

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 TRANSFIGURATION

The choirs of ransomed Israel,
The Red Sea's passage o'er,
Upraised the hymn of triumph
Upon the further shore:
And shouted as the foeman
Was whelmed beneath the sea,—
"Sing we to Judah's Savior,
For glorified is He!"

Amongst His twelve apostles
Christ spake the words of life,
And showed a realm of beauty
Beyond a world of strife:
"When all my Father's glory
Shall shine expressed in Me
Then praise Him, then exalt Him,
For magnified is He!"

Upon the Mount of Tabor
The promise was made good;
When baring all the Godhead,
In light itself He stood:
And they, in awe beholding,
The apostolic three,
Sang out to God their Savior,
For magnified was He!

In days of old, on Sinai,
The Lord Jehovah came,
In majesty of terror,
In thundercloud and flame:
On Tabor, with the glory
Of sunniest light for vest,
The excellence of beauty
In Jesus was expressed.

All hours and days inclined there,
And did Thee worship meet;
The sun himself adored Thee,
And bowed him at Thy feet:
While Moses and Elias,
Upon the holy mount,
The co-eternal glory
Of Christ our God recount.

O holy, wondrous vision!
But what, when, this life past,
The beauty of Mount Tabor
Shall end in heaven at last?
But what, when, all the glory
Of uncreated light
Shall be the promised guerdon
Of them that win the fight?

St. Comas. Tr. by John Mason Neale.

COMMENTS

And Is Newspaper readers whose memory
"not Mocked" goes back two years will recall an
"ethical marriage" that was performed
on the lawn of the Longfellow estate in Cambridge
between Edmund Trowbridge Dana, a grandson of
the poet, and Jessie Holliday. The "ethical" part of
it must have been in its open disavowal of Christian
practice. The marriage form was composed by the
bride and the questions were put by bride and groom
to each other and involved pledges not usually found
in Christian forms and excluded all those that are
found. A son was born and was heralded by parents
and misguided friends as "a fresh attempt at perfect
man," untrammelled by a heritage of old-fashioned su-
perstition. The other day the "ethical bride" was
found in the surf of the ocean, dead. The coroner
gave the verdict as suicide. The disillusioned husband
spoke of broken health that caused the rash deed.
They made an idol of health and paid the price—a
warning to men and women in our whole land. "Be
not deceived; God is not mocked, for whatsoever a
man soweth, that shall he also reap." H. K. M.

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Will-o'-the-wisp False beacons are worse than none at all.
The will-o'-the-wisp has led many an un-
suspecting wanderer to a grave in slime
and ooze in forsaken swamp and moorland. In times
of danger it is therefore well to be wary of false lights,
lest they lead us from danger to destruction. What
is true regarding the life of the body is doubly true
of the life of the soul; beware of false beacons that
lure the unsuspecting to terrible doom. The war
now raging has brought troublous times upon the
whole world, many souls are groping on a path of
danger and darkness. Much has been said and writ-
ten on the Church and the War; Christianity,
its power and value, has been accused and de-
fended. A sound Bible-Christian is safe in these as
in all other times; but the superficial, always in dan-
ger, are particularly so today. This was brought
home to us recently in a striking manner. A daily
paper is our source of information. A gathering of
great numbers was assembled in Plankinton Hall of
the Auditorium at Milwaukee. "The meeting was
held under the auspices of the Associated Bible Stu-
dents." "The hall was well filled." Who would doubt

it: "The Associated Bible Students" is a drawing card for seekers after truth. We do not doubt that there were Lutherans in the assembly, much less do we doubt that many Lutherans read with interest the report of the meeting. Judge J. F. Rutherford of New York was the speaker of the evening. If the report of what was said is correct, a few remarks on his speech are entirely appropriate. The Judge is quoted as saying: "If preachers had told the truth since the founding of the church, of God's plan, and people had heeded it, there would be no war today." This sentence sounds correct; but the Judge goes on to say, "the teachings of many denominations, that people who sin are sent to eternal damnation has given rise to many ills in the world." Then again: "The ministers are still clinging to the Greek philosophy that the world is to be destroyed by fire and are teaching that the Bible gives the power to the ministers to save the world until the second coming of Christ. It is this teaching which has caused so many persons to reject the Bible and its teachings."

