

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.

Vol. 10.

Milwaukee, Wis., March 25th, 1923.

No. 6.

THEY SANG A HYMN

They gathered in the upper room,
When twilight glimmer dim,
Gave way to shades of even's gloom,
And sang the Paschal Hymn.

The sweetly solemn strains came forth
From hearts by sorrow wrung,
As they proclaimed faith's matchless worth,
And to God's promise clung.

The Paschal Lamb, prepared with care,
Upon the table lay;
He blest the Bread; He breathed a prayer,
The Godhead veiled in clay.

And then the Testamental Cup
He gave unto His Own.
O precious privilege, to sup
With God's Incarnate Son!

Take, my beloved, eat and drink
My Body and My Blood!
He stands at bitter Mara's brink,
The spotless Lamb of God!

O hallowed hour, the type is past,
Fulfillment draweth nigh.
The Promised One is here at last,
The Dayspring from on high!

Before Him loomed Gethsemane,
Deep sorrow's dismal night,
The cup of untold agony
On Calv'ry's cross-crowned height.

His trustful prayer of fervent praise
Ascended to the throne:—
"My God, I leave to Thee my ways,"
"Thy will, not mine, be done!"

They sang a hymn! Had song the power
To comfort, strengthen, bless?
To sweeten in that mournful hour
The cup of bitterness?

O ye, who bear His Name, sing on,
Though dark may be the night!
Soon shall a sunlit morning dawn
When faith gives way to sight!

Sing on! And let your heart-born song
Adore the God of Love,
Until ye join the ransomed throng
In Salem's realm above!

O blood-bought Church of Christ, sing on,
And praise the Lamb once slain!
Celestial choirs around His throne
Respond "Amen! Amen!"

Anna Hoppe,
Milwaukee, Wis.

And Forgive Us Our Debts As We Forgive Our Debtors

Matt. 6:12

Only a few words, yet they treat of a big theme, man's greatest concern on earth, the soul's most pressing need — "forgive us our debts, as we forgive our debtors," or, as it is elsewhere, "forgive us our trespasses, as we forgive those who trespass against us." In the most ancient symbol of the Christian Church, the Apostles' Creed, we affirm our belief in the forgiveness of sins. It is the fundamental truth of the Gospel and of our Christian faith. And old as is the Apostles' Creed, in which we confess this great truth, the prayer taught by the Son of God, the Church's great prayer, in which we have learned to pray for the forgiveness of sins, is older still, by several centuries.

A prayer for forgiveness of sins! But has not this very prayer become antiquated? Has it any place in the modern Christian's life, or in the Church of modern type? Aye, to be sure, there are enough of those who, of all the petitions of the Lord's prayer, would regard this one the most unnecessary and superfluous. Yes, they will admit that the convict in the penitentiary has needs to use the fifth petition assiduously. But for them to pray it is not considered good form.

Leave alone the so-called civilized world with its institutions of learning down to the primary schools, with the whole field of its journalism and literature, together with its lodges and other organizations, all steeped as they are in self-righteousness, and exalting as they do human nature, its culture and development, as all sufficient both for God and man— leave alone such a world, do we not hear from various quarters within the modern church — theological seminaries and Sunday schools, religious press and pulpit — a voice saying, "man is essentially good and needs no forgiveness. You must only live a just and upright life, and you need not worry about your sins?" Much of the teaching of the modern church does not picture God as abhorring all sin and uncleanness; but rather a soft and indulgent Father, who cannot bring Himself to speak severely, or punish adequately.

What is needed today is a deeper consciousness of sin and its guilt, and just so much as that consciousness becomes intense will men feel the necessity of forgiveness of sins. This applies to us Christians equally as well. Let us remember that this prayer is

Rev C Buenger
65 N Ridge
Jan 23

given for the use of believing Christians. As often as we pray this petition we confess that we are sinners. We appear before God as guilty creatures, who daily sin much and, indeed, deserve nothing but punishment. Our sins are here compared with debts. This at once brings remembrance of the servant in the parable, who owed his master ten thousand talents, but who could never hope to pay his debts, though he lived his life many times over. We are this servant. Every transgression of the divine law, every failure to fulfill its demands, on our part, is a debt, which God neither can nor will ignore. Every sin we have committed, in thought, or word, or deed, is entered against us.

Furthermore, when this petition speaks of "our" debts, "our" trespasses, is there not a suggestion, at least, of a fellowship of responsibility for the sins of other people? We are prone to declaim against the sins of our brethren, of the members of the Church, of the synodical body, against the sins of society, of the corruption of the Commonwealth, of the guilt of the Nation. Whose sins, pray, are these, since we are of the same people, the same Church, or synodical body, of the same commonwealth and nation? Are we condemning ourselves, or are we sure that we have done all that we can to avert the iniquities of the people surrounding us? Are we free from guilt even for the sad and immoral conditions now existing in our national life? Have we cared for the souls of those who are in our homes, and of those with whom we mingle in daily life? Have we been faithful witnesses of the Gospel, and set the example which God might use to save our fellowmen?

Truly, our debts are beyond measuring. And this debt, being an account of God against us, must stand against us, forever, rendering us subject to the debtor's damnation, unless we receive forgiveness.

What, then, shall we do? The Lord bids us to pray, "Father, forgive us our debts," forgive us our sins. The only plea we have is the plea for mercy. We dare not plead for justice, nor come before God on the ground of any merit or worthiness in us. All we can do, is to humbly beseech His pardon.

Can we daily look forward to such pardon? Daily we sin much against God, grievously offending Him and incurring His wrath, will He pardon our sins daily? Will He not finally grow weary of granting us forgiveness every day and hour and moment we ask Him for it? Furthermore, must not the debt be paid, that the debtor might be forgiven? Must not the guilt of sin be expiated, that the sinner might be pardoned?

True, yet in this very petition we have the assurance that God is the Father of all grace and mercy. The very fact that He who has died for our sins and paid our penalty, the Son of God, our Savior, has commanded us to pray, "Father, forgive us our tres-

passes," shows that in this prayer we find the plea of mercy for Christ's sake. We can pray for the forgiveness of sins, because God's grace in Jesus Christ has opened the way. He can forgive sinners, because He has exacted the utmost penalty for sins in the death of His dear Son which He freely suffered in our stead. And now, we can daily and cheerfully bring this entreaty before God. We have a ground for the forgiveness for which we ask. Our heavenly Father, for Christ's sake, freely forgives us all our sins. "In whom we have the redemption through his blood, the forgiveness of sins." Eph. 1:7.

What a glorious privilege and blessing, daily to come before God with the petition, "forgive us our trespasses." A thousand felicities follow in its train. Being forgiven as often as we offer this prayer in true faith, even daily, we are justified, acquitted, vindicated, sent forth without a stain or blemish on our reputation daily; we are regenerated, quickened, invigorated, and brought into newness of life daily; more still, we are made heirs of a heritage entailed by promise daily. The work of sanctification is begun in us daily, until one day it will be completely perfected.

Do you ask, who prays this petition acceptably unto God? Surely, not those who offer it at the altar of lodges or other religious organizations, which do not profess a belief in the remission of sins through the Word of Christ, nor those who pray the Lord's prayer including the fifth petition at the meetings of social and moral movement associations which seek to better mankind and bring society to a higher level by means other than the regenerative power of Christ's redemptive work. An offering of this petition at such places is mere mockery.

No, this petition is prayed acceptably unto God by those only who offer it in the name of Jesus, that is, relying upon His merits and asking forgiveness for His sake. To them alone is given the promise of forgiveness by the Gospel. "To Jesus give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Of all prayers this is the Christian's prayer.

