

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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"IN HIM SHALL THE GENTILES TRUST"

"Praise the Lord, all ye Gentiles, and laud Him, all ye people."

Rom. 15:11

Rejoice, ye Gentile nations,
With chosen Israel!
Let heart-born jubilations
Adore Immanuel!
The shadows all have vanished,
Fulfillment now has come!
God's glorious Light has banished,
The night of dismal gloom.

The bars are rent asunder,
Naught shall henceforth divide!
O all-transcendent wonder!
The door is open wide!
Hark to the proclamation,
Jehovah's love so true
Hath wrought a free salvation
For Gentile and for Jew!

O Love past understanding,
How deep and wide art thou!
In magnitude expanding
That Gentile knees might bow
In holy awe before Thee,
Thou Hope of Israel,
And give Thee praise and glory,
Who doest all things well.

O long-expected Savior,
Sweet Root of Jesse Thou!
With love's unbounded favor
Thy Church Thou dost endow!
Saved, ransomed, cleansed, forgiven,
Through Thy atoning Blood,
With all the hosts of Heaven
Thy glorious grace we laud!

Thy Holy Word remaineth,
A faithful witness true.
Its truth our hearts sustaineth
With comfort ever new.
O grant us through Thy Spirit
Hope, patience, faith, and love,
Till through Thy blood-bought merit
We reach our Home above!

On the Epistle Lesson for the
Second Sunday in Advent.

Anna Hoppe.

Mere common sense ought to tell us that He whose way is perfect can make no mistakes; that He who has promised to perfect that which concerneth us, and whose minute care counts the very hairs of our heads, and forms for us our circumstances, must know better than we the way to forward our truest interests and to glorify His own name.

—J. Hudson Taylor.

THE ONE HUNDRED AND THIRTY-SEVENTH PSALM

Verses 1—6

Longing for Zion

This is a Psalm of the Jewish exiles. We see the captives weeping by the rivers of Babylon. They had been carried away from the land they loved into the Assyrian captivity. It was the saddest event in the history of the Hebrew people. So sad were they that they could not sing the old songs of Zion, the songs of joy and praise. Their harps had become silent, having been hung upon the willows by the minstrels. For sheer bitterness of sorrow the latter could not touch them. Though their conquerors bade them sing to them one of the songs of Zion, yet the captives answered, "how shall we sing the song of the Lord in the land of the stranger?"

One might find this sad state of affairs but natural considering that the Israelites were here made subjects to a foreign potentate, living in a country so utterly strange to them and so far different from their native land. But was their sorrow really due to this fact alone? Were the Hebrew captives in Babylon deprived of all earthly happiness and prosperity? Were they treated as the serfs of their conquerors only, exempt from every social and civil advancement? So far as we can learn from the books of Jeremiah, Ezekiel, and Daniel, the condition of the Hebrews during the Babylonian captivity was not marked by any social or civil disadvantage or disqualification. They were in no sense an unprosperous or oppressed community. Though they had been taken captive, their treatment was far from being ungenerous. On the contrary, they dwelt at ease in the land, marrying their sons and daughters and bringing up their household according to the law of Moses. They increased in numbers and in wealth, bought land and built houses and planted gardens. Some of them even entered into public life, and attained the highest position at the royal court. Daniel became the prime minister of the Babylonian domain, while Nehemiah held the princely office of cup-bearer to the king. So far as worldly welfare was concerned they were perhaps better off than they had been in Judea.

How, then, are we to account for the tone of bitter sorrow which pervades this Psalm of captivity? There can be but one answer. It was the incessant longing for Zion, their dear old church. In the minds of the true Israelites the thought of Zion, the thought of God

and His worship dwelt uppermost. To them Jehovah was the sole and sovereign Lord, the one living and true God, and His Temple the sacred place none other like it for holiness and beauty. And now that the former glory of Zion remained only in memory; now that the Temple was defiled and destroyed, the divinely ordered worship silenced; now that they were forced to witness the worship of their heathen conquerors, to listen to the taunts and jeers against the true religion — it was small wonder that they broke forth in the song of faithful memory:

“If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.” The intense language shows an unconquerable love not only of the country from which they had been carried away, but above all a deep, holy love of Zion, their dear old church, whose blessings they are in want of now, and which they can never forget.

Can we forget our church? It is to be feared that, in the matter of warm religious affection, of steadfast heart-loyalty, we have something yet to learn ere we can say that we never forget Zion, and ever prefer the church with her blessings above our chief joy. By far too little do we appreciate what the church is to us and the community at large, and ever has been.

Zion, the true Church of God! Do we know what we owe her? Words fail to express our obligations to her. The blessings proceeding from the church are too manifold to be enumerated, and we have been enjoying them from our very infancy. Even before you were born the church has prepared a little Garden of Eden in this world of sin and sorrow for you to set your feet in. If your ancestors were a godly people you have been linked in a godly succession by none other than the church, and your father and mother were only instrumental in bidding you to enter this blessed garden of God on earth. The moment you began to live the church drew down wings of love over your cradle, making you an object of her prayers and supplications. In baptism you were received into its bosom, having been made thereby a child of God, and thus a member of the living church.

It was the church which later on taught your lips with their first lisplings to speak the sacred words, “Our Father which art in heaven.” From your earliest childhood it filled your heart with heavenly teachings, teachings which no human knowledge could impart. For by these you have learned to know the one thing needful — Christ the Savior, enabling you cheerfully to sing and pray that beautiful stanza.

“Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.”

You would never have known of the Savior, never have enjoyed His salvation nor the blessedness of being God's child if there had been no church which taught you the Gospel of Jesus Christ. Then, think of all it has been to you along the years, how it has been your good angel; guiding and protecting, admonishing and warning, comforting and ministering to you with the Holy Word and sacraments. You have found your way to the house of worship where Sunday after Sunday the Word of God has been preached to you. Burdened with the debt of sin and guilt you have come to find the blessed assurance of forgiveness and peace of soul, oftentimes loaded with the week's cares, struggles, and sorrows, praying for God's help, you have found both comfort and help, going away rejoicing in hope. Even when sickness or sorrow shuts us away from the sanctuary, the church does not forsake us. It is our kind friend, our foster-mother wherever we are and whatever condition may surround us. It bends over us in the sickroom, comforting us with its divine promises, its words of cheer and courage. When death enters our home and with its cold hand severs intimate bonds of love and relationship, inflicting wounds which no human device can heal, the church comes, sings its songs of faith and blessed hope in the ears of the sorrowing, and speaks its words of consolation, saying, “Weep not! Blessed are they that die in the Lord. They are not dead, but live, live in eternal glory.”

Considering what the church is to us, should we not love it? Should not our language be like that of the Hebrew exiles, saying with sincere heart, “If I forget thee, O church of my Lord and Savior, let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth if I remember thee not; if I prefer not thee above my chief joy?”

To forget the church is to forego its blessings. How could we ever answer for wilfully forgetting the church and thus forfeiting its glorious blessings which have come to us through its agencies? The true church of God has preserved the pure and unadulterated holy Word, the everlasting Gospel of Jesus Christ for us through the ages. It has passed down to us the sacred ordinances of baptism and the Lord's Supper. There would be no means of grace, no preaching of the Gospel, no administration of the sacraments, whereby God would reveal His name for our salvation, if it were not for His Church. All salvation is to be found within the church alone, outside of that none. Not only has it brought us first to Christ, but ever since that hour it has been the hand of Christ to us, blessing us with the peace and joy of faith in the reception of the good tidings of salvation from sin and death through His blood, and leading us on the path of righteousness and truth to eternal glory.

Why, then, should we not prefer the church above our chief joy? Anything else — everything else — is

to be sooner forgotten and sacrificed than the church. The happiness which we find in its teachings, its activities, its divine purpose and final goal, is superior to that found in every other source of enjoyment. If either is to be sacrificed — the blessings of the church, or the pleasures derived from the world and its treasures — it will be the latter and not the former. There are, of course, sources of joy which are not in any way inconsistent with the blessings of the church: — the joy derived from honorable pursuits, from wealth, from domestic and public life, from science, literature, art, music. But when one interferes with the other, or is inconsistent with the other, the joy of the world is to be sacrificed to the joy of the church.

Let no one be deceived here. No doubt in many of the Hebrews the influence of worldly prosperity which they enjoyed during their Babylonian captivity had such an effect as to forget their beloved Zion and banish all sacred memories from their mind, but to their own spiritual detriment and irreparable loss. No more did they desire to sing the ancient songs of Zion, but rather to mingle these with the paeans of Chaldean worship. And so many of those who once sang the songs of the Christian church with affection, sing them no more. Having sacrificed the blessings of the church for the joy of the world, for comfort, wealth, pleasure, worldly honors, lucrative positions, and the like, they have lost all love for their old church, and with it true piety has vanished from their soul.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." What a sacred pledge! Would that we ever remain loyal to Zion, the true Church of Christ, and love it. Love for the church and its work has always been a mark of true piety.