What is written 2 Pet. 3:7. 10. 12, Matt. 25:41, Matt. 13: 40,42, etc., is not God's revealed truth, according to this man's system, but Greek philosophy. With what right does any man reject a part of God's Word as giving "rise to many ills in the world" and accept another as a preventive of the world's ills? This is certainly placing man's reason and judgment over God's and is nothing else than man's rank philosophy. Teaching such human doctrine for the guidance of souls is recommending the will-o'-the-wisp to the wanderer on the path of danger. "Can the blind lead the blind? shall they not both fall into the ditch?" Luke 6: 39.

When man takes this position toward Bible truth he generally has a distinct object in view. In this case it is the spreading of the anti-biblical doctrine of a temporal millenium kingdom of Christ on earth. This becomes evident when the Judge says: "The Bible very plainly predicts the present world war and what its end will be." "Paul tells us there will be a new heaven and a new earth," and then puts his human construction on Bible truth, saying: "but the heaven, as attested in the Bible, means the control which is now vested with Satan and the earth means the order or system of things. The disintegration of the order of things is now in process and the systems and institutions are passing away." According to the Judge' views what is to follow eventually is "the kingdom of the Messiah. . . . then will the world have peace, happiness, and—plentiful."

Jesus says: "If ye continue in my word, then are ye my disciples indeed," and again, "he that followeth me shall not walk in darkness, but shall have the light of life." John 8: 12,31. G.

Tag Days Here is one opinion on this new institution:

Tag days are branded by District Attorney W. C. Zabel as public nuisances which should be discouraged.

Although there have been as many as a dozen tag days held in Milwaukee each year for charitable purposes, the district attorney is the first official to publicly attack this method of collecting funds.

The practice of these charitable institutions in allowing young girls to go unattended on tag days to solicit money from strangers was especially condemned by Mr. Zabel.

Mr. Zabel's views were contained in an opinion given to P. O. Powell, supervisor of street trades, in reply to a question by Mr. Powell as to whether girls under 18 who solicit funds on tag days are acting contrary to law.

"It is my opinion that girls under 18 years of age engaged in raising money upon the public streets pursuant to tag day arrangements are violating Section 1728r of the revised statutes, and I fully agree with you that such practice should be discouraged and that the violation of our laws should not be tolerated even in the name of 'sweet charity,'" said Mr. Zabel in his opinion to Mr. Powell.

"I think it would be advisable to give publicity to the fact that these so-called tagging propositions must not enlist the services of females under 18 in the future. No one can then complain of the unjust and unequal enforcement of the law, and no hardships can result to any one.

"My personal opinion is that these tagging schemes are a public nuisance and ought to be discouraged. But when it comes to enlisting girls under 18 and throwing them in contact with good, bad, and indifferent individuals upon the streets who are utter strangers to them, I can well foresee that positive baneful results can follow.

"I will be glad to entertain any complaints in your department for the enforcement of the law."—Free Press.

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The following is written from an entirely different point of view:

Editor Evening Wisconsin: Referring to the agitation on account of tag day, while we all know that the cause is a noble one and that it is splendid to aid charity, the collection should be made in a proper manner. Our daughters should not be subject to insults and should not be taught to accost strangers.

It can be observed that the bolder the girl, as a rule, the bigger her collection. Our young girls lose that fine quality characteristic of the sex—namely, modesty.

