

# 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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## CHRISTIAN KINDLINESS

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness." Col. 3:12-15.

"The King's daughter is all glorious within. Her clothing is of wrought gold." Psalm. 45:13.

O ye elect of God,  
His chosen in Christ Jesus,—  
Put on, while here ye plod,  
The royal garb that pleases  
The King Whose Name ye bear.  
Remove sin's carnal dress.  
Your Savior bids you wear  
His robe of holiness.

In humbleness of mind,  
In love-born, lowly meekness,  
Be merciful and kind.  
When brethren err in weakness  
Let charity forgive  
And tenderness forbear.  
Thus would He have you live  
Whose Kingdom blest ye share.

Let peace rule in your hearts,  
The peace divine from Heaven,  
Which His free grace imparts  
Who hath your sins forgiven.  
O praise Him for His grace,  
And thank Him for His love!  
With joy your pathway trace  
To Salem's realm above!

In His blest Word abide,  
Obedient to His Spirit.  
Ye blood-bought saints, confide  
In your Redeemer's merit.  
Let faith-born works proclaim  
The glory of your Lord.  
Exalt His precious Name!  
Praise Him in sweet accord!

Your God shall comfort you  
In days of grief and sadness.  
His mercy, ever new,  
Shall fill your hearts with gladness!  
From strength to strength proceed,  
Kept by His Spirit's might,  
His holy counsel heed,  
Ye children of the Light.

O ye elect of God,  
Adorned in princely raiment,  
For which a Monarch's Blood  
Has tendered priceless payment.

Cleansed, pardoned, sanctified,  
Your Savior's garment wear!  
Perfected,—glorified,  
His Heaven ye shall share!

Epistle Lesson Hymn for the  
Fifth Sunday after Epiphany.

Anna Hoppe.

## THE FOURTEENTH PSALM

### The Folly of Atheism or Denial of God

In reading the fourteenth Psalm there is one thought that strikes us at once, the thought that atheism or the practical denial of God is not a mere product of modern times. We are sometimes tempted to think, that there never was so much atheism, never a time when men so avowedly and publicly denied the existence of God, as in our days. And indeed, when one meets such statements as these: "Society abounds with earnest and educated persons who have lost faith in a living personal God, and see their fellowmen and foresee themselves passing out of life entirely without hope," or, "There is no Heavenly Father watching tenderly over us, His creatures, He is the baseless shadow of a wistful dream," or when modern science boasts of its marvelous achievements, declaring that there is no power and wisdom beyond it, thus assuming to speak the final word, asserting that it must account for all things, it would appear as if atheism were largely not only the product of modern thought, but the natural outcome of scientific research.

Yet it is a serious mistake, if we think so. Reading the words of truth, in particular the fourteenth Psalm, we find that the former days were no better. There were atheists, those that deny the existence of God, in Israel, and they seem to have been very numerous in David's time, as intimated in our Psalm. There were atheists in Greece and Rome, the most enlightened peoples of antiquity, some of their foremost philosophers and orators raising their voices against the folly of denying the existence of a Supreme Being. Indeed, there never was a time when atheism was not rampant. Even during the whole of the Christian era throughout all centuries there were those who arrived at such a height of impiety as to deny the being of a personal God. It is also to be noted that in stating this fact our Psalm uses the past tense saying: "The fool hath said, there is no God," thus not only referring to the fact as existing in the present, but suggesting the additional idea that the truth here asserted is the result of all previous experiences and observations in the history of mankind.

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Considering, therefore, that atheism prevailed in every age, since the fall of man, the truth our Psalm sets forth calls for serious reflection at all times, and some observation with regard to it is particularly needful in our days.

There is a circumstance about this Psalm which is striking. It is one of the Psalms which is repeated a second time. If it be compared with the fifty-third Psalm they will be found to be exactly the same with two or three slight changes. Moreover, it is worthy of note that St. Paul in his epistle to the Romans showing that Jews as well as Gentiles are under sin, lost and condemned,—both they that have the Divine Law, and they that have not the oracles of God—freely quotes from these two Psalms in proof of his position. As his argument is at this point addressed particularly to the Jews, he reasons not from the sense of sin or the voice of conscience, but from the Scriptures, whose authority the Jews acknowledged. The Jew would, of course, admit the inference as to the state of the Gentile world, but as to his own case he could only be convinced by Scriptures. Hence his quotations from these Psalms. Rom. 3, 10-12.

But to turn to the meaning and spiritual teaching of a Psalm, which was found to be so useful and memorable by the people of Israel. It is, of course, understood that the reader, before following these reflections, will first read the Psalm under consideration.

"The fool hath said in his heart, there is no God." There are three classes of people, of whom this is still true, and has been at all times. There is the bold Atheist, who denies that there is, or can be, any such Being as God. To quote one or two examples. Prof. Huxley, an English scientist and infidel, in a letter to Charles Kingsley, an English divine, writes, "I cannot see any shadow or tittle of evidence that the Great Universe underlying the phenomena of the universe stands to us in the relation of a Father, loves us and cares for us as Christianity asserts." Again, Blatchford, another English scientist and infidel, affirms with equal emphasis: "I cannot believe this God is a personal God who interferes in human affairs. I cannot see in science, or in experience, or in history, any signs of such a God or of such intervention." Both of these infidels claim that it is impossible to discern traces of God's presence in the universe, and therefore they deny the existence of such a God.

Then there is the Agnostic who professes that he cannot tell or know whether there is a God or not. His view is, since man, with his loftiest powers of thought and reason and with his best appliances of research, cannot come to speech with God or obtain reliable information concerning Him, he can only build an imaginary picture of God—in other words, can only make a God after his own imagination without being sure whether any corresponding reality stands behind it. The agnostic does not deny that there may

be a ruling Power of the universe, but whether that Power is a Force or a Person are among the things unknown and unanswerable, so that practically, God being outside and beyond the sphere of human knowledge, it can never be of consequence whether there be a God or not.

Finally, there is the Materialist who boasts, "I do not need a God, I can live without one." Men adhering to materialism are practical atheists. They live as if there were no God, having no respect at all to Him in all their doings. To these belong all those who from an evil heart and life have closed their eyes and soul, and to whom God practically is not. They hate God and do not like to retain Him in their knowledge. Their minds are so alienated from the life of God, through ignorance that is within them, that they prevailing doubt or in word and deed deny that there is a God, or their life is so given to worldliness, worship of mammon, sensuality, etc., that they wish that there be no God who shall call them to account. Though there are many among them who admit that there is a Supreme Being, yet, in their hearts, they defy the divine government and providence, spurning crying out, "Who is the Lord, that I should obey his voice?"

But what do we hear of all these people? "The fool hath said in his heart, there is no God." The Psalm calls him, who denies the existence of God, a fool whose sin is not only ungodly, but also unreasonable, being at variance with the joint testimony of all the creatures of the universe, the fool himself not excepted, whose very existence and nature would be impossible without a Maker of heaven and earth. Scripture ever speaks of those who have cast off the fear of God as fools. They are those whose understanding is darkened; who, professing themselves to be wise, become fools. Such men, who make a boast of their reason and would fain walk by the light of their reason, prove how little their reason is worth.

Compared with other passages of Holy Writ (1. Sam. 25, 25; 2. Sam. 3, 33; Job 2, 10; Ps. 10, 4; Jes. 32, 5, 6, etc.), the Hebrew word, translated fool, signifies a wicked, vile person, a fallen, contemptible or foolish wretch. Thus a commentator of note, at the time of the Reformation, writes: "As the Hebrew word, translated fool, signifies not only a fool, but also a perverse, vile, and contemptible person, it would not have been unsuitable to have translated it so in this place; yet I am content to follow the more generally received interpretation, which is, that all profane persons, who have cast off all fear of God, and abandoned themselves to iniquity, are convicted of madness."

As such those that deny God are described in the following verses of our Psalm: "They are corrupt, they have done abominable works, there is none that doeth good." "They do not understand, and seek God. They are all gone aside, they are all together

become filthy; there is none that doeth good, no, not one." Corrupt are the atheists, the agnostics, the materialists,—all they who deny the existence of God, void of all spiritual life, fast corrupting in moral decay. They are abominable in their ways and actions. Not one of them doeth any good. Wicked men may do that which is right for the matter of it, but their motives are all wrong. They do nothing that God esteems a good work, for he looks at the heart. "Love is the fulfillment of the law," and they have no love. "Without faith it is impossible to please God," and they are swayed by unbelief. Sin mars and ruins all the works of the wicked. Nor do they understand or seek God. They have neither knowledge of God nor of themselves, of truth, salvation, duty, privilege, or obligation. There is not one element of wisdom in all their behavior and salvation. Many unregenerate men make great proficiency in science, in literature, in the arts of peace, of government and civilization, and God often uses them as His servants and instruments to carry out His purposes in establishing His Kingdom on earth; but in religious matters they are left to themselves. In spiritual matters, in his soul's affairs, every wicked man sets at defiance every maxim of sound wisdom, every dictate of divine knowledge. And all they in like manner here became filthy, odious to their Maker, an abomination to their Lord. In short, from any and every kind of atheism flows a corruption so horrible that nothing on earth can be worse.

