

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE FAITHFUL SHEPHERD

(Wisconsin Synod German Hymnal 260)

A faithful Shepherd is my Lord;
In pastures green He leads me.
A wand'rer to His fold restored,
With His pure Word He feeds me.
He gently takes me by His Hand,
And sanctifies His loyal band
Of pastors, shepherds, teachers.

God gave to holy men of old
The Word of inspiration.
The prophets' speech and pen foretold
The way of our salvation.
They testified of His dear Son,
Christ Jesus, the Anointed One,
The Savior and Redeemer.

He came to seek and save the lost;
He purchased our salvation;
And now He sends His chosen host
To every land and nation
His blest Evangel to proclaim, —
To cry aloud in His dear Name: —
"Be reconciled, ye people."

He sends His chosen shepherds still
To seek the lost and straying.
Their glorious mission they fulfill,
His holy will obeying.
They feed His flock unceasingly,
And teach His Word in purity,
Revealed in Scripture's pages.

A teacher is a power true;
God's Word as seed he soweth;
A watchman, and a father too,
Who loving care bestoweth;
A soldier of the Lord is he, —
A steward guarding faithfully
The treasure of his Master.

Preserve Thy doctrine pure, dear Lord;
Send Thou us loyal preachers.
Sustain us in Thy Holy Word;
Bless us with faithful teachers,
Who laud the glory that is Thine.
O guard Thy Church, Thy House divine,
And grant them grace to build it.

Grant that Thy servants evermore
In life and in their preaching
As Christians Thy blest Home adore.
Thus may their deeds be teaching
The power Thy Gospel doth afford,
That Thy life-giving Word, dear Lord,
Be not defamed, dishonored.

O may Thy messengers, dear Lord,
Awaken us from sleeping.
Let us be doers of Thy Word,
As sheep Thy precepts keeping.
May faithful teachers Thee obey,
That they and all who hear them may
Eternal life inherit.

Translated from the German.

Anna Hoppe.

LET'S GO

Heb. 13

Heb. 13:13: Let's go forth therefore unto Him (Jesus) without the camp, bearing His reproach.

"These things are written, that ye might believe that Jesus is the Christ, the Son of God, and believing ye might have life through His name" (John 20:31). Life, not death; joy, not gloom; happiness, not misery. And that not just a little, but "life abundantly" (John 10:10). Now when we look at ourselves and those round about us we see how little we have that abundant life, joy, happiness. The reason for this is very evident. We would have the new life in Christ, but we would have the old also. We cling to the old ways, the old ruts, the old forms, the old laws, the old self, the old world, the old sins, — in short, the old life, instead of the new way (Acts 9:2; Jh. 14:6), the new forms, the new laws (1 Jh. 3:23), the new self (Gal. 2:20), the new world (II Cor. 5:17), the new graces (Gal. 5:22-23), — in short, the new life in Christ Jesus our Lord. We would be Christians, but we keep our eyes and hearts fastened upon the fleshpots of Egypt also. We are afraid if we break with the world we will suffer persecution, and we do not want to suffer persecution. Persecution in its manifold ways and forms. Persecution inevitable "for all that would live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "Search the Scriptures (Jh. 5:39), see whether any believer from Abel to this present day ever went to heaven on flowery beds of ease. Never a one will you find. Look at Abel; look at Noah; at Joseph; at Daniel; at David; at Job; at Elijah; at Jeremiah; at Paul; at any of the prophets and apostles — read the book of Acts — at any of the Christians, — "which of the prophets did not the fathers persecute? (Acts 7:52). Do you, dear reader, expect to be the first exception to a rule that has no exceptions? Then let's go therefore unto Jesus without the camp, bearing His reproach. Our portion of the letter to the Hebrews will serve us to this end. It will wean us from the world and weld us to Jesus regardless of all persecution.

Rev. C. Buenger, Jan. 27
65 N. Ridge

These Hebrew Christians had a hard stand. Persecution from their brethren in the flesh that had not accepted Jesus was very intense. They were in constant danger of drifting back into the Old Testament laws and ceremonies. By so doing they would remove a great deal of the persecution. But what saith the Lord? He, through the word, points us to Jesus, the "beginner and finisher of our faith" (Heb. 12:2).

I. The Christ — An Outcast (Heb. 13:10-12). "Have they persecuted Me" (John 15:20).

II. The Christian — An Outcast (Heb. 13:1-9 and 13-16). "They will persecute you" (Jh. 15:20).

I. The Christ — An Outcast

"Have they persecuted Me." As we behold the life of Jesus on earth we see it was one continual persecution. He was regarded as an outcast, an outlaw, right from the beginning. He bore the stigma of illegitimacy (Mt. 1:19). He suffered the reproach of inhospitality, for though "He came into His own" (Jh. 1:11), "there was no room for Him in the inn" (Lu. 2:7). He bore the dishonor of a traitor (Matt. 2:16). He was marked with the taint of the drunkard (Mt. 11:19); the reproach of his own countrymen (Lu. 4:16-30); the ignominy of the vagabond (compare Gen. 4:12 with Mt. 8:20); the persecution of the scribes, Pharisees, Sadducees, lawyers; the brand of a criminal; the humiliation of a tramp; till at last they dragged Him out of the city's gates as a notorious outlaw and outcast. He was led "without the camp, bearing His reproach."

Why all this shame, this dishonor, this disgrace. Listen, God makes it plain in our text: "that He might sanctify the people with His own blood." To sanctify, to make holy you and me. And that it be absolutely sure to us He calls attention to the Old Testament type, "for the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp." "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate" of the city of Jerusalem. He was regarded as an outcast. Likewise those that are Christ's, the Christ-ians.

II. The Christian — An Outcast

"They will persecute you (Jh. 15:20). Just exactly in the measure that we Christians live "godly in Christ Jesus" we shall suffer persecution from the unbelieving world. "Why do the heathen (unbelievers) rage — against the Lord and against His anointed?" Because they will not have this man to reign over them" (Lu. 19:14). They believe to be their own gods (Gen. 3:5). They trust in themselves. Just as truly as Christ was persecuted will we be, for we are Christ's: Christ-ians. We are hid with Christ in God (Col. 3:3). Read Ephesians to make this plain to you. We can expect no better treatment at the hands of the unbeliev-

ing world than Jesus received, so "let's go forth unto Jesus without the camp, bearing His reproach." It is the only way in which we will have real joy and satisfaction in our Christianity.

This reproach, this persecution, comes to us in various ways. This 13th chapter of Hebrews calls our attention to a few of the ways in which it manifests itself.

We read: "Let brotherly love continue." Like so many Christians and churches in our day these Jewish Christians were tempted to discontinue the brotherly love in their dealing with one another. They were tempted to substitute the world's cold, mathematical, business methods. Perhaps their finances were low and some urged that they put this matter on a business basis of apportionment, dues, fines, pledges, merchandise (Jh. 2:16), with its age limits, physician's certificate, instead of a thank-offering basis of love, because He first loved us (I Jh. 4:19). The church, the believers so-called, then become a cold, heartless, soulless, calculating, world-conformed, business organization. Then why have a church? Why not be honest, call a spade a spade, and support the world organizations. You say, God forbid. Let brotherly love continue. Whatever there is of true faith will work out in service; and though because of our little faith that be very imperfect, let that be the one motive and let the world scoff. "Let's go forth unto Jesus without the camp, bearing His reproach." Let brotherly love continue in hospitality, towards those in suffering and adversity and persecution with you.

Let's go forth without the camp bearing His reproach also in respect to marriage, still holding to the God-appointed purpose of this institution instead of legalized adultery. Still regarding children a blessing of the Lord instead of a curse. Still looking forward to children in the marriage state, rather than using all sorts and every possible means to prevent their coming. O, what a grand opportunity we have to bear witness in this respect and be proud that we are counted worthy to suffer shame for His Name's sake (Acts 5:41).

Let's go forth unto Christ without the camp also in respect to our life in word and deed (conversation). Let us not lay up for ourselves treasures on earth where moth and rust doth corrupt. But let us lay up treasures in heaven; let our life be without covetousness; let us be content with such things as we have; for Jesus hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. Let us put our trust in the living God, in our heavenly Father that knoweth that we have need of all these things. Let us use all gifts earthly as a means to an end, not an end in themselves. Not as the world judging all things by dollars and cents. Let us do this and bear His reproach.