Why not have boys tag, or elderly ladies, who

would be willing to work for a noble cause? The answer is that they would not be so successful. The summing up of the situation is that it is the personality that gets the money, and not the cause. If we must have tag days, then let our young ladies be stationed at prominent corners where the public can drop their coin ad libitum. Of course, we know the collection in this manner would not probably be 10 per cent of what it is by annoying pedestrians. This proves that the donation is purchased at the expense of womanhood.

These taggers embarrass the public, and probably many a passerby who can not afford to donate is forced to do so, or be humiliated.

Charity should be given freely and without any bribes or strings attached. Men who donate \$5 on condition that their names are printed are not worthy of recognition. This tagging is a fad, and let us hope it will not last long. It is a public nuisance.

ELEANOR BLANCHE.

There may be occasions where tagging would not seem improper, but what is said above regarding the promiscuous street tagging, meets our full approval.

G.

SANCTIFICATION

A Charge Answered. It is often laid to the charge of the Lutheran Church that she does not assign to sanctification the place it deserves in the cycle of apostolic doctrines. It is said that though Lutherans preach justification by faith as the only ground of salvation they neglect more or less to teach the renewal of a Christian's life, or at least do not lay enough stress upon the necessity of personal holiness in the lives of their people and the growth therein. But such a charge argues only gross ignorance of Lutheran teaching. For to be sure, the confessions of our Church do not leave any doubt regarding our views of the necessity of sanctification. We need but refer to Luther's Small Catechism in its answer to the question: "What does Baptising with water signify?"

"It signifies that the old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts, and, again, a new man daily come forth and arise, who shall live before God in righteousness and purity forever."

And the larger Catechism, on the Creed, Art. III, says: "But inasmuch as sanctification is commenced, and daily increases, we are awaiting the time when our flesh shall have perished, with all its imperfections, and when it shall have been raised again in complete holiness, in a new and eternal life. For now we exist only partially pure and holy; and it is necessary for the Holy Ghost continually to operate

on us through the Word, and daily to impart forgiveness, till we, in a future life in which there will be no more forgiveness, but completely and entirely holy persons full of piety and righteousness, removed and freed from sin, death and every misfortune, shall enjoy a new, immortal, and glorious life."

The true Lutheran Church stands for scriptural teaching and scriptural living; true faith, and the genuine fruits thereof, good works and holiness. But she assigns to each its proper place, and domain.

Relation of Sanctification to Justification. It is of vast importance to keep clear the essential difference between justification and sanctification.

The former, as an act of God without us, changes our relative state; justified through faith in Christ, the believer has forgiveness of sin, is at peace with God and breathes the atmosphere of pure freedom from sin, guilt and condemnation. He is a child of God and heir of eternal life. The latter, sanctification, as an act of God within us, changes our moral character; our lives become renewed by the Holy Spirit, delivered from the power of sin we are brought into the Kingdom of divine holiness, where the Spirit of God makes us righteous and holy—blessings inseparable indeed, but essentially distinct. Accordingly there are two kinds of Christian righteousness; the one without us, the righteousness of Christ, which is imputed to us through faith, the other within us, which consists in faith, hope, charity and other Christian virtues, and God gives both; the one by declaring us righteous in Christ; the other by working Christian righteousness in us.

These two must never be confounded, otherwise great damage is done to the faith, life, and hope of Christians. No one can have a clear knowledge of the plan of salvation or enjoy abiding comfort by intermingling sanctification and justification. "Wherefore," so says the Form of Concord, "even if converted persons and believers have an incipient renewal, sanctification, love, virtue and good works, yet they cannot and must not be drawn into, or intermingled in the article of justification before God; so that the honor of Christ the Redeemer may remain and that, since our new obedience is imperfect and impure, disturbed consciences may have a sure consolation."

