wade in and wipe them off the face of the earth. And in such a setting our missionaries are expected to convert China! France and Africa, Spain and Morocco, are other cases in point. At the present rate, and before very long, it means a clash, and a final clash, between the East and the West.

With respect to conditions in our own country, the following clipping from "The Christian Century" should be the loud whirr of an alarm clock:

"A recent dispatch to the Boston Transcript from a correspondent in Peking, China, quotes Y. M. C. A. secretaries and church workers in that capital as so discouraged on account of the effect of American church life on Chinese studying in this country that 'they are considering the desirability of working at home rather than abroad during the years immediately ahead.' It is reported as the concensus of opinion among missionaries in Peking 'that far more students go to the United States as Christians and return non-Christians than leave China non-Christian and return Christian.' A graduate of Hartford Theological seminary, Mr. C. S. Chang, at present working in Peking, is quoted as saying that it would be difficult for him to name ten young returned students in the Peking district who are taking active part in Chinese Christian enterprises."

In view of all this, why should attempts at real missionary activity in the home fields be viewed with suspicion? Should we not on the contrary bend every energy to encourage and promote such a program? Our very first and most imperative need is Home Missions. Not in the slums merely. Not only among the laboring classes. But first and foremost among our church people, in our own homes, in the schools, in business circles, in the professions, in chambers of commerce, in bank combines, in the political parties, and in government circles. That is, to win the individuals comprising these groups, to win them early in their careers, and to train them in such fashion that they may be imbued with the Spirit of Christ and devote their lives to His service. What a victory that would be for His cause! And how entirely it would change the complexion of our social, national and international life!

Let us therefore pray, and pray most earnestly, for those who are laboring in the Lord to fit men and women for the right discharge of secular pursuits! Let us spend time, money, and energy in training those who are to be engaged in the ordinary occupations to be witnesses for Christ! Let us be less intent upon oiling the machinery of ecclesiastical organizations and more concerned about fanning into flame the dying coals in the hearts of those

who make up the rank and file of the mass of men! This is the one hopeful angle of approach. This is the direction in which the finger of God is pointing us to-day. Only by consecrating ourselves to this labor, prompted by the Savior love of Christ, can we hope for brightening prospects and better days in every field of human enterprise. May God rouse His people everywhere to this kind of "activity!" And may the Spirit of the Lord Jesus be our inspiration!

NATURE AND GOD

There are infidels who do not believe in a God who judges and punishes, and afflicts. They believe in nature, and in nature's laws.

But what do they gain by the change? Are not "the laws of nature" as they term them, as immutable as those inscribed on tables of stone? Do not fires burn, floods overwhelm, waters drown, earthquakes swallow up, lightnings blast, tornadoes desolate, tempests destroy, sunbeams scorch, frosts congeal, diseases waste, pains rack, sorrows pierce, and calamities afflict mankind? Are not toil, and labor, and hunger, and famine, and pestilence, and all the nameless agonies of dying men in accordance with "the laws of nature?" Does not "the God of nature" do all this? Pray then, what do men gain by throwing away their Bibles which they will not believe, when they must find the same facts and worse ones, in the Book of Nature where they can neither doubt them nor deny them? The facts will stand. Skeptics may deny man's fall, but they cannot escape its consequences. They cannot argue pain out of their bones, misery out of their hearts, nor death out of their families. They may deny that God has cursed the ground, but they cannot rid themselves of thorns and thistles, with all their arguing and their unbelief. And sorrow, and guilt, and condemnation, will follow them in spite of all their doubts and skeptical objections. What then do they gain by their efforts to get rid of God?

They gain just this: they put away the chastisement of a Father and fling themselves amid the revolving gearings of an Almighty Machine that crushes them in the dust, and then grinds them to powder. They have the same facts they had before, with no possible relief from them. They retain every trouble, and reject every consolation. They have the same realities of sin, and sorrow, and penalty; they have only blotted out mercy, made penitence vain, and forgiveness and peace impossible. They have kept the disease, and flung away the remedy.