Let us not be carried about with divers and strange doctrines. Let us gladly suffer the reproach of being called old fogies, behind the times. Let us remember that "Jesus Christ is the same yesterday, and to-day, and forever." He does not change, nor His revelation: His Word. So if we hold to the old Word of Jesus and Him crucified what a blessed privilege. It is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. Let us count it an honor to be persecuted for Jesus' sake. Count it all honor when "they shall put you out of their synagogues (Jh. 16:2). Let's gladly go forth unto Jesus without the camp bearing His reproach, for we have here no continuing city, but we seek one to come. We are only passing through this wilderness of the world. We are only strangers and pilgrims on our way from the Egyptian land of sin to the promised land of our heavenly Canaan. What matters it if we suffer reproach, scoff, ridicule. "If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you (1 Pet. 4:14).

By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name. But not in words only but in deed also: to do good and to communicate, share that good, forget not: for with such sacrifices God is well pleased.

Let's go forth therefore unto Jesus without the camp, away from the unbeliever. Let us come out from among them and be separate. For as long as we children of God run with the world we will either become Sethite unbelievers (Gen. 6), or we will become worldly-minded Lots dwelling in the gates of our present Sodom and Gomorrah. If we do not Jesus can never work out the sanctification that we are called to (1 Thess. 4:3). Let's go, and be outcasts, off-scouring (1 Cor. 4:13), bearing His reproach till we understand that full meaning and experience the full realization of the words of Jesus: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake; rejoice, and be exceeding glad: for great is your reward in heaven (Matt. 5:11-12).

Let's go!

W. F. B.

COMMENTS

The Model Sunday The Lord's Day Alliance is an organization composed of members of various Protestant churches whose aim is to make Sunday a day of religious observance. To put their aim into negative form, as they themselves usually do, the Alliance does not want the Lord's Day desecrated.

It appears that the means by which this end is to be attained are purely secular. The day is to be made holy by law. By legislating all and sundry activities

out of existence on the first day of the week the principal aim of the Alliance is to be achieved. Such activities would include all public sports, all theaters, motion picture performances, and keeping open of amusement parks, and the like.

If these church members were minded to achieve their end by preaching in their churches to their members and convincing them that such activities are not seemly, we would have no occasion to discuss their program; it would be their own business to preach and to teach what they considered right. But the Alliance is not content to work from the inside; it seeks laws to enforce its views on all alike, whether their peculiar views are shared or not.

The Alliance has carried its methods to the point of maintaining lobbies and propaganda bureaus, addressing itself to legislators as though it were a legitimate public policy to carry out by legislation the views of insistent Christian sects. These appeals, sometimes demands, were based on the assumption that this is a Christian land and that the government is pledged to carry out and enforce a certain type of Christian observance. It was encouraged in this assumption, no doubt, by the willingness of legislators to do the bidding of the prohibitionists in the name of religion.

The lobby of the Alliance in our national capital, Washington, succeeded in getting a congressman to introduce a bill that embodied its views and which, if it becomes law, will make of the District of Columbia a model for all other communities in respect to its Sunday observance. That is avowedly the purpose of the Lankford bill: to establish a model for all future Sunday legislation.

The open hearings of the congressional committee were at times quite interesting. The Alliance was always represented by its heavy siege guns; it found its opposition in the committee itself, for other opponents of the bill are articulate enough, to be sure, but are not organized to present their views by appointed and qualified lobbyists.

In the hearing some of the leading sponsors of the Lankford bill proved to be, as expected, the paid officials of the Alliance. It is their business to keep their question hot and boiling, otherwise their job will stop. Other ministers were here to help along and a number of laymen, among them Colin Hamilton Livingston, banker and president of the national council of the Boy Scouts of America.

In the course of the hearing the Alliance denied that it was an infringement of the constitution which guaranteed freedom in the exercise of religion. When asked whether all religions regard the first day of the week as especially sacred, the answer could not be other than, "No." Not even all Christians are agreed. The Seventh Day Adventists were cited. The Boy Scout-banker replied that there were only about 100,000 of these in the country, and only 300 in the

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District of Columbia "and in the United States the law of majority rules." Jews, of course, must bow to the same authority, and as for unbelievers, the law ought to make them do "what their ancestors did and what they ought to do."

The hearing extended over a number of days and by the time the second day's sessions opened there were numerous lengthy petitions presented to the committee against the bill. The Seventh Day Adventists appeared and made a dignified plea, showing that they have in certain localities even now suffered greatly as a result of adverse legislation, notably in Arkansas, New Jersey, and Tennessee. In Tennessee 120 Adventists had paid in fines \$25,000 and had suffered 722 days in prison.

When members of the committee asked how the bill, if it became law, would operate in specific instances the information received was somewhat startling. It appears that golf on a private golf course would not come under the ban, but played on a public course for use of which fees are charged it would. Motion pictures are to be banned whenever admission fees are charged, irrespective of their character. That might indicate that the churches who show pictures on Sundays and pay for them by offerings or other means would have a monopoly for that day. Even in Washington alone that would be a monopoly worthwhile, for the statistics show that twenty-five per centum of Washington's picture show patrons attend on Sunday — and that in spite of the fact that the theaters open not earlier than three o'clock.

Some might say that the possibility of such legislation as is threatened by the Lankford bills is most remote. That was also said about other legislation that is now on our statute books and even embodied in our constitution by amendment. And just as some of the laws we now have have given rise to untold hypocrisies and circumventions, so would this law immediately become the object of close scrutiny with the one end to get around it. We recall the laws once on the books of New York. For example, alcoholic

beverages, according to that law, could only be dispensed on Sunday by restaurants and hotels where and when meals were served. The result was that every barroom became a restaurant and installed a set of durable sandwiches which were scrupulously served with every "drink." In New York, also, there was a law forbidding all public performances on Sunday, excepting sacred concerts. Very soon the theatrical promoters billed all of their Sunday shows as sacred concerts and were immune.

It is not a libidinous desire on our part to indulge ourselves on Sundays in carnalities that provokes our violent disapproval of all these Alliance maneuvers, it is first of all the fear that the churches will surely suffer by law when they themselves make themselves odious by their unwarranted interference with the legal processes. We will suffer with the guilty. It is also true that we, as Christians, in no wise share the views of the Alliance concerning Sunday observance. But we "Remember the Sabbath Day to Keep it Holy."

H. K. M.

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Luxury Loans Criticised Luxury loans were severely criticised at a recent meeting of the Denver Retail Credit Men's Association. We take the following report from The Milwaukee Sentinel:

DENVER, March 20.—Less borrowing of money for luxuries will lessen divorces, burglaries, embezzlement, suicide and other crime, in the belief of the loan group of the Denver Retail Credit Men's Association, who adopted a resolution at a recent meeting "discouraging the making of loans whereby the borrower will use the money for the purchase of luxuries."

Charles M. Reed, general manager of the Credit Men's Association, declared that every conceivable sort of human ill could be traced to the practice of borrowing money by persons whose incomes cannot support extravagant spending.

Reed declared that the fundamental purposes of the loan companies should be to advance money in time of sickness, to aid the business man in his financial enterprises, and to supply capital where it is required for legitimate purposes.

We do not consider this an over-statement of the facts. Easy credit has been the ruin of many a family. It leads to a loss of self-control and into unscrupulousness in financial matters, which is a sin, and so involves the victim in innumerable other sins.

And it is well for the business man to take a stand against this evil and to seek to remedy it, for he has brought it on. Easy credit is a result of the keen competition existing in the business world and of the modern "go-getting" spirit of which we are so proud.

Everybody wants to get rich as quickly as possible. Now, the actual needs of the people do not demand the brisk business necessary to make the merchant rich. So it becomes necessary to lead people to want what they do not actually need. That is not a difficult thing to do. The difficulty arises when it comes down to paying, for most people have not the money

for luxuries. So easy credit is offered, and the sales are made. The result is that we will soon be a nation of bankrupts. If a chattel mortgage were pasted on every article where it belongs, there would be some very interesting revelations.

The ultimate consequences, as far as this life is concerned, of such indiscriminate credit are stated correctly in the article quoted above,

But there is also a spiritual side to this question. The spendthrift sins against the Giver of all good things, and he who goes into debt frivolously breaks the seventh commandment. So does the merchant who exploits his customer instead of suing him.

And that is incompatible with a Christian life. The Bible says, "Godliness with contentment is a great gain," and, "The fear of the Lord is the beginning of wisdom." What we need is a little less brilliancy and a little more conscience. The old-fashioned religion that takes life seriously and carries the fear of God into all business transactions may appear rather dull and drab to the "modern mind," but it is the highest wisdom after all.