It is a truth well worth heeding, the more a Christian grows in grace, the more deep becomes his sense of the sinfulness of sin, the more clearly does he see the imperfections of all his works and virtues, the less is he able to take comfort from anything in himself for peace with God, the more does he feel his dependence upon the perfect merits of Jesus Christ. While on the other hand, if his justification depend for its perfectness upon any advanced degree of personal attainment in grace and holiness, the less will

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be his confidence in the merits of his Savior, but he will gradually grow indifferent, cold, and dead. From this it is very evident that sanctification is a work which must be distinguished scrupulously from justification.

Mode of Sanctification. As has already been intimated, sanctification is a renewal of spiritual life in the believer. It is in fact the restitution of the divine image in the regenerate by the operation of the Holy Spirit; and this is effected in the putting off of the old man with his evil propensities and works, and in the putting on of the new man, who walks before God in newness of life. Speaking of sanctification, Paul, the Apostle, at once enjoins the believers in Christ, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts. And be renewed in the spirit of your mind. And that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24. Again, "and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3, 10. Thus sanctification is the work of overcoming the old man by the new.

Again, in his Epistle to the Romans, Paul draws a contrast between the servant of sin and the servant of righteousness. When they, "called to be saints," were the servants of sin they presented their members as servants to uncleanness and to iniquity; but now being made free from sin and become servants of God, he enjoins that they present their members as servants to righteousness unto sanctification. The spiritual warfare which the process of sanctification begets is therefore on the one hand a fight in the service of Christian righteousness and on the other a fight against the unrighteousness of the flesh and of the world.

This warfare, however, cannot be carried on by our own exertions. They who do battle against sin in the belief that thereby they may conquer sin are in danger of being taken captive by sin. Only the

righteousness of faith in Christ clothes the Christian with an armour that makes him invulnerable to the attacks of his spiritual foes. Says Paul: Be strong in the Lord, and in the strength of his might. Take up the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Only in the Lord is the believer strong. Only when his loins are girded with truth, when he puts on the breastplate of righteousness, when his feet are shod with the preparation of the Gospel of peace, when he takes up the shield of faith, and wears the helmet of salvation, and wields the sword of the Spirit, which is the Word of God; then only is he a conqueror, and more than a conqueror, through Him that loved us.

Furthermore, sanctification being the renewal of spiritual life in the believer it is necessarily productive of good works in accordance with the will of God expressed in His commandments, the rule of Christian life, and in the imitation of the example of Christ. Thus Paul says: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 10. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." Col. 1, 10. Good works are inseparable from faith. As soon as we believe in Jesus, our Savior, we begin to do good works, according to the ten commandments; we love God and our neighbor and fulfill the duties prompted by love, and as our faith and love grows, our understanding of God's will grows, our desire to do it increases, and the glorious work of sanctification prospers. Though our good works are our own, yet at bottom they are God's. We can only do good works when moved by the Holy Spirit. For as many as are led by the Spirit of God, they are sons of God. Rom. 8, 14. When you cheer the sorrowful, divine mercy is moving in you; you have received this quality from the Spirit of Christ, and He is keeping it alive. We can perform living works, because Christ is the soul of our life; and we can do only as much as He does in us. "I am the vine," says He, "ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15, 5.

Sanctification Progressive. The work of following holiness is to continue as long as we live on earth.

In it we are to abound more and more; neither is it to stop this side of the grave. The responsibility of the believer for his growth in holiness is implied in such divine words as these: as new born babes, long for the spiritual milk that ye may grow thereby unto salvation; grow in the grace and knowledge of our Lord and Savior Jesus Christ; work out

your own salvation with fear and trembling; put on, therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering. Thus the process of sanctification in the history of a faithful Christian goes forward continuously during his entire earthly life. And suffering to be led by the Holy Spirit through faith in Christ he grows in holiness as he grows older in years. The image of Christ he reflects more and more perfectly, and he acquires stronger and wiser control over the law of sin which is in his members. And though sanctification never becomes consummate in this life, yet when a Christian attains to a full age he may be like as a shock of corn that cometh in its season, ready to be gathered into the granary of the Lord. Or like the aged Paul when his closing years drew nigh, he may anticipate his departure with the exclamation of triumph: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day.