One point more is impressed upon our mind by this petition: that the test and manifestation of God's forgiveness is to be found in our forgiving spirit. "Forgive us our trespasses, as we forgive those who trespass against us." Let us not misunderstand these words. We do not pray that God would forgive us, because we forgive. The forgiveness of those who sin against us is not the condition upon which God forgives our sins, much less the ground of such forgiveness. Our forgiveness is the fruit of God's forgiveness. No one can forgive his enemies their sins, unless he has received remission of his own sins through faith in his Redeemer and enjoys its blessing. No one can love his enemies except he experiences God's

love first. But having been graciously delivered from the burden of our sins, and our wounded conscience having been healed through the blood of reconciliation, we have become willing heartily to forgive, and gladly will we do good to those who sin against us. Moreover, our forgiveness is the proof, the evidence of the fact, not only that we realize our sin before God, and truly repent, but that we are ready to extend to others the same spirit of forgiveness which God has shown to us, and for which we are grateful.

Let us bear this in mind. There is a vital relationship between the spirit willing to forgive and the spirit capable of receiving God's forgiveness. The lack of the first precludes the possibility of the second. We simply cannot have God's forgiveness and refuse to forgive those who sin against us. We have the Lord's own interpretation of the fifth petition in these words: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14-15. J. J.

COMMENTS

Active for Freedom of Conscience We find the following news item in The Baptist:

The Seattle council of churches is active in advocating legislation providing for the amendment of the constitution of the state of Washington, relating to freedom of conscience. The amended article would read:

"Absolute freedom of conscience in all matters of religious sentiment, belief and worship, shall be guaranteed to every individual, and no one shall be molested or be disturbed in person or property on account of religion; but the liberty of conscience secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the state. No public money or property shall be appropriated for or applied to any religious worship, exercise, or instruction, or support of any religious establishment. Provided, however, that this article shall not be so construed as to forbid the employment by the state of a chaplain for the state penitentiary, and for such of the state reformatories and asylums, and for the military forces of the state, as in the discretion of the legislature may seem justified; Provided further, that this article shall not be so construed as to forbid the giving of credits to students in the public high schools and state educational institutions for Bible studies taken outside said schools and institutions. No religious qualification shall be required for any public office or employment, nor shall any person be incompetent as a witness or juror, in consequence of his opinion on matters of religion, nor be questioned in any court of justice touching his religious belief to affect the weight of his testimony."

This action is intended to safeguard the rights of those who want to be religious.

This news is to be welcomed as an indication that others are beginning to think. But, why not remain consistent? The institutions in question and the military forces should and could be taken care of without any expense to the state. The churches would, there can be no doubt, welcome the opportunity to preach the gospel to the people in those institutions and in

the militia. And why should the public schools give credits for religious work done elsewhere? Religion is not in their curriculum, and they are not in a position to judge whether or not the work is satisfactory. If they were actually to judge, they would be exercising a supervision over religious work, which lies entirely outside of their sphere. On the other hand, we would have welcomed just a little more definiteness as to the question of the freedom of education, though this is really implied in the general term freedom of religion. J. B.

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The Golden Rose On the fourth Sunday in Lent, known as Laetare, the pope after a season of abeyance revived the papal custom of blessing the "golden rose." The custom has had different forms in past centuries; it is very old and dates back to the eleventh century. More recently, before it fell into disuse, it was awarded to that Queen in (Roman Catholic) Christendom who had most signally distinguished herself in works of the faith.

The choice among the available queens is narrowed down considerably in recent years. Of the three that are left from which choice may be made it was the queen of Spain who received the "golden rose" this year. This queen having been an English princess it is not a bad stroke for the pope to indicate to the world at large what a devout Roman Catholic this lady has become since she became the queen of His most Catholic Majesty, the king of Spain. It might be difficult to explain just why she is the recipient and just what she has done to deserve the honor. But that is secondary. The other Romanist queens are sure to get their rose in turn if they live.

The Romanist university of Notre Dame, of South Bend, Indiana, has established in imitation of the papal practice a Laetare medal which is awarded to any individual in America who has stood out as a performer of great, good works. It usually goes to men politically prominent, such as judges, or to men who have been liberal contributors to some church cause.

As long as men value such baubles Rome is willing to use them — and men and women the world over are as delighted with them as children are that receive a long-wished-for toy. As a reward of virtue the conferring of the "golden rose" or of the Laetare medal has no significance, even if there were any virtues that might properly be rewarded by the church. It is a custom that survived from the middle ages and still serves some purpose with people who have the "middle ages" mind.

The old church from which we gladly take over customs and institutions that have true meaning established the fourth Lenten Sunday as a day on which the Christian should rejoice over his deliverance from sin and over the glories of his happy es-

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

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Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

tate; the penitential season should not be so gloomy and so dark that Christians forget their blessings. That is sound Gospel truth. That is the true meaning of Laetare. That our Lutheran Church was eager and happy to retain. But the "golden roses" and medals and other "rewards of merit" are sadly out of place at all times in the Church which was so dearly bought and won by Him whose merit alone is our glory.

H. K. M.

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Worth Heeding The world is tiring even of strife and warfare. This does not necessarily betoken a change of heart. With many it, no doubt, is but a new form of selfishness: they are dissatisfied with results; their interests are confined and suffer within the barriers that discord rears between them and their fellow-men. Some look hopefully to the future for a radical change of world policy. Here is an instance from England, reported by the Sunday Telegram:

The hope for world peace lies almost alone in the schools and the teachers, according to Prof. W. G. Cove, president of the National Union of Teachers of England and Wales.

"There can be no doubt that the school is an international factor of potent force," said Prof. Cove recently, "and it is within the power of its teachers to use it for the destruction or the healing of the nations. We must banish from the schools a nationalism that does not find its highest expression in service to humanity.

"We must eradicate national jealousies, prejudices and hatreds, and let the spirit of common childhood, common parenthood permeate and brood over the schools."

This educator's words imply a severe criticism of the educational aims of the past and we have no doubt that he is right in placing the blame where he does. Whether the remedy he suggests will be effective to the end for which he would employ it, is an entirely different matter. It is, however, at least a step in the right direction to soberly examine results and to honestly name the causes when you have found them. That is why the above testimony furnishes wholesome food for thought to the average American mind. To all appearances, America is not ready to confess to

"national jealousies, prejudices and hatreds," but, on the contrary, is bent on intensifying, if possible, the spirit of negation and intolerance which seems to be a first requisite for one hundred per cent Americanism. You will well understand what we mean if you read the following, which we quote from the Ministers' Monthly:

In 1922 a number of Protestants, many of them Scottish Rite Masons and Klu Kluxers, banded together in the state of Oregon and after many hard efforts succeeded in getting a bill adopted providing for the closing down of all parochial and private schools for children. The bill passed by a majority of 14,000, and it affects 50,000 Catholics, 12,000 Lutherans, and one or two thousand Seventh Day Adventists, all of whom believe in having private day schools in which they can instruct their children in accordance with their own religious beliefs. The Protestant church people were divided on the subject.

Happily the Oregon bill does not take effect until 1926 and its constitutionality will be tested in the courts before that time. We have enough confidence in the judiciary of Oregon that it will not let itself be guided by prejudice and fanaticism, but that it will view the entire matter in the light of American history and the American constitution. The bill adopted in the far western state clearly violates Section 1 of the Fourteenth Amendment to the Federal Constitution which provides that "no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." One of the expressed constitutional privileges of the United States citizens is the "free exercise of religion." For that freedom we encourage both Catholics and Protestants to fight with the fortitude and determination of our own American forbears.

Oregon is not the only state where these things are practiced; Nebraska and Michigan share Oregon's notoriety, and there are a number of others that deplore nothing more than that a lack of numbers at the ballot-box still hinders them from following in the path indicated. Prof. Cove could certainly not suggest a better method of instilling the peace spirit than is afforded by teaching the Gospel of Jesus Christ. That is what Lutheran parochial schools are doing and they are being persecuted for it. Yes, Prof. Cove's words are worth heeding on this side of the water. G.