J. B.

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The "Damned Souls" The University of Rochester, a Baptist institution, boasts a new student society which calls itself the Damned Souls. Its professed aim is "to prove the necessity of atheism and to abolish belief in God and all religions based on that belief . . . and to convince those who are on the fence of the necessity of rejecting a theological God and all forms of religion based on the powers attributed to this God." This, then, is the natural and inescapable result of the liberal preaching to which these young men have been listening. Those ministers of the Protestant churches who surrendered their confession of the Triune God who revealed Himself in His Word, or who, trying to maintain outward loyalty to some creed, undermined it by substituting vague allegories and empty moralizing in place of the Gospel of atonement are the spiritual fathers of these young rebels.

Reading their defiance to all revealed religion one is first tempted to cast it out of sight as intolerable blasphemy in horror. But that would be wrong. It is blasphemy; but it is less likely to do harm than the refined and sugar-coated blasphemy that issues from pulpits that are in many instances regarded as strongholds of Christianity. These boys, in the unmistakable manner of boyish bravado, are kicking up their heels like colts in a pasture. Their antics may attract attention; we hope they do. And once attention is centered on the course liberalism must take, the observer may reexamine his own views and may find that he shares the views of these boys in all essentials and that he has, by all his liberal and scientific con-

cessions, deprived himself of his God. That knowledge of his barren soul is a better beginning for repentance than the selfsatisfied, smirking pseudo-Christianity which flourishes in our leading Protestant churches.

But the "Damned Souls" are only a side show. They are an offshot of the American Association for the Advancement of Atheism which was recently chartered. This Association is just what it calls itself and is called into being as a protest against the churches which are trying to govern our government. It is not like to prove formidable; the greatest enemies of the churches are still the churches themselves and, specifically, their irresponsible ministers and their indifferent members.

Since the Atheists are now organized they must do something. They begin operations with a grandiose gesture. They have filed a petition for an injunction to prevent payment of the salaries of chaplains of the senate and house and of all the clergymen attached to the army and navy as chaplains. The Association of Atheists appears as the plaintiff and the treasurer of the United States is named as defendant.

The Atheists would be shocked if they knew that we staid, old-fashioned Lutherans have anticipated them in their contention long ago. They will not welcome us as allies and there is no fear that we will ever appear arm-in-arm with them. But the fact remains that we freely concede there is merit in their demand. Why governmental bodies of a state which stoutly maintains it has no religion of state should persist in having salaried chaplains cannot even be explained on the basis of the famous court decision that this is a Christian country — for among the congressional chaplains there have been rabbis. The case of army and navy chaplains is not so clear, though it must also yield to the same logic. It is true, for example, that Lutheran soldiers should have the benefit of Lutheran clergy; but it is equally true that it is not the business of the state to furnish Lutheran clergy. If Lutheran soldiers require men of their faith to guide them spiritually it should be the business of Lutherans to supply them, somewhat on the order of the camp pastors we had during the last war. These men had certain privileges in camp which enabled them to minister to their men; in many instances the government did not even furnish barracks in which they could assemble but compelled us to erect some of our own. We had no quarrel with them on that score. In the face of all that the institution of denominational or "un-denominational" chaplains in the pay of the government, performing their functions under government regulations, is rather vulnerable.

If the Atheists gain their injunction, we shall not shed many tears.

H. K. M.

Atheists Active The atheists in our country are becoming more active. They have formed the American Association for the Advancement of Atheism, with the purpose of abolishing belief in God and "contributing to the construction of a better civilization by acting as a wrecking company."

Their latest move is, according to the Milwaukee Journal, "a petition for an injunction to prevent payment of the salaries of chaplains of the senate and house and of all clerics attached to the war and navy departments."

The petition sets forth that

The employment of chaplains in congress, in the department of the navy and in the department of war constitutes the promotion and establishment of religious and sectarian views and objects, in violation of article 1 of the Constitution, which provides that "congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Chaplains employed in the departments of the government are ecclesiastics engaged in the performance of a religious and sectarian duty not authorized and expressly prohibited by the Constitution, and the compensation authorized under appropriation acts of congress is a diversion of the funds of the United States for a purpose not within the delegated powers of congress to legislate upon.

We are sorry for every atheist, sorry for the poor man who chooses to walk in darkness while a gracious God earnestly desires to bring light and life into his heart. But we are glad to see the atheists come out into the open. Their frank confession of unbelief is not nearly as dangerous as the unbelief operating under the cover of a professed Christianity.

It is interesting to note that these atheists, if the papers quote them correctly, are conscious of their limitations, declaring themselves a wrecking company. That is all they are and all they ever will be. Unbelief can do nothing but to wreck, it will never build. Where God created and where he is now building, Satan has ever confined himself to the task of wrecking.

In this instance they may by their wrecking operations even be rendering our country a valuable service. We have always contended that public moneys should not be expended for religious purposes and have again and again declared ourselves opposed to the employment of chaplains for congress, the legislatures and the army and the navy.

The spiritual interests of a Lutheran soldier or sailor are not served by the ministrations of a Catholic or sectarian chaplain, and we, on the other hand, do not desire to foist the services of a Lutheran pastor on those who do not desire them. Least of all do we want someone else to pay for the work we are doing for the members of our church. Toward the end of the war, the idea of a government chaplain, who "ought to suffice every American serving his country," practically barred our camp pastors from serving

the men under our spiritual care, excepting upon invitation from the official chaplain.

There is no doubt that certain religious forces have long been at work to "Christianize" our country, and such work is a direct danger to our religious freedom. Think only of the attempts to introduce religion into our public schools.

The agitation of these atheists may serve to clarify the situation. J. B.

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Who Wrote the Chronicles of Cleophas?

The question, Who wrote the Chronicles of Cleophas? must be answered by a London court. You want to know what the "Chronicles" are? They are writings that came to hand through a spiritualistic medium and are "a continuation of the Acts of the Apostles." Now the court is asked to decide ownership in the copyright. The woman who as medium did the actual writing claims possession, but a gentleman who held her hand while she wrote, or who had his hand in hers when she was writing, feels that he is part owner, at least. All this is most interesting. It indicates that the "spirits" are being commercialized to the extent of making them slaves to a copyright. But it also shows that the spiritualistic business in England is not what it used to be. During the war and immediately after the business was in splendid condition, but now the hardworking mediums have to go to court to get a little publicity for so good a thing as the "Chronicles of Cleophas." By long odds that is the best title that has come out in spiritualistic literature; it sounds well, it has a fine Biblical allusion, it appeals to literate and illiterate. And yet it was necessary to tell the touching story of the beautiful co-operation of Miss Cummins and Mr. Bond in open court before an indifferent world would even take notice of it. Who can tell? Perhaps the little plot will work. But if there is one book we shall never know it is the one whose title is part of our caption. H. K. M.

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A Surprising Result By the courtesy of the N. L. C. News Bulletin we are in a position to repeat the following report:

An address on Martin Luther was delivered recently by Prof. Frederick Heiler before an audience in Marburg composed exclusively of Catholic priests. While Prof. Heiler has not formally left the Roman Catholic Church, he has been excommunicated. How the priests accepted his address on Luther is best told by himself:

"The effect upon the audience was wonderful. They were astonished at the new world which revealed itself to them in Luther, and became enthusiastic about the message of this prophet sent from God. This attitude showed me beyond any question that Luther has a mission to fulfill today. I saw what power his preaching exercises over the unprejudiced mind, provided that his doctrine is preached in its original purity."

We are surprised not only at the result but also at the method by which it was attained. It fills us with wonder that an audience of Catholic priests should deign to give ear to one who is under the stigma of excommunication. And to let him address them on Luther! To have one who is himself disgraced tell them of the merits of another who is an abomination to every Catholic mind,—it is astonishing. It is no wonder that Prof. Heiler goes the limit in speaking of his audience and presents them as having unprejudiced minds. We never would have thought that a mind which had received Catholic training could be unprejudiced on the subject of Luther, considering the methods employed even in this late day to besmirch everything even remotely connected with Luther and his work. Yes, the truth accomplishes wonderful results.

G.