Ah, need we wonder at this? What does it imply to say, "There is no God?" It means simply this: There is no God who lives from eternity to eternity; no God who has created the universe and who governs it to the very minutiae; no God who has created man after His own image, and who provides for all he needs with a fatherly care; no God who calls man to account for all he does in this life, no God who punishes sin; no God of judgment and righteousness; no God who rewards man for all the good he does; above all, there is no God who has revealed everlasting grace and mercy unto us sinners in the sending of His only begotten Son into this world for our salvation; no God who was in Christ reconciling the world unto Himself; no God who sanctifies us through faith in our Redeemer, forgiving us all our sins, and making us heirs of eternal life. All this is denied by saying there is no God, all divine blessings are rejected.

Oh, the folly of follies—atheism! Of all the impieties this is the most prodigiously gigantic, the most signal practice of enmity towards God, and downright waging of war against heaven. What an abominable wickedness and baseness is it thus to deny God's immeasurable goodness and mercy, offering such despite to the Author of his being, and free donor of all the good he enjoys! What a monstrous stupidity is it for man thus wilfully to defy his own welfare, to forfeit

all capacity of happiness; to precipitate and plunge himself into a double hell, that of bitter remorse here, that of endless pain hereafter! For, to this it will surely come sooner or later. "There were they in great fear," says our Psalm. The wicked have their fears so roused at times as to make earth like hell. Many an atheist has been forced to cry out: "Oh, the insufferable pangs of hell and damnation." All this follows upon their saying, "There is no God."

But now, must we not tremble at hearing in our Psalm, that such is the general condition of the human race, ever since the fall of man? "The Lord looked down from heaven upon the children of men, to see if there were any that understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." The disease of atheism has infected the whole race of mankind; the apostasy of man is universal. God Himself is here brought in for a Witness, an Eye-Witness to this most deplorable of all facts. The doctrine of the universal depravity of man is stated here in such unmistakable terms that no one can deny it who accepts the Bible as God's Word. "See," says Luther, "how many redundant words God uses, that He may comprehend all men in the charge, and except none. First He says all, afterwards once and again, that there is not so much as one." "All of us," says another, "when we are born, bring with us from our mother's womb this folly and filthiness manifested in the whole life, which David here describes."

Can man in his natural state be trusted? Can any good be expected from him? Will unregenerate man seek God? Will he ever bring about God's Kingdom on earth, and be a friend of God's people? Ah, no! The very contrary is true. "Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread, and call not upon the Lord.—Ye have shamed the counsel of the poor, because the Lord is his refuge." Far from being conscious of their guilt, the wicked, unregenerate men devour the righteous with the same unconsciousness with which they would take their accustomed meal. Natural man denying God rebels against everything that is God's.

The folly of atheism! Is there no remedy against this evil of all evils? no salvation from its curse and madness? Listen to the concluding words of our Psalm: "Oh, that the salvation of Israel were come out of Zion! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Oh! there is the true light. Three words, Salvation, Israel, Zion. How much they mean for us sinners! Salvation wrought through Him who has come from Israel, Jesus Christ, the Son of God, who has become man for our sake, and the Gospel of God's grace, which is being preached in Zion, the Christian church. There and there alone is the remedy against the folly of atheism.

J. J.

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### COMMENTS

**Solving the Problem** We are referring to the old, old problem. How can we raise the moneys necessary to pay the current expenses of our synod and to erect our new seminary and the buildings our other institutions so sorely need? Our Finance Committee is dutifully wrestling with this problem, and we should gratefully appreciate and heartily support its endeavors to lead our synod out of its financial difficulties. But there is, after all, really only one way of solving this harassing problem. That way has again been shown us by two members of the Missouri Synod. Der Lutheraner reports that one liberal donor has assumed to furnish the \$50,000 for the hospital of the seminary group, while another giver sent his check for \$30,000, of which \$10,000 are to go to the building fund and the rest for other purposes of the Missouri Synod. This solution is extremely simple. The donors were well acquainted with the needs of their synod. They refused to consider the problem of supplying these needs as the problem of a large church body or of a committee of that body. They boldly laid hold on it and made it their personal problem. And then they proceeded to dispose of it very quietly and effectively.

We know of members of our own synod who have attacked the vexing problem in the same way, though their contributions do not amount to thirty or fifty thousand dollars. The only difficulty is that there is no overproduction of such members.

Our Deputy Treasurer recently informed us that we have since July 1st accumulated a deficit of about \$20,000. That information was addressed to every one of us. Did you notice it in your church paper and pause awhile to consider it, or did you read on after a passing glance at these figures? Let us tell you a little more about these twenty thousand dollars. The Deputy Treasurer, upon our inquiry, informed us that about twenty-one thousand dollars of the total disbursements went into the buildings and barracks, the erection of which was authorized by the synod. That

looks encouraging. It would mean that we have not actually run behind in our current expenses, if it were not for another fact that must not be overlooked. You will remember that the Treasurer of the Building Committee turns over to the Treasurer one-third of every collection sent in for the Seminary Fund. If it were not for these moneys, the deficit would be almost twice as large as it is now, large enough, indeed, to demand serious consideration, to constitute a weighty problem.

Though the exact figures are not available, close to \$150,000.00 have been received by Mr. Gamm for the Seminary Fund. About \$750,000.00 are required. Another problem. Large sums of money collected for this purpose, it is true, are still in the hands of the treasurers of the contributing congregations. But even so, the problem of raising the remainder will be sufficiently perplexing to those who are interested.

We can almost hear some ask: What will the synod do about this? What suggestions will the Finance Committee offer for the reduction of this deficit? How will the Building Committee proceed to accomplish its task? Someone else's problems, are they? How about you, are you not concerned?

Supposing you make these problems your very own personal problems—which they are. You can do so without infringing on the rights and prerogatives of any other person. The writer has not been authorized to speak for either of the two committees mentioned, nor has he been delegated by any officer of the synod. He is writing as a member of our synod to other members of the synod. The problems we see are ours. No one is able or willing to dispute our proprietorship. Sit down, then, and study these problems. Take your family into your confidence. You will not be making yourself guilty of an indiscretion if you speak to your friends about them. Whence this want of funds? Can we truthfully say that the Lord is asking too much of us? What effect will a growing deficit have on our institutions, our missions? How does the delay in the erection of our seminary affect our synod? "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury"—the Bible tells us. He is sitting in the office of our Treasurer today; what story do the figures on the books tell him? Depressing, is it not? Now you will, perhaps, be better able to put yourself in the place of the Treasurer who again and again is compelled to apply to the banks for a loan, or in the place of your committees whose repeated appeals are so frequently slighted. You will say, Something must be done. Let this or that committee—but, no! for the time being it is your personal problem. No committee will complain if you set about to settle it as far as you are concerned. Why wait for an appeal? We surely have fifty thousand communicant members who are able to add one dollar to their next contribution for synodical purposes. Some of us may be able to make it five, ten, twenty,

fifty dollars without any hardship to us. Has your congregation the monthly envelope system? Then add whatever sum you are able to give to your next monthly contribution. If you have no envelopes, take your gift to your pastor and ask him to send it in for you. In a single month the entire deficit would be wiped out if this were done.

Do not consider the collection for the Seminary Fund closed. Keep this problem also before your mind as your personal problem till the work has been completed. You will remember that it was estimated that one and one half percent of every earning communicant's income of 1922 would more than suffice to build the seminary and pay the entire debt of our synod. Perhaps you have given more than that amount. Many have. But it is your problem, and you will not rest till we have built our seminary free of all debt.

An extremely simple solution, is it not?

J. B.

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**The New Fad** America has found a new pastime—new for the jaded American, at least.

It bears the name Mah Jongg. If the name reminds you of laundry fumes and the stolid Oriental who under the sign One Lung or its equivalent plied his trade in the old home town, right off Main St.—then never mind, you're on the right scent; it's Chinese. You may think that the American is beginning to go far afield for his entertainment. Remember that distances are shrinking and shriveling up in our day and barriers are falling away. King Tut's tomb and the musty pages of the Veda—it's all the same to the fad-hunter of to-day. The one furnishes him new fashion-plates for clothing his body, the other a new cult which he affects for his soul. Time was, and not so long since, when the ouija board was the favorite plaything, but its popularity has waned and something new must take its place; Mah Jongg is in the ascendant. While the new game is growing popular it may interest our readers to hear what some people over in China think of it. The Free Methodist, discussing the Mah Jongg craze, says the following:

Now comes a protest from the Christian Chinese in China. Dr. Paul Hutchinson, of the committee on conservation and advance of the Methodist Episcopal Church, for years a missionary in China, has received an appeal from the National Christian Council of China, requesting the American churches to use their influence to discourage playing the game in America. Dr. Hutchinson is credited by The Chicago Tribune as saying: "Mah Jongg in China is used almost exclusively for gambling. Sometimes \$1,000,000 is lost and won in a single night. The Christian Chinese are very much stirred over its spread in Christian America. They say the example of Christians in America playing the game is leading to its increase among the Chinese Christians. While it is played in China by all classes, it is not countenanced by Chinese of high moral standing."

