

The Northwestern Lutheran

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

Vol. 12.

Milwaukee, Wis., May 3rd, 1925.

No. 9.

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Jan 25
65 N. Ridge

ON PILGRIMAGE

Dear Father, in Thy Spirit's might,
Led by Thy holy Word,
May we, as children of the light,
E'er follow Christ, our Lord.

As strangers in this world's domain,
Bound for our heav'nly goal,
From fleshly lusts may we abstain
Which war against the soul.

In righteousness, in love unfeigned,
May we as Christians plod,
Obedient to the powers ordained
By Thee, our sovereign God.

O may our holy walk proclaim
The riches of Thy grace,
As in our risen Savior's Name
Our pilgrim path we trace.

And should we suffer for Thy sake
May we endure the wrong;
Thy power, O mighty God, can make
Thy feeble Christians strong.

Redeemed with Jesus' precious Blood,
Cleansed in that holy flow,
O may we love the brotherhood
And serve Thee here below.

Pilgrims and strangers may we be,
Unspotted from the world,
As with the eyes of faith we see
Christ's banner high unfurled.

In Salem's Home we shall abide,
And there behold Thy face,
Saved, ransomed, pardoned, justified,
And glorified by grace.

Lead us, O Triune God of love,
And keep us by Thy might,
Until we reach our goal above
To dwell with Thee in light.

On yonder blissful glory shore,
In robes of righteousness,
Through endless ages, evermore
Thy boundless love we'll bless.

Epistle Lesson Hymn for
Jubilate Sunday.

Anna Hoppe.

In one thousand trials it is not five hundred of them that work for the believer's good, but nine hundred and ninety-nine of them, and one besides.

—George Mueller.

THE FORTY-SECOND PSALM

The Soul's Longing for the Living God

Is the language of this Psalm still adaptable to our age? Is the modern world where life apparently is so easy, made comfortable and pleasant by human contrivances of every sort, — still a place where one would find such a longing for God as described here suitable? Appearances often would point to the contrary. Some time ago we read this Psalm from the pulpit as a text for a sermon, when after its reading two women of unequal age arose from the audience and left the church without returning. Evidently the language of the Psalm was not to their liking. The sentiments expressed therein were entirely foreign to them, not to say repugnant to their feelings. And these are not solitary cases. Not to speak of the ungodly, how many are there even among Christian people who are of like disposition in our days! How little do we find such craving after God as described here! The hankering after pleasure and amusements, the multitudinous distractions of the present world which have taken possession of the minds of many seem to make the language of this Psalm wholly unpopular.

And yet, despite the present pleasure-mad and materialistic attitude of many, who will deny that the children of God often have occasion to pray this Psalm from the very depths of their heart? Ours is still a world of trouble and sorrow, still a vale of tears, in which the saying of our Lord holds true, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." — "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

It is just such Psalms as the present one which depict before our eyes the very situation the Lord here points to, and which gives the consolation promised by Him. It is indeed a Psalm which wonderfully describes the feelings of those who are in such circumstances. The Bible would hardly be a complete book, if it did not contain some such psalms, so accurately depicting the feelings of the sorrowful, so adapted to the wants; so well fitted to direct them to God as the true source of support and consolation. It is such psalms like this with its adaptedness to the actual requirements of mankind, with its accurate description of the feelings which pass through our own mind and heart, and its constant direction to God as the source

of all consolation, — which so much endears the Bible to the hearts of the people of God, and which serves to keep up in their minds the conviction that the Bible is a divine revelation.

The forty-second Psalm consists of two parts, containing an expression of trouble, sorrow, despondency, and a solemn appeal to the soul, asking why it should be cast down, and not rather put its entire trust in God. Whether it was written by David or one of the sons of Korah, is not certainly known, and does not concern us here. One thing is certain, the spirit of this Psalm is the complaint and longing of any righteous and afflicted one, exercising his soul toward God, advancing its discipline under sorrow, and filling it with the knowledge of God's resources and blessed hope. We might consider the whole as the great longing of the troubled soul for the living God.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" Of course, this is the longing of a believing soul. Natural man does not long for the living God. Although there is a deep desire in every human soul for something that is far above what the world can offer, and which it cannot satisfy. There is an abyss in man's soul, which all the world cannot fill, and which the soul is keenly sensitive of. To satisfy the wants of the soul man will search in all the realms of human wisdom and science; he will delve into the very depths of life; asking the living and the dead, where he might satisfy the ever longing soul. But of no avail. The prevailing dissatisfactions and restlessness of our own times proclaim aloud that nothing earthly will give peace to the soul. Many attribute such dissatisfactions to the inequalities of social standing between men. It is claimed by some that if everyone had what everybody else has, all would be satisfied. Really? If man were a beast this might be the case. But man has an immortal soul, and that will never be satisfied, no, not by all material advantages the world can offer.

The pious soul, however, longs for God. "My soul thirsteth for God, for the living God." The living God! There were many gods among the ancient heathen. Every nation had its deity. And there are many gods worshiped in the world to this day. There are those who regard the force of nature god, who speak of god as the great central force of the universe by which all things are held in their place, a mighty, mysterious force, which gives life to all nature. Others again regard human intellect as the ruling power in the world, and worship it as such. And still others speak of a Supreme Being, of the Great Architect of the universe, and so forth.

But such man-made deities born in spiritual darkness are not the living God. Such gods can give no help to those who trust in them. They cannot ease a

guilty conscience through forgiveness; they can hear no cries of distress, answer no prayers, give no comfort to those who are in sorrow, no hope to the dying soul. They can meet no cravings of hungry hearts for love, for sympathy, for life, for peace, for eternal happiness and salvation.

The living God is the God of the Bible, "the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3. It is when we see God in the light of the Gospel, when we realize the meaning of the name — the living God, and when we begin to understand that He is our Father, caring for us with all a father's tenderness and affection, that He is not only the God of power, the God who made all things and keeps all in being, but the God of love and mercy as well, pitying us in that greatest of miseries, the misery of sin, as well as in all our sorrow and need, ever quick to help.

This truth of the living God is full of rich assurances. It assures us of satisfying all our heart's deep cravings. His love meets the deepest yearnings of our souls. His wisdom answers all the questions of human restlessness. His life fills up the emptiness of our lives. When a soul thirsts for the living God, its longings will surely be satisfied, above all the longing for forgiveness of sin, for ease of conscience, for peace with God, and the assurance of His grace. It is this the Savior calls to all this world of weary ones, saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "If any man thirst, let him come unto me and drink." "Whosoever drinketh of the water that I shall give him shall never thirst."