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Mail Order Divorces The economic law of supply and demand is a perfectly satisfactory explanation for the presence of the ubiquitous bootlegger. Without knowing details one could not go amiss in assuming that the same law would provide divorce mills, a thousand laws to prevent them to the contrary notwithstanding. We have had, still have, our Reno, Nevada. Of late the capital of France has got the bulk of the high-toned business. But both, Reno and Paris, are high priced. The common, or garden variety American, whose economic status is typified by the flivver and needled beer rather than by the Rolls-Royce and imported champagne is frequently in the market for a good, serviceable, but cheap divorce. What the common American lacks in individual financial resources is made up by his great numbers. There are not enough rich and fat divorces to go around anyway and many a lawyer stands hungrily by while his few fortunate brethren get the cream. Why not do the thing on a large scale and make it pay just the same? Wrigley made millions out of five cent sales of chewing gum, why not devise massproduction in divorces? The market for the product is almost the same and almost as numerous. Yes, indeed, not even the source of supply need be different. Where does the raw material for chewing gum come from, anyway? Ah, it comes from Mexico; Yucatan in particular. So be it, then. We'll get our divorces from Yucatan.

There is honor and mutual respect between the national governments of the world. One has had so much opportunity to marvel over the beautiful accord that prevails between sister nations, especially since the late war has come to an end. International law sometimes requires fine distinctions to be made, but we have the lawyers to make them and all is well. When the aristocratic lady was detained at Ellis Island because of "moral turpitude" she was speedily released with apologies as soon as it was discovered

that the offense was committed in South Africa in which country there was no law to convict her. Immediately she became "moral" and the "turpitude" was stricken from her record.

So everything is charmingly in the clear. America respects international law. If we get our divorce in some country where they can be got and present them in our courts, international amity will preclude the possibility of unpleasant complications. Yucatan, our first choice, will serve our purposes very well; Yucatan lawyers must also live and in that tropical state but little is required to make man content. In other words, the Yucatan lawyers and courts will be satisfied with a little cut of the profits. And they had better be satisfied or we'll carry the business to Costa Rica. International amity, as practiced by the lawyers has its limits.

Thus reasoned certain Americans. All went well for a time. But unfortunately a raid on the offices of a "gentleman" in Pennsylvania brought to light a Yucatan divorce decree which was filled out in every detail and ready for use. Unfortunately it bore a later date than the date of the man's arrest. With all due respect to the police and to modern achievements in transportation, it was too much to expect the police to believe that a Yucatan divorce decree could be executed and delivered in Pennsylvania a day before the date on which it received its judicial approval. Something may happen to make Yucatan divorces less desirable in spite of their attractive price.

It may have been due to a little prodding by official Washington that the supreme court of Mexico decided that Yucatan divorces had no standing whatever and were unconstitutional because they were issued without hearing testimony of husband and wife. That makes it possible for international law to function again for now we can refuse to accord the Yucatan divorces validity without offending the sovereignty of the Republic of Mexico.

This Yucatan divorce plot reminds one strongly of the ingenious device of that eminent pirate and patriot, Jean Lafitte, who remained within the law in his piracies by first creating some South American republic and then causing it to issue to him letters of marque and reprisal, thus furnishing a perfectly legal reason why he should not grace the gallows if and when he were caught. Andrew Jackson, "Old Hickory," was glad to share Lafitte's point of view and availed himself of the pirate's disciplined battalion of cutthroats to help him win the Battle of New Orleans. Perhaps the divorce lawyers, feeling spiritually akin to Lafitte, got their idea from studying his history.

Speaking of divorces, cheap and speedy, we can now unhesitatingly award the palm to soviet Russia. As long as Yucatan divorces stood, competition was not possible, for who can race against an entry that has the race won twenty-four hours before the starter

gives the signal? But now, with Yucatan ruled out for unfair tactics, Russia stands supreme. By installing a modern American card index system the soviet courts are able to grant a divorce in twelve minutes by the clock; marriages were also expedited in Russia by the same system so that they are now performed in nine minutes flat from a standing start. It will be seen that all modern improvements cannot change the old ratio: it takes longer to get divorced than it does to get married. But the margin is shaved down pretty close; three minutes is close.

And still there are people who think the world and its inhabitants can be improved by laws.

The divorce evil, like all other social evils, is universally condemned — and universally practiced. The only remedies offered are new laws and these laws only “remedy” by facilitating divorce. Here as elsewhere the only true remedy lies not in a specific anti-divorce crusade but in sound and unequivocal preaching of God’s law to men and women who know God as their Creator and above all as their Savior in Christ Jesus. And to them willing obedience will come not as a truckling to the law but as a voluntary endeavor to show Him their love who first loved them. The Gospel of Christ regenerates men and makes them free of the law; the law always defeats itself, it dies of its own bite. It is made on account of the guilty and necessarily convicts the guilty, and the guilty will commit any offense in defending himself against it. When the law is efficient it cures by killing; when it is inefficient it is killed itself, it ceases to be law. And law in human hands is always inefficient, for human hands are guilty hands; this is always true in degree. The man who always administers the law without fear or favor lives only in myth or fable, he was never born of man. God Himself has not yet executed His law over man; He has suspended judgment under the Testament of Grace. Had He judged the world finally according to His law He would have ended it in the Flood, indeed, before. Man lives with the mark of Cain upon his brow; God let Cain found cities and make laws but the laws so made lead to no end.

A Christian observer can see that and much more when he sees how the world in its most humanitarian and altruistic period is killing off itself by destroying the family with divorce. Such an observer will see that neither the laws we have nor any laws that could be devised will ever change the condition of which divorces are but an evidence. It is quite safe to assume that were it not for property rights in children and other chattels we would have no marriage or divorce laws whatever. At this day and age the purely moral question in marriage and divorce is non-existent.

H. K. M.

Fanaticism is a tornado of the flesh.

— Spurgeon.

SEMINARY BUILDING FUND

The moneys have been coming in steadily, though, as we had expected, in smaller amounts. With Easter over and all congregations that have not yet made their quota at work, we have reason to expect a flow of larger amounts.

Not all congregations have answered our latest letter, but we sincerely hope that all will co-operate, and co-operate to the extent of meeting their apportionment fully.

We would again most earnestly urge every one concerned to make all possible haste. The recent snowstorms have again delayed action in the country congregations, but much work can be done even now, if we plan carefully and keep at it persistently.

While we ask our people to hurry matters along, we do not desire speed at the cost of thoroughness. It is through thorough work that many of the smaller congregations have made their quota. We see this from the fact that some pastors send in remittances week after week. They are undoubtedly calling on their members personally and are taking the time to acquaint them with the work of our synod.

—The Seminary Building Committee met on April fifth. The reports showed that enough money to erect the proposed plant is practically on hand. The committee will now apply itself to a careful study of the building plans. The object is to cut down the building cost as far as this can be done without sacrificing anything that makes for practical usefulness and for architectural beauty.

As soon as it is assured that we will be able to start building in fall, the Advisory Committee will be called in and an open meeting held to give all the members of the synod who are interested an opportunity to offer criticisms and suggestions.

—In the course of the discussion attention was called to a need of our synod that will have to be supplied sooner or later, a well-appointed office for our Treasurer that will serve as a general synodical office. There should be the necessary vaults and filing cabinets; a complete and up-to-date mailing list; and the necessary clerical help, of which all the officers of the synod could avail themselves for synodical business. An office of this kind would save much valuable time and would make for a more efficient administration of our affairs.

The plans provide ample room for such an office, and this suggestion will be taken up by the committee for a careful discussion.

Only \$173,000 more are needed by June first to set us agoing. Do your share and do it now! J. B.

INDOCTRINATION OF THE CHILD

The Lutheran Church has rightly been called “the teaching Church.” When Luther was hard at work, endeavoring to correct the abuses of the Church of

Rome and to lead the people to the truth, it became evident to him that the masses must be enlightened to some extent in order that they might be enabled to judge for themselves as to what is right or wrong, truth or falsehood. Further, the people would not be interested in what they knew little or nothing about. Luther therefore set to work at laying the foundation for true Christian enlightenment. In this he succeeded so well that he became the "father" of not only the educational system of the Church that bears the great Reformer's name, but also of public education in general which is so far developed at present. For self-defense the Papal Church felt obliged to introduce a better system for religious training of her youth and to abandon certain abuses from within the Church. Thus even the Church that most stoutly opposed Luther and his work was herself forced to a partial reform.

That the Lutheran Church, with her conservative principles and slow mode of procedure, has succeeded in extending her influence and establishing her hold upon the masses to such a marked degree is unquestionably to a very great extent due to her religious training of the youth. Would to God that we all could realize this fact more clearly than we do! We need to continually emphasize the importance of the religious education of our children and youth.