So the Oriental seems to be just as susceptible to the fascination of gambling as the Westerner. A

notable instance is just reported from Monte Carlo. The Chicago Tribune says:

Sessue Hayakawa, movie actor, has lost more than 1,000,000 francs (\$50,000) in the last fortnight at chemin de fer. Night after night the Jap sits until closing time at day-break at the green tables trying in vain to beat the cards. One night Mr. Hayakawa lost 400,000 francs (\$20,000) at a single sitting, but he took the blow stolidly. It is reported that Sessue is the principal loser this season thus far.

The pity of it is that the Westerner considers himself so superior to his Eastern brother, while at heart he is dominated by the same sinister promptings of the sinful heart. There is but one salvation for both, Christ Jesus. When the Christianity of the West is but an empty boast, it not only fills the Oriental with contempt, but also retards his coming to Christ.

G.

## BIBLE STUDY

### OLD TESTAMENT HISTORY

#### Division II

#### History of the Chosen People

#### B. Solomon.

#### CHAPTER XXXVII

#### A PRINCE OF PEACE

#### Read I Kgs. 2-4; page the poetical books.

**Solomon's Succession Secured** ch. 2. Adonijah, seeking to ally Abishag the Shunamite, the companion of David's latter days, to himself by marriage, is put to death by Benaiah at the king's command vv. 12-25. Abiathar is sent into retirement, and Joab, the other partisan of Adonijah, suffers death at the hands of Benaiah at the horns of the altar, thus receiving his reward for spilling the blood of Abner and Amasa, vv. 28-35. Shimei, violating his promise not to leave the confines of Jerusalem, also falls victim to the sword of Benaiah vv. 36-46.

Thus the question of Solomon's regency, entered upon during David's old age, is definitely settled and his kingdom is established vv. 13 and 46.

**Marriage to Pharaoh's Daughter** 3:1. Gezer given to Solomon in dowry, cf. 9:16.

**Solomon's Vision** 3:2-15. He sacrifices a thousand burnt offerings at Gibeon (where the Tabernacle with the altar was, whereas the ark was housed in a tent pitched by David at Jerusalem, 2 Chr. 1:2-6). In the choice which God gives him in a dream, he prefers wisdom and is granted riches and honor besides. Returning to Jerusalem, he sacrifices before the ark also. Cf. 2 Chr. 1:1-13.

**His Wisdom** vv. 16-28. A 'Solomonic judgment' in the case of a child claimed by two harlots.

**Riches and Honor** ch. 4. Solomon's princes, and twelve prefects throughout the land to provide victuals vv. 1-19. The tribute of the kingdoms from the 'river' to Egypt: supplies, game, horses, and linen, brought from everywhere (2 Chr. 1:14-17). All the people

enjoy this peace and plenty (v. 20); 'Judah and Israel dwelt safely, every man under his vine and fig tree, from Dan even to Beersheba, all the days of Solomon' (v. 25) vv. 1-28.

His wisdom excelling that of the East and of Egypt, his proverbs and songs (Ps. 72 and 127), displaying an intimate acquaintance with nature, win him international fame vv. 30-34.

**Israel's Golden Age.** The books of Job, Proverbs, Ecclesiastes, Song of Songs.

**Note.** Solomon=peaceful. — Because of variant readings Solomon's Egyptian wife is identified by some scholars with the Tahpenes of 1 Kgs. 11:19, daughter of Psusennes II.

## CHAPTER XXXVIII

### THE TEMPLE

Read 1 Kgs. 5-8.

**Building Preparations** ch. 5. Hiram of Tyre having transferred his affection for David to Solomon, the latter makes a league with him and procures cedar and fir from Lebanon, sending thousands of Israelites to hew the timber under the direction of the skilled Sidonians (cf. 9:11-15); it is shipped down by sea in floats (to Joppa); likewise stones are quarried for the foundations. Cf. 2 Chr. 2.

**The Building** ch. 6. Begun in the 480th year after the Exodus; (at Jerusalem on Mount Moriah in the threshingfloor of Ornan); 60x20x20 cubits (after the first measure); a porch before the Temple and three stories of chambers against the walls round about; built of stone cut before, so no tool was heard in the house; the entire interior lined with cedar, the floor of fir; the oracle or most holy place overlaid with gold; the cherubim of olive tree overlaid with gold, 15 ft. high; carved figures of cherubim, palms, and open flowers on all the walls; doors (and a veil) separating the oracle from the holy place; (two pillars before the Temple, 52½ ft. high, called Jachin and Boaz); an inner paved court. Cf. 2 Chr. 3. — Ezechiel's vision of the Temple, Ezech. 40-48.

**Other Structures** 7:1-12, Solomon's own house, the House of the Forest of Lebanon, the Porch of Judgment and others, and a palace for Pharaoh's daughter. Cf. 9:15-25.

**The Temple Furniture** vv. 13-51. Hiram, the son of a widow of Naphtali and a Tyrian, a noted worker in brass, fetched out of Tyre, casts the pillars and their ornate capitals, the molten sea (brazen laver) 15 ft. in diameter and set on twelve oxen, the altar 15 ft. sq. and high, ten lavers with wheeled bases, etc., all of brass; cast in the clay ground between Succoth and Zarthan. The silver, gold, and vessels dedicated by David placed in the house of the Lord. Cf. 2 Chr. 4.

**The Dedication** ch. 8. At the Feast of Tabernacles (Ethanim=Tisri) the elders of Israel bring up the Tabernacle and the ark from Zion to the Temple in solemn procession; the ark, containing nothing save two tablets of stone, is placed under the wings of the cherubim, and the glory of the Lord fills the house vv. 1-11. Cf. 2 Chr. 5 (note vv. 12, 13).

Solomon's blessing of the people vv. 12-21, and his remarkable prayer to 'the Lord God of Israel whom the heaven and heaven of heavens cannot contain',

that His eyes may be open toward His house to hearken to the supplication of His servants in their sins and divers afflictions vv. 22-53. Then again his blessing of the people: 'Blessed be the Lord that hath given rest unto his people Israel'; 'the Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us'. (Fire from heaven consumes the offerings after Solomon's prayer) vv. 54-61. Cf. 2 Chr. 6 (note vv. 13, 41, 42); 7:1-3.

The grand sacrifice of 22,000 oxen and 120,000 sheep and feast of all Israel seven days vv. 63-66. Cf. 2 Chr. 7:4-10.

**Note.** The word 'temple' for the house of the Lord does not occur in the Bible text here.

## CHAPTER XXXIX

### VANITY OF VANITIES

Read 1 Kgs. 9-11.

**Solomon's Second Vision** ch. 9. At the end of the first half of his reign (v. 10) the Lord appears to Solomon again, as He did at Gibeon, promises that He will establish his kingdom if he walk before Him as David did, but warns him at length that if they forsake Him He will cast His house out of His sight and make Israel a proverb and byword among all people vv. 1-9. Cf. 2 Chr. 7:12-22. — Note that the length and tenor of this warning forebodes, as it were, what follows.

**Once More: Wisdom, Riches, and Honor.** Building activities not previously noted: Millo, a fortification on Zion; the wall of Jerusalem; Gezer, Baalath, and Beth-horon, fortifications against Philistia; Megiddo and Hazor in northern Palestine; Tadmor (Palmyra?) and Hamath in Syria; store and chariot cities vv. 10-25.

His navy in Ezion-geber, manned by Phoenician sailors, and expeditions to Ophir, the land of gold, vv. 26-28.

The queen of Sheba comes to Jerusalem to prove Solomon with hard questions, 'Thy wisdom and prosperity exceedeth the fame which I heard'. The spices given him by the queen among other precious gifts are equalled in rarity only by the almug trees brought by his navy from Ophir 10:1-13.

Solomon's income in gold annually 666 talents (about \$23,000,000?). Beaten chiefly into targets and shields set up in the House of the Forest of Lebanon. The ivory throne plated with gold, its steps flanked by twelve lions. Silver was nothing accounted of in the days of Solomon. His Tharshish navy and importation of ivory, apes, and peacocks. From Egypt horses and linen (4,400 chariots and 12,000 horsemen).

'So King Solomon exceeded all the kings of the earth for riches and wisdom, and all the earth sought to Solomon to hear his wisdom', and brought tribute year by year vv. 14-29. Cf. 2 Chr. 8 and 9.