What a glorious assurance! Suppose it were not so. Suppose the longing soul could not take refuge to the living God and find its deepest cravings satisfied — how dark the world would become to you! What would you do being in a sinful state as you are, when the sense of guilt sweeps over you like a flood of dark waters, if there were no God of mercy to forgive? What would you do in the day of trouble, of great danger, of heavy loss, or of deep sorrow, or strong temptations on the part of the flesh, the world and the devil, if there were no living God in whom your soul could find help, comfort and protection? What would you do in the hour of dying, when no power on earth can relieve of its bitterness, and you must pass through that valley of darkness alone, if there were no living God to walk with you?

But we need not vex ourselves with such disconsolate suppositions. Our God is indeed the living God, who loves us, knows our needs, thinks upon us, hears our prayers, guards and protects us against all evil. He has redeemed us from sin through the blood of His Son, we are His own. How could He ever forget us? "Can a woman forget her suckling child, that she

should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Is. 49:15-16. There is not one trusting child of God on earth to-day who is not watched over by the heavenly Father as tenderly as any infant is nourished and sheltered in a mother's arms.

And this living God rules in all the events and providences of this world, as well as of our own personal life. This world is not a world of chance; neither are our lives subject to chance. No pestilence, no earthquake, no devastating cyclones, no flood of trouble, ever gets beyond the power of Him who sitteth on the throne. All events and misfortunes in our lives are under His controlling power.

Yet it does not always seem so, even to Christian faith. Sometimes God's children appear to be sorely hurt in life's experiences. It is just such experiences the Psalmist describes whose soul was longing for the living God. Listen to him, as he cries, "My tears have been my meat day and night, while they continually say unto me, Where is thy God? When I remember these things, I pour out my soul in me." — "O my God, my soul is cast down within me." — "Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me."

It does indeed appear at times, as if there were no divine hand directing, holding evil in check, overturning men's wicked schemes, keeping God's child in safety, guarding and protecting the true and the faithful. Disasters, misfortunes, crushing adversities, torturing sorrows, and persecutions often befall them. Waves of calamities seem to sweep over them. And when we look only at the sorrow, the suffering, the apparent triumph of wrong, the pain and grief we see everywhere, we sometimes almost question the truth of the teaching that God rules in all this world's affairs and ever keeps His own.

But what does the Psalmist further do after reflecting on the grief and depression of his soul? What results does his soul longing for the living God come to? Listen again to him, as he strikes up a double refrain in verses 5 and 11: "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance. — The Lord will command his loving-kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, why hast thou forgotten me? Why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies approach me; while they say daily unto me, Where is thy God? Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God."

How the Psalmist addresses himself to his soul, earnestly remonstrating that there is really no occasion, no reason for such excessive depression! Is there a cause, a real cause for thus being cast down and disquieted in my soul, when I reflect on the mercies of God, and my soul embraces His everlasting covenant and trusts in His power and promises? O no! Hope thou in God. I shall yet have opportunity to praise Him. I shall experience such a change in my estate, such a change for the better, such glorious help, such joy of soul, that I shall not want matter for praise. All that God is, all that He has, is mine. He is the salvation of my countenance, and my God.

Is not this the language of those who commit their souls to Christ and abide in Him? There is no reason for their souls being cast down and becoming despondent in days of affliction and sorrow. Why should they be sorrowful when they have reached the true source of comfort — the living God? Every sad and desponding Christian ought to say to his soul, "Why art thou cast down?" There is really no cause for it. But there is every reason to think of the past mercies of God; to survey the blessings which surround us still; to look to the future, in this world and the next, with hope; and to come to God, and pour out our sorrows before Him.

Thus the longing of the troubled soul will truly be satisfied; it will triumph over all its griefs and fears, and sing praises to Him who is the living God.

J. J.

COMMENTS

Compulsory Bible Reading The Ohio legislature has fallen in line with the many other legislatures that are fiddling about with the religious needs of the people — in spite of the well-known but disregarded constitutional provision for liberty of conscience in matters of religion. The Ohio bill calls for the reading of at least ten verses of the Bible every day. The ten verses are to be read without "sectarian comment." That clause, "without sectarian comment," is supposed to be the equivalent of the crossed fingers in children's games; it is to get the measure by the supreme courts. The bill has passed both houses and after the formality of going back to the lower house for some slight corrections it will be placed before the governor for his signature. It has called forth much discussion and met with vociferous debate on the floors of the two houses. Here was a subject on which the legislators could let themselves go.

A similar, though more drastic measure was before the Wisconsin legislature but seems to have died an unmourned death. The Wisconsin measure required the study of the ten commandments and daily reciting of the Lord's Prayer. If it had been adopted other religious requirements would have been in order.

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

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

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

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

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

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

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

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

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

Leading educators of the public school system disapproved the measure and termed it absurd. Milton Potter, superintendent of Milwaukee public schools, said: "When use of the Bible becomes compulsory, it ceases to have literary value. I believe the legislature should permit and encourage reading of the Bible, rather than compel it. Such use would be a valuable addition to literary study."

Mr. Potter chooses the safe ground of literature as the basis for his views on Bible reading. He is sensible to the fact that in America the public school dare not introduce the Bible as a religious factor without turning traitor against its most sacred principles as embodied in the constitution of the union and of the states. Mr. Potter is on safe ground when he calls for use of the Bible as a literary document because it is universally conceded that the King James version is a fount of English undefiled. We are not quite so sure whether or not such use as a literary style model would keep out objections. One needs but be reminded of the controversies engendered by historical text books to realize what might happen when the Bible is used as a subject for literary study.

The more you go into the matter of the public school curriculum the more you must be struck by the truth that the public school, as an institution of primary education, has little safe ground to stand on. Listing the objections one must again put first: its inability to impart moral training. Secondly, its lack of stability; every new legislature and new election brings in new ideas and half of the time puts people into power who have no ideas but who merely disagree with those that prevail. Thirdly, dealing with children in the mass it knows only the ideal of standardization; and nothing is more deadly in education than the factory system. There are many other objections that spring from these three and none of them can be removed by compulsory Bible reading "with or without sectarian comment."

Those who think that public schools would become acceptable to proponents of the parish school if the Bible were added to its curriculum in one way or an-

other know very little of either; it is safe to say they know nothing of the idea that underlies the Lutheran parish school. We have an advantage over them in such knowledge. Not only that we know our own school by being compelled to work out its problems in the most practical fashion but such work fits us to view the public school with more intelligence and with more critical judgment.