"My Church! my Church! my dear old Church!

My fathers' and my own!

On prophets and apostles built,

And Christ the corner-stone!

All else beside by storm, or tide,

May yet be overthrown;

But not my Church, my dear old Church,

My fathers' and my own."

J. J.

COMMENTS

The Political Preacher. The Better Government Association ran Hope Thompson for state's attorney. The Better Government Association is a name back of which are some professional zealots. The campaign was totally discredited before it came to its end, and its end was almost ignominious. This association was an organized raid of church on politics.

The Tribune has the greatest regard for the church, but not for the church in politics. It is a fundamental part of our government to separate the two. The political conscience of the people ought not be in the church, whether Protestant or Roman Catholic. If the one tries to elect a state's attorney

it is just as bad as if the other tries to defeat the child labor amendment to the constitution.

A minister has a particular training. It is in theology. He has a particular mission. It is as the interpreter of the spiritual life. He is a part of the most solemn forms of life. He christens the child. He says the words which unite the young man and the young woman in marriage. He says the words with which the dead are buried and the living are comforted.

Birth, marriage, and death are the great periods in life and at each the spiritual mentor is needed. The theology in which a minister is trained is special training for these supreme events. It is a self-sacrificing and necessary service to mankind. Worldly rewards are outside of its domain. They are outside of its conception.

There are thousands upon thousands of clergymen devoted to this service. They work for righteousness and are unknown beyond their parish. Their names are never in the newspapers. We in the newspaper business incline towards the clergyman who goes outside his special training and his special service. The ministerial faces and words which are familiar to the people of Chicago are those of ministers who have entered a large field of activities for which they were not trained.

That is our disservice to the clergy. We always portray to the people the ministers who are most active in the fields in which they know the least. It is as if we constantly sought the advice of an electrician on a question relating to the near east, as if we always asked a chemist what he thought of the league of nations or a physician what he thought of plumbing.

When the preacher gets into public life he carries over with him a great mass of inhibitions and prohibitions which are contrary to the general rule of public conduct. Men who respect the minister do not respect him when he says they may not go to a boxing match without moral sin. They do not respect him when he endeavors to rule them in matters of habit and custom in which they think their conscience is sufficiently acute. They cannot consider him an expert on preparedness or an authority on foreign affairs with its involvement of war and peace.

People know that the church has tried temporal power all through history and that the progress of the human race has been away from the political control of the church. Therefore when the minister enters politics the instinct of people is to feel that the church is trying again to assert itself over the temporal control which has been found necessary to the political freedom of mankind.

This impression of the minister undermines the strength of the ministry and it is created by the political preacher who is the creation of the newspaper. It is not created by the real regiments of the church. There is need of both more and less of the Puritan in American life. There is need of his real character, of his self-respect and his scrupulous honesty. These are elements of his strength and America needs them. It does not need the weakness of Puritan intolerance. It does not need a revival of the Massachusetts theocracy.

—Chicago Tribune.

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The above editorial was sent to us by a reader who thought it might prove of interest to us. He's right; but we believed it would prove enlightening to many of our readers and so reproduced it.

You might ask, Why devote so much space to it? Why not cut it down and stress the important part? This man reveals what he is by what he says and his position is what, to our mind, gives weight to his opinion. He's an outsider, that is plain; one who does not share

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our Lutheran views on many things: his article shows that in more instances than we care to enumerate or use as text for a discussion. It is what such an outsider thinks and says of the political minister, as he calls him, that is of importance to us. He confesses, "we in the newspaper business incline towards the clergyman who" etc. We hold that to mean: We work him for copy wherever we can. In the case of one Milwaukee sheet an honest confession would require the addition, "and if he refuses we slam him, if we possibly can." The confession goes on to show how it works out: "The ministerial faces and words which are familiar to the people of Chicago are those of ministers who have entered a large field of activities for which they were not trained." We would not say "trained" but rather where they have absolutely no business. That is true outside of Chicago. We have them. Some cuts appear so often that we sometimes wonder whether the ink was really dry on them before they must serve again. And the Rev. Dr. says this and he says that. And he does this and proposes to do that. And what of it? This: "That is our disservice to the clergy." Here is an editor who utters what, we think, has long been in the minds of many readers of the daily papers. Let us take heed of *how* we serve lest we bring reproach upon the cause we profess to serve. G.

"Lutheran Loyalty" If Christ were to send letters, not to
"By a Non-Lutheran" the seven churches of Asia Minor,
but to the seven larger denominations
of America, to the Baptists, the Congregationalists, the Disciples, the Episcopalians, the Lutherans, the Methodists, and the Presbyterians — to which of the seven would He most likely offer that incomparable Philadelphian eulogy, "Thou hast kept My Word and hast not denied My Name"?

The question is most daring and of tremendous import.

He might offer it to none.

But assuming a eulogy of weaker measure and lesser tones — which of the Churches would draw from its Lord the testimony of a superior loyalty to His precepts, a devotion more tender and more constant than that of the others?

That question, too, is daring, and an answer to it can never be more than an expression of personal opinion. That being understood, however, we wish to speak with a candor that may

amaze some, and almost shock others. We have gradually come to think that the Church of the Wittenberg reformer is more loyal to Christ than any of the others, and for that reason would receive His most loving message. Naturally we speak of the Churches as a whole. The Lutherans, so far as we have been able to detect, know of no "right" and "left" wing. They are all on the right. They know of no divided ranks. The Church named after the hero of Worms is compact and solid for the Christ of God!

Naturally there is a reason. It lies in that great Church's loyalty to the fundamental thought of the Reformation: "The just shall live by faith." Faith is the victory! Faith overcometh the world! Faith sweeps aside all obstacles that infidelity seeks to place in its path! Faith is of God — and omnipotent — through Him!

Behold a Church, born and nurtured in a land where infidel philosophy built its loftiest palaces, then brought to a country where pragmatism holds sway and utilitarianism well nigh rules the affairs of men, and yet — practically untouched by any of the modern molochs!

"The just shall live by faith" — faith in its deepest and widest sense. Faith in salvation through grace alone. Faith worked by the Holy Spirit, revealing unto wondering eyes the littleness of man and the infinity of God. Faith that understands when the Master says, "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." Faith that recognizes on every page of Scripture the handwriting of Almighty God. Faith that produces faithfulness — in the rosy-hued springtime, when zephyrs blow and sirens sing — in the thunder of the storm!

What an opportunity, for the Lutheran Church, to act a leading part in the "new" Reformation which God's messengers are now heralding!
—The New Reformation.

* * * * *

A subscriber sent us the above article, expressing the hope that we would be able to make use of it. We reproduce it here, believing that it can prove of value to our readers. It happens more frequently in these days that non-Lutherans express their appreciation of the Lutheran church, and, naturally, every one who loves his church rejoices when he learns that others are beginning to see its glories. Such words of appreciation should, however, not encourage us to pride and self-exaltation; on the contrary, they should humble us and lead us to an honest criticism of ourselves.

Though the Lutheran Church is not one, being divided by differences in doctrine and in practice that forbid a relation of fellowship between the various bodies, it remains true that in our church here in America such conditions as obtain in other church bodies are still unknown. There is among us no open conflict between modernism and fundamentalism. Our confessions, pure and sound, still stand, and at the present no Lutheran would think of proposing that they be revised.

Yet, have we remained entirely untouched by the spirit of the times? We cannot deny that there have been heard among Lutherans utterances criticizing the traditional conservatism of our church and demanding that we grow more liberal and broad.

When in some Lutheran churches the lodge member is accepted and even honored as a good Lutheran, can it still be said that we are entirely loyal to the funda-

mental thought of the Reformation: "The just shall live by Faith" — since such persons with the lodge preach the false gospel of justification by works?

Luther says: "Where the Holy Scriptures do not rule, I advise no one to send his child. Everything must perish where God's Word is not studied unceasingly." When so many Lutheran parents refuse to avail themselves of their Christian day school, preferring for their children schools that are committed to the doctrine of evolution, do they show the faith that, according to the writer, "recognizes on every page (on the first page, also) of Scripture the handwriting of Almighty God?"

The faith by which the just lives, born of the Word, lives by the Word. Is there among us that hunger and thirst for the Word of God that should be found in the believer?

True faith confesses, witnesses, preaches and glorifies Christ with joy. Are we living witnesses who enter into the work of the kingdom with joy, laboring and sacrificing for the cause of Christ?