**Then the Temple Builder Becomes An Idolater** ch. 11. Due to his establishment of a harem, 70(0?) wives, 300 concubines. His Zidonian, Ammonite, Moabite, and other wives turn away his heart to go after Ash-toreth, Milcom, Molech, and Chemosh, and to build high places for them vv. 1-8.

**Thus Author of Israel's Decline** vv. 9-40. The Lord spares Solomon for David's sake, but announces that he will rend the kingdom from his son, leaving one tribe to him, again for David's sake and Jerusalem's

sake. Three adversaries are stirred up against Solomon by the Lord.

Hadad the Edomite (Hadar Gen. 36:39), who as a child had been saved from the sword of Joab and brought to Egypt by his royal father's servants (and there had married the sister of Queen Tahpenes?).

Rezon of Damascus, who had escaped David's sword at the capture of Zobah, became a bandit, and made himself master of Damascus.

Jeroboam the Ephraimite, who had won Solomon's favor, when he built Millo, and had been made ruler over the house of Joseph. By the sign of the twelve pieces of his rent garment, the prophet Ahijah informs Jeroboam that God has elected him to become ruler of the ten tribes. Solomon seeks to kill Jeroboam, and he flees to Shishak of Egypt.

**Vanity of Vanities.** Page Ecclesiastes. 'All is vanity, saith the Preacher' (Solomon, according to Eccl. 1:1). Under the chastening rod of the out-aged God, Solomon may well be assumed to have reached, before the close of his 40 years' reign, the conclusion of Eccl. 12:13: 'Fear God, and keep his commandments: for this is the whole duty of man', (and the insight of the apocryphal 'Wisdom of Solomon').

**Note.** I Kgs. 11:39: 'I will afflict the seed of David, but not for ever'. — The lost books of the Acts of Solomon (1 Kgs. 11:41), of Nathan the prophet, Ahijah the Shilonite, Iddo the seer (2 Chr. 9:29).

Barring his own incomparable Seed, there is no one person in the Scriptures that figures so largely in the way of personal narrative, authorship, and reference, as does David, the well-beloved. He is not a rock-hewn figure like that of Moses, nor does he personally loom as large in sacred history, but there is that about him and his history that endeared him to his contemporaries and to posterity, and that accounts for his prominent place in the Bible, in a human way. Handsome, accomplished, and bold, modest and generous — to a fault as we would say, a loyal friend and chivalrous and constant in his promises to the foe, he easily rivalled with and challenged the popularity of Saul.

But the deeper source of all these gifts is in that he was the beloved of the Lord. He had endowed His servant with this character, because David was to be the father of the King of Kings. For this He schooled him in adversity and strengthened him in the implicit trust in the Lord with which He had endowed him above all and with which David stepped into public notice at the very first occasion. And even though David fell into grievous sin, horrible as were his adultery and murder, the outstanding features are David's deep remorse, his submission to the chastisement of the Lord, and quickly recovering faith, the faith founded on the promise of the true Anointed of the Lord. Little wonder then, that when the storm of his life had passed, he set his affection to the house of his God and became engrossed in the desire to build the Temple.

There remains a brief characterization and appreciation of David as a poet. As were the men, their times, and lives, so were their writings and their own expression of life. Moses, the other great servant of God and inspired writer: epic, universal, objective, calm; David: lyrical, personal, subjective, effusive. The 'sweet psalmist of Israel' the sacred writer calls him.

The empire which David's conquests had built and which he transmitted to Solomon, for a brief spell gave Israel possession of the land once promised, from the Euphrates to the border of Egypt. Surpassing in size and splendor the kingdoms of its day, it riveted, during that short space, the eyes of the whole ancient world on Jerusalem and the Temple of Jehovah, Israel's God. And the inspired wisdom of its founder Solomon helped further to spread abroad the fame of Jehovah's name.

Solomon, in the promise of whom the Lord had vouchsafed David the coming of his greater Son and of His everlasting kingdom, is the prototype of the ideal Prince of Peace; the peace, power, and glory of the first half of Solomon's reign may be said to have been an earthly reflex of the Zion to be established by the Son of the Father whose in truth is the Kingdom, the Power, and the Glory, as David well discerned (1 Chr. 29:11).

Israel and Judah dwelt safely, every man under his vine and fig tree, all the days of Solomon. And it was this age of peace and prosperity, its golden age in the widest sense, to which the people in after years fondly returned in memory. But once having elected to be like all the nations, Israel became subject to the general laws of history. Imperialism, in the ordinary course of human events, breeds luxury and worldliness, oppression and pride; and it is these factors, featuring the latter years of Solomon's reign too, that operated to bring about the disruption and eventual fall of Israel's kingdom.

## THE CHRISTIAN MOTHER AND THE DANCE OF HER CHILDREN

(Concluded)

Mothers, begin early to bend the twig in the right direction. You cannot begin to work with your child after it is 12 or 15 years of age. Teach the child some little prayers. Let your child know that it has a Father above, that its elder Brother lives and reigns above, that friends of Christian children, angels, are in the realms of light, and that they all abhor all filth and joy in purity. In late years much has been said about clean surroundings of a child, health workers believe that a little uncleanness about the home tends to develop immoral children. No, there is something greater than an outwardly clean house. The soul of the child must receive attention. That is particularly the work of the mother.

A Christian mother ought to be glad that she has the opportunity to engage assistants for this cause, pastors and teachers. Send your little children into the Christian school as soon as possible. Let them get into close communion with their heavenly friends. Let them study the child in the manger, let them stand under the cross as often as that be possible. In the company of the Savior they will change. People say: Why ought they not to go to the public school, and we have even heard pastors say: We have no complaints to register against the public school. We have heard people say: Are they taught to lie, to swear, to steal in the State school? It is the same argument many people apply to the churches, whenever they wish to appear very broad and tolerant: All churches are good. They all want men to lead good lives. Surely, we should not try to condemn the work done by some of our Lutheran friends in the State school. Yet we say: The State school cannot change the heart of the child. There is not a shadow of a chance to make a change. For there is nothing to cause the change. The public school can only develop a love for this world. If you wish that your children be re-born, that they delight in those things that please the Lord above, then let them get acquainted with their Lord. Jesus one day said: "Without me ye can do nothing." That is evident that we cannot reach heaven alone, we need Him only, but we cannot do the really great things in this world without Him, we cannot make a child live a heavenly life if the great Physician dare not treat the child and cure all its ills. Think of this.

Mothers, we need to be told that we are again to begin to do as did the fathers, to lay a foundation, as good as that might be done. The groundwork the parents, the teachers, and the pastors build will always remain imperfect as it is, but let's try to do our work faithfully. You all know that to have a garden you begin early in spring, you spade deeply, you try to remove all roots that are getting an early start. You know if this work is not done, you shall never have sound vegetables for the table. If your children have grown up wild until their 12th year, are you to be surprised if you then will often seek them sorrowing? Why do the members of the County Board make a law regulating the conduct of the child not yet 16 years of age? Parents do not in all cases seem to have controlling power any more, so the people outside the home are beginning to take that matter into their hands. Mothers, take the hands of your children at an early age and lead them aright.

But what is to be done after the children have left the school? Those are the dangerous years. We hear ever and again: The church ought to do more for the young. The church ought to furnish some sort of an antidote to the many temptations of the age. Yes, that is true, the church is to furnish the antidote. But

wherein does that consist? The pastor is to preach, he is to console, to warn, to plead with all the members of his church that they all will seek the things that are above. The teacher is to do the very same thing in the school, in his little congregation. He is to develop Christian students of geography, Christian students of history, Christian students of mathematics, Christian lovers of sports, Christian lovers of music of all kinds. The congregation as a whole is to support pastor and teacher that they may joyfully do this great work and are to supply everything that may be needed to do this work ably. But it is not the sacred duty of the congregation to build a modern clubhouse to supply a substitute for the present day poolroom or the dance hall. The pastor and the teacher are not called to keep watch every night over all the smaller members of their flock and act the part of a policeman. We ought not to sink to that level. The congregation as a congregation, the pastors, and the teachers are messengers of the Lord's grace, but the parents are to remain parents and guardians over the children the Lord has graciously given them.

Since fathers and mothers remain guardians of their children even after school age, what are they to do for their child? Have them attend the public services instead of the public dance. Speak to them tenderly and again in no uncertain terms. Keep them, if that be possible, near the Cross. That will supply them with strength to withstand the temptations that are ever beckoning. If they no more delight in the services of a Christian congregation, it matters not what kind of a life they then lead. A life of shame is more painful to the parents, but there is more hope for a boy that falls into the deep pit where he disgraces himself than for the respectable young man that keeps on repeating: I am as good as or better than the church people. Have you heard this song people today like to sing about their own selves?