It is to be seriously doubted if any responsible Lutheran community would undertake to manage and conduct a public school for its region. There is an element that affects the whole problem which is rarely mentioned and never appreciated by the general public which argues the case of the public school. A Lutheran Church does not undertake to serve any but its own children. The school, even the Lutheran school, is not an institution of supernatural powers. It must co-ordinate itself with the parent, for parental influence and authority must not be questioned nor undermined. If a Lutheran school were flooded with children whose parents are on principle opposed to its real aims and objects and would at all points be compelled to cancel the efforts of the school by virtue of their parental responsibility, little but confusion would result. The Lutheran school presupposes Lutheran parents; if now and then children are received (as is often the case) whose parents exercise no responsible supervision and some of which may be non-Lutherans or non-Christians, the school is working under an almost fatal handicap.

When Lutherans demand the right to establish their own school it is because they find a conflict between the aims and purposes of the public school and their own. There can be little argument as to whose ideas should prevail in such a given case. As long as American citizenship has not sunk to the level of serfdom there will be private primary schools, private high schools, and private colleges. Legislation for public schools will never remove the cause for this difference between parental standards, which are personal, and state standards, which are always a compromise and always impersonal.

The state should be the very last to resent the insistence of its citizens on the right to educate their own children — and themselves — in the way in which their conscience dictates. The state trusts the citizen to vote according to his conscience; it assures him of unhindered exercise of his franchise by the secret ballot. Why should the state ever doubt its citizen's sincerity in matters that affect his own family?

Bible reading bills, or anti-evolution bills (of the kind passed in Tennessee) are wide of the mark. The public school, if it is to be the only school, would be an institution worse than the inquisition in America and the injustice of it would be just as great if it were a genuinely and purely Lutheran school. Let there be a public school of whatever fashion it is made

to be by the voting majority, but at the same time let it be unequivocally understood that there is unrestricted freedom in America for any school that is not subversive of civil government. H. K. M.

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Students Air Views About one hundred and forty Presbyterian students from forty-one universities, colleges, normal and training schools throughout the country convened in Ann Arbor, Michigan, on the last three days of their Easter vacation to air their views on the subject of war, creed and race. Naturally we are interested chiefly in what they said about creeds. The Continent gives their findings as follows:

"We believe that a creed is only the expression of certain men's interpretation of Christianity as they understand it. Recognizing that thought progresses and that interpretations change with the advancement of knowledge, we believe that forced subscription to a fixed and formal creed may impair the integrity of the individual conscience. Therefore, we are opposed to the requirement that ministers and elders of the Presbyterian Church subscribe to the Westminster Confession of Faith.

"However, we realize the necessity of a unified expression of essential doctrines, and we favor a creed which is a statement of purpose rather than a creed which is an elaboration of theological ideas.

"The following is an informal statement of our present convictions: We purpose to bring all men into a fellowship with God and to bring to pass his kingdom on earth through a realization by all men of the living power and of the teachings of Jesus."

Recognizing the part that the Westminster Confession has played in the inception and development of the Presbyterian Church the conference also expressed its reverence for its "historic position as the Magna Charta of the Presbyterian Church."

In spite of all "advancement of knowledge and progress of thought," these students bring nothing new to light. They are advancing nothing but the time-worn arguments against formal creeds, and are doing it with as little thought as it has ever been done.

We Lutherans, for instance, are firmly convinced that our confessions are a clear statement of the message of God to the world. If this were not so, we would cast them aside as worse than useless, because we are called to bring the world the truth of God. The truth of God is to be preached to the men of our day, men who have only a few years to live and who are to be prepared for everlasting life by our preaching. With them it is not at all a question of the future development of our race, but a question of their own personal salvation. They must learn **now** the answer to the question, What must I do to be saved? Either we have an answer for them or we have not. If not, we are compelled to leave them in the darkness of despair and must face our own end without hope. Then woe unto us! But there is an answer, God's own answer, the Gospel of Jesus Christ. It is eternally true; it is clear; it is sufficient. Paul writes to

Timothy: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." He does not tell the younger man to develop this teaching or to look for something new, but, rather, to continue in the things he has learned, knowing of whom he has learned them. In fact, he warns him again and again to beware of all human speculations.

We are from our whole heart convinced that we are giving the world God's own message and God's whole message, the message on which faith rests secure as on the rock that nothing can shake. Now, when we enter into Christian fellowship with others, we join then in witnessing the truth of God. How would this be possible where their testimony conflicted with ours? How can two walk together, except they be agreed? They who teach in the church are exercising publicly the ministry God has given to all of us, and we who have called them are responsible to God for the doctrines they preach. For this reason we ask of all who want to witness with us, and especially of those who are called to teach publicly, that they subscribe to our confession. We cannot do otherwise and remain faithful to the Word of God. No one being compelled to join our church or to accept the office of a teacher in our church, we fail to see how the integrity of the individual conscience can be impaired by this demand.

A creedless church is simply a church that has no message for the people. A church that is not ready to say of its teachings, Thus saith the Lord, has forfeited its character as a witness of Christ.

One of the speakers at this convention, Howard Y. McClusky, an instructor at the University of Michigan, is quoted by The Continent as follows: "The older generation stuffs the younger generation with predigested claptrap, and the ideal student from its standpoint is a stiff board with ear to hear, eyes to see and hands to indite what is told him. The older generation has absolutely no confidence in the deliberations of youth." He said this in an address in which he diagnosed for the students some of the faults of the church as he saw them. Aside from its frivolity, this statement is utterly inane, a sop to his youthful audience. Our Christian schools are, indeed, not doing research work to find the truth of God. They have the revealed truth, and in this they attempt to firmly found the young people entrusted to their care. This truth is the power of God that fills the heart and sanctifies the intellect, will and affections unto God. By this truth God takes hold on the life of the individual and builds him up in Christ. That growth will continue, and in the later trials and

battles of life the truth becomes more and more a personal possession and a vital force in our life. For this reason youth is not at all in a position to sit in judgment on the creed of its church. It cannot yet appreciate the struggles from which the creeds were born, our fathers earnestly and prayerfully contending for the truth of God.

"We purpose to bring all men into a fellowship with God and to bring to pass his kingdom on earth through a realization by all men of the living power and of the teachings of Jesus" — this informal statement of the present convictions of these students is surely vague enough to satisfy almost any one and constitutes a basis that is truly broad enough for the interdenominational co-operation the convention advocates. The only trouble is that no victories will be won for the true kingdom of God by a message that is as vague and colorless as this one.

J. B.

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The Decadent Occident Western civilization is wont to decry the civilizations of the old nations of the orient as decadent. They speak of them disparagingly as having outlived their vigor, as having become fossilized, as being nonproductive. The westerners feel childishly safe in their machine-made superiority and in their temporary military ascendancy; Asia with its Mohammedan, Indian, and Chinese culture is to them a vast field of exploitation to be divided into spheres of influence. Now and then someone grows nervous and has visions of a "yellow (or some other) peril" but he is quickly silenced and labeled an alarmist. However, the last chapter has not been written of the world's history. And what was possible for Japan in acquiring substantially the whole arsenal of western military, mechanical, and scientific equipment in two generations may be repeated on a larger scale. It is surely premature to convict all of Asia of decadence and unfitness.