J. J.

IS IT BEGINNING TO DAWN?

In the inexorable course of the present world's conflagration there is noticeable in some of our American periodicals a change of thought in the attitude toward war in general. Men are beginning to modify their hitherto extreme views concerning war and the establishing of international peace at any price. As a sample of such change of current opinion we quote the following from "The Outlook" of June 30.

"War is hell." But the world has suffered experiences that are worse than war.

The Massacre of St. Bartholomew was worse than the war bravely fought by the Netherlanders to defend their country from Spanish despotism. The massacre of the unresisting Armenians was worse than the Crimean War. The massacre of the unresisting Jews was worse than the Russo-Japanese War. Worse than the War of 1812 would have been the cowardice of America if it had left without resistance American citizens to be impressed by British men-of-war upon the high seas. Worse than the Civil War would have been the cowardly acquiescence of a once liberty-loving people had they allowed an empire with slavery for its corner-stone to be erected extending from the Ohio River to the Isthmus of Panama. Worse than the Spanish-American War would have been a recreant America acquiescing in the cruelties perpetrated under the Weyler regime on the helpless Cubans.

There is a price too great to pay for peace. To consent to injustice, to leave the defenseless undefended to submit in craven spirit to despotism, to flee from peril with duties unfulfilled—these are far too high a purchase price to pay for peace."

So after all it is being gradually conceded that there are things in this world worse than war. What a change! Men have claimed that under no circumstances is war justifiable, that war is murder, and that under the twentieth century civilization the world was much too enlightened to be engaged in war. Such men as Dr. Eliot, Lyman Abbot, Dwight Hillis and others have continually been harping on the tune, that the present world war is evidently the most horrible calamity that has ever befallen the human race and the most crucial trial to which civilization has been exposed, and that the establishing of international peace was the only cure for such a scourge. And now "The Outlook," of which Lyman Abbot is editor in chief, comes out with an editorial, stating that the world has suffered experiences that are worse than war, and that in many instances there is a price too great to pay for peace.

We welcome "The Outlook" to such evolution in thought. The men coming to such sane conclusions now might have done so at the outset had they but formed their opinion on the present cataclysm of war in the light of Scriptures. When men of high standing have no other basis than their own reason in forming their opinion on catastrophies that shake the world to its very foundation such as the present conflict between nations, the conclusions they deduct will always be erroneous in the extreme and of destructive influence in shaping public opinion. But the Word of God will always give a correct view even on such catastrophies as the present war. It will show that the greatest curse on earth is not war but sin, that both for nations and individuals sin is worse than war. It will bring men to the knowledge that the present status of the world in its moral depravity and apostasy is by far more condemnable before God than the great European war; that individually a stained conscience or a falling away from the saving truths of the Gospel is worse than being mutilated or killed in war. On the other hand the truth of the Word will show that there is something of far greater necessity and importance for this world than the establishing of international peace—the preaching of the saving Gospel of Christ, even though such preaching must be carried out in the midst of a world-conflagration.

J. J.

SESSION OF THE SYNOD OF MICHIGAN.

Acting on an invitation extended by the members of the St. John's congregation of Riga to assemble in their midst and to unite with them in celebrating the fifteenth anniversary of the founding of their congregation, the Synod of Michigan met at Riga from June 24 to June 29. The jubilee services were held on Sunday, June 27. In the morning, the first pastor

of the congregation, President F. M. Krauss, delivered the sermon. Basing his words on 1 Cor. 3:9, he declared all honor and glory on this occasion to belong to God. The Reverend O. Peters preached in the English language in the afternoon on Ps. 26:6-8. He stated the reasons why a congregation loves its house of worship and showed how it may best prove this love.