To one, who is fostered within the Lutheran fold, it cannot but make a painful impression to hear a Lutheran pastor speak disparagingly of our catechetical instruction and of the parochial school in general as though our former efforts had all been in vain; as though we were ready to throw overboard what we have in order that we may grasp for something floating with the wreckage upon the water. We are willing to admit that we may not have attained to perfection with our methods, nor have in our efforts succeeded as well as we would like to; but we will under no circumstances designate it as a failure. Our efforts in imparting religious knowledge have been crowned with no small success, though it might at times be difficult to see the full extent thereof. We are beset with so many discouraging experiences in our church work that we are apt to overlook the success we have had.

Sometimes an outsider can see our faults as well as our merits better than we can see them ourselves. In a conversation about church work a Reformed pastor asked: "How is it that your people (the Lutherans) are so much more loyal to their Church than are our people?" "Do you think they are?" I asked. "I know they are," was the emphatic reply. "With our people it seems to make no difference where they go, or where they belong, if they care for church at all." "I am glad to hear your good opinion of our people," I said. "If it be true that our people are more loyal to their Church than others are, it is due to early In-

doctrination in the Christian truths. Indoctrinate the child and take care of the youth," I said, "and maturity and old age will take care of themselves." "I believe you are right," the Reformed brother answered, "but what should we teach them? I have been trying to make my people commit to memory the 23rd Psalm and the 103rd of the Book of Psalms."—Now that was well as far as it went, but was it enough? Evidently the man, though being a minister, had not even the slightest idea of how to indoctrinate the youth in the Christian fundamentals. Do we wonder that people are indifferent, or that they float upon the surface as to religion and church relationship?

Another example to the same effect could be quoted from a printed sermon of a Reformed minister. Speaking of a certain lady who desired to become a member of his Church, he says among other things the following: "During the last few weeks I have been appealed to by many parents and Sunday school teachers as to what age children should join the Church. I would be the last man in the world to unduly influence a child to take an advanced step, but I would also be the last man on earth to put a stumbling block big as a hair into the way of a child who has expressed a desire to come to Christ and into the Church." Evidently there is no thought of the fact that a child through baptism becomes a child of God in a special sense and thereby also a member of His Kingdom on earth, the Church. Now, fairness demands that we give due allowance for the different conceptions regarding membership in the various denominations, but what we wanted to illustrate by the above quotation was the vagueness and haziness among Reformed leaders regarding Christian essentials. Can we reasonably expect the common people to be loyal to or enthusiastic for what they know so little about?

At present we hear so much about "Modernism." How is it that Modernism has made such inroads among the ranks of the Reformed, while it has had but little effect upon the Lutherans? We all receive our education under somewhat similar circumstances, to a great extent at the same institutions, are reared in and surrounded by the same environment. Why is the result so different within the various church folds? There must be a reason. To be sure the reasons may be many, but we are convinced that the main reason for extreme modernism is found in a want of Christian indoctrination of the youth. Neglect to cultivate and plant the ground in the spring, and in the summer the field will be overgrown with weeds. The harvest will be accordingly. Neglect to implant the Word of God in the heart of the child, and the vacancy will be filled with what the world has to offer in so great an abundance. The result will be the worldling's mode of thinking, living, and acting. The Lutheran youth is exposed to the same environment and influences as

are others. Even he looks upon things from various viewpoints. Even he is apt to think that there is something suspicious, or wrong, about the established religion. He thinks there is need of revision. He might also feel called upon to do the job. He is honest about it. But, where shall he begin? He finds himself in a confusion. Now, if he is led by the kindly light of a thorough Christian fostering, he is likely to be preserved in the Christian truth. If, on the other hand, he is without that heavenly guidance, he is almost doomed to roam about in the wilderness of doubt and confusion. We can therefore not lay too great a stress on the necessity of a Christian fostering.

Go ye therefore, and make disciples of all the nations...teaching them to observe all things whatsoever I command you—Matthew 28, 19, 20.

—The Lutheran Companion.

THE MINISTER'S FINANCES

The pastor is to be a model in all the relations of life and that means also that he is to be a model financier. This may sound strange because in most cases pastors are not overburdened with this world's goods and it would seem that the average pastor need not be much of a financier. But we have known pastors with large families and small incomes who were perfect marvels in financial engineering. But be that as it may, there are a few rules on finance which it will be well for every pastor to acquaint himself with and obey. One of them has apostolic sanction and reads: "Owe no man anything." By all means keep out of debt. Cut your coat according to the cloth. If you cannot buy overstuffed furniture, except on the installment plan, sit on plain chairs for a while. Pay as you go is an excellent rule. It is not only economically sound but morally correct. There is entirely too much careless making of debts these days, and woe to the pastor who falls in with the drift of the crowd instead of swimming against the current. The world makes very little difference between the man who **cannot** and the one who **will not** pay his debts. Both are "undesirables."

The minister of the Gospel is entitled to an average living with his members. He should not demand to live like the richest, neither should he be asked to live like the poorest. The parsonage should not be a hovel when the members live in palaces, nor should the pastor demand to live in a palace when his members live in huts. The Gospel minister should manage his expenses according to his income. Many a pastor, and pastor's wife, try to satisfy \$3,000 tastes on \$1,500 incomes. Is it a wonder they run into debt until the interest begins to eat them up or their reputation for honesty is at stake? Better eat corn bread and beans that are paid for than roast beef and turkey on account. How can a man admonish others to keep the

Seventh Commandment when he himself does not meet his financial obligations?

The Apostle warns against the pastor being "greedy of filthy lucre." Nothing interferes more with a man's usefulness in the ministry than the impression that he is after the "almighty dollar," that he is in the ministry for the money there is in it, that he gives so many sermons for so many dollars. Woe to him who makes merchandise of the Gospel, in flat contradiction to the Lord's injunction: "Freely ye have received, freely give." Or as Goodspeed has it: "Give without payment, just as you received without payment." The ministry does not offer exceptional advantages for making money. The man who has set his heart on getting rich, especially getting rich quick, usually seeks some other occupation. But even the "poor preacher" is not immune to the love of money which is the root of all evil. We have known men, otherwise gifted, whose mercenary spirit was a dead weight to their success in the ministry. They made shipwreck of the ministry, if not of faith, for the love of money.

But neither is it a sin for a minister to lay up something for a rainy day. In fact our congregations should see to it that their pastors are able to do this. The ministry should not be kept on the ragged edge of mere existence, removed from actual want by the slightest kind of a margin. Our congregations should not be afraid to entrust their pastors with a little more of this world's goods than is needed to keep body and soul together, for fear they will not have sense enough to take care of it. And then the pastors should exercise judgment enough to lay by a little against the day of sickness and old age, so that they and their dependents will not become objects of charity when the days come of which we say that "we have no pleasure in them." Solomon's prayer is very pertinent to every pastor: "Give me neither poverty nor riches; feed me with food convenient for me."

H. J. Schuh.

A FEW GRAINS OF INCENSE

During the persecutions of the Christian Church by the Roman emperors, the Christians were told, that by offering a few grains of incense upon the altar of the idol, they would be released and thus they would escape torture and death. Now if those who offered the incense—a mere pinch of incense—would have come before their congregation and said, that they did not offer the incense because they believed in idols, and that while they were offering the incense, they said to themselves: We do not believe in your false gods, we believe in Jesus Christ, would their congregation have accepted this plea and permitted them to retain their membership in the congregation? Indeed not! Such apostates were excommunicated and they could

not regain their membership unless they gave ample proof of their repentance.

The plea that is made by congregations that receive lodge members is, that they only receive such who expressly state that they do not accept the false religion of the lodge and who have joined the lodge solely for the social and business advantages which the lodge offers to them. But as the temporal advantages that the persecutors offered the imprisoned Christians could not be obtained unless they offered the incense to the idol, even so the temporal advantages that the lodge offers cannot be obtained unless one offers the oath at the altar of the lodge. In both cases we have a virtual denial of Christ. A lodge member can only clear himself of this sin before God and the Church, by heeding the admonition of God's Word: Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Corinthians 6, 14, 17, 18.

—A. J. Klindworth in Lutheran Standard.