That becomes especially clear when one sees the quiet, incredibly persistent strength of the old eastern religions. The modern domination of the orient goes back less than two hundred years. The westerners could not impose their will without opposition; that opposition is ever present. But their mechanical, mercantile, and scientific superiority gave them a margin of power over the native races which mere numbers have to this day been unable to overcome. But these material forces are really the least important in determining the eventual outcome of the struggle.

The westerners came to Asia as Christians but their Christianity has to this day been unavailing against the spiritual forces of the old religions. We use the word "spiritual" in its widest sense, including, for the purposes of this discussion, the meaning "moral, as conceived by their native forms of worship." There have been successful Christian missions and they need not be apologized for, but it remains true that though

the westerner has imposed his will in all, or nearly all outward things, and has been imitated by increasing numbers of natives in his western habits — and vices, his religion has been of little interest to his brown and yellow brothers.

The other day the "Living Buddha," a Tibetan refugee now in Peking, held high court on the great day of his religion. Literally thousands of European so-called Christians attended the ceremonies, in official bodies and graced the occasion by laudatory speeches and addresses.

Also the other day, Lord Headly, a British nobleman, reared as a Christian, of course, publicly announces his conversion to Mohammedanism. There are other Anglo-Mohammedans in Britain and a regular mosque will soon be erected by these pious Moslems.

Now, who is decadent? The Buddhists, Shintoists, Mohammedans are just as much what they were as can be. They have not even availed themselves of the opportunity of meeting the extremely tolerant westerners half-way, as these so generously offered to do, conceding that "after all, we are all worshipping the same god." Oh no, the Christians have become decadent Christians, rather none at all; but the orientals have remained staunch adherents of their old worships. The "Christians" come and fawn on the "Living Buddha" and his entourage of Tibetan monks, but the Buddhists murder the "foreign devils" whenever they get the chance and are surer than ever that they will in the end drive them out and even conquer them spiritually. They consider themselves vastly better than these halting, uncertain, fawning westerners who will do anything for the sake of business. And this decadent Christianity is not an occasional aberration of some military governor, eager to make friends with the natives, it is the type that prevails in the enlightened circles at home and which is increasingly dominant in many missionary ventures.

It reminds us of a story told by Professor Ernst in a history class: The first visitors to Japan were Roman Catholic missionaries, Jesuits. Whatever may be held against them, they were ardent missionaries and the Japanese rulers soon saw that they were dealing with men of power and determination. There was a slaughter and they were extinguished while Japan decided, No Christian shall ever come into our land. Sometime later Dutch merchants cast anchor in the harbor and made overtures to open a trading post. The Japanese would have nothing to do with them, though the Dutchmen assured them they were not at all like those pioneers that had so aroused the ire of their hosts. The Japanese determined to try them out; they met with them and held out a crucifix demanding of them as a sign of good faith to show that they were different by spitting upon it. The Dutchmen gravely and ceremoniously spat upon the cross —

for business reasons. And the western Christians in the main have been doing that ever since, for business reasons. But now the orientals are wiser than they were; they know whom they are dealing with without holding up a crucifix for desecration; now they invite them to their religious ceremonies and make them go through the degrading declaration before the assembled people.

If it were not for the power of God in His Gospel, which survives amid all the unbelief, and which blesses the efforts of the truly faithful even in the lands of the East, one would be driven to despair. The leadership of the Christian West is decadent, but that does not determine the vitality of the Christian faith. It is still true as Paul said to the Corinthians: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence." H. K. M.

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Ask More Ask more, is the advice Bishop M. Cross offers in *The Living Church* when speaking of the apparent inability of the people to give more for the Lord's cause.

Our claims, then, upon the interest and the time and the energy and the money resources of people must be insistent; insistent, not with a repelling arrogance, but with an appealing consecration and passion for the cause and life of the Kingdom. It is so natural and evident a fact, and yet one often forgot, that Christ never asked men for anything less than themselves. In this we find the note that must be consistently struck by the Church of our day. Men complain about their giving because they give too little, not because they give too much.

Decidedly we clergy are too timid in our asking. Yet for this there may be a reason. Is it that we preach the Gospel at too little jeopardy of life and limb? Perhaps we have given not enough ourselves. There is something naive and essentially fearless about utter consecration. It does not occur to it to ask less of others than it itself has given. That is the normal expectation of all virility. The child must be no less than the parents.

Now, as it appears that we have reached, not the limit of the power of our people to give for the Church's Program, but the limit of their willingness to give for it, must we not go up and down the highways and byways of our Church's membership and ask our people for themselves?

But he insists that the Church must earn its way. There is nothing to fall back on. Our time has no respect for age and no faith in traditions. "The situation in which the Church finds herself is forcing her not only to reappraisal of her Gospel but to an indispensable reexperience of the truth of it." In plain words, the Church will have to fall back upon the Gospel as its very life and preach it as a living message that carries life into the heart of man." It is

not more wheels we want, but fire; not theories, but life. We cannot get blood out of stone by machinery. But fire will get blood out of stone; fire, that makes granite boil, that heaves the cold, heavy earth, that shifts the spinal columns of continents and whirls the waters of the seven seas.

The Christian mission is the setting of fires. When Christ touches a life, it burns — that is all. That is also everything. J. B.

* * * * *

Responsibility of Colleges Under this heading a subscriber to the *Chicago Tribune* has some pertinent things to say about the American college. He is prompted by the none too rare occurrence of striking aberrations that overtake young college students and usually find the parents quite unable to understand how such things could happen to their children at such highly regarded schools. This is what the complainant has to say: "To what extent is a college responsible? If I send my soon — the most delicate and susceptible and at the same time the most wonderful and valuable mechanism in the world — to John Smith, who advertises that he runs a college and solicits me to place my son in his charge and promises me that he will give him the necessary surveillance and care, as well as instruction, that he will attend to his character and help to develop him into a man of clean living and integrity, and yet, after he gets him, he only keeps a few written records concerning him, makes a few entries as to classes and anonymous written examinations, and meanwhile the boy — delicate, plastic, in that mysterious state of efflorescence known only to early youth, ambitious for he knows not what, with plenty of gray matter, but an uncontrollable and indefinable urge from his swiftly maturing passions — is neglected, is not seen, is not called, is not watched over, is not known, is not made a friend of, is not asked about himself, is not advised, is not sympathized with, is not forewarned, is not punished, is not helped, but is allowed and forced by his environment to mold his own callow, plastic self, with never an admonition, and he selects the inviting line of least resistance and goes straight and willingly to perdition — which, by and large, may be natural — to what extent is that institution to blame?"