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The Soviet Sabbath The Mohammedan has his day of rest on Friday, the Jew has never departed from the Saturday which he believes to have been the day specified in the commandment, the Christian has his Sunday. Now the Russian rulers have decreed that the day of rest in Russia is to be the Monday. The fear to appear favorable to any one of the religions which prevail in Russia has driven them to the ludicrous expedient of appointing a new day that will be disagreeable to all religions. The anti-Christian intent is obvious; for in Russia, as elsewhere in Europe with the exception of Turkey, the Sunday had been the weekly day of rest before the law, irrespective of its religious import.

Try as one may to be sympathetic with the attempts of the Russians to free themselves of the

political heritage of czaristic tyrannies, it is made increasingly difficult by the studied hatred of everything that savors of religion, especially of Christian religion.

The churches were stripped of all their precious metals and jewels; as a famine measure that might be considered proper. The separation of church and state and the divorcing of religious instruction from the functions of the public school might meet with unqualified approval. But in both actions there was quite evident a feeling of hatred for churches that made such action look like vengeful reprisals rather than like reforms.

The scandalous proceedings of the Christmas season when everything sacred was ridiculed may not have been an official act but it was benevolently tolerated by the authorities. Now comes the unnecessary change of the day of rest. At the same time we read that the cemeteries — the Russian cemetery in the past was a part of church property — are to be largely discontinued and used as gardens wherever possible. It is a deliberate attempt to befoul the things held sacred by the mass of the people.

There must be some object in all this. As near as one can see it is a systematic attempt to break down the loyalty of the common Russian to his old church because the new rulers fear that this remnant of the old order may become the rallying ground of reactionary forces. The present governors may have evidence that some of the popes (priests) and bishops have been politically active. That might be expected from an old state church. But there is no reason to believe that the scant store of Christianity that survived in the Orthodox church must be rooted out before the new government can rest secure.

It is true that the Russian type of Christianity was degenerating into superstition; it was nothing but a Christian shell heavily encrusted with almost barbarous practices and customs — but it was all there was. If the enlightened leaders of modern Russia saw the pity of it, they might have permitted the new freedom to work for better things in the opportunity it gave to all devout Christians to work as a leaven in the old forms. That was not possible before because the state church was rigid and would brook no enlightenment of any kind. But the soviets seem determined to have a state without any religion but that of their political and economic dogmas.

There are many millions of Lutherans in Russian provinces who are not included among those who were described as hopelessly superstitious. They were always forced to be on their mettle and as a result have retained a fine type of Lutheranism. These brothers of ours are affected by all these rulings and are subjected to the same hardships that strike the others; they are even suspected of foreign sympathies because of their faith.

John R. Mott, international secretary of the Y.

M. C. A. who knows the situation in Russia at first hand and is by no means inimical to the soviets, is of the opinion that one should try to be tolerant in judging the new order of Russia, there is some good in it — though there is much wrong with it. And (this is his noteworthy verdict) nineteen twentieths of that which is wrong is its attitude toward religion.

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"No Reason for Church Alcohol" says The Continent.

Julius Rosenwald, arguing before the union of Hebrew congregations for the substitution of grape juice in place of wine in the sacraments of their religion, set up an ideal that all Christians ought to follow. He pointed out that religion is disgraced when wines ostensibly purchased for sacramental purposes are sold contrary to law for beverage use, and with supreme good sense declared that the way to escape that disgrace is to discontinue the use of alcohol in religious rites. This applies to Christianity even more forcibly than to Judaism. When Romanists and Episcopalians contend that the eucharist can be administered only in alcoholic wine, they put the religion of Jesus in a category of literalistic formalism which has no relation to the righteousness, peace and joy that the apostle declared to be the essence of Christianity. At a time when the nation is struggling for deliverance from the curse of alcohol, it is profoundly inconsistent for any kind of a church to render the task of law enforcement more difficult by insisting that a rill of the liquor-flow must still be left open for its benefit.

Julius Rosenwald is right when he declares that religion is disgraced "when wines ostensibly purchased for sacramental purposes are sold contrary to law for beverage use," but he does not show good sense when he on these grounds argues that the use of wine for sacramental purposes should be discontinued entirely. He would hardly contend that religion should be abolished entirely because some people use it as a cloak for their wickedness. We are not at all surprised that The Continent addresses itself to the Christian churches as it does. That is entirely in keeping with the attitude that many take toward the inspiration of the Holy Scriptures. This interpretation implies that the Son of God did not realize that the Sacrament of his Holy Body and Blood would at some time endanger the morals of men. We believe and confess him to be the omniscient Son of God, who was very well aware that the day of the reformers was coming. Yet he used fermented wine. And we will continue to use it in his sacrament without being in the least disturbed by such criticisms and veiled accusations. We hold, furthermore, that the attitude many reformers take toward the Bible has done infinitely more harm in the world than alcohol has ever done, for it is unbelief that destroys the soul. The struggle for deliverance from any evil is vain if it is not a struggle of faith in our Lord Jesus Christ. J. B.

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The Cost of the Public School A report has been recently issued which is of great interest not only to those who are professionally interested in educational matters but also to those who

pay the taxes with which our public schools are financed. It is the report of the Carnegie Foundation for the Advancement of Teaching. This report is prepared by men and women who are deeply interested in American school affairs and are in fullest sympathy with the general American idea of public school education. If they find many things not as they should be it is very evident that they have not overstated their case; very likely much more might be said.

Many points are made, many questions are raised, many phases of the school plan are criticised. The most serious charge made is that the public schools are a failure because they do not perform the work they should do. This failure is caused by the unintelligent crowding of the school with the teaching of branches which the school is not able to teach and which the students are not able to assimilate. "There is an attempt to teach the child a bit of everything . . . rather than give him a fundamental, intellectual background."

Together with this charge of scattering its forces to the detriment of all true learning goes the other charge that the system is becoming so expensive that it is sure to be curtailed with the inevitable result that all educational institutions will suffer. The two charges are related in the opinion of the report: "The present day system of education has reached its enormous expense not wholly by reason of its efficiency but partly by reason of its superficiality."

Many expensive (to the taxpayers) courses are educational farces. Only by separating fundamental training from specialized training can this superficiality and expense be done away with. Students are admitted to courses of a specialized nature before they are able to write tolerably correct English, for example. All schools must learn to close their doors to students who are not mature enough and sufficiently advanced in basic, intellectual training to profit by more specialized work. Furthermore, courses that belong to vocational training cannot be properly taught in schools of general character, other courses that are attempted are not to be taught in an academic way at all.

These opinions of the Carnegie Foundation report are new to some Americans but they are quite old, almost axiomatic truths, to others who have never permitted themselves to be carried away by the unintelligent enthusiasm of the provincial democrat whose attitude toward education was worship without understanding and whose devotion to the public school was pure idolatry, bordering on fanaticism. For such it is quite wholesome to learn a lesson or two by means of the assessor's tax sheets. The report furnishes such an object lesson.

These are the figures: The cost of public schools has risen from \$140,000,000 in 1890, to \$1,000,000,000

in 1920. Teachers' salaries have increased during the same period from \$96,000,000 to \$436,000,000. Enrollment in elementary schools increased from 13,000,000 to 22,000,000; in high schools from 200,000 to 2,000,000.

From these facts the report draws the following conclusions: "While the population has increased between 1890 and 1920 by about two-fifths, the growth in the number of pupils attending the elementary schools increased approximately in the same proportion, but the attendance upon the high schools and the colleges grew at a rate many times faster than that of population; and while the national income has also grown notably in these thirty years, the burden laid upon the people of the country has enormously increased."