Let then the infidel glory in the fact that he has preserved his death warrant and burned up his pardon that might have cancelled it; that he has kept every sorrow of earth, and rejected every joy of heaven; — but let the Christian rather rejoice that he possesses every real blessing of which the ungodly man can boast, and, added to them all, he has the presence of a Divine Father, and the sympathy of an Almighty Friend, who, while

he reproves in righteousness and punishes in justice, yet pardons with such infinite and compassionate love that the heart of the penitent turns with tears to him as the only Savior, saying, "There is forgiveness with thee, that thou mayest be feared." — Australian Lutheran.

A GLIMPSE OF KOREAN CUSTOMS

In the study of any nation or people, however interesting we may find the history and geography of the country, and however thrilling may be the incidents connected with its national life, the customs of that nation really tells us more of its people than anything else possibly can. About five hundred years ago the capital of Korea was changed from Songdo to Seoul, which then was not a walled city. The emperor, before bringing down the royal family, determined to have a wall built about the city of Seoul. Consequently the soldiers of the national army were put to work to build the wall as quickly as possible. The work was completed in about ninety days.

This wall, as it crawls over mountain heights and across the valley, encloses the city within a circle of about ten miles in circumference. To this wall are four principal gates and several smaller ones; each of these gates displays the handicraft and skill of the men of that age.

Until a few years ago the gates of the city were closed at eight o'clock at night, and under no consideration would they be opened until morning. Many missionaries can tell quite interesting stories of scaling the wall to get into the city, having arrived at the gate after the hour of closing. At the present time, however, they are never closed.

Independence Arch marks an epoch in the history of this little nation. For years it was tributary to China, and each year ambassadors came over to collect tribute-money. These ambassadors were met at a certain place marked by a large archway, and there the money was paid to them. But when Korea gained her independence, the old Tribute Arch was destroyed, and a new one, Independence Arch, was built. This arch is situated outside of West Gate, on the road which goes toward Pekin Pass; this is the road over which the ambassadors had to travel in coming from China.

The city of Seoul has many canals running through it, and over these canals are beautiful stone bridges. One of them, near our compound, the only arched bridge in the city, is over seven hundred years old.

The people have a custom called "bridge walking." At midnight on the fifteenth day of the new year the people walk across the bridge, thus assuring a year of good luck and happiness. On this same night straw dolls, such queer-looking affairs, are made, a small coin being put in each one. These curious-looking objects are thrown into the streets, and whoever picks one up carries away with him all the bad luck of the

family who threw the doll into the street; for in some mysterious way the bad luck of the family is supposed to be within the queer little straw doll.

The methods of performing manual labor form quite an interesting study. The heavy drays and carts so familiar to American eyes are entirely lacking. The ox-cart is the principal means of transporting heavy burdens. Pack ponies are always in evidence, but the most common method is the "jiggy," on the backs of men. The size of some of the "jiggy" loads is almost incredible, and the burden is piled high above the man's head. Each man carries a stick, which is used to prop the "jiggy" up when it is on the ground, and also to enable the man to rise to a standing posture with the load, which has been adjusted while the "jiggy" was on the ground.

Some of the methods of work are quite primitive, and make us think of what we have read of olden days in other lands. It sometimes takes three men to do one man's work; one man holds the handle of the shovel and places it in the right position, while the other two, by means of ropes attached to the shovel itself, pull it up and throw the dirt in the proper place. Why should one man have to work hard when he can get two men to help him, and thus make the work easy for all?

I had often heard of the Korean sawmill, but I had been here several months before I saw one, and I think it impressed me as the queerest and most primitive of all methods of work I had yet seen. With a big log perched at an angle of about forty-five degrees, and one man on top and one under the log, the saw is manipulated, and slowly and — shall I say surely? — the work goes on. The wells of Korea at once remind you of Bible stories, of Jesus as He sat on the well near Sychar; of the women as we read of them coming to the well to draw water; however, in this land the men are usually the water-carriers. They come with two buckets to be filled, bringing a smaller one and a rope with which to draw the water. Here in our home all the water we use is brought in this same way.

Of all the customs of which I have heard, but have not seen, I think I would rather witness the burial rites than any other. So many interesting things are told of their customs in the burial of their dead. I have seen the funeral bier on two different occasions as it stood outside the house awaiting the body, but have never seen the funeral. The coloring of the bier largely makes it what it is, and the Oriental combination of colors beggars description.