The man who wrote this charge against the modern American college (for that is what it is) betrays no small degree of contributory guilt, for he delivers to the college a son whose childhood was basely betrayed at home. The writer is a cold materialist. His son is a "mechanism." Character, clean living, and integrity are to be developed in his son by nothing more than counsel and admonition, by watchful care and sympathy. His son is a bubbling fountain of efflorescent passions; nature seeking to break down restraint. We find that this parent has little of which

to complain. But his charges invite scrutiny by other parents who regard their children something more than "mechanisms," as something more than bundles of tingling nerves. In other words, Christians may accept the condition described by the complaining father as fairly accurate when applied to most colleges of the day. That should, indeed, make a parent think before he delivers up his son to modern education as interpreted by its leading exponents.

It is very apparent that the chief defect of modern schools (setting aside for the moment the charge that it is at best inefficient as a moral and religious force) is their size. When a school, grade school, high school, college, becomes so large that the teachers lose touch with their students, so large that the responsible heads of the school substitute for personal supervision some office system of control, then such a school has ceased to be a real character. Partly because Americans are hopelessly bewitched by the idea of mere size and partly because American conditions foster the rapid growth of all schools, the American school is fast becoming an overgrown monster. It cannot assume responsible supervision over its students if it would. But supposing it could exercise adequate supervision, what would be gained? It would first be necessary to satisfy the individual parent that the particular school in question will direct the development of his child in harmony with its home training and with an appreciation of ideals that may, in a given case, be far from selfevident.

The serious parent must find a school that stands for something definite in that which means most in his life. If the parent is a Christian he will seek out a Christian school of which he knows that it is not by accident or by fortuitous chance in the hands of Christian teachers. He will seek out a Christian school which is a representative of Christian community and which is cherished and watched over by a whole Christian community. He will not measure it by the amount of its endowment funds, on the contrary, he will be the more wary if he encounters vast endowments for that will make it incumbent upon him to ascertain whether the school has grown too independent or to reflect the confessional standards of its founders and sponsors.

If a parent has no confessional convictions he really has no reason to complain of the irresponsibility of modern schools. And if he is a materialist, like the writer of the quoted lamentation, he is getting precisely what he bargains for when his son "goes straight and willingly to perdition — which (he concedes) may be natural."

The problem of modern youth is not to be treated by isolating the problems of education and operating upon them by criticism. The problem of modern youth is but a phase of the problem of living and especially of the lives of the parents.

H. K. M.

History of Maryland Perhaps our teachers will appreciate the following contribution to the question of the history of Maryland. It is from the rector of St. Thomas' Church, Washington, reprinted in *The Living Church*.

Writing to the Editor in Chief of *The Church Militant*, of the Diocese of Washington, he says:

"In your last issue you make this statement: 'The Church was established in Maryland, originally a colony settled for the most part by members of the Church of Rome, in 1692.'

"We have all been familiar with statements of this kind emanating from Roman sources, but this is the first time that I recall ever seeing such a statement in an official paper of our Church. What next!

"What are the facts in this Maryland case? Simply this: An English king gave a large province in Newfoundland to a member of the English Church, George Calvert. The charter bestowed upon him extraordinary privileges. Among others he was the patron of all the parishes to be established in the Colony. Being dissatisfied with this Newfoundland estate, this same nobleman came down to Virginia, took a fancy to it, sailed to England, secured a grant from the King bestowing upon him a large part of the Virginia's territory under a royal charter. But this same nobleman had now become a Roman Catholic and the Anglican Church stepped in and said that he could not have any authority over churches; that all churches and parishes were to be under the sole jurisdiction of the Church, and that further, every church built in the Colony must belong to the Anglican Church. After a couple of years touting for emigrants (for it was a commercial venture only) Calvert succeeded in getting between three and four hundred emigrants, or 'adventurers' as they were called, to settle on the new estate. They were practically all members of the Church of England. There were a couple of disguised Roman priests, however, on board, and possibly half a dozen of their faith. If this was the founding of a colony by Roman Catholics it was the most extraordinary founding that ever the world witnessed! Rome here as elsewhere was proscribed at the time, and all that the Roman priests in Maryland did for a long time, was done under the greatest secrecy and in direct opposition to the constantly repeated directions of Lord Baltimore.

"It is a small matter whether or not there were thirty-one parishes instead of thirty; but, Mr. Editor, please read up your Maryland history.

"Yours truly,

"C. ERNEST SMITH,

"Rector of St. Thomas' Parish,
and author of *Religion Under
the Barons of Baltimore.*"

J. B.

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Bishop Brown Again Bishop Brown has again been brought to the notice of the public. He was to have filled the pulpit of Dr. William Norman Guthrie of St. Mark's-in-the-Bowerie on a recent Sunday. Bishop Manning, the papers tell us, immediately wrote letters of warning to both the bishop and the rector. According to later reports, Brown did not deliver the sermon, but (*Milwaukee Sentinel*) "appeared in the chancel after the altar had been screened by a curtain and to an ever-swelling chorus of handclapping bowed his appreciation of the reception accorded him by a thousand persons."

One who has read Brown's blasphemous book will find it impossible to understand how an occurrence of this kind is possible in a church that still is pleased to style itself a Christian church. The man responsible for this outrage should certainly not be tolerated any longer in any body that professes to follow the Lord Jesus. Surely, a sign of the times, that rank unbelief is vigorously applauded in a house dedicated to the service of the Triune God. J. B.

* * * *

Yes, Put Them Out That is what we thought when we read the following in the Milwaukee Leader a few days ago; we think you will agree with us when you, too, have read.

The controversy between modernists and fundamentalists of the Presbyterian Church, New York, over the virgin birth and other New Testament miracles broke out afresh at a meeting Monday of the moderators' council of the New York presbytery, with the modernists winning in two disputes.

Cameron P. Hall, an assistant minister at the Broome Street Tabernacle, was given his minister's license and Dr. Charles G. Fuller of Featherbed Lane Presbyterian Church, the Bronx, was allowed to retain his fellowship, although both men had refused to attest their belief in the Virgin Birth and several miracles, including the raising of Lazarus from the dead.

During the heated argument over Mr. Hall's qualifications the Rev. Dr. Henry Sloane Coffin of Madison Avenue Presbyterian Church and the Rev. Thomas Guthrie Speers of First Presbyterian Church said that if Mr. Hall was not fit for the ministry they should be put out of the presbytery, as they agreed with his beliefs. The final vote in favor of Mr. Hall was 65 to 15.