America has not solved the problem of education by the public school. It has merely made a very costly experiment to find out what it might have known to begin with, that there is a problem which defies solution if it is attempted by law and ordinance. It is possible to set up a government and to make it work tolerably well by a steady stream of legislation to bolster up the sagging structure as its weaknesses develop; it is also possible to make rules and laws for the administration of penitentiaries and be fairly successful in making them serve their purpose. But education is neither a government of ruling teachers established over the tribes of children nor is it the forcible administration of laws and ordinances over a section of the people who are for this purpose under restraint; it is pretty nearly what the artists try to tell us of the impelling force that drives them to their efforts: a growth of one's self that constantly demands to acquire new means to satisfy any one of a million desires, all of them entirely incalculable, and a few of them subject to logical explanation. If a man says: But I want my daughter to be trained as an expert stenographer, isn't that clear enough? Yes, it is; but that isn't education.

We have not mentioned the principal factor in education which molds the desires and the whole conception of life in a definite way and which must, therefore, be the groundwork on which teachers should stand so they can follow their students and even anticipate their needs: that factor is religion. The state is forever unfitted to act as the provider of education for the learners of the land because it knows nothing about the soul of its citizens and isn't supposed to know and it is the soul, the spiritual side of man that requires first consideration in every activity in which man engages. The state may provide boilerships and woodworking shops for vocational training, it has a wide field in building experiment stations and in establishing research bureaus but after it has been of service in getting for its citizens the information that it seemed desirable to have its interest should cease — then the citizen himself is the

supreme judge of what he wants to learn and how he wants to learn it.

Every generation will have its educational problem but the state that attempts to manage the schools has the problem without providing any education that merits the name; it is always busy squaring the circle.

H. K. M.

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A Stinging Rebuke An exchange quotes the following from the American Israelite:

If the editorial utterances in many of the Israelite's Christian exchanges can be taken as a test, Protestant Christianity is ready to drop from its theology the dogma of the virgin birth of Jesus with all that this implies. The controversy arising from Dr. Grant's utterances has elicited expressions of opinion from Protestant religious journals that are rather favorable to him than otherwise. It is a sign of the times, whose importance can hardly be over-estimated.

In these words the Jewish writer administers "Protestant Christianity" a stinging rebuke, and one that is not undeserved. No one can deny that many so-called ministers of Christ are utterly unworthy of that name having joined the rabble beneath the cross in sneering at the claims of Jesus, who calls himself the Son of God. What a terrible condition! That a Jew points this out to us calls to our mind what Paul says Romans eleven: "Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." And let this Jewish writer feel the invitation of grace: "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again."

J. B.

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A New Patron Saint Nobody seems to be quite satisfied with modern literature. The critics say it doesn't amount to much. The writers themselves say, depending on who is doing the talking, that only the younger, post-war writers have the real inspiration, or that only the older generation has the insight to write literature. The general public has a feeling that all of them are writing for sale and are making their product just a little bit riskier than the law allows to insure attention — and a reading public. If it were possible to have some superior guidance for those who write our books this would be the best time to invoke it.

The pope has seen the plight of writers and readers and has considerably provided for them a new

patron saint who is to be the guardian of Christian writers. That still leaves the big majority of writers outside but it is intended to be helpful for those who write and read as of Rome.

The new patron is Francis of Sales. Just why he should be so honored is not particularly clear. He wrote enough, to be sure, but his writings have but little meat. The best of them are supposed to be descriptions of the happiness of a soul resting in God. Francis was a seer of visions. One must be a visionary to enjoy such fancies. Perhaps the real reason he is so strongly recommended to Christian writers is because he was even in his day a staunch supporter of papal power and of the rules of the church. He is also known in the annals of Rome as the great restorer who brought back 70,000 protestants to Rome by his preaching. History does not quite follow Rome in this glowing tribute to his powers of persuasion. He lived shortly after the Reformation and was Bishop of Geneva though he lived as a monk and reclusive, now and then venturing forth to preach and help organize a religious order for women. Needless to say, the church having very early proclaimed him a saint, there are many miracles ascribed to him.

The day of his canonization is celebrated on the 29th of January and on that day of this year he was proclaimed the patron saint of Christian writers. This Roman Catholic practice of appointing patron saints to the various trades and professions is lifted bodily from the ancient heathen conception of their gods. In those days certain localities had their protecting demons and gods and certain trades as well. The least understanding of the early Christians had great difficulty in forgetting their old habits of thought and just as old wives' tales persist to this day and perpetuate scandalous practices that once prevailed in popular belief so it was then. But Rome was always tolerant; if the converts would only bow to the new spiritual rulers then it was ready to compromise and permit them to retain such old heathen practices with a little Christian furbish. Besides, this could be easily turned to good account in furthering the dominance of the church over the consciences of its untutored followers.

If old Francis of Sales can perform the miracle of changing the writing habits of his French compatriots so they will turn from their love of filth he will have performed a miracle, indeed. That is hardly likely. Without expecting any miraculous intervention on his part he may be able to inspire, with papal help, the Romanist purveyors of popular literature with his own kind of mystic superstition; but that would be no improvement for purposes of amusement nor of instruction, it would only help fasten the yoke of spiritual bondage on the necks of those who need the truth.

H. K. M.

Which Class Is Yours? According to The Baptist, a certain local church recently printed in its calendar the following painfully frank statement of conditions:

Total number of church members, 345; members unable to attend church, 32; semi-non-resident members, 16; members who could come but do not, 87; members who come once in a while, 60; members who attend at least one service each Sunday, 150. Only 40 per cent of the total membership attend the meetings of the church with any degree of regularity. Only 50 per cent of those who could come just as well as not attend regularly. And here is what hurts — 30 per cent of those who could come if they wanted to never come at all.

We are sorry to express the opinion that this case is not at all unique. We fear that few churches will be able to show a higher proportion of regular churchgoers. Study these statistics! Which class is yours? Remember, too, that this is a most serious matter. Irregularity in attendance is at once a symptom and a cause of the weakening of the church. He who does not go to church regularly shows that his own interest in the Gospel is lagging and he is by his example misleading and weakening others as well. J. B.

OUR NEW SEMINARY

The Advisory Committee met with the Building Committee on March sixth. A complete report on this meeting will be given in the next circular to be issued by the Committee. For the present only this, the plans are ready, and the preparations for the raising of the necessary moneys are being made.

Upon the suggestion of at least one large district conference and of many individual members of the synod, the plan has been conceived to collect for the building fund and for the sinking fund at the same time. The matter was taken up with the Trustees of the Synod, who readily gave their sanction to the arrangement.

Every one of us has felt that the erection of a new seminary should not increase the indebtedness of our synod by one cent. But this is better still, build the seminary and wipe out the debts at the same time.

To do this, about \$750,000 are required. Seemingly a large sum, but one that will easily be raised if every communicant contributes one and one-half per cent of his last year's income for this purpose.

The collection will take place in May. You will find the particulars in the next circular. Are we willing to do our share? This question has already been answered in the affirmative by quite a number of pastors and congregations.

Let us quote from a few of the replies to Mr. Gamm's letter:

—Received your communication and beg to inform you that I will take the matter in hand personally. . . . I am glad that you have at last made a real busi-

ness-like move to raise the moneys. You can bank on us. Though we have a debt of \$30,000 on our new church, yet we will come across for the seminary. . . .

—Since I have no established congregation, I shall do the collecting for the new seminary building myself. Shall do my best.

—Answering your letter of the first, will say that in our congregation a committee will collect for the building of a new seminary. . . .

—By the request of my church council, I will begin to collect, starting as soon as the roads are passable again.

—Your letter received. I will raise the collection personally — on the proposed basis.

—We will be glad to put our shoulder to the wheel of the wagon in which we all are interested.

—I would desire to have a special collector for my two congregations. In this manner more money would be gathered for this noble cause of our church.

It would seem that we are willing. Then there can be no doubt that we will under the blessing of our God carry the work through successfully.