Besides these jubilee services, three services were held during the time of session. The first of these was the opening service on Thursday morning in which the Reverend E. Wenk delivered the sermon. On Friday evening the Reverend H. F. Zapf preached and the Reverend G. Luetke delivered the confessional address. At the last service on Monday evening the Reverend Theo. Gieschen preached.

Two doctrinal papers were read and discussed during the session of the synod. The first was prepared by the Reverend Theo. Hahn on the subject "God's Preservation and Government." In this paper, based on the first article of our catechism, he showed that this doctrine is an article of faith; that God's preservation and government extends to all of His creatures, to Christians and unbelievers, to great and small, to animate and inanimate objects; that God preserves and governs us by bestowing upon us all manner of blessings and by averting all evil. The Reverend William Bodamer read the second paper. He treated the subject "The Consolation of Justification." Four main points were mentioned: Peace with God and a quiet conscience; full assurance of grace, even in trials and tribulations; a firm belief in life eternal; a blessed end.

The afternoon sessions and the last morning session were devoted to business matters. From the report which our committee on missions submitted we learned how God had been with us during the year and blessed our work. The parish of Clare-St. Louis-Alma became self-supporting, and other fields showed appreciable progress. The synod approved of the action of the committee on missions in calling a missionary for Estey-Beaverton-Hermanstal. The congregations had raised an unexpectedly large amount of money during the past year as the treasurer's report showed, the collections exceeding the sum of \$7,000. For the coming year, funds were voted totalling \$6,725. The delegates of the congregations gave evidence of their interest in the synod's work by deciding on ways and means how they might help to reduce the debt of the synod. Two pastors were admitted into the synod, the Reverend C. Strasen and the Reverend E. E. Sauer; one teacher, Mr. P. Denninger; and one congregation, the St. John's congregation of Bay City. At the elections the Reverend F. M. Krauss was re-elected president, the Reverend Theo. Hahn vice-

president, the Reverend J. Gauss secretary, the Reverend O. Eckert treasurer. The synod adjourned at noon on Tuesday with thanks to God for His blessings and with prayers for the continuance of these blessings.

E. E. SAUER.

**PROCEEDINGS OF EV-LUTH. SYNOD OF
MINNESOTA, ASSEMBLED IN 55TH
ANNUAL CONVENTION AT NEW
ULM, MINN., JUNE 10th to 16th.**

The annual meeting of the Minnesota synod was well attended, there being sixty-nine pastors and professors, sixty-one lay delegates, and sixteen teachers in attendance. The morning sessions were devoted to doctrinal discussions, the afternoon meetings to the business of the synod.

As a basis for the former two papers were presented. Rev. E. Pankow of St. James, Minn., read a treatise on "Socialism and the Church." A second paper, read by Rev. R. Heidmann of Arlington, Minn., treated the question: "How may we successfully combat the spirit of worldliness which is entering the church?" Both of these treatises are to be printed in the annual synodical report.

Favorable reports from the mission fields of the south show that our work among the negroes and among the Indians is making progress. The past year was one of prosperity for our home mission, too, as the report of the superintendent of that branch of our work, Rev. G. E. Fritz, plainly shows. Fifteen missionaries were in the field and they preached at forty-nine places, ministering to more than 2,200 souls. Thirty-one of these stations are in South Dakota, eight are in North Dakota, ten in Minnesota—thirteen new stations were added to our list during the past year.

Appreciable gains were also made in the membership of the synod. The following pastors were admitted: R. Schierenbeck, Monticello, Minn.; G. Neumann, Tolstoy, S. D.; A. Fuerstenau, Alaska, S. D.; E. G. Hertler, Tenwick, S. D. Our number of teachers was increased by two: A. F. Taubel, West St. Paul, Minn.; E. Kirschke, Fairfax, Minn. The following congregations joined the synod: St. Paul's of Litchfield, Minn. and St. John's of Alma City, Minn.