Sometimes, on the top of the bier, a man who has been employed to give direction to the hired mourners, sits and gives his orders. He will improvise a stanza of doleful sentiment, and all will join in and chant it after him; and whenever a pause occurs, the interval will be filled with prolonged wailings of "I-go-o-o."

The funerals nearly all have two biers, just alike; this in order to deceive the evil spirits when they come for the body.

The burial usually takes place at night. Torches and lanterns of weird and gruesome appearance are much in evidence. The graves are always on a hillside, and are perfectly round mounds. The mourning clothes of the men and women are made from the coarsest hemp. With the latter the usual long silver hairpin is often omitted, and the bottom of their skirts will not even be hemmed.

But a glimpse of the happier and brighter side of life — the marriage customs. All the marriages I have witnessed have been among the Christian Koreans and performed according to their customs; but I have had the experience of hearing a "middleman" propose for a girl. One evening Mrs. Campbell, Miss Nichols, and I were comfortably reading in our sitting-room after dinner, when a Korean, who previously had been in our employ, came in. After much hesitation he said he wanted to speak to the "pooin" (lady), but was somewhat ashamed; that he wanted to talk about marrying. At last, after many haltings and blushings, he said that our boy who works here in the house wanted to marry one of the school girls. He said, too, that he had tried to talk to the boy and get him to go outside of the school, but the boy said, "No, if there were a hundred outside, this is the only one I want." With much discussion and many questions Mrs. Campbell gave her consent, provided the girl should be willing. Quite contrary to Korean custom, our school girls are always allowed the privilege of having a voice in such decisions, but even that must be all done through the "middleman." The admiration proved mutual, and they both seemed quite happy in their newly-found love.

From these mere glimpses at the customs of this strange people you realize that there is much of real interest in the "Hermit Nation." The Koreans are an affectionate and lovable people. They are waiting, aye, calling for the Gospel, and through it Christ is showing forth Himself in transforming power.

—The Australian Lutheran.

SPURGEON'S LAST SERMON

The closing words of Mr. Spurgeon's last sermon, on June 7th, 1891, were characteristic of the man, as follows:

"What I have to say lastly is this: How greatly I desire that you who are not yet enlisted in my Lord's band would come to Him because you see what a kind and gracious Lord He is. Young men, if you could see our Captain, you would get down on your knees and beg Him to let you enter the ranks of those who follow Him. It is heaven to serve Jesus. I

am recruiting sergeant, and I would fain find a few recruits at this moment. Every man must serve somebody; we have no choice as to that fact. Those who have no master are slaves to themselves. Depend upon it, you will either serve Satan or Christ, either self, or the Savior. You will find sin, self, Satan, and the world to be hard masters; but if you wear the livery of Christ, you will find Him so meek and lowly of heart that you will find rest unto your souls. He is the most magnanimous of captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold He always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders. These forty years and more have I served Him, blessed be His name! and I have had nothing but love for Him. I would be glad to continue yet another forty years in the same dear service here below, if so it pleased Him. His service is life, peace, joy. Oh, that you would enter on it at once. God help you to enlist under the banner of Jesus even this day. Amen."

"For whosoever shall call upon the name of the Lord shall be saved."

Rom. 10:13.

CHANGING TERMS

A certain instructor was very particular to have his students use the old, well-defined terms in theology. He was accustomed to say, "When you change the terms, you change the meaning." We were reminded of this recently in listening to a rather interesting and instructive address by a university professor. He was telling his audience how nature had not endowed all people alike with mental gifts, nor had nature provided equal opportunities to all. He used the word "nature" frequently throughout his discourse where the Christian believer would use "God." But our professor was very particular not to mention the name God. Does he think there is no God, or was he ashamed to use that name because it has become somewhat popular in certain learned circles to discard God and set man's wisdom above that of God?

We noticed something of the same kind lately in a printed church program where the "sermons" were all designated as "addresses." Is there a difference? We once heard a sermon criticised as "a good lecture, but no sermon." When such changes are made, it always raises a suspicion that the speaker or writer wants to get rid of the purely divine and churchly, or is ashamed of them because they are at present not popular in certain learned circles. So some people like to say "hades" or "sheol." They seem not as harsh as "hell." After a while they leave them all out entirely. Straws show which way the wind blows.

—The Lutheran.

THE CREED OF NICEA

This is an English translation of the original form of the Creed as adopted by the Council of Nicea, A. D. 325.