Get your children interested in the work of the congregation. The young men want their lives to have a meaning of some kind, have them attend the meetings of the congregation. There is a good deal of work to do, why not engage people that are willing to work and that are able to do it? Inactivity has led many a man into mischief, and the same rule holds good in church. The American church keeps the young people busy, the German church works with the older generation, both are extreme. The Pauline ideal is to have all members work together for the edifying of the whole body.

Have you ever thought that we all are guilty of the evils that exist among us today? Why do we not pray more? No, not all talk of prayer is Methodism. The Father has given us great promises, He has told us: "Ask, and it shall be given to you, seek, and ye shall find, knock, and it shall be opened unto you."



The Father withholds gifts from us because we do not honor Him by asking. After we see that we are poor, we begin to cry, then He again has mercy after we acknowledge that we are helpless. You know the story of the eminent St. Augustine. There was a wild youth, a prodigal son. No deeps were too dark and horrible, he plunged into them all. His mother is helpless. She can do but one thing: She prays. All her prayers seem to disappear like the dew that arises in the morning. Yet one day some one speaks the comforting words to her, that a son in whose behalf so many prayers had been sent to the throne of mercy, could not be lost. Augustine leaves home and sets out to see the world. Surely now there is no use hoping. But the unexpected happens. Augustine hears a powerful speaker, a bishop, and he is convicted of sin and flees to the Savior. One man prayed for a neighbor for 60 long years. The 60 years of prayer are crowned with a rich harvest, the hard neighbor dies a believer. Prayer has more power than abuse, than everlasting stern rebukes and endless complaints. Prayer changes the one that prays, changes the whole spirit. Prayer brings down into this world the Spirit of the Lord. Do you love your children, truly love them, then do not forget to step before the throne of power and mercy and ask the Father that he will guide the footsteps of your children that they will in the end reach the Father's home.

There is one more point we should like to have you consider. Is your home life what it might be? Or do your children welcome every opportunity to get away from home? If the home life is dull and dreary, if there is a good deal of squabbling at home, if children dare seldom or never invite friends of both sexes, if that is unwillingly granted them, if almost every wish is denied them, do you then hold up your hands in holy horror if your children cannot patiently wait for the announcement of the next peppy dance? It is poor policy to be pennywise and poundfoolish. Why deny children some of the gifts that the Lord has given us and that are within your reach merely so that you might have more money to bequeath to them when you die? Why not allow the children the joy of listening to the music of a Victrola? We are not asking that every whim of the children shall be satisfied. That is impossible even in the case of a man that controls millions. That is again unwise. But there are some reasonable demands or wishes if you so wish to call them that ought to be heeded. If there is to be a little clubroom where Christians gather, let your home be that clubroom. You will see that some temptations will lose a little or a good deal of their charm and beauty and seducing force.

But in spite of all, temptations will remain. Ever since Eve was dissatisfied with Eden and looked at the forbidden fruit and thought that it would certainly make her wise, man has been a dissatisfied creature.

We sing: There is no place like home, still it is generally not sung at home, but the roving son sings it coming home after some days or years of disappointments in this world. Fathers and mothers can never say: Our work is done. The tempting world is still not changed into a place where the little child shall lead the lion and the wolf. As day and night shall never cease, so day and night shall never cease in the lives of parents. There will ever be tears wept because not all children are followers of the Christ even tho they had every opportunity to be that. But you have the power to make temptations less tempting.

Are there no dangers in an intimate life of young Christians that meet in the homes of the parents? Surely, there are. People say, there are worse things than dancing. Possibly there are. The devil has never yet been at a loss to find some new scheme by which he might ensnare man. If young people gather in a home, if they spend the evening trying to outdo one another in broadcasting suggestive remarks, in repeating filthy stories, that is as bestial as the dance. If people gather and freeze out everyone that would lead the rest into a serious conversation so that they might make light of all that is sacred, they have made of their meeting place a den of robbers where the angels fear to tread. But that does not justify the dance. It is sinful to murder. It seems more sinful to commit suicide. Yet the fact that suicide seems to us extremely horrible does not make murder a divine act. Sins in the home never justify the sins on the dance floor.

To be sure, times are perilous. Hearts are growing light, many rebel against plain facts, rebel against a John the Baptist. Many today demand that we step easy, that we connive at many sins of the age. We hear it said: We want a church which grants us good times. Religion is getting to be a very thin veneer that will never withstand the fire of judgment day. Beware lest your souls be ensnared. Beware lest you also repeat: Once upon a time pastors could take that stand, but they dare no more today. In evil days when people demand that we flirt with sin, that we dillydally along in our churchlife, we are to be doubly watchful lest the enemy of our souls destroy us all.

Paul said: "Work out your own salvation with fear and trembling."

Peter said: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."

Jesus said: "What I say unto you I say unto all, Watch."

O. HENSEL.

## THE THEATER AT ITS BEST

Channing Pollock has succeeded in having a "clean play" staged, *The Fool*, which at the present time has a phenomenal success in New York, Philadelphia, and Boston and, no doubt, will be equally popular when it will be produced in the great Western cities. Mr. Pollock claims his play is the greatest sermon on Christianity ever held in modern times, and he offers slides to clergymen free of charge to enable them to lecture on the great truths inculcated by his play. He also invites ministers—at least in Philadelphia—to be his guests at a performance, giving them the best seats in the house. The play is creating quite a stir in such church circles as fondly hope for a regeneration of the degenerate theater. The *Ministers' Monthly* reports that Mr. Pollock addressed the Chicago Baptist ministers on his play. It says:—

"Channing Pollock, author of the phenomenal play, *The Fool*, addressed the Chicago Baptist ministers at a recent meeting. He told how the play came to be written, and spoke of the difficulties through which it was produced. After reading the Bible for the first time in his life, Mr. Pollock was captured by a passion to write and produce a play based upon the idea of a man starting out deliberately to live as Jesus taught. The play was scorned by every producer for more than four years. But when finally put on in New York through the patronage, largely at first, of non-theater-going people, the play became a record-breaking success. Mr. Pollock frankly stated that he had given up writing plays that pander to depraved taste, and was originally intended to be, the servant of art, idealism, and decency."

All this is nothing more nor less than some skilful theatrical publicity work to drag church-members into the degraded theaters. A clergyman who had read the news item in the *Ministers' Monthly* and the claims of Mr. Pollock decided to see *The Fool*. From the start he was very skeptical as to the claim of the author that his play is the most impressive sermon on Christianity ever preached in modern times, and while walking to the theater, he remarked to his optimistic companion: "I feel assured that we shall not only see one fool, but two fools after we come home and behold ourselves in the mirror." For he felt quite certain that no play could have the phenomenal success that *The Fool* has had if it really did preach and inculcate the doctrines of Christ; for if the world loathes anything, it is the message of Christianity: "Repent ye therefore and be converted, that your sins may be blotted out." Acts 3, 19. The prediction that two fools had gone to see *The Fool* proved to be entirely correct. That minister and his companion found that the play does not inculcate Christianity, but rather the religion of natural man, viz., that every man is his own savior, with a little faith-cure thrown into the bargain.

The synopsis of the play is: "*The Fool*," a minis-

ter, seems not to have degenerated, but rather to have been regenerated by his overseas service to help to make the world safe for democracy. He comes back and determines to live as Christ lived. He does so with disastrous results to himself. He is ousted from a fashionable church in which he has served as the assistant to the Episcopal rector. He accepts a lucrative position as superintendent of coal-mines, but siding with the Labor Party, he is dismissed. He starts a kind of Salvation Army plant in the slums of New York, called "Overcoat Hall," because he has frequently given his own coat to men who had none. Here he has splendid success with the "down-and-outers," who at first thought him to be "cracked," but were finally redeemed by the persevering love of "the Fool" from hobodom and again became respectable citizens. The crippled daughter of the housekeeper of "Overcoat Hall" especially loves "the Fool" because he is so kind to her. A former employee in one of the mines which he formerly superintended, believing that "the Fool" had seduced his wife, slandered him by asserting that he was running his slum refuge as a place to "get women." He gathers a mob that storms the hall while a religious service is being held and attempts to shoot "the Fool," but is foiled by a gigantic Russian, whom the latter has befriended. But the lone Russian would not have been able to hold back the bloodthirsty mob for any length of time, and so the little crippled girl steps in and saves the situation. She puts to a test the doctrine of her beloved spiritual teacher that she may be healed if she "believes hard enough." So, while knives are flashing and revolvers are glittering and the bodies of fighting men are swaying back and forth, she decides to believe hard enough and implores God in a loud voice to heal her. God hears her prayers; she throws down her crutches and is able to walk without them. Then a voice cries out, "Get down on your knees! God is in this room!" All the "toughs" fall on their knees and begin to pray. The end of this act is highly dramatic; it thrills the audience.