THE EVANSTON STUDENT MEETING

This was an all-student meeting. It was planned, called, promoted, and executed by students. The few adults who were permitted to attend were admitted to the gallery only. They were asked not to join even in the applause—"Little adults should be seen and not heard." With a little exaggeration the papers reported 1,000 in attendance. It was a Nation-wide interdenominational student meeting, called for the purpose of an inquiry into the efficiency, or inefficiency, of "the Church." The effort was to determine whether "the Church" had entirely lost its power, or if something could yet be done by which it could be the means of bringing in the kingdom. This was the third similar meeting since and growing out of the great Student Volunteer Convention in Indianapolis two years ago.

It was a meeting of radicals, young radicals. A students' movement. A revolt of youths. But with all it showed thoroughness in planning and execution. The questions presented for discussion were fairly presented, both sides being presented from the platform. The definite development was an attack on "the Church" (to use their verbiage). The real fight, however, was against denominationalism. There were frequent unchallenged statements like these: "We are just waiting to hold the post-mortem of the Church"; "the greatest sin of Christendom today is

denominationalism"; "we are waiting to scrap the Church"; "the principles of Jesus were all right, but are worn out. They won't work."

These students came to definite decisions. They went on record as favoring and advocating the abolition of all denominations. Their desire was a universal church somewhat as the experiment at present in Canada. They favored by a majority vote the immediate boycott of young people's societies of denominational character—Christian Endeavor, Epworth League and Baptist Young People's Union. They covenanted to go back to their campuses and do that immediately. They spoke of abolishing all denominational schools and seminaries to down denominationalism. They favored social equality among the races. One hundred and eighty-six covenanted to refuse ever to go to war, even if shot at sunrise. They agreed on the floor to boycott all restaurants in Evanston that would not admit negroes. On a whole, it was a bolshevistic meeting.

—The Luth.

MADISON STUDENT CHURCH URGENT APPEAL

All pastors of the Synodical Conference in the State of Wisconsin have recently received literature regarding a collection that is being made for \$100,000 to pay for the Student Church and Parsonage now in process of construction at the State University.

Our Student Mission is a joint undertaking of the Wisconsin and Missouri Synods within the State. About six years ago we founded it, at Synodical meetings, conferences, etc., we have repeatedly endorsed it, we alone are responsible to God for its continued existence. This mission is, at present, in dire need of funds to complete the building project, which, long ago, received the whole-hearted approval of all concerned. Dare we, the founders and sponsors of this mission, fail it in this the time of its great need? Mindful of the Apostle's encouragement, "Let us not be weary in well-doing," should we not employ all the forces of prayer, faith, love and appeal, and make every effort, strain every nerve to make this collection a glorious success? Remember, "in due season we shall reap if we faint not."

Our Student Mission is supplying a vital need in the lives of our boys and girls who are students at the State University and of whom there are now well over 400. They are removed from the care and discipline of father and mother and from the wholesome influences of home pastors and congregations; they are exposed to grave dangers to their moral welfare by extreme worldliness, which is rampant especially in our huge, modern schools of higher learning, where young men and women, in the most critical period of their lives, are closely brought together; they are exposed to still greater perils to their spiritual welfare

by the teachings and examples of professors and fellow-students who, only too often, not merely deny but also bitterly assail the simple Gospel story of God's love in Jesus Christ towards a world lost in sin. They stand in sore need of a shepherd to watch over their souls as one that must render account; they daily need a friend and spiritual advisor who will not become weary to instruct and encourage, to aid them solve problems that perplex and remove doubts that arise; they need a church-home of their own where they may join with their brethren and sisters in worship, in prayer, in the singing of our grand, refreshing and heartening hymns and in the celebration of the blessed Sacrament.

This vital need our Student Mission aims to supply. This vital need it has, by God's grace, and in spite of tremendous handicaps, been supplying for the past six years. To fill this need as completely as is humanly possible it was deemed necessary to proceed at once with the building of church and parsonage. The building is appropriate in every respect yet not lavish, it shows careful planning and a wise expenditure of the money appropriated. In short, it comprises everything that is necessary but only what is necessary.

What lack we yet? The money to pay for the building. Will we continue to lack it? No, dear friend, if you will take the matter to your God in prayer. He will instill you with a love for this noble mission. He will open your heart and purse so that the much-needed money will soon be forthcoming. Bear in mind, there are 170,000 communicants of the Synodical Conference within the State and but \$100,000 are needed. How quickly will this money be raised if we all will but discern our duty and then do it. The God, who watches with jealous eye over His Kingdom on earth will bless you so that you will reap a rich reward.

"Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." Hebrews 4, 16.

HIS RESURRECTION

He died and was buried. His death cannot be denied, as rationalists tried to do, by claiming that He had not actually died. Nor can His burial be denied. On the third day the tomb was emptied; He was raised from among the dead. God raised Him up and gave Him glory; but He also arose Himself. Peter on the day of Pentecost declared, "Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it" (Acts ii:24).

It was an utter impossibility that the grave could retain Him. His resurrection is the most logical, as well as the best confirmed fact of history. The voice of prophecy had spoken a thousand years before, "Thou

wilt not suffer Thy Holy One to see corruption" (Ps. xvi:10); His blessed body could not see corruption because He is the Holy One. The Holy One had left the bosom of the Father. As the Holy One He received through the Holy Spirit a holy, a sinless body, the body of incarnation. There was not the slightest taint of sin in that body, or else He would not have been the Holy One. His life was holy; He who knew no sin, could not sin. Therefore He could not see corruption. That same body, the body of the incarnation had to leave the grave behind and come forth. And so He did on the first day of the week. If He had not left the tomb, if He had not been raised physically from among the dead, God would not be God, the Bible would not be the Word of God, humanity would be without a revelation, without God, without light, without hope, and look into the blackest night of eternal despair.

Each Lord's day witnesses to the fact of His resurrection. How did this day, the first day of the week originate? How is it that not the seventh day of the week is the day of worship of the Church, but the day after the Sabbath? Because He arose on that day. The Church is a witness that He arose. Every sinner saved by grace, born again, indwelt by the Holy Spirit is a witness that the Lord Jesus Christ arose from the dead. Every prayer offered in His Name and graciously answered witnesses the fact that He lives.

And that blessed, glorious, physical resurrection of the Christ who died for our sins, is our own glorious hope. "For our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our body of humiliation, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. iv:20-21). We look forward to mighty victory. It will surely come. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality (as to the body), then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv:54-57).

— Our Hope.

CATECHETICAL WORK COMMENDED

Dr. Machen, theological professor at Princeton University, in his recent book, "What is Faith?" in one chapter comes to speak of the need of having persons, who unite with the church, make a creedal confession of their faith; a confession that is definite and that really stands for what the Gospel means and requires, and not simply some church general confession as "I accept Christ as my Savior," without giving any evidence that the person knows what the words

really mean. Such a man, Dr. Machen thinks, does more harm inside the church than ten men outside. He compares such a method of building up a congregation or the church with a country having its money on a paper currency basis. We have been doing that too much in the church, he thinks, we need to get back to the gold basis.

In order rightly to prepare applicants for church membership and make it possible for them to make such a confession a course of instruction is advised. He adds: "The excellent institution of the catechetical class should be generally revived. Those churches, like the Lutheran bodies in America, which have maintained that institution, have profited enormously by its employment; and their example deserves to be generally followed."

As we personally see things the church that expects its people to hold fast to the saving doctrines of the Gospel is more and more being driven to make careful and thorough training of her membership. As liberalism spreads, men will come to think that it matters little, or not at all, what one believes, only that he does right and builds up his own personal character. About all that liberalism, especially in its ranker form, asks is that one take Jesus as his pattern and seek to build up a character such as Jesus manifested here upon earth. Let creeds and doctrines go to the four winds of heaven. They belong to the Middle Ages. We are living in the light of the Twentieth century. Science has shown us where we came from and is pointing the way we are to go, and science makes every man his own savior, not, however, by faith in a crucified and living Savior, but by one's own works.

Under these conditions we must not only hold fast to the old catechetical method, both for the church's children and for those coming in from the outside, but it will be well, at least for such as may have been weak at this point, to stiffen the conditions of membership. For in the end what is gained by adding to the membership roll if the persons do not stay put, or remaining prove an element of danger? True, a living religion is not simply a matter of knowledge, spiritual things are never one-sided as physical things often are, for a man can lose both hands and both legs of the body and yet be a whole man spiritually; but just because spiritual things are well-rounded out ample knowledge of the truth is necessary in order to build up strong faith, for without strong faith there can be no ability in the Master's service. —Lutheran Standard.

RUSSELLISM, PROPHECY—AND FULFILLMENT?