(It will be remembered that this form is not authorized to supersede the Prayer Book form in public worship.)

We all believe in one God, the Father Almighty, Maker of all things, visible and invisible. And in one Lord Jesus Christ, the Son of God, Begotten of the Father, His only Begotten, that is, of the substance of the Father; God of God, Light of Light, Very God of Very God; Begotten, not made, being of one substance with the Father, by Whom all things were made, both the things in heaven and the things on earth; Who for the sake of us men, and for our salvation, came down from heaven, and was incarnate, and was made man: Who suffered, and rose again the third day, and ascended into the heavens, and is to come again to judge the quick and the dead. And in the Holy Ghost.

—The Living Church.

IMPELLED BY LOVE

In one of Col. Roosevelt's eloquent passages he used this language: "Do you love to go out to sea in a rowboat in a gale? No, you go out to save; you hate the storm." A missionary is said to have been asked if he liked his work in Africa. His reply was: "Do I like this work? No. My wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts through goat stands. We do not like associating with ignorant, filthy, brutish people." But is a man to do nothing for Christ except what he likes? God pity him if not! Liking or disliking has nothing to do with it. We have orders to go and we go. Love constrains us." Herein lies the impelling power that puts forth the fairest and the best of men and women to do the work of human rescue.

—Nashville Christian Advocate.

FROM OUR CHURCH CIRCLES

Candidates for New Ulm Professorship

The following have been proposed as candidates for the vacant professorship at the Dr. Martin Luther College, New Ulm, Minn.:

- Professor Emil D. Backer, New Ulm, Minn.
- Professor Siegfried Duin, Mankato, Minn.
- Reverend Gervasius Fischer, Savannah, Ill.
- Professor Alex Jaeger, Milwaukee, Wis.
- Mr. Wm. Manthey, Kenosha, Wis.
- Rev. M. J. Nommensen, Picketts, Wis.
- Mr. J. H. Rosendahl, Milwaukee, Wis.
- Mr. Martin Schumacher, Sheboygan, Wis.
- Mr. Theodore Stelzer, Oshkosh, Wis.

All communications in regard to these candidates should reach the undersigned not later than May 1.

Herbert A. Sitz, Secretary,
Box 249, New Ulm, Minn.

Notice

The Joint Committee of our Synod will convene June 3rd at 10 a. m. in St. John's School, Milwaukee. All standing committees and boards are requested to bring their reports and budgets. Other memorials to be submitted to Synod should reach me on or before June 2nd.

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

Wedding Anniversary

By the grace of God Mr. and Mrs. Wm. Kramer of Firth, Nebr., were on March 18th enabled to celebrate the fiftieth anniversary of their wedding day. The occasion was observed by a fitting celebration in the presence of their children and relatives. Undersigned based a brief address on the 1st and 2nd verse of Psalm 103.

May God grant the jubilarians the continuance of His divine protection and blessing! A. Schumann.

The Crow River Valley Delegate Conference

The next meeting will be held May 26th and 27th at Johnson, Minn. (Rev. M. Wehausen). Papers have been assigned to the Reverends C. Schrader, Wm. Haar, Sr., and E. Bruns; the sermon to Rev. J. Schulze, Rev. W. Sprengeler, alternate; the confessional address to Rev. G. Fischer, Rev. J. Guse, alternate.

Henry Albrecht, Sec'y.

Mixed Central Conference

The Mixed Central Conference will convene May 12th and 13th, D. v., in St. Mark's Congregation (P. Klingmann) at Watertown, Wis. First session May 12th at 2 p. m., and services with holy communion in the evening. Sermon: Groth, Haentzschel. Confessional address: Smukal, Schumann. Papers are to be read by the professors Schlueter and Kowalke and by the Pastors Guebert, Kuhlow, Hass.

L. Kirst, Sec'y.

Red Wing Delegate Conference

The Red Wing Delegate Conference meets on the 9th and 10th of June at La Crescent, Minn. (Rev. E. G. Hertler). The sessions begin on Tuesday morning at nine o'clock.

Essays: Exegesis ueber 1 Tim. 2, Rev. R. Jeske. Schoepfung und Erhaltung, Rev. E. G. Hertler.

Sermon: Weindorf (Eickmann).

Confessional: Lenz (Wiechmann).