When a man no longer agrees with the religious tenets of the communion whom he has undertaken to serve as a preacher, common decency demands that he publish this condition of affairs just as openly as his entry into the ministry was published and then resign his charge. If those in high places countenance perfidy to the cause, then naturally the high places are the ones where the removals should begin. This is not legalism but ordinary everyday honesty applied. No business firm would continue a salesman on the payroll after he had adopted the practice of running down the house's line of goods and recommending those of a rival house. If the churches would purge themselves of the manifest traitors they would help the laymen in a high degree to obtain a firm footing on a road which is becoming extremely slippery. G.

A READER'S SUGGESTION

Dear Brothers and Sisters of the Wisconsin Joint Synod of Wisconsin:

About two years ago an effort was made by the Synod to raise enough money to build a new Seminary at Wauwatosa. The amount necessary to complete the building was \$750,000, but the Synod received only \$350,000, leaving an amount of \$400,000 still to be collected. Now in order to raise this amount I beg to offer the following suggestions:

There are 139,000 confirmed members or communicants in the Synod. If each one would give **one dollar for five years**, it would be very easy to continue with the building. In this way we would all know what we were expected to give, and those who wanted to give more could do so, as it takes a lot of money to carry on Christian work.

Undoubtedly it would be a difficult matter to reach everyone of the 139,000 communicants, but we could try to get as much as possible. If we could reach 100,000 out of the 139,000, which would bring the total up to \$100,000 a year, in five years time we could be well advanced in the building fund.

Then we must consider the church at Madison, for students who attend the University of Wisconsin, and spend approximately four of the best years of their life there. They are certainly in need of the Church. This also means an additional \$100,000. If each member gave \$1.00, in one year's time we would have the necessary amount, if we all worked together.

Why not give each communicant an envelope similar to the ones we get for Easter, for their contribution toward the building fund, and continue each year. Then we would not be in need of funds to carry on the necessary building.

Many of the members may agree with me, while others may not, but to make it easy for everyone to do his share I though this would be a good way. A dollar a year isn't much when you consider what that dollar is doing for us all now, and in time to come for others; and the church at Madison certainly is needed, for the students are the ones who will help take care of our churches in the future and we must do our share to provide for them now. There are a lot of members who may never see the Seminary at Wauwatosa, or the church at Madison, but at the same time they receive the Word of God, and that would not be possible if it were not for the seminaries, so we must help to keep them up and keep God's work going.

Respectfully submitted by a layman and reader of the Northwestern Lutheran.

Otto Spiering,
728 Pennsylvania Ave., Milwaukee, Wis.

NO SIN

By John A. W. Haas

A few days ago the president of a leading university on our western coast in a great address on Washington's Birthday cited the father of our country as an example of "Intelligence First." In the course of his speech, which glorified the attainments of the intellect, he classified the Christian conception of sin among the superstitions which intelligence was called upon to overcome. Were this incident only a single occurrence it might be passed by as the eccentricity of an individual. But, sad to say, it is typical, and clearly expresses the mind among a certain group of intellec-

tual leaders in our land. It is symptomatic of the attitude and philosophy which is being taught and spread in our land from many great centers of learning where professors go out of their way as teachers to become propagandists to assail the prejudices and superstitions of Christianity.

The philosophy of this group is that the human animal has lifted up by its own efforts. They assign as the great task the conquest not only of passion but of every emotion by cold and calm reasoning. The heart has no place in their view of life. Man is made the creator of all things and among his creations religion takes its place. In the upward trend of evolution man will deliver himself from the handicaps of his past creations. In this liberation sin must go because it contradicts the great assumption of a development in which man is his own creator and his own redeemer as a part of the process of nature. Is this philosophy true? Is sin a superstition or a fact? We cannot deny that the terrible import and meaning of sin was not gained by man without revelation. But no one can deny its existence even if its import be overlooked. It is utterly unscientific and against reason itself to treat sin as an illusion. Here we are, in this prosperous land of ours, confronted with the awful increase of crime, with the unprecedented growth of divorce, with signs of moral decay all about us. Is this a fact or a superstition? Are we rolling into glory or are we decaying?

What are the facts? How unscientific the scientific man who, without proof, tries to deny sin. And yet this is the sort of superficial, unsubstantiated stuff which is being fed to the youth of our land. The future looks very black if the leadership to come will grow up with such conceptions. Sane educators are deploring now that youth has often lost the sense of sin in the demand of the new freedom. I would not condemn all of our youth, but I do know that where young men and women have been under the kind of teaching that knows nothing of sin they have degenerated. God have mercy on our land if this is to continue!

It is strange how men who claim a high intellectuality err not only in their ignorance of real and experienced religious facts, but also in their ignorance of the larger facts of history and morals. There is a sort of scientific man who is not scientific because he talks about things he has not investigated. There are many noble Christian scientists but there are also renegades to science and religion who violate both the religious facts and their implications and the logic of true science itself.

The advocates of a development without sin and of salvation by intellect do not seem to have studied and pondered over the history of the Greek people and their thought. Of course, this ancient material belongs to the despised humanities which our up-to-date

laboratory men had tabooed as unnecessary in a scientific age. And yet facts are facts. The savior of the Greeks was Socrates. He taught salvation through clear thinking. And the Greek people as a whole were much higher in their intellectual capacity than we moderns. They did not possess all the material apparatus which we have, but they forecast many modern ideas. Now, were they saved through their intelligence? Did their philosophy lead into the light? Was Christianity helped or hindered in the inwardness of the Gospel through the infusion of Greek thinking? The Greeks strove to attain a high moral plane, but they could not reach it and failed. The simplicity of the Gospel taught the world an effective morality whose ideals were not even distantly approached by the best thinking. But despite this testimony of history we have intellectuals today who are pagans in their thought, and are trying to lead us back into the pagan way. The Church must teach the reality of sin practically as never before. It must show the evidences of sin everywhere as against those who say that there is no sin. Our age which denies sickness is also the age which denies sin. Let us pray for sober men who think rightly and believe justly.

—The Lutheran.

THE MAN OF PRAYERS

Jesus, who is called in Scripture, "The Man of Sorrows," might just as appropriately be called, "The Man of Prayer." Not only did He pray without ceasing, being ever in perfect communion of life and love with His heavenly Father, He also frequently engaged in the act of prayer. Let us learn of Jesus Christ to pray.

"Grace which never can be told
Flows for Jesus' sake.
No good thing will He withhold
Have we faith to take.
Rise, my soul, begin to live,
Free to ask as He to give
Why so poor? A boundless store
Waits the asking — want no more."