The officers elected to serve the synod for the coming year are: Rev. J. H. Naumann, president; Rev. J. R. Baumann, vice-president; Mr. John Boock, treasurer; Rev. W. C. Albrecht, secretary; Rev. E. G. Fritz, superintendent of home missions; Rev. J. Dysterheft, administrator of widows' relief fund.

In order to permit the president to devote all his time and strength to the work of the synod, he was by resolution relieved of the duty of serving a separate

charge and placed on the pay roll of the synod at a salary of \$2,000.00. This sum is to be raised by an envelope collection which is to be taken up in all congregations.

The treasurer's report showed an income of \$27,793.47; this sum, however, did not cover the annual expense, owing to the fact that the interest on the New Ulm college debt still makes such heavy demands on the synodical treasury. The college debt was to be paid with funds obtained through a house-to-house canvass of the whole synod; because a large number of congregations have so far neglected to send in their contributions to this fund, so much of the original debt still remains. These tardy ones are herewith reminded of their duty.

No less than three bequests were made to the synod during the past year, Mr. J. W. Krueger, Litchfield, Minn., bequeathing \$1500.00, Mr. John Schwartz, St. Paul, Minn., \$2000.00; Mrs. L. Wehlendorf, Belle Plaine, Minn., \$300.00. In addition to this Mr. Aug. Stolt of Nicollet, Minn., presented \$700.00 to be used as a church building fund. A committee was appointed to administer these funds in the way specified by the donors. Adjournment took place on Wednesday, June 16th.

G.

OUR SCHOOLS

Our schools—ours, not merely because our money builds and maintains them, they are ours in a far deeper sense. They are the schools that stand for that which is dearer to us than life itself, the Gospel of Jesus Christ. They alone among all schools are the expression of our Christianity. They have been and now are a mighty factor in the upbuilding of the Church. A gracious gift of God to His Church, a sacred inheritance from our fathers, they well deserve that we call them our schools with tender love. To them many of us owe more than they can ever begin to repay.

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Yes, they appear insignificant against the great public school system with its beautiful buildings, its splendid equipment, and its unlimited funds. We know that we cannot hope ever to rival it in this respect. But, do you despise your humble home because you see houses that are larger and more richly furnished? Would you exchange for splendor a father's, a mother's love and all the tender ties of family? Our schools alone can become a home to our children. The Father dwells in them, there He gathers about Him those "of the household of faith," His voice teaches, reproves, and comforts. Costly buildings and the finest equipment cannot make a school such a home.

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The palatial home does not as a rule furnish the world with the best and ablest men. Applied to schools—ours need not fear the comparison with others in this respect. Look at the large body of Lutherans that have gone forth into the world from our schools,—need we feel ashamed of them?

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True, the real success of our schools will not be revealed until the Lord comes again, on that day on which all will be revealed so that all must see the actual value of things. Many of those who will then stand at His right hand will gratefully declare that the work of our schools has been instrumental in bringing them to Christ and in keeping them in Him. "And their works do follow them"—the works done in faith will be the only ones to remain when this world will be destroyed by fire.

And yet, the fruits of Christian training may be seen even now. A learned professor once said: "I know no better substitute for wide reading and travel, for producing true culture, than a religion sincerely believed in." This is but the truth half told. Reading and travel cannot produce culture at all, the true religion alone is able to do that. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments."

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Are our schools absolutely necessary, are not the home and the Sunday school able to give the child a Christian training, while the public school instructs it in the things of this life? The parochial school would by no means supplant the home or relieve it of a single responsibility. The home will always remain the most important factor in the training of the child. The Sunday school, too, is undoubtedly rendering valuable service. God can save the child and make it a living Christian without the parochial school. But why do you try so hard to get along without making use of that school which alone fully meets to the requirements of your child? Will you not have to answer some day for neglecting the blessing God provided for you? You know that much of the teaching of the public school is directly contradictory to Holy Scripture and tends to undermine the faith of the child. Do not forget that no school can merely instruct without at the same time educating, that is, training the character; and you ought to know that the training of the public school must of necessity be wrong because it is not a training in the fear of the Lord. Do you not realize that you are making your child more or less a stranger in the church and are throwing it into the company of many who are not "of the household of faith?" You are withholding from your child that which it so sorely needs, and are, at the same time, unnecessarily exposing it to great dangers.