The fruit of that living faith is holiness. Are we walking worthy of the Gospel which the grace of God has preserved to us and bringing forth abundantly the fruits of true repentance, or are we permitting worldliness to creep into our private conversation and also into our congregational life?

Truly, we have no reason whatever to boast of our loyalty to Christ and His Word, but we have every reason to praise God's faithfulness and patience, to which we owe it that we still possess the pure truth of the Gospel. We should rejoice with trembling and regard with awe the great responsibility which, in consequence of this precious possession, rests on us.

"What an opportunity," says the writer, "for the Lutheran Church, to act a leading part in the 'new' Reformation which God's messengers are now heralding."

Yes, an opportunity, and a most sacred duty.

How are we to meet this duty? Certainly not by breaking with our past and attempting to modernize and popularize Lutheranism. Not by entering into entangling alliances with other denominations and permitting ourselves to be drawn into movements of all kinds. Nor by copying others and introducing into our church life, the product of Lutheran teaching, forms, practices and methods that have grown in the fields of Calvinism. It appears to be the ambition of some Lutherans to make their congregational life as different as possible from that to which we are accustomed. We have in these last decades been foraging most assiduously and have brought home in triumph so many practices, forms, devices and ideas that are entirely foreign to our character. We are following, not leading, and following the very churches who are now in such a bad way.

We should lead. But here, again, we must guard ourselves carefully against a possible wrong conception of the Lutheran Church in the role of a leader. He who leads in the church is not playing a role or a part; he is

simply leading a Christian life, living his faith. Let us learn from Luther. When God had opened his eyes to the truth, he first fed his own starving soul. He then began to preach the truth in his class room and in the small church for which he was responsible. He never thought of himself as a possible leader, but confessed and lived his faith. Step after step God himself forced Luther into prominence and widened his sphere of influence.

The word leadership in these days immediately brings with it the idea of a movement. Human nature likes movements, especially when they are spectacular and when they bring prominence to individuals. Such thoughts of a movement we must banish if we are to be true leaders. No, we are leaders when we live our Christian life and perform faithfully the simple duties the Lord has assigned us. We must look after our own souls first, and then apply ourselves to our daily task, preaching in our homes and churches; carefully educating the children in our faith; supporting our higher institutions of learning; and faithfully laboring in the mission fields the Lord has assigned us with never a thought of being destined to greater things.

That is the way our fathers worked, and to their quiet work, under the blessing of God, we owe what we are and what we have to-day. It is just that quiet, conservative, thorough work of the fathers that made them real leaders, though they knew it not. If their children desire to be real leaders in the church, they can do no better than to follow in their footsteps.

J. B.

Scientists Demand "Scientists demand that pupils be taught the theory of evolution," the Milwaukee Journal reports. It seems that a Science League has recently been organized whose purpose is to combat efforts to prevent instruction on the theory of evolution from being given in public schools and colleges. A mass meeting was recently held on San Francisco. Among the speakers were Luther Burbank, Dr. David Starr Jordan, Dr. William E. Ritter, C. S. Mundell, formerly a Congregational minister, and Maynard Shipley.

It is stated that President Shipley declared it the purpose of the campaign to "keep evolution in the schools and the book of Genesis out." Dr. Jordan is said to have disagreed. He wants both and asks for free air for the truth.

We owe these men thanks for their frankness, which will serve to open the eyes of Christian parents. A clean-cut division between the ranks of faith and those of avowed unbelief is always to be desired.

J. B.

Everything God gives you to do, you must do as well as ever you can, and this is the best possible preparation for what He may want you to do next.

—Selected.

THE MINISTER'S WIFE, A HANDMAID OF THE LORD

(Paper read to Pacific-Northwest Conference at Salmon La Sac by R. A. Fenske. Unanimously accepted and publication in Northwestern Lutheran requested.)

Though the words "minister", "preacher", "pastor", "teacher" bespeak activity, the minister is, according to current opinion, a man of leisure. His domestic duties somehow do not take as much time as do the same duties in the case of others. If to his own worries he sympathetically adds those of every home under his charge, that is looked upon as self-understood. Should he embody in one person, as is often the case, the preacher, the thinker, the executive, and the financier of his congregation, well-enough, he shakes his sleeve once and behold, all is done. And if, perchance, aside of this work in addition to his heavy correspondence, Sunday school work, needful visiting, etc., any special work break in upon him, as for example the building of a church, Conference or Synod work, why, he shakes his sleeve twice and his slate is clear. But didn't Luther speak of study and meditation as being the chief occupation of the minister? Surely, but that applied to his time; to-day preachers go to a "preacher-factory", called a seminary, for three years and memorize all the sermons they will ever need.

However, one thing can be said in favor of the minister — he is thoroughly unselfish. He not only continually urges other young men to join the ranks of his leisure class, but, if he can afford it, usually induces someone else to share his extraordinary felicity with him until death do them part. So we come to speak of a much-spoken of person — the minister's wife.

Even as her husband, the minister's wife has nothing to do. Her house needs no keeping, her meals cook themselves, and the clothes of her family do not soil. What matter if she has set a table for three, and a few more good friends saunter in on her; what of it, if she has just finished a big washing, and a few more guests prepare another large one for her; yes, there may be a Sunday School to prepare for, a church society, a committee meeting to attend, a special service to prepare for on the organ, an entertainment for the young people to arrange, a lonesome newcomer to cheer, calls to make or return — there may be any number of things claiming her time aside of her regular household duties — the minister's wife, like her husband, has unlimited time and inexhaustible vitality. This is a picture of the minister's wife according to current opinion.

We are not concerned to-day with the minister's wife, as she is in the eyes of others, but with the minister's wife as she stands in her position and work before her Almighty Creator.

My wife is a minister's wife. I dedicate this paper to her. God bless her in her position and work. The minister's wife is one of those rare personages who do much for little or no thanks. The purpose of this treatise

is to give credit where credit is due, to give full acknowledgement to the minister's wife in her true position, work, and influence, to break away from ordinary themes and topics and for the nonce give some time to her who very often has had as much to do with the upbuilding of a congregation as the minister himself.

Brethren I call upon you to-day to rise to the minister's wife — *a handmaid of the Lord*.

This title suggests —

- 1) That her true position is indeed a humble one.
- 2) That her true position is one of unselfish service.

I. Recently a young man from the East strayed in on us, and he was a very fine young man with the exception of one thing in which he almost made me jealous of my "honor" — he insisted on calling my wife "Mrs. Reverend." I soon observed from his speech, however, that as a translator he no doubt had a long criminal record and that to every indication German was his vernacular tongue. He had merely tried to translate the German *Frau Pastorin* literally into the English.

Now in her true position the minister's wife is neither the "Frau Pastorin" nor the "Mrs. Reverend"; she is only that which the word "Christian" indicates in its fullest sense. As such her position is in a subjective sense a truly humble one.

I purposely speak of humility here in a *subjective sense*, for it is entirely the outgrowth of her Christian character. I have assumed from the beginning that a minister's wife is a Christian, for I cannot conceive of any condition or circumstantial setting in which she can truly play the role of the minister's wife and yet not be a Christian.

The close contact with her husband, in his work, his thought, his prayer, cannot but make for a deeper understanding of the mysteries of God and His salvation over which her husband has been called as steward. By virtue of her position as helpmeet to a preacher of the Gospel one may expect her to have "grown in grace," to "know the hope of her calling," that she is "bought with a price," that she is the Lord's hand-maid, especially in the sense that He has redeemed her, a lost and condemned creature, not with gold or silver, but with his holy precious blood. That she should be his own and live under him in his kingdom. Hannah, 1 Sam. 1:11; Mary, Luke 1:38. *The humility of a minister's wife, therefore, is a subjective and Christian humility*, as we find it exemplified in Bathsheba, 1 Kg. 1:11-31, Esther, Esth. 5:1-8, and Ruth, Ruth 3:9.

So it is not a congregation's business or anyone's else to see to it that she is humble. *Humility cannot be imposed upon her*. There are always those in every congregation who rudely try to do so in word and deed, sometimes with the bluntness of the uncultured, at other times with the practiced cunning which comes with long years of training in the business of making trouble.

Against any such attempts to humiliate her perforce the minister's wife has every right to assert her true po-

sition in an *objective and positive sense*, which is one of honor and respect.

People may not generally look upon the position of the minister's wife from that angle, but that does not alter the truth. If they do not, then they need to be corrected, not the minister's wife. Men do not generally look upon the pastor's position as one claiming honor and respect, but that does not alter the truth which God speaks concerning ministers, namely, that they "which labor on the Word should be doubly honored." I Tim. 5:17, and well taken care of in their earthly needs. Gal. 6:6; Rom. 15:27; I Cor. 9:11. Those in a congregation who honor their pastor and treat him well are doing nothing which merits special mention, for they are merely fulfilling their duty.