A PRIEST'S MARRIAGE

(Transcribed from the French by Rev. N. P. N. Hvale)

In the Catholic paper, *Echo de l'Quest*, of February 2, under the title, *Le Mariage Sacerdotale*, the following appears:

Can a Catholic priest marry and yet continue to exercise his ministry?

This question, settled a long time ago, is such that its simple announcement is enough to shock as blasphemy the majority of believers. Rome has settled it in the negative, and refuses now to discuss it.

But irrespective of the established order, a priest, Monsieur l'abbe Maxime Adrot, entered the matrimonial state and still carries his robe, pronounces the mass, and spites the measures the ecclesiastical authorities have taken against him.

The other evening, under the protection of a political group of the eighth ward of Paris, in a public conference he explained his triple move.

Monsieur Professor Pinard, deputy of parliament and apostle of the repopulation of Paris, presided.

The assistance was more elegant than numerous. Cardinal Dubois and the members of the capitulary of the church of Paris, who had been invited, did not come. But the presence of several priests, also that of an English clergyman, mute but attentive, was noticed.

Monsieur l'abbe Adrot spoke with more vehemence than unction, and in a voice piercing as much with anger as with irony.

A married priest, he exclaimed, must no more be considered a pariah in society. A priest has a right to take to himself a wife, and preserve simultaneously intact his religious faith, work, and sacerdotal dig-

nity. He is not, properly speaking, a monk (un religieux); this one has his triple vow of obedience, chastity, and poverty; the priest is not bound to these promises. He takes but one vow, that of filial deference. He promises no poverty or chastity.

To this as other measures the priests present gave more and more evident signs of surprise. One among them, whose robe was adorned with a red ribbon, arose. His intervention, though courteous, was vain. He could only say: "Beg pardon, Monsieur, but what you say is false." His voice was drowned by the voices of twenty others.

Imperturbable, Monsieur l'abbe Adrot pursued his argument.

Should it be necessary here, he said, to open up the "Ceremonial of Ordination"? There is not even in that any explicit promise of celibacy.

"That is inexact," exclaimed one of the priests, while the orator went on.

Theologically and canonically it can be proved, he said, that the priest never made the vow of chastity. The apostles St. Peter and St. Andrew, his brother, were married. Up to the time of Pope Gregory VII the priests were married, and, during the time, the Roman Church was not less victorious or less glorious than now.

"May I have the word?" interrupted l'abbe Desgranges. "I am able with texts at hand to refute the errors here pronounced."

The distinguished contradictor was promised hearing at the end of the session, and this assurance augured an interesting controversy, and gave preliminary satisfaction.

But they were deceived. Monsieur l'abbe Desgranges took position behind the authority of the Roman Pontificate, based his argumentation on the ordination ceremony of sub-deacons, and when he began to apply this to the case at hand and to refute Monsieur l'abbe Adrot, the latter suddenly arose, made an ironic remark and disappeared with precipitation. An attempt was made to prevent his exit; a voice cried, "Hold him." But he escaped.

Monsieur l'abbe Desgranges took the abandonment with ease and smiled sweetly. He, doubtless, called to mind the words uttered by l'abbe Adrot a few moments previously: It is not good for a man to be alone, and felt that he came out victorious before his adversary.

—Lutheran Church Herald.

KING TUTANKHAMEN AND THE BIBLE

The discovery of the tomb of the illustrious King Tutankhamen by the American, Howard Carter, supported in his many years of research by the wealth of Lord Carnarvon, may give us some additional information about the sojourn of the Israelites in Egypt. The names of Egyptian kings mentioned in the Bible

are not very many. The general designation, Pharaoh, is used without the name. Whether this Tutankhamen is the Pharaoh of the Exodus or an earlier king is not known. But we may be sure of one thing, that whatever facts are uncovered will simply be additional testimony to the truthfulness of the biblical narrative. Professor Wilson of Princeton, one of the greatest authorities on Semitic philology, makes this statement: "I have now come to the conviction that no man knows enough to assail the truthfulness of the Old Testament. Whenever there is sufficient documentary evidence to make an investigation, the statements of the Bible, in the original texts, have stood the test."

One of the first objections to the Mosaic authorship of the Pentateuch was that Moses could not write. People were yet in that crude stage of evolution from brute creation that they were possibly only hairy animals walking on fours, barking at each other like dogs across the bushes, unable to make articulate sounds approaching human language, not to speak of being able to write. But later on we dug out of the ground documents proving that writing was known hundreds of years before the time of Abraham. Abraham lived at the time of Hammurabi, from whose reign we have scores of letters, contracts, and other records, of which by far the most important is the so-called code of laws which bears his name. Not only was the cuneiform system used but even script. While Tutankhamen did not have a Ford car or a radio, he had quite a fancy vehicle and lived in an era that knew secrets of science that have long been forgotten in the progress of time. As far back as man is known by historic records, he had ever been in possession of the same mental power and intelligence as he has today. Steady progress has been made in the subjugation of the forces of nature, and man knows much more; but as far as brain capacity per se is concerned, there is no evidence of evolution to a state of higher perfection. We have today as we ever had the wild barbarian, the semi-civilized, and the highly civilized as influenced by environment.

—Lutheran Church Herald.

PRICELESS REDEMPTION

By G. P. Raud

Redemption is the supreme subject of the Bible. It runs through the whole Bible from Genesis to Revelation. If we take the theme of redemption from the Bible, all other parts lose their value. The work of redemption is at the center the Word of God. In God's sight Christ from the foundation of the world was already a Lamb slain. ("The Lamb slain from the foundation of the world." Rev. 13:8.) How wonderful it is that God brought to pass that which He purposed from the foundation of the world. The work of redemption is revealed in the Old Testament

by types and ceremonies. In the New Testament we behold Christ dying on the cross of Calvary, shedding His blood and dying for the sin of the world, the Just suffering for the sins of the unjust. The book of Revelation shows that the Lamb slain, the Redeemer, is the center of worship in heaven. "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." (Rev. 5:11,12, 13.) Wondrous grace and redemption. God died on the cross for human beings. "God was in Christ reconciling the world unto Himself." (2 Cor. 5:19.)

Christ our Substitute. A substitute is one who takes the place of another. "The Lord hath laid on Him the iniquity of us all." (Isa. 53:6.) God laid on Christ our sins, iniquities, trespasses. Christ took our place and suffered for us. He died in our place, in your place. He bore our sins and paid the penalty due our sins. All this He did, not because He was compelled to do it, but He did it freely, willingly, with joy because it was the Father's will. Christ died for our sins. He took our place. We need not die for them if we accept His sacrifice. God in Christ Jesus became the substitute for sin, for a sinner dead in trespasses, in hopeless condition, powerless to save himself and condemned to die. Christ took our place. Marvelous truth. Indeed, it is so marvelous that angels desire to look into it. (1 Peter 1:11, 12.)

Christ our Propitiation. "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Propitiation is the act of appeasing and making the one offended disposed to kindness and favor. Propitiation furnishes the ground on which God could show His righteousness and yet pardon sinful men. "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith, in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." (Rom. 3, 24-26.) Christ Himself, our Savior, is our Propitiatory Sacrifice and therefore, God overlooks our trespasses and sins. God has been propitiated through the sacrifice of His Son.

In the Old Testament there was the mercy-seat and from above the mercy-seat from between the two cherubim God communed with Moses. "And there I will meet with thee, and I will commune with thee

from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Ex. 25:22.) From this we see that propitiation has two results, — God not only overlooks our sins because of the sacrifice of Christ, but at the same time He also restores to us communion with Himself. Now through our Lord Jesus Christ we can freely commune with our God. Communion with God is impossible in any other way save through the propitiation of Jesus Christ. The Holy God and sinful man have only one ground on which they can meet, the sacrifice of Christ. Through that propitiatory sacrifice God covers, overlooks, pardons, and restores full communion with Himself to the believing sinner. Now we can commune with our God through Jesus Christ. Our position is so near to Him that we cannot be any nearer.