Thanksgiving had its rightful place in the prayer life of Jesus. We are so apt to magnify our ills the while we forget to thank God for the riches of His boundless grace. I knew a man who suffered excruciating pain both day and night for years. Yet his gratitude to the nurses and to me for my ministrations was most touching.

"Some murmur when their sky is clear
And wholly bright to view
If one small speck of dark appear
In their great heaven of blue,
And some with grateful love are filled
If but one ray of light,
One beam from God's great mercy,
Gild the darkness of their night."

In Jesus' prayers the proper emphasis was laid on spiritual blessings. Bodily affliction is more apt to drive us to our knees than the realization of the power of sin in our desperately wicked hearts. Learn from Jesus to lay more emphasis upon the things which eternally abide than upon the things which perish with the using.

Learn from Jesus to ask for temporal blessings under the condition, if it please God. You surely do not hesitate to leave everything to Him who spared not His own Son, but delivered Him up for us all, to Him who loved you and gave Himself for you.

"His will be done",
We say with sighs and trembling,
Expecting trials, bitter loss and tears;
And then how doth He answer us with blessings
In sweet rebuking of our faithless fears.

"His will is peace
And plenty and the power
To be and have the best that He can give —
A mind to serve Him and a heart to love Him,
The faith to die with and the strength to live.

"It means for us
All good, all grace, all glory;
His kingdom coming and on earth begun.
Why should we fear to say: 'His will —
His righteous, His tender, loving, joyous will be done'."

— Lutheran Standard.

DEATH OF PATRIARCH TIKHON

The death of the Patriarch Tikhon in Russia on the early morning of Tuesday, April 17th, introduces new complications to the already seriously complicated conditions of Christianity in Russia. Tikhon remained the head of the Orthodox faithful, although his position was denied by the Soviet-influenced Holy Synod of the day, and his death leaves the Russian Patriarchate in a condition of grave uncertainty.

Wireless dispatches to the New York Times have given information concerning the reverence paid to his memory by thousands upon thousands of loyal adherents of himself and of the Russian faith. The Kremlin, in which his body would naturally have been interred, is now a series of museums. The Cathedral of the Assumption, the largest and most magnificent of the Kremlin churches, where Russian czars were formerly crowned and patriarchs entombed, is no longer open to the rites of the ancient Church of Russia. The Patriarch's last resting place, therefore, will be in the smallest and oldest chapel within the Donskoy Monastery, where a dozen minor Church dignitaries and civil Church benefactors have been buried during the four centuries of the chapel's existence.

Before his death the Patriarch had asked the Metropolitans Agaphangel of Yaroslav, Cyril of Tambov, and

Peter of Moscow, be named as a council of three to carry on the duties of the Patriarch, and the Church authorities will observe his wish. The last named of these assured the Times correspondent that the authorities would abstain from interfering with the arrangements for the burial of the Patriarch, leaving the question of the place of burial, the official ceremonies, Church services, and other plans, entirely in the hands of the associates of the dead prelate. He said that the chapel selected for the burial was admirably situated in the middle of the great monastery yard, permitting easy access for the throngs coming to venerate the Patriarch's memory. A special vault of concrete was built in the chapel close to one of its walls. "The body, clothed in the vestments of the Church, will rest in an ordinary oak coffin, upholstered with silk," said the Metropolitan. "A marble sarcophagus and the holy altar will be erected on the grave, and services will henceforth be conducted in the chapel for the faithful to venerate the memory of Dr. Tikhon."

The spacious monastery yard and the church where the late Patriarch's body lay in state were crowded each day, the line extending at times half a mile in length and four deep. Perfect order is said to have prevailed. The funeral service was to have been held on Sunday, the Western Easter, though whether, in the chaos of the present day, the synodal order of a few years ago that the like date be observed also in the Eastern Church was carried out, cannot at the present moment be said.

— The Living Church.

WEEK-END OR SUNDAY?

"Kill a week-end at Atlantic City," screams a railroad advertisement at crowds which pass it every day. The language is well chosen. That is just what many thousands are doing these days — "killing" their week-ends. The Sunday spent in the mad rush for recreation is effectively killed as far as any real benefit is concerned. If, instead of the current gasoline, balloon-tired week-ends many people could spend a Christian Sunday, they would find that the day instead of being killed had been made to live on in new strength of mind and soul.

— L. in The Western Christian Advocate.

LEAVING A CHURCH PEW

It is very common, especially in the eastern part of the United States, to read of a church pew being left by a father or mother in a will to their children. It is easy enough to leave a church pew as a piece of property to one's children. It is not quite so easy to leave in the children the disposition to occupy the pew. But it is vastly more important.

— L. in The Western Christian Advocate.

LUTHERAN HIGH SCHOOL AT MILWAUKEE

The Church of Jesus Christ is a militant church. It must struggle for its existence. The preaching of the Gospel in all its truth and purity occasions opposition. The progressive march of the Church through the world is a trail marked with blood, persecution, cross, affliction. Such is the lot of the Church in this world in the hands of an Almighty and benevolent God. The Church shall always be one "afflicted and tossed with tempest." It shall never compel nor claim the attention of the world. Like the organisms in leaven without flaunting banners nor trumpet's blare, silently, imperceptibly it does its work.

The same lot that falls to the Church also falls to her handmaid, the Lutheran High School. The Lutheran High School is a handmaid of the Church. It also has the function of helping in the proclamation of God's Gospel of Salvation to a lost world. If it does not help in proclaiming this saving truth, it has no right of existence. Because the Lutheran High School has tried to be faithful to its exalted calling these twenty years, it has met with opposition. The Lutheran High School has been vilified, it has been calumniated, it has been spoken of with disdain, and marvelous to relate, some of its foes have risen within the sacred precincts of the Church itself. But, friends of Christian education, let us not be disheartened by this opposition. Rather let us look upon these things as the characteristic notes of faithfulness to our Lutheran Church. Calumny, railing, vilification, disdain heaped upon our efforts are the iron-cross, the croix-de-guerre, the victoria-cross of faithfulness of service to the Lutheran Church.

Though the clouds are hanging dark and lowering over us, they are not without rifts of blue here and there that prove that our labors have not been in vain. Among the sons and daughters who have gone forth from L. H. S., not a few have become close servants of the Church, are now engaged in leading lambs of the fold to Christ — have become teachers in our Christian Day School; some young men of a financial turn, we are credibly informed, are holding responsible positions in our churches as financial secretaries and treasurers. The vast majority of our graduates are prominent and influential members in the pews striving with the pastors to keep our banner unsullied by unionism, indifferentism, and lodgism. Are not these examples proofs that the idealism of the Lutheran High School has not been visionary? Are these not compelling reasons for all congregations to join the Conference?