Why does the Lord call upon Christians to honor their ministers and do well by them? Surely not because of their title and position as such. To the Corinthians (I Cor. 3:4) Paul says: What then is Apollos and what is Paul? Ministers through whom ye believed, and each as the Lord gave to him. Here Paul endeavors to divert the Christian's attention from the person to the work which he is doing and for the which he is to be honored. The Christian cannot but look upon his pastor as an ambassador for Christ (II Cor. 5:20) and upon his work as a good work (I Tim. 3:1). In the sight of God the minister's work is the greatest on earth, because he is bringing salvation to men. In the same sense the elders are to be honored, because, if true elders, they rule well (I Tim. 5:17). It is also in this sense that we give special honor to certain persons, as for example a Luther, Walther, Stoeckhardt, Hoenecke and others who rendered special service to the Churches.

Having scripturally established the fact that honor attaches to the work and not to the person, it will not require much to show that the position of a minister's wife is, in an objective sense, one of honor and respect. The position and work of the minister's wife is practically that of a deaconess. Mind you, *she is not a deaconess*, but she will naturally be led into that work. She is not merely a housekeeper for the minister. Certainly, without a doubt that is her primary calling. She is to be wife and mother above all things else. But in her practical life the fact is that by virtue of her close association with the work of her husband, she has a far wider range of opportunity to do Christian work than comes to the average Christian woman, in which case the word of St. Paul obtains, "As we have opportunity, let us work that which is good toward all men, especially toward them that are of the household of faith (Gal. 6:10). Therefore though the pastor's wife is, above all wife and mother, we cannot deny that in practice her position more or less becomes that of a deaconess. And if she fulfills the work of her station faithfully, the congregation will in time come to look upon her in that light. So what St. Paul says of the wives of elders applies even in a greater degree to the wives of ministers, namely,

that they should be "grave, not slanderers, temperate, faithful in all things." (I Tim. 3:11.)

Also the Christian congregation is told how to look upon their position and work. Romans 16:1 Paul says to his congregation, "I commend unto you Phoebe our sister, who is a servant of the church that is at Cenchrea that ye receive her in the Lord, worthily of all the saints, and that ye assist her in whatsoever matter, she herself also hath been a helper of many, and of mine own self." Likewise in Philippians 4:2 he speaks very earnestly, saying, "I exhort Euodia and I exhort Syntyche to be of the same mind in the Lord. Yea, I beseech thee also, true yoke-fellow, help these women, for they labored with me in the Gospel, with Clement also, and the rest of my fellow-workers whose names are in the book of life."

A minister's wife merits such honor and respect only when she shows in word and deed that she is in truth *a handmaid of the Lord*. Because she marries a minister, does not necessarily render her faultless. Being a woman, she is heir to the outstanding characteristics of woman in general. Scripture recounts some that are not flattering to her, others that claim honor and respect wherever she goes. She is *haughty*, Is. 3:16, *ambitious*, Mt. 20:20-21, *silly and easily led into error*, II Tim. 3:6, *fond of dress and ornaments*, Is. 3:17-21. It is such characteristics which have ruined the reputation of more than one minister's wife. We must admit that the otherwise illustrious record of the minister's wife now and then becomes stained with the doings of one who has lost all sight of her true position. I have heard of pastors' wives who have broken into a congregational meeting, taken the floor, and held forth in a manner which greatly chagrined the congregation and embarrassed their husbands. Now and then another makes herself obnoxious by playing the roll of a so-called "Synodal-Schwiegermutter". I happen to know one who is continually on the warpath with some one in the congregation and allows herself to indulge in the most childish quarrels at the expense of her dignity. No minister's wife can avoid misunderstandings, but all can avoid open quarrels. I am sure you know within your own list of acquaintances ministers' wives who are veritable bureaus of information and whose hobby is to peddle all the latest news from house to house. A minister's wife of such caliber cannot expect the honor and respect of her associates.

However, I am concerned to-day with the minister's wife in her ideal position and work as a hand-maid of the Lord. I assume that her training, environment and education, above all her high degree of Christianity has long ago helped her to overcome the weaknesses and failings of the average woman, has long since striven for and in a certain measure attained to the goal which Scripture describes in the better characteristics of women, namely, *humble*, Is. 19:16, Jer. 51:30, *affectionate*, II Sam. 1:26, *a lover of children*, Is. 49:15, *virtuous*, Ruth 3:11, *wise*, II Sam. 14:2, Prov. 31:26, and *religious*

after the examples of Deborah, Ju. 4:4, Hannah, I Sam. 2:10, Huldah, II Ki. 22:14-20, Elizabeth, Lu. 1:41-43, and the daughters of Philip, Acts 21:9.

Like her husband, the wife of a minister, meets many and varied characters in congregational life, from the lowest type which respects no one, not even in the family circle itself, to the highest type in whom kindness, unselfishness, consideration for others are predominant. Toward both the character of the true minister's wife will be the same. Insults, rudeness, bluntness of speech, and the like will not call forth the same in her, for she is above these and can and will bear with them in patience, if perchance by so doing she may help her husband save a few. Nor will she take advantage of the kindness and

destination only to find things woefully out of joint and not at all as it seemed back in home sweet home, when the dear hubby makes his debut before a handful of people with children playing around the pulpit, when they begin to look wistfully for that first salary check, to ease their worried minds, then the young pastor's wife begins to realize for the first time what she has "stepped into", and if in that moment she can steel herself and make up her mind in prayer to "see it through," then she will begin that long evolutionary process in which she learns to wear her old clothes without becoming disgruntled, to meet emergencies in the home and in public with a naturalness which has its own reward, to forget her own troubles in the distress of others, to lead a life entirely



Faculty and Students of Dr. Mar

unselfishness of others. She is fair, kind, and tactful to all, having as a true handmaid of the Lord set one aim before her, namely to help in the salvation of souls.

How many pastors' wives conform to the sketch I have drawn of them? How many young girls have pondered these things deeply before they gave their hand to that young candidate for the ministry? How many have not encouraged the advances of their young seminary friend with glowing pictures in their imagination of a fourteen room parsonage with themselves as queens of the manse? Does the thought ever occur to them that their young Lochinvar might possibly receive a divine call to China, Australia, to the negroes of the South, to the Indians, or possibly even to the Pacific Northwest? But as they wind their way over the plains to some distant field of labor on a clergy pass, which is a gentle reminder of their financial state to be, when they arrive at their

with her family with few, if any, intimate friends in the congregation, to become a safe deposit box for all the secrets usually entrusted to her, to help where she can do the right thing and the good thing, to make a loving mother and a cheerful wife in the face of need, briefly to fill the position of a minister's wife.

II. The minister's wife, a handmaid of the Lord — the title also suggests unselfish service. In our day the real position of the woman in the work of the church is a much-mooted question. If we think on this question in reference only to the minister's wife, it becomes all the more debatable. There are those who hold that a minister's wife should have no other work at all than that of keeping house for her family. Others see in the ideal minister's wife a busybody, a veritable whirlwind in the congregation. In their opinion she is president of everything that can stand "presidenting", the official or-

ganist and choir leader, the chairman of every committee, head and brains of the Sunday School, she visits the sick, instructs the confirmation class, is, if possible the most popular woman in the community even outside of church circles. In fact, in their opinion, the minister's wife is a sort of twentieth century automaton with so many things on her daily program that one begins to question what duties are allotted to her husband. This latter view of the minister's wife is sectarian, especially Methodistical, but not scriptural.

Between these two extremes the Word of God again proclaims the golden mean. In the Bible we find that the position of the woman as a church worker was rec-

In the face of this we cannot say that the woman's work in a general sense and the work of the minister's wife in a particular sense, has no place in the program of a congregation. If the minister's wife is a Christian, the scope of her work in a congregation will extend somewhat beyond the confines of her kitchen door. Our task is, if possible, to draw a sketch of the ideal minister's wife, not only in her position, but also in her work, to define, to limit, to modify in such a way that both the minister's wife and the congregation which she serves may come to a clear understanding of their position toward one another.