What marvelous grace God has revealed to us in His Son. How slow we are to believe and understand what God has prepared for us in Christ Jesus. How often children of God think of God as One in a remote place, as a God far removed from His people and the affairs which concern them. But what love He has manifested in His Son! He has given His only begotten Son for us as a Substitute and a Propitiation so that He can now fully pardon and restore to us the fullest communion and fellowship with Himself which was lost through sin. Let us seek that fellowship with Him. May we be constantly in His presence and in that way become strengthened to walk worthy of Him. Let us be a joy to Him and a blessing to others. Let us not cling to anything that would grieve Him, may we be delivered from any such thing. Consider the greatness of the sacrifice — God was in Christ, Christ humbled Himself to the death of the cross, became a curse for us because He loved us with infinite love, fathomless, boundless. May He fill our hearts and lives.

—Russian and Slavonic Monthly.

WHAT OTHERS SAY

The Moralizing (?) Effect of Dancing

The Western Christian Advocate is authority for the following: "Just the other day a minister announced that a classic dancer of reputation among the nimble flingers of the pedal extremities would lecture in his church on 'The Moralizing Effects of Dancing on the Human Soul.' We do not know what the inner workings of the mind of that rector were. We can not even understand how he could get his moral conceptions so entangled. Think of such a performance as that! That he should think of asking an artist of that kind to come within the walls of a sacred sanctuary to relate her performances to the better interests of the soul is beyond the wildest flights of

our imagination. What fools some preachers make of themselves! They shame the face of God. They delight the heart of the devil. All the little demons laugh at their blindness, while all the imps that kindle the eternal fires snicker at their insipidity. No wonder the bishop of that diocese came in and prohibited the meeting. Such a gathering would have been a travesty on religion a betrayal of spirituality, and a disgrace to Christianity.' —The Free Methodist.

Old Age

One might suppose that good old age, at least, is safe from moral danger. It has weathered the storms of many long years. It has passed through the experimental stages. The passions of youth have been brought under masterful control. Life is sobered, quiet, steady, strong with ripened character, tried and secure principles, with rich experience. So we congratulate the old man on having gotten well through life, where he can at least enjoy the blessings of restful years.

But really old age has perils of its own which are quite as grave in their way as those of youth. Sometimes it does not fulfill the prophecy and the promise of the earlier years. Some men who live nobly and richly until they have passed the meridian of their days, lose in the splendor of their character and the sweetness of their spirit as they move toward the sunset.

Old age has its temptations and perils. It is hard to bear the honors of a good and worthy life and not be spoiled by them as they gather about the head when the years multiply. Some old men grow vain when they hear their names mentioned with honor and when their good deeds are applauded. It is hard to keep the heart humble and the life simple and gentle. Some old men become self-conceited — quite too conscious of the good they have done and the honor that gathers about their heads. They grow talkative, especially about themselves and their own part in the achievements of the past.

Sometimes old age is unwilling to confess that they are growing old, and to yield their places of responsibility and care to younger men. Too often they make the mistake of overstaying their own greatest usefulness in positions which they have filled with fidelity and success in the past, but which with their waning powers they can no longer fill acceptably. In this respect old age puts life to a severe test. It is the part of true wisdom in a man, as he advances in years, to recognize the fact that he can no longer continue to carry all the burdens that he bore in the days of his strength, nor do all the work that he did when he was in his life's prime.

Sometimes old age grows unhappy and discontented. We can not wonder at this. It becomes lone-

ly as one by one its sweet friendships and close companionships fall off in the resistless desolation which death produces. The hands that have always been so busy are left well nigh empty. It is not easy to keep sweet and gentle-spirited when a man must stand aside and see others take up and do the things he used to do himself, and when he must walk alone where in former days his life was blessed with tender human companionships. Broken health also comes in, oftentimes, as a burden of old age, which adds to the difficulty of the problem of beautiful living.

These are some of the reasons why old age is a truer testing-time of character than youth or mid-life. New perils come with this period. Many men who live nobly and victoriously in the days of active struggle and hard toil fail in the days of comparative quiet and ease. While busy and under pressure of duty they prove true and faithful, but they fail in leisure when the pressure is withdrawn from them.

We should set ourselves the task, however, of living nobly and victoriously to the very close of life. We should make the whole day of life beautiful to the last moments. The late afternoon should be as lovely, with its deep, serious blue and its holy, restful quiet, as the forenoon with its stir and freshness and its splendor of sunshine. The old, and those who are growing old, should never feel for a moment that their work, even their best work, is done when they can no longer march and keep in the columns with youth and manhood. "Young men for action, old men for counsel," said the great philosopher.

One of the perils of old age is, he feels that his work is done, his character is matured, his reputation is established, and he is tempted to grow careless, as if it could not now matter much what he does. This is an error which sometimes proves costly. There have been old men who in their very last years, for lack of the accustomed wisdom or restraint, have marred the beauty which through all their life their hands had been diligently fashioning. Sometimes the fabric of a whole life work is torn down in a few days or months of foolishness, when the watch is taken off the life and discipline is relaxed. We are not done with life in this world until the hands have been folded on the breast in their final repose.

How can we live so that we shall be sure of a successful and beautiful old age? For one thing, all the life from youth up must be true and worthy. Old age is the harvest of all the years. Wasted years, too, give a harvest; a harvest of regret and sorrow, of unhappy memories. We are building the house all along the years in which we must live when we grow old.

To have a golden harvest we must sow good seeds. To have sweet memories we must live purely, unselfishly, thoughtfully, with reverence to God and love for man. We must fill our hearts with the harmonies

of love and truth along the years if in the silence of old age we would listen to songs of gladness and peace.

Such a life never grows old. Even at fourscore it is eighty years young, not eighty years old. It is a beautiful fancy that in heaven the oldest are the youngest, since all life is toward immortal youth. Why may it not be so of the good on earth? We need not grow old, we can keep our heart young, our feelings, affections, yearnings, and hopes young. Then old age will indeed be the best of life.

—George Switzer, in Evangelical Messenger.

THE ONLY BOOK NEVER OFF THE PRESS

By Frank H. Mann,

General Secretary, American Bible Society

Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for \$50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the Church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the Church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents. The scholarship of the Church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expenses. The man power and woman power of the Church are adequate for the task of distribution. In the most

literal sense all that is wanting is money to finance the venture.

No phase of the Church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the Church's work produces so large a return for the same amount of money and service. And yet the Church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the Church as a whole is not something of which the Church may boast. If a great wave of generosity were to sweep the Church in behalf of the Bible Cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the Church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundred years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than two millions of dollars yielding an income of less than \$100,000. May God stir the hearts of those whom He has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

—Lutheran Companion.

THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers — the flint, the sponge and the honeycomb."

To get anything out of a flint you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."

—The Christian (London).