The wealthy men who had ousted "the Fool" come to grief, being broken in health and spirit. He lectures them on the value of striving for things spiritual, telling them that Christ, Buddha, Socrates, Washington, Lincoln (Billy Sunday and Charlie Chaplin being omitted) were divine because they did just this. He tells his former fiancée (who had refused to marry him because he wanted to live as Christ has taught us to live and had married one of his wealthy persecutors, but who now wanted him to live with her because her husband was a libertine and mistreated her), "Go back and do your duty!" In the last act he stands with the cured crippled girl at a window, at night, looking out at the blue star-lit sky. Finally the girl asks him, pointing to a bright star, "Is that the Star of Bethlehem?" He proclaims his deep-rooted faith

by saying in his fine baritone voice, that rolls and reverberates into the utmost corner of the great theater, "I wonder! I wonder!"

The audience is thrilled; the play is over. The audience leaves, but not in a penitent mood. Men are cracking jokes, women are laughing, girls are giggling, telling each other that "the Fool" really is not as handsome as the pictures represented him to be; "but, oh! he has a beautiful voice!" "Well, so long; my friend is going to take me to a lobster supper at the Ritz;" "see you tomorrow at the Musical Comedy in the Lyric," etc., etc.

"The greatest Christian sermon" is at an end for this evening, but none have been deeply impressed, none have been taught the Gospel-truth that "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life;" on none has been impressed the cardinal truth of Christianity: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4, 12.

Why did I write this? To show to the readers of the Witness—

1. The low plane of the theater, since even such a highly dramatic play had to go begging for four years before it was staged, simply because it is comparatively clean;

2. That whosoever expects true Christianity to be preached in a theater need not go to see **The Fool**, but simply behold himself in the mirror;

3. That the theater, when at its best, is at its worst. Even when it does not inculcate immorality, as in this play, yet, it dries up the very fountain of all morality;

4. That, if **The Fool** invades the Western cities, our people should not be foolish enough to spend four to eight dollars for a seat to see that play, but rather give their money for the upbuilding of Christ's kingdom, in which our fellow-men are taught true Christianity and a morality that is prompted by the fear and love of God.

Philadelphia, Pa.

—E. Totzke, in The Lutheran Witness.

### COMMERCIALIZED GIVING

For some time I have been conscience troubled and wonder whether our good Lutheran Church really lives its religion or not, and why it is that at every synodical meeting our representatives of Home and Foreign Missions, and our Synodical Institutions, deplore the fact that to do good, constructive work in the church we lack funds, and people are not measuring up with their gifts in the way of apportionment. My personal opinion is that we need not go far to find the disease or root evil, and it does not need a

specialist to diagnose the case, which exists in so many of our churches and congregations. It is the unworthy appeals and unworthy methods of church fairs, suppers, and all commercial methods in securing money for the Lord's work—church members hide behind this method of raising funds, and think they are really giving.

This method, to my mind, defrauds such churches and its people of a blessing that God wants to give, and this only can come from faith-filled, free-will offerings. "Bring ye the whole tithe into the storehouse, and prove me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven and pour out a blessing that there shall not be room enough to receive it." "And thou shalt keep the feast of weeks unto the Lord with a tribute of a freewill offering of their hands, which thou shalt give unto the Lord according as the Lord thy God hath blessed thee." It seems to me if every Lutheran Church would add to its constitution, if it is not already there, this paragraph, "The Financial System of this congregation shall be that of the scriptural freewill offering only," and have the pastor and council stand behind it and live it, and then condemn all fairs and suppers in its congregation, we, too, would receive this promised blessing, and would not have to go begging. This commercialized giving is not only cheapening and demoralizing our church, but, if we looked it squarely in the face, it is also unlawful. If a poor widow wishes to make aprons and fancy articles, or peddle anything, she rents a place to display her goods, and she must get a permit, in the form of a license, before she can sell; but with the church, because it is the church, the law closes its eyes, and yet the members of a congregation are taught to obey the law.

In the past week, making my professional visits through the city, I was greatly amazed and conscience-hurt to see so many churches, and particularly our Lutheran Church, advertising with large signs tacked to the church, "Big Supper—All Welcome," or "Christmas Sale—Buy Your Gifts Here," etc. I just wonder what Jesus would do if He were on earth now. Would He not do as He did in Jerusalem, when He drove the money-changers out of the Temple, and told them, "This is my Father's House?" Let us get behind the right; let us give God a chance to bless us, by throwing out of our churches these demoralizing and sinful methods of raising funds for the extension of the Kingdom, and bring the whole tithe into the storehouse and prove Him now.

Not long ago I read a striking article in one of our leading daily papers, written by the Grand Master in Michigan, of the Masonic Order, in which he issued this edict: "During my administration I will not permit any money raising methods, such as bazaars, raffling, etc., because of the lowering effect it has on the order. The Masonic Order stands for higher ideals."

This from a secular organization. Now, how much more should this apply to the Church of Jesus Christ, the greatest and only soul-saving institution of the world?

My object in writing this letter is that I would really like to know what The Lutheran thinks of bazaars, suppers, or any other commercial method as a means for the establishing of missions, for the upkeep and building of churches and the extension of the Kingdom of God in general.

—Henry Herz, M. D., in *The Lutheran*.

#### A FEW INTRODUCTORY REMARKS TO THE ARTICLE, "AN APPEAL BY AN APACHE FOR THE APACHES"

The following letter was handed to the pastor of the Phoenix congregation, who in addition to his regular work among the whites devotes some time to the Apaches found among the students of the Phoenix Indian School and the tubercular patients of the Indian School Sanatorium. The writer of the letter has been a bedridden patient at the aforementioned sanatorium for several years. He originally led the heathen and superstitious life of the typical Apache, attended schools in the east, became an "educated Indian," saw quite a bit of the country, came under the influence of one of our Indian missionaries, was converted, and is now a faithful Christian, an earnest Bible student and a fearless confessor of Christ. His son and daughter, whom he wants to become true witnesses of Christ, are attending one of our church schools in Wisconsin.

Last spring, to escape the heat of the summer in the lower altitudes, he left with the missionaries returning from conference and spent a number of months on both reservations, principally on the northern reservation among the cool pines of that high altitude. This gave him an opportunity to become acquainted on a large scale with the work which our synod is doing among the Apaches. He would like to do something to help this great work along. He would like to give money, but he has none. He would like to become an active missionary among his people, but the disease of tuberculosis confines him to his bed. In his zeal to do something to promote the cause he hit upon the plan to make an appeal to his fellow Christians who are sending the gospel to the Apaches. His observations last summer led him to believe that one of the most vital needs of the Indian Mission is an adequate boarding school, which he would like to commend to the special consideration of his fellow Christians. When we stop to consider what an exertion the writing of this letter was to a man in his weakened condition, that it was written in bed with the tablet propped against his knees and that it was prompted by the sincere desire to have his Apache

brothers and sisters brought to the knowledge of the saving truth,—his appeal will certainly find its way into our hearts.

#### An Appeal by an Apache for the Apaches

To my Christian Brothers and Sisters of the Wisconsin Synod:

Your missionaries are doing a great work among the Apache Indians of Arizona. The work they do requires much sacrifice and privation on their part. I want to give you a few examples.

Last summer one of the missionaries took a sick Indian in his car from the lower to the upper reservation, a distance of nearly 100 miles, the road rising about 3,000 feet up into the mountains and down again into the Black River Canyon. The little car moaned and squeaked, bumping first this rock and then another. That little old patched-up car had no business on that road, but still she puffed and puffed to the end of the journey. When the round trip had been made, all four tires were in shreds and a spring was broken. I would not be afraid to say that the trip cost him easily over forty dollars. Nevertheless, the same missionary made the same trip in the next month with an Apache girl rescued from the Roman Catholic Church. You can imagine the expense of the second trip also. Did the missionary complain? Not a word said, but with smiles and cheer he goes on to other sacrifices.

Let me tell you about another missionary who is stationed on the northern reservation. The writer spent three months among the missionaries of this place and observed some of their work of love and sacrifice. There were two Indians near the missionary's house sick with tuberculosis. The missionary nursed these two Indians as though they were his own children. Every day he brought something good to eat: milk, egg-nog, vegetables, fruits, and books to read. And when the cold rainy spell came, he gave them heavy underwear, shirts and other comforts for the body. One day one of the patients began to breathe his last breath. The missionary came and stood over him most of the day praying and reading passages from Scripture to the dying man. He sang song after song. The husky voice of this whole-hearted missionary sounded like a bear roaring in the woods, but it was the voice of love and sacrifice.

Here is another missionary. During the influenza epidemic this missionary went from camp to camp, ministering to the dying Indians. When no one would approach the distressed, the missionary was there without thought of personal danger. "It is all faith with me," was his only reply when questioned.