"The chief thing to be restored is the human race to life; and since other Scriptures definitely fix the fact that there will be a resurrection of Abraham, Isaac, Jacob, and other faithful ones of old, and that

these will have the first favor, we may expect 1925 to witness the return of these faithful men of Israel from the condition of death, being resurrected and fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth."—**Millions now living will never die. Page 88.**

"Based upon the argument heretofore set forth, then, that the old order of things, the old world, is ending and is therefore passing away, and that the new order is coming in, and that 1925 shall mark the resurrection of the faithful worthies of old and the beginning or reconstruction, it is reasonable to conclude that millions of people now on the earth will be still on the earth in 1925. Then, based upon the promises set forth in the divine Word, we must reach the positive and indisputable conclusion that millions now living will never die."—**Millions now living will never die. Page 97.**

"Not only will those living on the earth when the restoration begins (1925) have the opportunity of life, but ALL THE DEAD SHALL BE AWAKENED AND BROUGHT BACK IN THEIR REGULAR ORDER and likewise be given an opportunity for life." —**Ibid. Page 100.**

"When the times of restoration begin there will doubtless be many men on the earth who will be very old and almost ready for the tomb. But those who learn of the great ransom-sacrifice and who accept the Ransomer shall return to the days of their youth; they shall be restored to perfection, of body and mind and live on earth forever." —**Ibid. Page 98.**

Now the year 1925 is past and gone. Has anybody seen Abraham, Isaac, and Jacob? Has anybody seen any of those who have been dead and buried brought to life and walking around again? Where are the formerly old and decrepit ones who have been so rejuvenated that they even have been restored to perfection of body and mind? Let the Russellites produce them!

—Lutheran Church Herald.

OBITUARY

It has pleased God in His infinite wisdom to call another laborer from his field of earthly labor to the blessed rest of heaven: Rev. W. H. Kansier has joined the host triumphant above.

The deceased was born March 23, 1872, in Manitowoc, Wis. His parents are Mr. and Mrs. H. D. Kansier. After his confirmation in 1886 he attended our synod's schools preparing for the ministry of the Gospel. He was ordained in June, 1896. In September of the same year he was united in holy wedlock to Hulda Sieker of Manitowoc, which union was blessed with four children. The following Lutheran congregations were served by him: the church in Ellington,

Wis., where he was installed in 1896, for 16 years, at the same time he had charge of the churches in Stevensville and Shiocton, which latter he himself organized; the church in Reedsburg, Wis., for eight and one-half years. For five years, 1912 to 1916, he served as superintendent of the Lutheran Children's Home in Wauwatosa. In the fall of 1924 he accepted a call to his last charge and was installed as pastor of St. Luke's, Milwaukee, on the first Sunday in Advent, November 30, 1924. It was the Lord's will that he should serve this church for only 1 year and 4 months. His end came on suddenly, Friday, March 26th, while he was on his way over to school. He attained an age of 54 years and 3 days. He is survived by his aged parents, Mr. and Mrs. H. D. Kansier; his widow, Hulda; four children, Ruth (Mrs. Hein), Ada (Mrs. Hartmann), Victor and Vera; two sons-in-law, and one daughter-in-law; one grandchild, Lois Hartmann; three sisters, Minna, Louise, and Caroline.

On Monday, March 28th, the mortal remains of the deceased were carried to the grave, the Rev. J. Brenner and Prof. John Meyer, two of his classmates, officiating.

May his memory be blessed.

FROM OUR CHURCH CIRCLES

Pastoral Conference of the Nebraska District

The Pastoral Conference of the Nebraska District will meet, D. v., in St. Paul's Church of Plymouth, Nebraska (M. Lehninger, Pastor), from April 20th to 22nd.

Isaiah 53, J. Witt.

Exegesis: Romans 3, A. F. Krueger.

Exegesis: Romans 4, F. Brenner.

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

Exegesis: Hebrew 5, W. Zank.

Exegesis: 1 John 2, M. Lehninger.

Sermon: Press (Holzhausen).

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

Confessional address: Krueger (Lange).

Please announce as soon as possible.

Walter E. Zank, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes in Rev. A. Hoyer's congregation at Princeton, Wis., April 26th to 28th, 1926. First session Monday afternoon at 2 p. m.

At these sessions the Intersynodical Theses will be thoroughly discussed.

Other papers that may be presented and discussed are:

An exegetical treatise on Genesis 7, Naumann.

An exegetical treatise on Romans 7, W. Hartwig.

Baptism with the Holy Ghost, Weyland.

The pastor as a shepherd of his family, Schneider.

Betrothal, M. Hensel.

Ku Klux Klan Activity, Lueders.

Confessional address: Behm (Beltz).

Sermon: Huebner (Schmidt).

Please use reply-card in applying for quarters.

O. Hoyer, Sec'y.

Dodge-Washington Counties Mixed Pastoral Conference

The Dodge-Washington Counties Mixed Pastoral Conference will meet, D. v., in Iron Ridge, Wis., the 4th and 5th of May. Ph. H. Koehler, Sec'y.

West Wisconsin District

The West Wisconsin District will convene, D. v., from the 16th to the 22nd of June, 1926, in St. Stephen's Church (Pastor L. Kirst), Beaver, Dam, Wis., with opening services at 10 a. m. on Wednesday, June 16.

Papers will be read by Prof. A. O. Pieper and Rev. O. Hensel.

The delegates are to present their credentials, properly signed by the president and secretary of their own congregation, to the Secretary of Synod immediately after the opening services.

Brethren who intend to travel per automobile will please state this when announcing. All requests for quarters must be in the hands of the undersigned by May 20. Requests coming later can hardly be taken care of. L. C. Kirst, Sec'y.

Mississippi Southwestern Conference

The Mississippi Southwestern Conference meets, God willing, from May 4th to May 6th, 1926, at North La Crosse, Wis., Rev. J. Bergholz.

Papers will be read by the following: A. Vollbrecht: Augustana; A. Berg: Isagogics on Galatians; P. Auerswald: Study on the Gospel of Cantate; H. W. Herwig: A Treatise; H. Pankow: Exegesis on James 2; Confession: J. Gerth (J. Glaeser); Sermon: A. Hanke (Fischer).

Each member of the conference is herewith asked to notify the local pastor whether or not dinner is to be served the visiting member on Tuesday.

Frank F. Ehlert, Sec'y.

Notice

The Joint Committee convenes May 4th at 10 a. m. in St. John's School, Milwaukee.

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

Church Dedication

January 10th was truly a day of rejoicing for the congregation of St. Paul's Evangelical Lutheran Church of White River, South Dakota, for on that day they dedicated their church to the service of the Lord. The opening morning service was in the English language, Rev. J. Witt, the President of the Nebraska District being the speaker. In the afternoon two services were held. The first was conducted by Rev. Ph. Martin, the Chairman of the Mission Board of the Nebraska District. Second service was in the German language, and was conducted by Rev. J. Witt. In the interim between the first and second services, dinner was served in the basement of the new church by the ladies of the congregation.

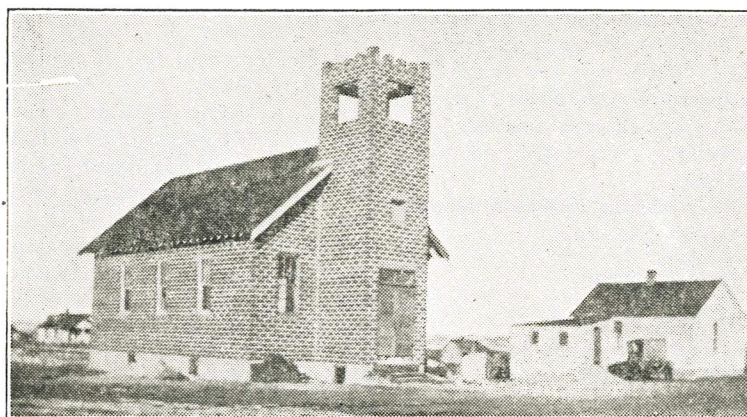
The church itself is built of matchfaced tile — with a floor space of 24x36 feet. Total cost of the structure

the open air. A loan from the Church Extension Fund a year ago made possible the purchase of a three-room parsonage and 12 lots. From that time forward services were again held in the parsonage until the completion of the church on January 9, 1926. May He who has stood by this little flock so steadily in the past continue by His Grace to prosper the work of their hands and hearts.
Theo. Bauer.

Dedication of Parsonage

On the 6th Sunday after Trinity the new parsonage of St. Paul's Congregation, Rozellville, Wis., was dedicated.