Milwaukee, Wis., January 1st, 1923

Statement, Receipts and Disbursements under the Budget of 1921-1923 (18 months)

		Receipts	Disbursements	Receipts	Disbursements
1. Synodical.					
A. Receipts:					
		\$ 63,212.15			
	Collections	7,340.08			
	Debt extinction	15,000.00			
	Northwestern Publishing House	4,500.00			
	Gemeinde Blatt	4,251.27			
	Synodical Reports	1,165.00			
	Rents — Bues Farm			\$ 95,468.50	
B. Disbursements:					
	Interest		\$ 15,024.06		
	Traveling Expenses to Joint Synod Convention		2,569.64		
	All other Traveling Expense		4,263.31		
	Synodical Reports		5,912.34		
	All other Disbursements		18,264.79		\$ 46,034.15
2. Educational Institutions.					
A. Receipts:					
	Collection not specified	78,527.18			
Theological Seminary:					
	Collections	2,789.63			
	For Building	291.95			
	Legacies	500.00			
	Miscellaneous	1,232.27			
Northwestern College:					
	Collections	5,737.97			
	Board	25,268.61			
	Tuition	4,206.73			
	Miscellaneous	2,346.63			
Martin Luther College:					
	Collections	1,607.35			
	For Buildings	313.19			
	Board	17,901.45			
	Tuition	319.00			
	Miscellaneous	1,147.69			
Michigan Luth. Seminary:					
	Collections	531.05			
	Board	4,146.00			
	Tuition	563.00			
	Miscellaneous	786.92		148,216.62	
B. Disbursements:					
Theological Seminary:					
	New Assets		61.82		
	Repairs		253.30		
	Operation		29,882.18		
	Refunds		23.65		
Northwestern College:					
	Repairs		3,555.39		
	Operation		88,981.08		
Martin Luther College:					
	New Assets		9,567.82		
	Repairs		5,152.37		
	Operation		58,561.09		
	Refund		38.00		
Michigan Lutheran Seminary:					
	New Assets		3,265.64		
	Repairs		1,848.16		
	Operation		20,418.11		221,608.61
3. Altenheim, Belle Plaine.					
A. Receipts:					
	Collections	2,875.26			
	Board	2,759.53			
	Miscellaneous	1,518.05		7,152.84	
B. Disbursements:					
	Repairs		136.90		
	Operation		7,971.82		8,108.72
4. Missions.					
	Commission of Missions		943.02		943.02

	Receipts	Disbursements	Receipts	Disbursements
A. Indian Mission:				
Collections	52,960.78			
For Chapels	393.60		53,354.38	
Chapel and Land		6,522.80		
Repairs		220.75		
Operation		55,418.22		62,161.77
B. Negro Mission:				
Collections	23,673.26		24,005.73	
For Chapels	332.47			
Remitted		10,701.91		10,701.91
C. Home Mission:				
Collections	83,096.32		83,114.73	
Automobiles	18.41			
Remitted		132,042.75		132,042.75
5. General Support, Widows, etc.				
Collections	17,611.19		17,611.19	
Remitted		15,393.04		15,393.04
Total Receipts			\$428,923.99	
Total Disbursements				\$496,993.97
Excess Disbursements			\$ 68,069.98	
			\$496,993.97	\$496,993.97

Liabilities.

Liabilities as at June 30, 1921 per Synodical Report.. . . .	\$137,515.81
New Loans	144,189.78
Total	\$281,705.59
Loans paid	57,036.00
Liabilities as at January 1st, 1923	\$224,669.59
Account Payable to Outer Synodical departments.. . . .	31,651.24
Total Debt as at January 1, 1923	\$256,320.83
Increase of debt during period of 18 months	\$118,805.02

THEO. H. BUUCK, Dep. Treas.

THE NEW NAMES

When a Japanese embraces Christianity, he does it as thoughtfully and as thoroughly as he does everything else; he brings to it an imaginative penetration which is not always found in other nations.

When Bishop Brent was visiting in Japan he was asked to officiate at a baptism of Japanese converts. There were three people who desired to be baptized. The first to come forward was an old, old man.

"What is your name?" asked the bishop.

And the old man answered, "Simeon," and then he smiled and added, "For mine eyes have seen Thy salvation."

The second man was young and strong.

"The name?" asked the bishop.

"Cornelius," the young man answered.

And the bishop looking on him in his youth and enthusiasm, understood why he had chosen the name of the centurion, that "just man," whom Peter baptized in Caesarea so long ago. "Of a truth . . . God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

The third to come to the front was a child; a lad ten years old, clinging to his father's hand.

"The name of the child?" asked the bishop.

And the father answered, "His name is Isaac. I give him to the Lord." —Tarbell.

NOTED IN PASSING

The world is sick with selfishness. The cure for that sickness is love. The world needs to sit anew at the feet of the Master, and to learn that love fulfills the law; that man does not live by bread only, but by every word that proceedeth out of the mouth of God; that the whole duty of man is to love God with his heart, and soul, and strength, and mind, and his neighbor as himself. The world has built a structure that will not stand, because the builders have rejected Him who should be the corner-stone. In the rebuilding, with Him as corner-stone, and love as the plan, mankind will find the peace and happiness it has elsewhere sought in vain.

—Duluth Herald.

At a great convention of educators, held at Cleveland, Ohio, February 26, at which approximately 10,000 of the foremost educators of the United States were present, Dr. E. B. Bryan, President of the Ohio University, made this ringing declaration at a vesper service: "Fine school buildings, competent teachers, and institutions are not enough. Christian education is the only hope of the nation, provided we place supreme emphasis where supreme values reside. Education, like the human being, once it has lost its soul, has nothing left that is worth having. Unless education takes account of the soul, the nation is doomed to go to smash."

Luther said: "I would rather obey than to work miracles." Any Christian man could say the same, when speaking of his relation to Jesus. It is better to do what God says than to bewilder Pharaohs by sleight of hand, to bewitch the multitudes, like some Thaddeus, by Jordan's reedy edge, or to cast out visible devils. And as to obey is better than signs and portents, so it is better than sacrifice. Many a man would be quite willing to do great things in his own name, who

withholds from the Lord the love and loyalty which God wants more than turtle-doves, incense, or wave offerings. To be a Christian is to follow Jesus in the way, and to make His will the rule of one's own life. To do so is safe, it is noble, it is the only thing to do. And if any man obeys Christ, and utterly trusts Him, he will effect all the miracles, or at any rate, moral miracles, which any individual could desire to have credited to him. —Zion's Herald.

William Lyon Phelps, writing in the March Scribner and touching on the tendency to say nothing about sin and point only to man's good marks, says: "I believe that an acute consciousness of sin is more needed just now than an enormous accession of conceit. The old theologians, with all their dogmatism, got down to bed-rock of human nature; they believed in the reality of sin, and they did their utmost to convict their audiences; some hearers walked out of church realizing their shortcomings, and determined by the grace of God that something must be done to improve the situation. And even now I believe that religious faith will elevate the average man more effectually than he can do it by talking encouragingly to himself. The latter has all the disadvantage of trying to lift oneself by tugging at one's boot straps."

FROM OUR CHURCH CIRCLES

Notice

1) The committee on assignment of calls will meet May 24th at 10 a. m. in the seminary.

2) All reports and all documents to be submitted to synod should reach me on or before June 5th.

G. E. Bergemann, President.

Sheboygan and Manitowoc County Conference

The Sheboygan and Manitowoc County mixed conference meets at Collins (Rev. Wm. Schlei), April 9th to 11th. The following will submit papers: Pastor Ed. Huebner — Sermon on the Mount (exegetically); Pastor Kanies — The character of Saul; Pastor Gutekunst — Characteristic of the meaning of Luther's words, "Ye are of a different spirit"; Pastor Koch — Phil. 1: 3-6; Pastor Krause — Heb. 6: 10-26; Pastor Meier — Keeping entertainments Christian.

Confessional: Arth. Halboth (Ed. Krause).

Sermon: W. Haase (L. Ave-Lallemant).

Timely announcement requested.

Karl F. Toepel, Secretary.

Mixed Pastoral Conference of Milwaukee and Vicinity

The mixed pastoral conference of Milwaukee and vicinity will meet, D. v., April 17th and 18th in the congregation of Pastor E. Schueler of Milwaukee, Wis. Papers are to be read by Prof. W. Henkel, Revs. P. Brockmann, B. Sievers, Herman Gieschen. Everyone must look out for his own lodgings.

L. K. Karrer, Secretary.

Fox and Wolf River Conference

The Fox and Wolf River Mixed Pastoral Conference will meet, D. v., April 10th and 11th at Appleton, Wis. (Rev. Ph. Froehlke). Papers by the Revs. Fiehrke, Froehlke, Huth, Wm. Jaeger, Pautz, Schilling, Werner. Preparatory address: Rev. Ihno Jans-

sen (R. A. Karpinski). Sermon: Rev. C. D. Griesse (Theo. Kissling).