When a minister's wife leaves for the time the duties of her home and gives her service to the congregation,



her College, New Ulm, Minn.

ognized from the beginning. We have the examples of good women who gave their service to the apostles of Christ, as for example, *Lydia*, Acts 16:13-15, *Aquilla and Priscilla*, Acts 18:2-3, *Phoebe*, Rom. 16:1, *Euodia and Syntyche*, Phil. 4:2, *Chloe*, I Cor. 1:11. Even in later church history we find women who eagerly ministered unto men who were doing the work of the church, as for example *Madame Ursula Cotta* in the life of Luther. I believe there are many we do not know of, but whose name is down in the book of life, Phil. 4:3. Women have always shown their zeal for the Church. They were the first at the sepulchre and the last at the cross. And in our church work to-day we must admit that it is the women who have the courage to take hold of things when men grow faint-hearted. Our Lord acknowledged this zeal and faith of the woman in the church when he appeared first to her after His resurrection.

she does so entirely by her own will and volition. It is for the pastor and his wife to decide when and in what capacity and to what extent the wife is to serve the congregation in a special way. She is the Lord's handmaid, not the handmaid of the congregation. This practice is not the outgrowth of selfishness nor of laziness, but merely guarantees the personal freedom of a Christian and promotes the fulfillment of the duties to the family. Only the pastor and his wife know the true conditions in a congregation, only the pastor and his wife must solve them according to their own conscience, only the pastor and his wife must decide which part of the burden each is to shoulder.

This practice is not generally followed out in congregational life, because both the minister's wife and the congregation have lost sight of their true position toward one another. Hence it is not uncommon to find well-

meaning (?) women in the congregation take it upon themselves to dictate to the wife of their minister what she is or is not to do, even to the extent of how she should rear her children and keep her house. Whenever this happens the minister's wife owes it to her kind that she puts down a very firm foot and tells such well-meaning (?) little autocrats in the most diplomatic language she can muster to mind their own business. On the other hand, if she be young and have an ordinary knowledge of human character, she will soon recognize the advice and help of older women that is really well-meant and will receive both with grateful appreciation.

By what divine right can a congregation dictate to the wife of their minister? Has it a title to her or a mortgage on her life and service? Has it extended a call to her or does it pay her a salary? By what manner of means can it expect more of her than it would expect of any other Christian woman in the congregation? Under what special dispensation is a minister's wife obliged to do work in her husband's profession any more than one would expect a doctor's wife or a lawyer's wife to attend to his patrons?

It is difficult for the average congregation to see this. If under usual circumstances, for example, it is obliged to pay its organist and it is able to induce the wife of its minister to play the organ, it is accepted as self-evident that she do it gratis. Why? Is her service as organist or choir leader not worth as much as that of a paid man? Is it not taking her energy, sapping her vitality, and taking her away from her duties at home?

Yet the true minister's wife serves in whatever capacity she can, she will do it gratis, too, if the congregation shows a kindly consideration of her health and time, yes, she will make many sacrifices to do it for the reason that she knows herself as the Lord's handmaid, that in all she is serving a greater Master than the little masters in the congregation. She has been imbued with the spirit of world evangelism, for which purpose she and her husband are linked together inseparably.

The service which a minister's wife gives to a congregation is in kind the same as that which every Christian woman to her congregation. Does not the young girl in the congregation from a Christian standpoint owe the congregation her service as Sunday school teacher, organist or in whatever capacity she may serve? Should not every woman in the congregation from a Christian standpoint of her own accord cheer the sick, help the needy, comfort the lonely, invite the strangers, and whatever else she can do to help the good work of the congregation along? Why does one think only of the minister's wife in all these things?

But the service which a minister's wife gives a congregation differs from that of other women in point of degree; she has the greater opportunity. This does not say that she should be a busybody, that she should head everything that needs a head. I would call a minister's wife fortunate who happens into a congregation in which

the other ladies sensibly refrain from urging offices upon her. It saves her the always delicate task of refusing. I believe a minister's wife should not "president" or "chairman" anything. She should keep herself entirely free of such work if for no other reason than that it is good for a congregation to develop a little leadership within the circles of its own members. Besides, many of these offices are by nature attended by petty quarrels and frictions which, for the good of the congregation, should not center around the minister's wife.

Speaking of opportunity, hers is the greater first in the example she is able to give. It is a known fact that though a congregation may show little or no respect toward the wife of its minister, it unconsciously is influenced by and follows the example she sets. Therefore the minister's wife should first be a shining example of a truly Christian wife and mother. Her children should be brought up in a way that they radiate the same Christian spirit, virtues, and graces wherever they go.

The true minister's wife will be an example to the congregation in her worship. From her the congregation must learn that it is not necessary to stay away from a Sunday's service because of a little cold, a probable rain, or something else which possibly might happen but usually does not. From her the congregation must learn that with the exception of unusual cases it is not necessary for a woman to stay away from services months before the newcomer is due and months after its arrival. Our fathers and mothers didn't show such laxness in their Christianity. They packed us children in a great feather bed in the old bob-sled and with the music of tinkling sleigh-bells drove over the snow drifts and through blizzards to the old country church, and we were happy. The minister's wife will by her example show that greater Christianity in her every walk of life, which can overlook ordinary obstacles.

But not only by her example will she serve the interests and aims of the congregation. Her influence will be felt in a more direct way in the manifold service she renders. It is impossible here to mention all the opportunities for service that might happen her way. She may make this or that work in the congregation her hobby, *according to her strength and time*. She may visit the sick, though that is not her *duty*; neither is it her *duty* to make social calls. Coming in touch with many mothers, she may use her influence with them and become a veritable God-mother to the Sunday school. With her musical gifts she may help to enrich the regular service. If she be a young woman, she may become the good angel around whom the young people of the church naturally group themselves and thus hold together for the future growth of the congregation. Being a woman, she can usually divine with her natural intuition the little storms which are brewing between the various members of the flock and with her Christian tact and diplomacy will often forestall and avert them in time to uphold the bond of unity and peace in the congregation. In-

deed, it takes imagination coupled with practical experience to map out a program of service for the true minister's wife.

The service of a minister's wife which I have mentioned thus far I consider altogether secondary to her greatest work of all her work as wife and mother in the home. The minister's wife has also been created a help-meet to her husband. Thus she is designated in Gen. 1 and 2 and thus she is described in Prov. 31:11-29. In our very enlightened age the true position of woman in the world's economy is slowly being forgotten. In fact our present day "emancipated woman" looks upon her pristine position as mapped out for her in Scripture as a state of slavery. Under our present order of things the man has become the help-meet to the woman, i. e. his calling is to help to get the meat.

If you will look into the Hebrew text, you will find that the words used for help meet are *aeser kanegdo*. These two words tell us all we need to know about the work and position of the woman. *Aeser* is used in the sense of *helper* and *associate* for a common purpose or cause. *Naegaed*, in its simplest form, means *in the presence of or over against*, and in the prepositional form, *kanegdo*, it takes the meaning of *a counterpart to or complementary to*. In view of this, how is a woman to look upon her place as wife? If she truly understands her position in the sight of God's Word, she will look upon herself thusly: I have chosen to become my husband's helper and associate in life. That means that he and I have a common purpose in life and that in our work toward this common purpose he is the natural head and leader of our partnership. I will, therefore, willingly subordinate myself to him, meanwhile placing at his disposal such gifts and talents and capability which I may have and he may lack, in order that the common goal we strive for may be the more easily reached. Today we have too many masculine wives and feminine husbands.

This established order in nature applies also to the wife of a minister. The next question is: In what way can the wife be the best helper and associate to him in his work? Nowhere in Scripture do we find that the wife actually does the husband's work; at least this is not emphasized. But we do find for instance in Prov. 14 and 31, and learn from the history of the Hebrew people in general that the work of the wife which is always emphasized is the keeping of the home and the rearing of the children. For that work she was created, for that work she is best adapted, and to that work she should primarily limit herself, regardless what profession her husband follows.

This particular work of a minister's wife cannot be over emphasized. A minister has engaged himself in a calling which, if he is conscientious at all about his work, will take every minute he can possibly spare. Even in a small charge he will find that every day has dozens of things that claim his time and earnest thought. His

time should therefore be entirely his own for thought and work. It should not be interrupted with the little cares and worries about the home. The true minister's wife will *keep the house* in the fullest sense of that phrase. If the husband has worries in the congregation, the home should be the place where under the cheerful smile of a loving wife he can for a short time forget about them. If he returns tired and exhausted from a strenuous trip, the home should offer the rest which he can find nowhere else. If things have been going wrong and he is discouraged and disheartened, he should find in his wife the necessary courage and impetus to start all over. O, what a wonderful work the true minister's wife can do in the home. She can do her husband's deepest study, preach his best sermons, write his best articles, be his best adviser, if only she is grave, temperate, faithful, as St. Paul describes her to Timothy (1:3, 11), if only she understands her true position and work as the Lord's handmaid, if only, if only, — she is a true minister's wife. You, wives of ministers, who read this, take heart, your position is one of great responsibility and reward. If you are criticised, it should only help you to fulfill your duties the better. Remember, too, that the women who most criticise you would not last overnight as minister's wives.

In closing I shall quote an excellent description of the minister's wife, taken from the book of W. E. Barton, D. D., entitled "The Minister and Women."