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Will our schools be able to hold their own, or will they gradually pass out of existence? That depends upon us. Do not misunderstand me. We all realize that they are the product of faith in Christ, faith which God alone can work. No human agency can produce faith and its fruits. Thus God alone can save and prosper our schools. His is the harvest, His alone the power to convert, and His are the means. But He calls us laborers in His vineyard, harvesters in His harvest. Though He alone can give the increase, we are to sow and to water. We must work for our schools if we would not lose them.

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And let us not be mistaken as to the nature of this work. Many believe that we would be able to attract children to our schools and students to our colleges by raising the standard of their work, erecting more beautiful buildings, and equipping them more completely. That is wrong. As long as our schools stand for the Gospel of Christ, they will be appreciated and used only by those who love the Gospel. Working for our school means making the Savior dear to the people and showing them that they are the schools that belong to Him, bring the child to Him, and teach it to love and to serve Him. It is Gospel work.

* * * * *

A heavy responsibility rests upon us, let us begin to work, let us begin now. Pastors, preach a sermon or two on the subject of Christian education. Go out among your people, do not overlook a single family with a child of school age and have a heart to heart talk with the parents. Teachers, do not be satisfied merely to teach those children that are sent to you, aid the pastor in the work of looking for children, and become builders. Members of the school board, go out with your pastor and your teacher, that is your most important function. Let all the members of the congregation join in this campaign. Keep at it, do not grow weary. The work will prove to be very pleasant if done in the right spirit—and you will have results.

* * * * *

Having gained the children, do not forget what you owe them. Make your school a real home of the Father, with all that the word implies, a home whose blessed influence will accompany the child through life, to which it will ever look back with gratitude and pleasure. Then make your school efficient. Christians owe it to their God to be faithful in all things, thus also in teaching the branches that equip the child for this life. This can be done even where there is but one teacher. Conscientious effort will achieve wonders. It ought to be our aim to make our schools in every respect the best schools in the community. Congregations ought to call a teacher as soon as they

are able to do so and pay him a good salary. It is a good investment.

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Do not neglect the building and its surroundings. A trifling expense, a little labor of love will make your building clean, sanitary, inviting and will make the school yard show others what you think of your school.

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Our schools—may there be no voice among us that does not join us in calling them **our** schools. Our schools—God bless them and grant them abundant increase!
J. B.

NOTICE

The Commercial Department of Northwestern College, Watertown, Wisconsin,

Possesses facilities of the highest character for preparing young people for successful business life. Its courses of study comprise shorthand (Gregg system), stenotypy, typewriting (touch system), multi-graphing, bookkeeping, accounting, office training, business correspondence, spelling, penmanship, commercial law, civics, economics, commercial geography, banking, commercial arithmetic, algebra, geometry, chemistry, physics, English, German, French. These branches are taught by experienced teachers, and constitute a most thorough and practical course of study.

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President of Northwestern College,
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GOD OVER ALL

My child, though thy foes are strong and tried,
He loveth the weak and small;
The angels of heaven are on thy side,
And God is over all.

A. Proctor.

ITEMS OF INTEREST

Bible Students to Be Church Press Agents

State secretaries attending the International Sunday School association convention at Lake Geneva, Wis., launched a nation wide movement to make adult bible classes in every church a publicity committee for the spread of religion. During a ten day session much importance was attached to work for co-operation between the church and the press. Special training in "Christian Publicity" will be hereafter given the 2,000,000 members of adult bible classes in North America in order to further the work of the secretaries.—Sentinel.