Kindly announce yourself!

Wm. R. Huth, Secretary.

Wisconsin Valley Conference

The Wisconsin Valley Conference is scheduled to convene in the parish of the Rev. O. Hensel at Marshfield, Wis., on the 10th and 11th of April. Kindly announce your coming at your earliest convenience.

These papers will be presented: An Exegesis on the Epistle to the Ephesians (cont.), A. Sitz. A catechization, W. Keturakat. An Exegesis on 1 Cor. 14: 34, G. Thurow. The Pastor's Call, O. Hensel. The Spiritual care of pastors, H. Brandt. An English Sermon, E. C. Dux.

Preparatory Service: M. Hillemann, O. Kehrberg. Sermon: W. Fischer, W. Fuhlbrigge.

Gustav J. Fischer, Secretary.

Announcement

The Pastoral Conference of the Dakota-Montana District meets at Rauville, South Dakota (Rev. Otto Klett), April 10th to 12th. Papers are to be read by Revs. Bast, Manteufel, Lau, E. Kolander, Wittfaut, W. Sprengeler. Confessional: Traub (Strasen). Sermon: Bast (Birkholz). Rev. Bast will meet the train at Summit, Rev. Sauer and Klett will call for the brethren at Watertown. Early announcement requested.

F. E. Traub, Secretary.

Pastoral Conference of Minnesota District

The Pastoral Conference of the Minnesota District will convene, God willing, at Sanborn, Minn., April 17th to 19th. Opening service Tuesday morning at 9 o'clock. Communion service Wednesday evening. Adjournment Thursday noon.

Papers are to be read by the pastors C. F. Albrecht, G. A. Ernst, A. Bauer, G. Albrecht.

Confessional address: Franzmann (F. Koehler).

The pastor loci, H. Bruns, requests the brethren who desire reservations to notify him not later than April 8th.

Paul Bast, Secretary.

Mixed Winnebago Pastoral Conference

The mixed Winnebago Pastoral Conference will convene in Oshkosh, Wis. (Rev. E. Ben. Schlueter, 904 Nebraska St.) on April 16th to April 18th, 1923.

Opening session Monday afternoon at 2 p. m. Closing session Wednesday morning. Papers to be read by the Revs. Naumann, Schumann, Schulz, P. Bergmann, Schlerf, Moll and Schlueter.

Sermon: Rathjen (Hartwig).

Confessional address: Wadzinski (C. Meyer).

Requests for quarters should be made in due time.

O. Hoyer, Secretary.

Delegates of the Minnesota District to the Joint Synod Convention

1) Pastors:

Crow River District: W. J. Schulze (Carl J. Schrader).

Mankato District: Ad. Frey* (G. E. Fritzke).

New Ulm District: W. C. Albrecht (Carl Schweppe).

Red Wing District: Herm A. Kuether (A. Hohenstein).

Redwood Falls District: J. H. Hinck (A. Baur).

St. Croix District: R. Ave Lallemand (G. A. Ernst).

Delegates at large: G. Th. Albrecht (W. C. Nickels), J. E. Schaefer (G. E. Neumann), Herm. Atrops** (Wm. Limpert).

*Since removed to another conference district.

**Since removed to another synodical district.

2) Teachers and Professors:

Prof. R. M. Albrecht (Prof. F. Reuter), A. Faubel (G. C. Maahs).

3) Congregations:

Crow River District: Johnson (Buffalo).

Mankato District: Nicolett (St. James).

New Ulm District: New Ulm (Sleepy Eye).

Red Wing District: Caledonia (St. John's, T. Goodhue).

Redwood Falls District: Ridgeley (Morton).

St. Croix District: Mt. Olive, Midway (Trinity, St. Paul).

Delegates at large: Belle Plaine (Winthrop), Vesta (Echo), Zumbrota (Nodine).

Edwin H. Sauer, Secretary.

ITEMS OF INTEREST

Facts About the Negro

The following facts, compiled by the New York Home Missions Council, are worthy of perusal and special attention. Comment is unnecessary:

The Negro in America came over here one year before the landing of the Pilgrim Fathers in 1620. John Rolfe records that, "About the last of August, 1619, came in a Dutch Man of Warre, that sold us twenty negars."

The first martyr in the American Revolution in the Boston Massacre was Crispus Attucks, of Negro blood.

There were 178,975 Negroes in the Union Army during our civil war.

400,000 Negroes were called to the colors in the last war and 200,000 went overseas. The 369th Regiment (Old New York) was five days longer on the firing line than any other American regiment.

56 per cent of the Negro men in the United States are farmers.

80 per cent of all Negro women are industrial workers.

There are 400 Negro newspapers and periodicals in America.

The Negro has never carried the red flag nor joined in any Bolshevist movement.

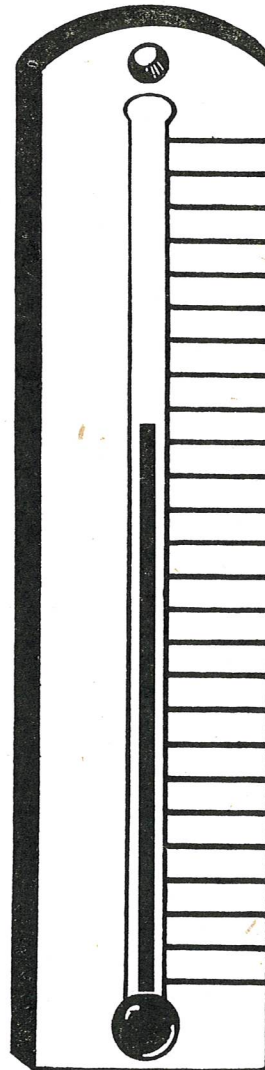
He has just built with his own finances a \$400,000 theater in Philadelphia in which clean plays are acted by Negro actors.

The Negroes of America are engaged in over 200 lines of business, including banking, journalism, manufactureres, and education, with more than \$75,000,000 invested. Over 70 banks are owned and controlled altogether by Negro bankers and financiers.

The United States Commissioner of Education has recently said of the Negro: "The people from the North gave money in large quantities for the establishment of schools for the education of the Negroes in the Southern States. Public schools also gradually helping, illiteracy was brought down to 75 per cent, and to 60 per cent, and to 45 per cent, and it stood at 30 per cent in 1910. Only about 25 per cent now can not read and write, and of these between the ages of 10 and 20, about 15 per cent. Nothing like it ever happened before at any time or any place in the history of the world. No other race ever rose from illiteracy to literacy so rapidly as the colored people of the Southern States."

—The Free Methodist.

Synodical Barometer



510,000.00,	June,	1923
488,750.00,	May,	"
467,500.00,	April,	"
446,250.00,	March,	"
425,000.00,	Feb.,	"
403,750.00,	Jan.,	"
382,500.00,	Dec.,	1922
361,250.00,	Nov.,	"
340,000.00,	Oct.,	"
318,750.00,	Sept.,	"
297,500.00,	Aug.,	"
276,250.00,	July,	"
255,000.00,	June,	"
233,750.00,	May,	"
212,500.00,	April,	"
191,250.00,	March,	"
170,000.00,	Feb.,	"
148,750.00,	Jan.,	"
127,500.00,	Dec.,	1921
106,250.00,	Nov.,	"
85,000.00,	Oct.,	"
63,750.00,	Sept.,	"
42,500.00,	Aug.,	"
21,250.00,	July,	"

Budget Requirements from July 1st, 1921, to July 1st, 1923
See Synodical Report page 120 \$510350.00

Budget requirements as above	\$510350.00
Received up to January 15, 1923	370347.82
Remainder to be collected by 7-1-1923	\$140,002.18