THE MINISTER'S WIFE

There is a page in the book of the recording angel, gold-bordered and illuminated by Fra Angelico and other talented and beautiful artist spirits now in heaven; and on that page, in letters that shine afar, are inscribed the names of ministers' wives. When the names are read of those who have come up through hard trials and great tribulations these shall come near the head of the list. Who is it, while the minister preaches, who sits in the audience, praying for his every word, fearful lest this plain utterance may offend, anxious lest this sentence be not understood, and hopeful that the message will reach hearts of those to whom it is addressed? Who is it that goes to bed on Sunday night more weary than her husband, because she has borne equally all the day the strain of his work, and that without the afflatus of his public duties? Who else in all the parish knows how the preparation of that sermon has been interrupted, how many unavoidable duties broke in upon the time set apart for its preparation? Who else notices with the same sympathy the involved sentence that has lost its nominative case in dependent clauses and splits an infinitive in its desperate run for the home base? Who else notices with the same keen sympathy, what is ludicrously apparent to the whole congregation, that the minister's necktie has broken from its mooring? And did she not hear at the close of the service, and feel it as if the fault had been her own, that such a family, which came for three Sun-

days, has decided to attend the other church, thinking this church cold and inhospitable? And that Mrs. Somebody feels hurt because the minister has not called on them since they moved? And that Mr. Somebody is going to give up his Sunday school class if the boys do not behave better, and every one knows that the boys will not so behave?

All these? Yes, and a thousand more burdens she bears, wearing the while a sweet smile and her last season's bonnet that rests above her dear face like a halo. No criticism aimed at the minister but reaches her heart with keener thrust than his. No sorrow in the parish but the burden of it falls on her love and sympathy. No knowledge of estrangement between neighbors in the church but she thinks about it as the friend of both; no grief but it burdens her prayers. And no one ever knew it, but like the sweet woman of old, she keeps all these things and ponders them in her heart.

"LET US DO GOOD"

"Let us do good unto all men," says Paul. No one observed this principle more closely than the Savior Himself. Wherever help was needed, whether spiritual or physical, or both, He gave it without ado. When He saw the multitude hungry, He fed them; wherever He found sickness He healed all manner of diseases among the people. Some who were benefited, as for instance the leper who turned back, were grateful and believed on Him; but many did not. The majority wanted to see signs and wonders. They were looking for personal physical benefits only.

How pathetic if any of them believed they were playing the hypocrites at Christ's expense! He knew all men. The thoughts and interests of every one were as an open book to Him, and yet He never refused to help. He was sent to the lost sheep of the house of Israel, and not one was to be barred from the blessing He had to give. Whenever someone applied for help there was but one deciding factor: Christ had compassion. Whatever Christ said or did, whatever gift He bestowed was ever the fruit of His incomprehensible love and compassion for the lost sheep of the house of Israel.

Christ could have compassion because He was a man. He took upon Him the form of a servant, and was made in the likeness of men. As a man He knew Satan, He knew and felt the power of Sin and realized as no one else could, how awful must be the plight of His fellow-men who were helpless in its clutches, — and therefore He had compassion on them.

This brings me to the application I briefly wish to make: To you and me the Apaches are the lost sheep of the house of Israel. It is among them that we are doing specific missionary work. The compassion that Christ had for us poor sinners is reflected in the com-

passion we have had on the Apaches who were still Gentiles and without Christ. Our Mission schools and orphanage, our Mission stations from which the Gospel can radiate into every camp, are proofs of our compassion. We are at least in a measure following the footsteps of the Savior and preaching the Gospel of the Kingdom.

Now, the time is not far distant when we missionaries will be placed somewhat in the position of Christ before the 5000. (Our Apaches also number 5000.) By the hundreds they will gather in our schools and chapels on Christmas eve or day.

There will be old men and women in rags and tatters pleading for clothing to shut out the cold. Not ten minutes ago I was interrupted by Loco Jim who is no longer able to supply his own bodily needs. He turned his back to me to display the holes in his shirt and fragmentary coat that insisted on coinciding in spite of all efforts to have them overlap. Had you seen his pitiful efforts you could not have withheld your compassion regardless of what his past may have been. Jim is now a Christian, but that is not the point to be emphasized now.

You ought to see the picture we have before us of two old women in a similar plight. Could you pass them up just because they have not yet firmly grasped the saving hand of the Lord? Undoubtedly there were many such among the 5000 who partook of the bread and fishes. We ask you therefore, to ransack your garrets and closets for overcoats, coats, trousers, shirts, caps, skirts, mittens, shawls, stockings, shoes, etc., that you can spare and send out to distribute among these unfortunates as a proof of your sympathy.

And the children! If you have compassion on the old people, how much more willingly would you give to the young folks if you could see them! If the Spirit of Christmas keeps us from reproaching the older ones for their idleness or other shortcomings, how much greater should be our compassion on those who are without the many blessings of our own children through no fault of their own! Surely you will not forget the little folks among whom we include those attending our Christian day schools at Peridot, Cibecue, and East Fork, also the orphans and boarding school pupils at the latter station.

At Bylas and San Carlos are a total of almost 200 Government day school children whose parents have entrusted them to us for Gospel instruction. They are therefore also a part of our Apache family and will welcome gifts that would please your own children.

Among the 500 boys and girls at the Government boarding schools at Rice and Whiteriver are over 400 who attend services and religious instruction in our churches, most of them have been baptized. These boys and girls are as near and dear to us as those of our own schools. Let us not forget them with some little token of Christian esteem.

Send all gifts by Insured Parcel Post, well packed, to any of the following:

G. Schlegel, Bylas, Ariz.
 Alfr. M. Uplegger, San Carlos, Ariz.
 H. E. Rosin (Peridot), Rice, Ariz.
 F. Uplegger, Rice, Ariz.
 Lutheran Apache Mission, Globe, Ariz.
 A. Krueger, Cibecue, Ariz.
 A. Arndt, Cibecue, Ariz.
 Melvin W. Croll (East Fork), Whiteriver, Ariz.
 H. C. Nitz (East Fork Boarding school), Whiteriver, Ariz.
 Erich E. La Haine, Whiteriver, Ariz.
 E. Edgar Guenther, Whiteriver, Ariz.

NOTED IN PASSING

There are so many half-baked preachers and professors and convention orators abroad in the land, filling the air with chatter about our "modern problems," that some very good ministers of Christ have been carried away with them in a wild-goose chase for "new avenues of approach," "new viewpoints," interpretations "in the light of modern scholarship," and other empty phrases. The "problem" to-day is precisely the same as the problem yesterday and the problem of to-morrow. It is the problem of saving men from their sins.

Nor does the remedy ever change. "His name shall be called Jesus, for he shall save his people from their sins." True, there are many quack remedies, but there is one thing certain about the religious quack, he is everything else but original. Solomon had him in mind. He brings nothing new from his bag. The "modernist" is the most approved religious fossil. —Christian Standard.

Says Dean Shailer Matthews: "The church cannot compete with commercialized amusements or with municipal playgrounds. It will be outgrown rightfully, for it will have ceased to do the thing which as a church it ought to do: bring men and God together for the salvation of men. Truth need not be deadened in order that it may find one's conscience, but a church crowded with people who want to be entertained is a poor recruiting ground for the army of the Lord. Better twelve men who are ready to die for their Master than 4,000 who come to Him for free lunches. —Lutheran Standard.

ORGANIZED TOLERANCE

Recently the news was flashed across the country that in Utica, N. Y., an association has been formed to foster the spirit of tolerance in economics, politics and religion. The association bears the memorial names of Hamilton and Jefferson, who worked together in President Washington's first cabinet despite their pronounced difference of view. An equal number of Protestants and Catholics constitute the primary organization which is to be the type of all the others. Clergymen are debarred. It starts out as a non-secret, non-sectarian, non-partisan institution.

It is a pity that so many fine spiritual things have to be organized. Spontaneous neighborliness does not seem to be sufficient to flow freely on its own account, but must be harnessed up to a written constitution and by-laws. Membership in a league of good-will and the pre-

sentation of a piece of cardboard bearing the seal of the organization will soon be necessary before one can borrow his neighbor's step ladder or go golfing with him. And all this in a day when political parties have lost their war cries, when cut-throat competition in business is no more and when Christian unity marks the fellowship of the churches.

The new Hamilton-Jefferson association as a method of fostering tolerance between divided and diverse elements in business, politics and religion will have a hard road to travel. The tendency will be toward the repression of freedom in the interest of peace, the suppression of truth for the sake of fellowship, and the silencing of convictions in behalf of courtesy. There is always grave danger in organizing charity and capitalizing friendship. We often get bulk at the expense of flavor and fragrance. Some things are too delicate for the syndicating process. Therefore we feel that sweet reasonableness, broad intelligence and personal good-will unorganized are the only wholesome antidote for all forms of individual and institutional prejudice. —The Baptist.