My dear brothers and sisters, let me give you another example. Last summer, in the hot days of June, there came to another missionary's house a very much distressed Indian, racked with cough and almost fam-

ished from lack of proper food. One look at the poor Indian, and the missionary's heart melted. He immediately saw the need. He took out his own bed and blankets and placed them in the cool shade for the Indian to rest and sleep. He fed and nursed the unfortunate man for a week with the best he had. In the evenings the Indian heard the wonderful story of Jesus and His love from this man of God. He tells him how Jesus loves the Apaches and how He had already paid their debt by suffering for them on the cross on account of their sins, how He died and was buried. While the missionary paused for a moment, the Indian held his breath in awe and wondered if that was the end of that wonderful man, Jesus. But no. The missionary continued that death and the grave could not hold Jesus, that He rose from the dead by the power of God. A feeling of relief came over the Indian as the missionary told the story of the appearances of Jesus to His disciples after His resurrection. The Indian believed. It is enough. Now he knows that there is a happy place where Jesus, the Apache Chief, rules and reigns, in earth also, forever and ever.

One of the missionaries has already translated into the Apache language the Apostolic Creed, the Lord's Prayer and some parts of the Gospels. He is now translating the Book of Genesis.

So are the works of the Lutheran missionaries among the Apaches: love, sacrifices and privation. You have sowed the good seed. It needs immediate attention. The enemy is already in the field sowing tares. He seems to have two faces. Silently he glides from camp to camp. The front face all lit up with smiles full of smooth words. The hind face forbids the teaching of the gospel truths. The name of this monster is the Roman Catholic Church. It has a boarding school to which it carries away some of our children.

The Lutheran boarding school, together with the orphanage, is sadly needed. The cost of the boarding school and the orphanage is, so far as I know, \$12,000. Last fall \$3,000 was on hand. The Apache cries to you, as he cries to his Heavenly Father for help. One is heard to say, "If only the Lutheran boarding school, with its teaching of the gospel, is completed, the monster will commence to be harmless."

"Give, and it shall be given unto you, good measure, pressed down, shaken together, running over, shall they give into your bosom. For with the same measure ye mete withal it shall be measured to you again."

Lon Bullis, Phoenix Indian School Sanatorium.

I saw that there was no other way for the afflicted children of God to take but to go to God with all their sorrows.

—David Brainerd.

## NEWSPAPER THEOLOGY

Why is it that one reads so much of the "new theology" in the newspapers and so little of the old? That is a question which is easily answered. Ask yourself the question, "What is a newspaper?" and you have the answer. Newspapers are interested in what is new. They would be bankrupt financially if they dealt with what has been rather than with what is or will be. Human nature has not changed since the day when Paul met with the Athenians who had an itching ear for something new. People today have a craving for news, news, news; and the more startling and sensational the news, the better they like it. When, therefore, a preacher sticks to the faith which Christians through all the centuries have believed,—when he makes the Bible his final authority in all matters of faith, when he bases his Christmas messages on what Matthew and Luke have to say of the miraculous birth, when he preaches Christ as the Lamb of God which taketh away the sin of the world, when he holds up the Cross as the hope of man's salvation and the resurrection as its surety and seal,—he is not preaching anything new, and why should a newspaper take pains to publish his sermon?

But let a preacher deny that the Bible is the final and absolute authority in matters of faith, that Christ was conceived of the Holy Ghost and born of a virgin, that atonement was made for sin by Christ's death upon the Cross, that His resurrection was exactly as described in the Gospels and as interpreted by Paul in his epistles,—and how the reporters flock to his church and pick out from much that he says that is both true and good, those morsels in his sermons which appetites for what is new and startling are so eager to devour! Do we wonder why the newspapers are so full of a theology which neither Christ nor His apostles and witnesses ever knew anything of? Why should we? Today the preacher who is ambitious to be progressive and up-to-date rather than to be true to the testimony of prophets and apostles, and even Christ Himself, must make a show of knowing more about science and philosophy than about the Gospel and Christianity—more about things natural than about things supernatural—and more about what doubting Thomases have to say than about what the Lord Jesus Christ has said. Anyone who is satisfied to accept the kind of theology that is so flippantly, superficially, and irreverently exploited in the newspapers, might as well bid adieu to evangelical Christianity and be done with it.

Is there nothing new in the old Gospel? Have we exhausted what is so marvelously rich and beautiful and uplifting in the teachings of the prophets, and their full and final meaning in the teachings of Christ and Paul? Must we draw newness and freshness from the outside? Must we dig into the muddy theological oyster beds of a materialistic science and

philosophy in order to get an answer to the question: "What must I do to be saved?" Or is that question no longer necessary since men of the Erasmus and Lyman Abbott type have discovered that sinners need not worry, but need only consider themselves the children of God by a sort of natural evolution? Must we put our own wisdom into the Scriptures because they are too poverty-stricken, and new thought and new theology to make them appeal to the modern mind? Are we asked to turn away from an inexhaustible Fountain of heavenly truth to the muddy streams caused by our modern intellectual freshets? O that men can stand so near that Fountain and yet look elsewhere for fresh water! —The Lutheran.

### FROM OUR CHURCH CIRCLES

#### Church Dedication

By the grace of God, St. Peter's Congregation, of St. Peter, Minn., the Rev. G. Th. Albrecht, pastor,

the day. Ideal weather helped to make the celebration a success. A beautiful souvenir program had been printed to be used in the services of the day.

The style of architecture adopted in the erection of the edifice is Tudor Gothic, the plans having been drawn by the well known firm of architects, A. F. Gauger and Son, of St. Paul, Minn. The size of the building is 45x73 with a seating capacity of 300. It is built of brick. The love of God's Word enabled the members of St. Peter's to cover almost the entire cost of building, amounting to \$25,000, either in cash or by subscription. Pews, pulpit, a large window, incasing of trusses were donated by the Ladies' Aid, the remaining windows being donations of individual members. Altar and pulpit hangings were donated by the Luther League. The excavating for the basement, hauling of building material and other labor was done by the members of the church. In order to give the entire church property a more harmonious



New Church of St. Peter's Congregation, St. Peter, Minn.

was permitted to dedicate its new church on the third Sunday of Advent. Being mindful of the apostolic word: "Rejoice with them that do rejoice," the neighboring congregations were well represented at the celebration. The dedicatory services were conducted by the local pastor, being assisted by several colleagues. Both the morning and the afternoon services were conducted in the German language, the Rev. C. J. Albrecht, of New Ulm, and vice-president, the Rev. John Plocher, of St. Paul, preaching respectively. The evening services were held in the language of the country, the Rev. W. J. Schulze, of Hutchinson, preaching the Word. The local church choir rendered appropriate selections at each service. Meals were served in the basement to about 700 guests during

appearance, the parsonage was moved onto an adjoining lot before ground was broken for the new building.

May God grant that the new church ever be and remain a place where His honor dwelleth and that many love the habitation of His house. Psalm 26: 8.  
F. Koehler.

#### Fifteenth Anniversary of School Dedication

For fifteen years the Friedens Congregation, of Kenosha, Wis., has under the grace of God been permitted to use its school for the purpose to which it was originally dedicated—the Christian training of its children. The anniversary day, January 17th, was duly observed with a thanksgiving service, in the German language, in which the Rev. Ernst Dornfeld, of Mil-

waukee, delivered the sermon. The Sunday following, January 20th, was devoted to further anniversary services. The preachers for the morning services were the Revs. Ziesemer, of Appleton, and H. Gieschen, Sr., of Milwaukee, the former giving the English, the latter the German sermon. The evening service was in the nature of a reunion of former pupils of the school and Prof. Aug. Pieper, of our Theol. Seminary preached the sermon.

The work of the Friedens School has been signally blessed. It now comprises eight grades, from Kindergarten to High School course, and has an enrollment of 366 pupils.

May it continue to enjoy the protecting love and fostering care of our gracious God to the weal of many souls.

G.

**Kinderfreund Society**

The following contributions for the new building at the Children's Home in Wauwatosa were received with thanks:

Through the Rev. E. Abelmann, from St. Matthew's Cong., Town Lincoln, Warrens, Wis., \$23.00; St. John's Cong., Shennington, Wis., \$15.55; St. Luke's Cong., Town Knapp, Warrens, Wis., \$3.25.

May God bless the kind givers and their gifts!