Early announcements are requested. Those intending to come by train to La Crescent should state the time of arrival. Wm. Petzke, Sec'y.

Pacific Northwest Conference

The Pacific Northwest Conference convenes on April 21st to 22nd in White Bluffs, Wash. (L. C. Krug, pastor).

Papers to be read: Brilliancy versus Faithfulness (E. Kirst); Predigt-kritik (F. Soll); and each pastor his assigned Article of Augustana.

Preachers: A. Matzke (E. W. Tacke).

Announcements at an early date are requested.

E. W. Tacke, Sec'y.

Dakota-Montana District Conference

The pastoral conference of the Dakota-Montana District will meet April 21st to 23rd at Marshall, Minn., the Rev. Edw. Birkholz, pastor. The following pastors should be prepared to read papers: Manteufel, Hinz, Wittfaut, Pamperin, Blauert, Birkholz, Birner. The sermon will be delivered by Pastor Birner (Blake-well), the confessional address by Pastor Sprenger (Sievert). Announcements should be made as soon as possible. F. E. Traub, Sec'y.

Joint Mississippi Valley and Southwestern Conference

The Joint Mississippi Valley and Southwestern Conference will convene, D. v., in Bangor, Wis. (Rev. C. Siegler), from May 5th to May 7th, from Tuesday noon to Thursday noon.

The following papers will be read:

James 1:15ff — C. Siegler.

Augustana, Article 26 — A. Vollbrecht.

Isagogical Sketches on Galatians — A. Berg.

Sanctification — M. Zimmermann.

Sermon Study on the Gospel Lesson for Cantata Sunday — C. H. Auerswald.

Sermon: Fischer (Hanke).

Confessional address: Gamm (Glaeser).

A. Berg, Sec'y.

Nebraska District Pastoral Conference

The Pastoral Conference of the Nebraska District will meet, D. v., in St. Peter's Church of Brunsville, Iowa (W. Zank, pastor), from April 28th to 30th.

Papers: Exegesis: Isaiah 53 — J. Witt.

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

Exegesis: Hebrews 4 (English) — W. Schaefer.

Exegesis: Romans 3 — A. F. Krueger.

Exegesis: 1 John 1 — M. Lehninger.

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

Sermon: Hahn (Wietzke).

Confessional Address: Korn (Baumann).

Take the Northwestern Railroad to Brunsville, Iowa, or the Great Northern to Dalton, Iowa.

Please announce as soon as possible.

Walter E. Zank, Sec'y.

Southern Conference

The Southern Conference convenes April 21st to 22nd in South Milwaukee, Wis. (O. Nommensen, pastor).

Subjects for discussion:

Christ's message to the churches — S. Jedele.

Revelations — C. Sieker.

Augsburg Confession Article 28 — O. Nommensen.

Divine names in the Old Testament — O. Heidtke.

The House of David — E. W. Hillmer.

Abraham — E. Kiessling.

Divine services Tuesday evening. Sermon by O. Heidtke, Matthew 12:38-42; E. W. Hillmer, John 10:1-11).

Confessional address by J. Toepel (Th. Volkert).

The brethren are requested to make reservations for quarters in due time. Roll call Tuesday 9 a. m.

W. Reinemann, Sec'y.

The Winnebago Mixed Conference

The Winnebago Mixed Conference convenes in Winneconne, Wis., May 4th to 6th, 1925. First session Monday afternoon at 2 p. m.

The following papers will be presented and discussed:

An exegetical treatise on Genesis 7, Naumann.

An exegetical treatise on Romans 7, Schumann.

Baptism with the Holy Ghost, Weyland.

What must I do to acquire a good church attendance? Nommensen.

Confessional: E. Moebus (E. Behm).

Sermon: T. Fiess (E. Moll).

Please use reply-card in applying for quarters.

O. Hoyer, Sec'y.

ITEMS OF INTEREST

Inter-Denominational Services Are Popular

NEW YORK—(By A. P.)—More than 3,000 persons, comprising Catholics, Jews, Asiatics and regular Protestants, attended the first inter-denominational services to be held in the Cathedral of St. John the Divine. A simple hymn service, replacing the Protestant Episcopal ritual, was followed by a sermon by Dr. S. Parkes Cadman, Congregational minister.

—Wisconsin News.