FROM OUR CHURCH CIRCLES

Fortieth Anniversary of Dr. Martin Luther College

Sunday, November 9, the fortieth anniversary of Dr. Martin Luther College was commemorated. The former Minnesota Synod long felt the need of an institution in its midst to prepare young men for the Christian ministry. Our former pastor, Rev. C. J. Albrecht, can be considered the real founder of our college. He realized the need of such a school. After having gained the support of several members of his congregation, especially of Wm. Ruenke and Friedrich Boock, he induced the Minnesota Synod to take hold of the matter. Building operations were begun in 1883 and on June 25, 1884, the corner stone of the present recitation building was laid. November 9, in the same year the school was dedicated. This anniversary was not to go by without notice. Therefore a simple, yet appropriate celebration was planned and carried out.

Two festival services were conducted in our St. Paul's church, one in the forenoon and the other in the afternoon. In the forenoon service Rev. Im. Albrecht, son of the founder, preached in the English language. He chose as his text the very words his father had chosen for the dedication sermon forty years ago, Matt. 5:14-16. He showed that in our present day almost every secondary and higher school, in spite of all the wisdom and learning, does not serve as a light unto a world that is walking in darkness, on the contrary that even so-called Christian institutions openly declare their disavowal of the Bible as the Word of God. Only when our Lutheran high schools and colleges serve to this end that we fulfill our commission to be a light unto the world, they are serving a purpose pleasing to God.

After the English sermon, Rev. Robert Heidmann, Arlington, Minn., a graduate of the second class that

went forth from Dr. Martin Luther College's theological department, preached in the German language. His text was Ps. 89:1. Ethan, the Ezrahite, gives us a fine example of a proper celebration. It will be fitting and pleasing in God's sight only when it sings the praises of God. It was shown that the theme of our rejoicing will be God's mercies. Furthermore, these mercies will urge us to make known to all generations God's faithfulness.

However, we did not wish to overlook the fact that on the 9th of November not only the college may celebrate an anniversary, but also one of the faculty members. The senior member of our faculty, Prof. G. Burk, has been a member of the faculty of Dr. Martin Luther College since the day the school opened. Truly, a rare occurrence and a token of the special grace of God. This fact was mentioned in the invitations sent out to graduates and former students, and a goodly number had come to honor their former teacher and offer sincere good wishes. This part of the celebration was to be a surprise for Prof. Burk. After the German sermon, Rev. G. Hinnenthal, a member of the college board, spoke. He showed that we all join our worthy senior in praising this merciful goodness of the Lord, extended the congratulations of many to Prof. Burk and presented to him a generous purse as a token of respect from members of the board, the faculty, and above all, from former scholars. May the Lord give our colleague health and strength to continue in His service many more years.

In the afternoon service President G. E. Bergemann preached in the German language. He had chosen as his text the First Epistle of John, 1:1-4. Dr. Martin Luther College is a gift by the Gospel of Christ for the Gospel of Christ. This Gospel has a most beautiful content and a wonderful power. This Gospel our school enjoys and in its power it is serving. Rev. E. G. Fritz then read a history of the school. The first teachers were Prof. G. Burk, Prof. A. F. Reim and Rev. C. J. Albrecht. This faculty began work on November 11, 1884. About twenty students were present for the first day of school. To-day the faculty has twelve members and the enrollment this year is 225. At that time the school offered a practical theological course, a course based upon the plan of a German gymnasium, and an academic course. Since 1893 Dr. Martin Luther College is the normal school of the Joint Synod of Wisconsin. Its first aim is to prepare young men and women for service in our Christian schools. It also offers a four years high school course to such as desire to enter the college at Watertown, Wis., besides a high school to such as desire a general high school training under distinctly Christian influence.

In the evening the choirs of the college rendered a Reuter memorial concert. The program was arranged in such a manner that a series of compositions by our former Prof. F. Reuter stressed the festivals of the church year.

On all three occasions the church was filled beyond capacity. Not only members of our local congregations, but a large number of former scholars and friends from far and wide had come to participate.

May the Lord grant the prayer of all that were present, namely that Dr. Martin Luther College may always remain a school in the service of the Gospel of Christ.
E. R. B.

Fiftieth Anniversary at Allegan, Michigan

With hearts filled with joy and thanksgiving for having been privileged to worship the Lord for fifty years in their present church, which was dedicated to the service of God October 25th, 1874, the members of St. John's church at Allegan, Mich., celebrated this event with appropriate services Sunday, October 26th. Sermons in keeping with the spirit of the day were preached by Rev. O. Eckert who was baptised and confirmed in the church, and by the undersigned, formerly pastor of St. John's, while the present pastor, Rev. C. Binhammer, read from the minutes of the congregation an account of the dedication of the church, gave a resumé of notable events in the history of the congregation and expressed the desire and hope that the members remain faithful to the Lord and his Word, so that they could continue to enjoy his grace and mercy which they had experienced in the past.

To add to the joy of the occasion a goodly number of friends, especially fellow-Lutherans from Hopkins, a neighboring congregation, were present at the services, also several who had attended the dedicatory services fifty years ago. Of those who were members at that time but two are still living: M. Eckert and A. Mohnke, the latter having been able to be present.

All guests and members of the church were given an excellent dinner during the noon interval by the ladies of the church. The offerings at the two services amounted to about \$90 and will be given for missions.

May the Lord continue to let his favor be upon St. John's that to the end it may remain his habitation and the place where his honor dwells!
O. Frey.

Church Dedication at Cochrane, Wis.

The twenty-first Sunday after Trinity was a great day of rejoicing for Christ Lutheran Congregation at Cochrane. For on that day its members, by the grace of God, were permitted to dedicate their church, which had been enlarged by a new addition and thoroughly remodeled and decorated. Three services were held. In the morning service the local pastor, assisted by visiting pastors, performed the dedicatory rites and Rev. G. Pieper of Baraboo delivered an appropriate sermon. Pastor J. Mittelstaedt occupied the pulpit in the afternoon. In the evening service, which was held in English, Rev. R. Korn officiated at the altar and brother G. Pieper once more was the speaker. In all the services the great truth was emphasized that

the Gospel brought to light again by the great work of the Reformation and the unadulterated sacraments are the true ornaments of a house of worship. But it was brought out also that a people must enter that serves God in a consecrated life. The church choir greatly enhanced the services by rendering special anthems. For once, the collections and receipts for the meals served by the ladies went into our building fund. The neighboring pastors and many of their members also took part in the well attended services.

The church, like the parsonage, is a brick veneer structure, adorned with a tall steeple, and comfortably seats some 300 persons. The new addition comprises the chancel, the sacristy, a store room and the vestibule opening into the basement. The new altar finished in oak and gold, and embellished with an oil painting depicting Christ rescuing Peter from the sea, was furnished by our Northwestern Publishing House, and is a real work of art. The pulpit is of the same make and quality. The Sewing Circle donated the spreads for the altar and the pulpit, as also the new carpets and runners. The Ladies' Aid, to a great extent, bears the expense of frescoing the interior. And individual members furnished gratis the electric candelabra for the altar. The steeple and the other outside wood work also received a new dress. Underneath the entire building a new basement was fitted out in cement work. Here we find the dining room, the kitchen and the furnace room, where a new hot air furnace has been installed. In the basement of the new part is a large room providing shelter for Sunday School and Catechism classes.

The dedicatory services were of the kind that awakened in the heart the sentiments which give utterance to the words of the 84th Psalm: How amiable are thy tabernacles, O Lord of hosts! I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness.

To God alone be praise and glory.

C. H. Auerswald.

Church Building Bonds

The erection of the new church of Zion Evangelical Lutheran congregation at South Milwaukee, Wis., O. Nommensen, pastor, the corner-stone of which was laid on August 3rd, 1924, is being financed partly by an issue of \$30,000 of First Mortgage Bonds. The value of the property to which this mortgage is applied is upwards of \$60,000, and the congregation possesses additional unencumbered property. The bonds are obtainable at \$100 each plus accrued interest from August 1st, 1924, and bear interest semi-annually for a term of ten years.

The bond issue has the approval of Mr. Ernst Von Briesen, counsel for the Wisconsin Synod, and may be had upon application to Walter Plehn, 1011 Cherry Ave., South Milwaukee, Wisconsin.

Early participation of interested parties is solicited.

Mission Board of Minnesota District

The Mission Board of the Minnesota District will meet at the Saint Paul Athletic Club, Corner Fourth and Robert Streets, St. Paul, Minn., on Tuesday, December 2nd in a special room to be reserved by Mr. Wm. F. Kelm. The meeting will open at twelve o'clock noon. Those who desire to be present will kindly make reservations for luncheon with our Mr. Wm. F. Kelm, 2195 Carter Ave., St. Paul, Minn.