E. W. Timm, Financial Sec'y.

**Acknowledgment**

Received for the Cibecue Mission: Mrs. F. Potzler, Morgan, Minn.; Mrs. Frank Wickert, Norfolk, Neb.; Mrs. L. C. Baumgartner, Mankato, Minn.; E. Buerger and mother, Menominee, Mich.; C. F. Krueger, New London, Wis.; Clarence Reuter, New London, Wis.; Rev. Henry Albrecht, Hutchinson, Minn.; R. Pittelkow, St. Paul, Minn.; Mrs. W. H. Rosenthal, West Allis, Wis.; Rev. F. W. Weindorf, Pine Island, Minn.; Ernst Kauffman, Chicago, Ill.; W. E. Reim, Hustisford, Wis.; Mrs. W. J. H. Goetz, Foley, Ala.; Mrs. J. Fitting, Waukesha, Wis.; John Hoffmann, New Ulm, Minn.; Robert Wollmow, Litchfield, Minn.; Chas. G. F. Breiner, Beaver Dam, Wis.; Rev. Henry Albrecht, Hutchinson, Minn.; C. B. Mattil, St. Paul, Minn.; one package each. Mrs. E. Kauber, Foley, Ala.; George E. Krueger, New London, Wis.; two packages each. Mrs. Louise Plumb, New London, Wis., five packages. Rev. G. E. Boettcher, Hortonville, Wis., 16 large packages.

Money for Christmas presents received as follows: Pauline Hafner, New London, Wis., school children, \$5.00. Gilbert Glaeser, and school children, Neillsville, Wis., \$8.00. Prof. M. J. Wagner, boys' dormitory and others, Dr. Martin Luther College, New Ulm, Minn., \$65.00. Rev. Ad. Spiering, New London, Wis., \$25.00. Sugar Bush, Wis., \$6.00. Elsie Gundlach, St. Paul, Minn., \$2.00. Prof. A. Schaller, New Ulm, Minn., \$5.00. L. Y. P. C., New London, Wis., \$50.00.

The following moneys have been received for the support of individual school children: Herbert Sitz, school children, New Ulm, Minn., for one "orphan," \$12.10. Miss Luella Sitz, girls' dormitory, for two "orphans," \$20.00. A. L. L., New London, Wis., for one "orphan," \$10.00.

May God bless all cheerful givers in the future as He has in the past.

Arthur C. Krueger.

P. S.—In case of error or oversight, please write to the undersigned.

A. C. K.

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Mr. and Mrs. H. Lickfett donated a barrel of apples to Dr. Martin Luther College. We beg to express our appreciation and thanks.

E. R. Bliefernicht.

**Northern Conference of Michigan District**

The northern conference of the Michigan District will convene February 26th and 27th at St. John's Luth. Church (Rev. O. Frey), Saginaw W. S., Michigan. Services February 26th.

Papers:

- Gal. 6, A. Kehrberg.
- Joh. 1, K. F. Rutzen.
- Secret Societies, John Roeckle.
- Biblical History, The Deluge, E. Winter.
- Modern Evolution, Prof. W. Schaller.
- Sermon, G. F. Wacker (Waidelich).
- Confessional, Meyer (Leyrer).
- Kindly make early announcement.

A. C. Zimmer, Sec'y.

**Southeast Conference of the Michigan District**

The Southeast Conference of the Michigan District meets in Jehovah Church (Rev. H. Heyn), Detroit, Mich., February 26th and 27th.

- Papers to be read: Exegesis 2 Tim. 1: Maas.
- Frucht und Nutzen der Taufe: Ehnis.
- Sermon: Strassen, Luetke.
- Confessional Sermon: Zapf.
- Announce!

H. H. Hoenecke, Sec'y.

**Central Conference**

The Central Conference will convene on February 26th and 27th in St. Mark's congregation (Rev. J. Klingmann, pastor), Watertown, Wis.

Services Tuesday evening. Sermon: A. F. Nicolaus (E. Dornfeld). Confessional address: E. Reim (A. Werr).

Papers are to be read by G. Stern, L. Kirst, A. Paap, F. Stern, J. H. Schwartz.

Requests for quarters should be made two weeks in advance.

Theodore Thurow, Sec'y.

### Kinderfreund Bonds

For several years past the Ev. Luth. Kinderfreund Society has felt the necessity of a new home to meet the increased demands made upon it for the care of poor and neglected children.

The Board of Directors held off for years the erection of the building hoping for more favorable building conditions, but finally was obliged to yield as the State Board of Control threatened to condemn the home on account of overcrowding, and now the new building is well under way.

As the contributions received for the purpose of erecting the new home are not nearly sufficient to complete the same, the Kinderfreund Society has authorized its Board of Directors to make a loan of \$75,000.00 secured by a trust mortgage on its property in Wauwatosa and issue bonds in the said amount at 5%, in denominations of \$100.00 and \$500.00. This loan is less than 50% of the value of the property of the Society, and is therefore considered safe.

The Board of Directors feels that the financing of its project should be done within our own circles, as the work which is being done by the Society is for the best interest of the church.

Our Lutheran fellow Christians, therefore, who are in a position to do so should be willing to assist the Kinderfreund Society in its work by investing in these bonds.

Subscriptions may be sent to E. W. Timm, Secretary, 660 Dover St., Milwaukee, Wis.

### NOTED IN PASSING

A striking tribute to Protestant missionary work in Chile was paid by a Roman Catholic bishop at the Eucharistic Congress held in Santiago. One day the topic for consideration was, "What Shall We Do with the Protestants?" When the discussion was begun, one man, in the spirit of the old Inquisition days, said: "Let us burn them at the stake and get rid of them." Others spoke about in the same way, until Bishop Edmunds arose and said: "Brethren, say what you will about the Protestants, but they have three things that we may well learn from them. They have a clergy whose life is beyond reproach, whereas ours is the laughing stock of the whole country. They preach and they practice temperance, and we ought to do the same. They have the open Bible, and they put it into the hands of the people."

—Missionary Review.

### ITEMS OF INTEREST

#### Old Cities to be Explored

The cities of Sodom and Gomorrah, historically the "Cities of the Plain," will be explored again, this time by an expedition headed by Dr. M. G. Kyle, president of the Xenia Theological seminary of St. Louis. The American School of Oriental Research, of which Dr. James A. Montgomery is president, has recently authorized the government. The particular territory to be explored is at the south end of the Dead Sea, where the Arabs still show the Pillar of Salt, into which Lot's wife was converted.

—The Milwaukee Leader.

### Spreading the Word

In 1921 the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland circulated a total of 6,821,880 Bibles, Testaments and single Scripture books in China.

The entire Chinese Bible has been translated into High Wenly, Easy Wenly, and Mandarin and into ten dialects; the New Testament into eight more; and individual books into another nineteen tongues of China. —The Lutheran.

### BOOK REVIEW

#### NORTHWESTERN BIBLE STUDY

- Number One.** Old Testament History. The Book of Genesis. Primeval History and the Patriarchal Age. 16 pages, 6½x9½ in. Single copy 10c, per dozen \$1.00.
- Number Two.** Exodus, Leviticus, Numbers, Deuteronomy. Israel under Moses. 20 pages. Single copy 15c, per dozen \$1.50.
- Number Three.** Joshua, Judges, Ruth, 1 Samuel. Israel in Canaan and the Establishment of the Monarchy. 16 pages. Single copy 10c, per dozen \$1.00.
- Number Four.** 2 Samuel, 1 Chronicles, 1 Kings 1-11, 2 Chr. 1-9, Poetical Books. The Age of David and Solomon. 16 pages. Single copy 10c, per dozen \$1.00.
- Order from Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

**How to Keep First Graders Busy.** By Albert H. Miller. 40 pp. in Manila cover. Price, 25 cents. Miller Publishing Co., 511 Bonnie Brae, Oak Park, Ill. Picture Packets for First Graders. By Albert H. Miller. 16 sheets of drawings in strong Manila container. Price, 15 cents. Miller Publishing Co., 511 Bonnie Brae, Oak Park, Ill.

Whoever has taught a mixed school will understand the difficulties confronting the teacher from just this angle, keeping the little ones profitably employed while their seniors are occupying the attention of the teacher. The plan outlined in the above offers valuable suggestions to the harassed teacher. The drawings are accompanied by little stories calculated to hold the attention of the child and the objects drawn are later on used to teach the pupil the value of numbers.

We recommend the Drawing Series to our readers, not only to teachers, but also to fathers and mothers who are trying to help their little ones at home over the difficulties presented by the beginnings at school. G.

**His Passion.** Short Sermons on the Great Passion of Our Dear Savior. By J. H. Hartenberger. Louis Lange Publishing Company, St. Louis, Mo. Price postpaid, \$1.75. To be ordered from Rev. J. H. Hartenberger, Red Bend, Illinois.

We are glad to bring these Lenten Sermons to the notice of our readers. We find them to contain good, wholesome spiritual food. In plain and simple language, the Great Passion of our Lord and Savior, Jesus Christ, is here depicted for our wisdom and righteousness, for our sanctification and redemption. Anyone perusing these sermons will find his time well spent. We heartily recommend them for use during Lent. J. J.

**To the Writer of the Article on "Education," Signed T. P. X.**

A reader of the Northwestern Lutheran asks where the writer of the article mentioned above obtained the figures for his statement: "We are spending about a billion and a quarter of dollars yearly for current expenses in the secondary schools of America."

Will the writer please explain?

J. J.