Three services were held. Phil. Schroeder and John Abelmann spoke in the German language, and O. Hensel in the English language. The speakers pointed out that this parsonage was a monument of



was \$4,600. Of this sum more than \$2,000 was donated in labor by the members. New church has a full basement. This was a donation of the Ladies' Aid. Altar, pulpit and benches were made by the contractor. Altar coverings and rugs were donated by the Ladies Aid of Deerfield, Wis., Rev. J. F. M. Henning, pastor. The organ was given by Miss Ertzull of Norfolk, Nebraska. The organ was cleaned and adjusted by teacher Eggers. Freight charges on organ were paid by Miss Duehring, Mr. Beyendorf did the hauling and crating. To these kind donors the congregation of White River expresses their sincere thanks.

White River is a Mission Station. Work in this field was begun in the fall of 1919. It was first served from Mission, South Dakota, which lies 22 miles south. The distance and the condition of the roads between Mission and White River made the serving of this station from without a difficult one. In the Spring of 1922 Pastor Belno Lange was called to White River and on September of the same year actively took charge. On November 6, 1925, a congregation was organized consisting of 7 members. To-day it numbers 13 voting members. Previous to the building of the church services were held in a "shack" which served as parsonage, and, when the weather was favorable, in

faith and love, and that the Lord had built it, who had given courage and strength to the "little flock" both to will and to do.

The house measures 28x32 feet with the study extended 8 feet and is very practically arranged with 8 fair-sized rooms and bathroom.

The total cost amounts to about \$4,500. A debt of \$2,000 stands against it.
E. E. Kolander.

Installations

Authorized by President G. Thurow the undersigned installed the Rev. Martin Glaeser as pastor of the congregation at Stetsonville and Little Black, March 28.

Address: Rev. Martin Glaeser, Stetsonville, Wis.
H. W. Schmeling.

* * * * *

Rev. Herbert Schaller, called to the pastorate of Immanuel's Lutheran Church of Medford, was installed by the undersigned on Palm Sunday.

Address: Rev. Herbert Schaller, Medford, Wis.
May pastor and all members ever heed Rev. 2:18!
O. Hensel.

Dr. Martin Luther College

Gensmer Brothers, Caledonia, Minnesota, donated \$50.00 for equipment in the Addition to the Boys' Dormitory in Dr. Martin Luther College. I herewith express our appreciation and thanks.

E. R. Bliefertnicht.

BOOK REVIEW

"Proceedings of Associated Lutheran Charities." Published by Committee on Publications of Lutheran Charities' Conference.

The twenty-fourth annual conference of the Associated Lutheran Charities was held at Detroit in August of last year. The large number of papers read at that time should prove to be of interest to pastors and laymen who are connected with one or the other of the institutions there represented. Some of the papers have such interesting titles as: "The Passion for Souls," "Ministering to various types of Sick People in Institutions," "Woman's Work, with particular reference to the problem of the Unmarried Mother and the Delinquent Girl," "Following the Patient into the Home," "Points of Contact with other Agencies," "Functions of Boards." The papers are written by men and women who have had experience in the fields of which they write. Since nearly all of us are directly interested in dozens of the seventy-one institutions represented, the neat little booklet should have a ready sale.

It may be ordered from the Lutheran Bethesda Home, Watertown, Wis. The price is twenty-five cents.

ITEMS OF INTEREST

From the Missionary Field of Russia

General Director G. P. Raud makes the following interesting appeal in a letter shortly sent out in the interest of the Russian and Slavonic Bible Union:

Our missionary, Mr. D. Minkovsky, is at work on the Russian-Polish border, a very difficult section. Many there are illiterate; some are in a half wild state. Many live in dug-outs and go barefoot even in winter. Mr. Minkovsky writes concerning a meeting held there recently:

"It was the first time the Gospel had been heard in this place. Many came and listened attentively. An old woman over seventy wept much and asked us to pray for her that she might know that Christ who can forgive sins. Another, an old man, offered us money to pray for him; he had learned in the Russian Orthodox church that prayer would be made for money. Many seemed to be touched. God in His mercy gave both the old woman and the man faith to believe in Jesus for salvation. Several others, hearing the Word for the first time, believed. When we showed them the way of salvation, we spoke to them as to little children.

Around us are thousands of villages in the same condition, in great darkness; many are under the influence and superstition of the Russian Church. Shall we let them die in their sins? They do not know the way of salvation; the priest has told them they can have salvation by means of money, by paying for it. Are we not responsible for them? Oh, may God send here hundreds of missionaries!"

Philadelphia Plans Religious Congress

Philadelphia, April 3.—Believing, he said, that religion should have an important part in the observance of the 150 years of American independence, Mayor Kendrick outlined a call for a great world congress of religion during the sesquicentennial international exposition during the coming summer.

Invitations are soon to be issued to heads of all religious bodies urging their participation.

"Religious freedom," said the mayor, "was one of the fundamental principles announced by the signers of the Declaration of Independence, and no celebration of that event would be complete without an appropriate recognition of this fundamental basis of human liberty." —Wisconsin News.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of March, 1926

Rev. F. Weindorf, Pine Island, Minn.	\$ 189.00
Rev. Paul E. Horn, Morgan, Minn.	20.00
Rev. John Brenner, Milwaukee, Wis.	65.00
Rev. Arthur Berg, Sparta, Wis.	100.00
Rev. J. Gauss, Jenera, Ohio	535.50
Rev. Karl F. Krauss, Lansing, Mich.	150.00
Rev. Henry Lange, Alois, Wis.	20.00
Rev. J. Witt, Norfolk, Nebr.	20.00
Rev. P. Burkholz, T. Mequon, Wis.	67.00
Rev. Herm. Gieschen, Wauwatosa, Wis.	52.00
Rev. W. Fischer, Merrill, Wis.	257.00
Rev. H. Schaller, T. Flora, Minn.	65.00
Rev. H. Gieschen, Sr., Frauenverein, Milwaukee..	100.00
Rev. A. Lederer, Saline, Mich.	65.00
Rev. C. J. Leyrer, Lansing, Mich.	30.00
Rev. A. J. Clabuesch, Broomfield, Mich.	67.00
Rev. J. H. Schwartz, West Salem, Wis.	40.00
Mr. Fritz Heine, Sr., Craig, Mo.	10.00
Rev. K. Sievert, Grover, S. D.	55.00
Rev. E. G. Fritz, Wellington, Minn.	27.00
Rev. W. R. Huth, Slades Corners, Wis.	68.50
Rev. H. Cares, Mayville, Mich.	25.00
Rev. R. F. W. Pietz, Lomira, Wis.	156.55
Rev. Paul G. Albrecht, Tolstoy, S. D.	30.40
Rev. A. Dasler, Kingston, Wis.	5.00
Rev. S. Baer, Zeeland, N. D.	5.00
Rev. Walter Voigt, Monticello, Minn.	35.00
Rev. P. J. Witt, Norfolk, Nebr.	25.00
Rev. H. Schaller, T. Flora, Minn.	40.00
Rev. P. Monhardt, T. Wellington, Wis.	25.00
N. N.	500.00
Rev. Henry Albrecht, Town Lynn, Minn.	25.00
Rev. C. W. Siegler, Portland, Wis.	20.00
Rev. C. W. Siegler, Bangor, Wis.	19.85
Rev. J. H. Schwartz, West Salem, Wis.	70.00
Rev. W. Baumann, Garrison, Nebr.	25.00
Rev. A. B. Korn, Gresham, Nebr.	152.25
Rev. J. Guse, Litchfield, Minn.	115.00
Rev. J. Mittelstaedt, Hillsboro, Wis.	25.00
Rev. R. J. Palmer, Willow Lake, S. D.	25.00
Rev. H. H. Ebert, Milwaukee, Wis.	116.00
Rev. A. Lederer, Saline, Mich.	45.00
Rev. Wm. S. Nommensen, Columbus, Wis.	15.00
Rev. W. G. Bodamer, Ann Arbor, Mich.	2.50
Rev. Edm. C. Reim, Fox Lake, Wis.	65.00
Rev. F. E. Manteufel, Balaton, Minn.	10.00
Northwestern College Students	31.00

\$ 3,611.95

Previously acknowledged\$338,921.17

\$342,533.12

Expenses, March, 1926

Northwestern Publishing House	\$ 6.00
Frieda Kempf, Secretary	25.00
Remington Typewriter, Rent	7.50

\$ 38.50

John Brenner.