A. C. Haase, Chairman.

Announcement

The Rev. Ed. Zell of Mishicott, Wis., is herewith appointed Financial Secretary pro temp. of the Manitowoc Conference, to succeed the Rev. Herbert Kirchner, who has accepted a call to another field.

Paul J. Kionka, Visitor.

Installations

On the thirteenth Sunday after Trinity Pastor W. F. Schink was installed by Supt. G. A. Schmidt as pastor and missionary of Faith Colored Lutheran Church of Mobile, Pastor W. Hafner of Mobile, assisting.

William F. Schink.

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On the twentieth Sunday after Trinity, November 2nd, the undersigned assisted by E. R. Bliefernicht, M. Wagner, C. Schweppe, A. Schaller, R. Janke, Paul E. Horn, installed the Rev. Gerhard Hinnenthal as pastor of St. Paul's Congregation at New Ulm, Minn.

Address: Rev. Gerhard Hinnenthal, 204 N. State St., New Ulm, Minn. Im. F. Albrecht.

Change of Address

Mr. Ferd. Schultz, 163 Brocket St., Kenosha, Wis.

TREASURER'S REPORT PACIFIC NORTHWEST DISTRICT FROM MAY 1st TO NOVEMBER 5, 1924

L. C. Krug, St. Paul's, White Bluffs, Wash., Debits, \$6.44; Home Missions, \$22.00.

E. Kirst, St. John's, Clarkston, Wash., N. W. College, \$7.50; Home Missions, \$47.00.

R. Fenske, Good Hope, Ellensburg, Wash., Debits, \$7.47.

A. Tacke, Omak Mission, Home Missions, \$15.80.

F. Soll, Grace, Yakima, Wash., Debits, \$37.00.

W. Lueckel, St. Paul's, Leavenworth, Wash., Home Missions, \$41.00.

A. Matzke, St. John's, Mansfield, Wash., Home Missions, \$40.71.

A. Sydow, St. Paul's, Tacoma, Wash., \$10.00 Synodical report in Evangelist; Home Missions, \$71.40.

Total: \$306.32.

Herm. Polzin, Dist. Treas.

MISSION FESTIVALS

Red Wing, Minn., St. John's Church, Rev. P. Horn, pastor. Speakers: Rev. P. Horn, W. Schwentker. Offering: \$250.00.

Milwaukee, Wis., English Divine Charity Church, J. G. Jeske, pastor. Speakers: R. Reichmann, P. Brockmann. Offering: \$110.00, Sunday School \$15.00, total \$125.00.

Twelfth Sunday after Trinity

Milwaukee, Wis., Zebaoth Church, Arthur B. Tacke, pastor. Speakers: A. Baebenroth, R. Huth, H. Knuth, W. Gieschen. Offering: \$126.62.

Sixteenth Sunday after Trinity

Minneapolis, Minn., St. John's Church, Paul C. Dowidat, pastor. Speakers: C. Schrader, A. W. Koehler. Offering: \$1,000.00.

Seventeenth Sunday after Trinity

Green Bay, Wis., First Ev. Luth. Church, R. Lederer, pastor. Speakers: F. Schumann, K. Timmel. Offering: \$161.15.

Kenosha, Wis., Friedens Church, C. Buenger, pastor. Speakers: Ph. H. Koehler, C. A. Otto. Offering: \$500.00.

Minneapolis, Minn., Pilgrim Church, Paul C. Bast, pastor. Speakers: Julius Huchthausen, Edgar F. Witte, Paul C. Dowidat. Offering: \$102.00.

Eighteenth Sunday after Trinity

Morton Grove, Ill., Jerusalem Church, O. Heidtke, pastor. Speakers: H. Ebert, John Karrer. Offering: \$174.70.

Winona, Minn., St. Matthew's Church, Paul Froehle, pastor. Speakers: R. Ave-Lallemant, Wm. Limpert. Offering: \$366.95.

Milwaukee, Wis., Christ Church, P. B. Bergmann, pastor. Speakers: C. Buenger (German), Otto Kuhlow (English). Offering: \$350.77.

Nineteenth Sunday after Trinity

Hermansville, Mich., Trinity Church, W. Gutzke, pastor. Speaker: M. Buenger (German and English). Offering: \$40.00.

Twentieth Sunday after Trinity

North Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speakers: M. Plass, W. Keibel. Offering: \$145.00.

Twenty-first Sunday after Trinity

Mobridge, S. Dak., Zion's Church, E. R. Gamm, pastor. Speakers: W. Meier, F. E. Traub (also English). Offering: \$120.00.

Slades Corners, Wis., St. John's Church, Wm. R. Huth, pastor. Speakers: Dir. F. Weerts, E. Jaster, E. Kissling. Offering: \$133.43.

BOOK REVIEW

Christliche Dogmatik, Band I. Von Dr. Franz Pieper. Price: \$5.00. Concordia Publishing House, St. Louis, Mo.

This volume finishes the great work of Dr. Franz Pieper's dogmatics, volumes II and III having been published in 1817 and 1820. It contains the following treatises: Wesen und Begriff der Theologie. Die Heilige Schrift. Die Lehre von Gott. Die Schoepfung der Welt und des Menschen. Die goettliche Providenz. Die Engel. Die Lehre vom Menschen vor dem Fall und nach dem Fall.

Whoever knows Dr. Franz Pieper as a theologian, will gladly purchase this work. A more thorough and lucid presentation of the doctrines of the Holy Scriptures may hardly be found among Biblical works in our time. Anyone studying this "Christliche Dogmatik" will find a mine of theological knowledge, and be greatly rewarded. J. J.

From Advent to Advent. Sermons on Free Texts by Rev. L. Buchheimer. Price: \$2.50. Concordia Publishing House, St. Louis, Mo.

These are sermons on free texts selected from the Old and New Testaments, and arranged with reference to the Gospel-lessons of the church-year. To some, in our opinion, they will greatly appeal, to others less so. They will appeal to those whose individuality in presenting Bible-truths is similarly disposed as that of the author; viz., dwelling rather on the phenomena of the Gospel and Christian life than on the Gospel-plan itself. However, the sermons are timely, and may be read with profit. J. J.

Northwestern Lutheran Annual for the Year 1925. Price 15 cents. Northwestern Publishing House, Milwaukee, Wis.

Gemeindeblatt Kalendar auf das Jahr 1925. Price 15 cents. Northwestern Publishing House, Milwaukee, Wis.

Outlines of Lessons for Sunday School Teachers' Institutes and Training Courses. By Prof. Paul E. Kretzmann, Ph. D., D. D. Price: 20 cents. Concordia Publishing House, St. Louis, Mo.

To those interest in Sunday School work these outlines of lessons will prove helpful. The following are the contents: Course I.—Bible Study—Term I.—Introduction to Bible Study. Term 2.—Old Testament History. Term 3.—New Testament History. Term 4.—Fundamental Doctrines and Facts of Scripture. Course II.—Child Study. Term 1.—Fundamental Facts in Child Study. Term 2.—Advanced Child Study. Course III.—Religious Pedagogy. Term 1.—The Teacher. Term 2.—Subject-matter and Methods of Teaching. Course IV.—Church History and Missions.—Term 1.—Church History. Term 2.—Mission Study. J. J.

Concordia Sunday School Teachers' Quarterly. A journal for Lutheran Sunday School Teachers. Edited under the auspices of the General Sunday School Board. Price: 75 cents per annum. Concordia Publishing House, St. Louis, Mo.

Concordia Sunday School Lessons for Catechism Department, Concordia Sunday School Lessons for Intermedite Department, for Junior Department, for Senior Department, Primary Leaflets. Price: each 30 cents per annum.

Junior Bible Student. A Lutheran Bible Study Periodical. Price: 50 cents per annum.

Graded Memory Course for Ev. Luth. Sunday Schools. To be used in connection with Concordia Sunday School Series. Concordia Publishing House. Publications for the worker in Day School and Sunday School 1923-1924. St. Louis, Mo.

A Strong Man's Defeat or the Story of Samson. By William Schroeder. Price: 75 cents. Lutheran Book Concern, Columbus, Ohio.

David Zeisberger, the Moravian Missionary to the American Indians. By H. J. Schuh, D. D. Price: 50 cents. Lutheran Book Concern, Columbus, Ohio.

Hans Egede, the Lutheran Missionary who carried the Gospel to Greenland. Price: 50 cents. Lutheran Book Concern, Columbus, Ohio.

Prophecy and Fulfillment. By Rev. Wm. Schoeder. Price: 75 cents. Lutheran Book Concern, Columbus, Ohio.

All of these books furnish interesting and wholesome reading matter. J. J.