In passing, we might further mention that the faithfulness and reliability of our students, that the Gospel and the Gospel atmosphere has brought forth, is being recognized by their employers, and in not a few cases such employers have applied to us for one or more of our pupils.

The enrollment at L. H. S. this year divides up as follows:

Seniors	18
Junios	37
Sophomores	77
Freshmen	78

Total210

J. G. Ruege, Director.

STATISTICS OF INDIA

By Dr. J. Roy Strock

The following statistics and facts are drawn from the Government of India Census report of 1921.

The total population of the Madras Presidency is 42,794,155. By religion this population is divided as follows: Hindus, 37,942,191; Mohammedans, 2,865,282; Christians, 1,380,672; Animists, 606,007.

In 1921 the Christian population of the Guntur District was 153,510. Only two other districts had over 100,000 Christians, namely, Tinnevely with 193,350 and South Kanara with 106,354.

The 1921 census showed 4,091,962 widows in a population of 42,794,155. Of these 7,462 were ten years of age or younger, while 91,100 were under 21 years of age.

The literacy of groups is indicated in the following figures: Brahmins, male 66 per cent literate, female 14 per cent; India Christians, male 21.8 per cent, female 10.6 per cent; Kamma or high India, male 13 per cent, female 1½ per cent; Mohammedans, male 17½ per cent, female 1½ per cent.

The Madras Presidency population is classified as follows in respect to occupation: Agriculture, 71 per cent; industry, including mines and transportation, 13 per cent; trade, 6 per cent; professions, 3 per cent; others 7 per cent.

The most densely populated parts of the Lutheran India missions are, in terms of persons per square mile: Guntur taluk (county) 510, Bhimawaram 541, Solur 513, Tanali taluk 746, Razole 779, Tanuku 770, Narsopur 728.

— Lutheran Herald.

HOW TO BEAR TROUBLE

"We had spent a hot and restless night in a sleeping car berth," says a writer in Watchman-Examiner. "The great steel car was crowded to its capacity and the mercury in the thermometer hovered about ninety. Dust and sand, ignoring the window screens, came pouring into the car. A journey of ten, long, weary, uncomfortable hours stretched before us. We were dejected, miserable, fretful. Suddenly there was a little stir about the door of the car and in from another car came a little family of four, a father and mother and two little children. They had bags and bundles and baskets, and all of them were laughing. The father, a man of thirty with a handsome face, was on a

little cart not more than six inches high, pushing himself along with the aid of two blocks of wood into which hand holes had been cut. This man had lost both legs. By his strong agile arms he lifted himself on to the seat and began playing with his children.

"With wonder akin to awe we watched this man off and on for hours. His radiant good humor continued. He was not a candidate for sympathy. He was not an object of pity. He had lost his two legs to be sure, but life was still sweet to him. After all, what are two legs when a man has left a heart with which to live and a head with which to think? Never have we heard a sermon that moved us as did the marvelous cheerfulness of this afflicted man. We bowed our head and silently prayed that we might have something of the cheerfulness, fortitude and self-control that characterized this poor wreck of a man. The average man has much for which he should be thankful of which he never even thinks. The words 'think' and 'thank' come from the same Anglo-Saxon root. To think is to thank. The thoughtful man will always be a thankful man."

THE REPORTER AND THE BIBLE

I note in the "special correspondence" of the New York Times from Cave City, Kentucky, describing the funeral of poor Floyd Collins, an instance of egregious ignorance; would that it might be called "singular"!

"The minister stepped to the top of a sawed-off stump and in earnest tones, read the fifteenth chapter of 1 Corinthians: 'Lord, make me know my end,' he read; and far off a hound howled. On through the sacred script the pastor read, 'O spare me, that I recover strength before I go,' came in a line; and then another, 'For a thousand years as far as but yesterday in Thy sight.'"

That a reporter should be unfamiliar with the Prayer Book is perhaps not surprising; but that he should have so little knowledge of the Bible as to think the Burial Psalms were written by St. Paul, and that the proof readers should let such a blunder pass in the columns of America's premier newspaper, reveals how uneducated in really important matters such men are.

—The Living Church.

FROM OUR CHURCH CIRCLES

Additional Nominations

Though nominations for the professorship to be vacated by the departure of Professor Binhammer were formally closed, the board was petitioned to reopen the list.

Pastor Arthur Matzke, Mansfield, Wash.

Pastor W. Zank, Brunsville, Ia.

Unless valid protest is made against the procedure, these names will be added to the original list.

H. Koller Moussa,

Secretary of Northwestern Board.

Dr. Martin Luther College

Dr. Martin Luther College closed for the Easter recess in the evening of April 2. Nearly all of the scholars went home for the vacation. Unfortunately four of them had to remain here and spend the holidays in the sick room with cases of mumps. During the winter months we had quite a number on the sick list, mainly cases of chicken pox and mumps. Prof. Wagner, who was ill with malaria for over two months was able to resume his work in the class room and also in the inspection on February 1.

On March 31 and April 2 the mixed chorus of our local congregation and the mixed chorus of the college, over 200 voices, rendered Carl Hirsch's Lenten Cantata under the direction of Prof. E. D. Backer. For both occasions our church was crowded, many having come from far and wide. The Cantata was a fitting close to the Lenten season and was a success in every way.

On Palm Sunday in most of our congregations confirmation took place. Without doubt, there are many young boys and girls in these classes that may be won for the work in our church as pastors and teachers. If pastors send us the address of such, we shall gladly get in touch with them. We have quite a goodly number of scholars announced for the next school year. It is well that such announcements are in our hands early, for then we can prepare in time in regard to room and equipment.

E. R. B.

New Professor at Watertown

By the beginning of May Professor Walter Schumann, formerly of Markesan, will have begun his labors at Northwestern College. He accepted the call extended to him by the board shortly before Easter. The vacancy caused by the departure of Dr. Peters last November is now filled.

Acknowledgment and Thanks

Northwestern College acknowledges with thanks the receipt of the following gifts:

From T. T. Jacobson, Wittenberg, one-half barrel herring; From Mrs. Ferd Wegner and Mr. Walter Milke, Kekoskee, \$2; From the women of St. John's Church, Stillwater, Minn. (Rev. Franzmann), a box of canned fruit.

* * * * *

The following donations for our little Mission Church at Carbondale, Mich., were received:

Ladies' Aid at South Milwaukee, Wis., Rev. H. Monhardt, \$5.00; Ladies' Aid at Peshtigo, Wis., Rev. Kurt Geyer, \$10.00; Ladies' Aid at Renville, Minn., Rev. Herbert Schaller, \$5.00; Ladies' Aid at Plymouth, Nebr., Rev. M. Lehninger, \$5.00; Ladies' Aid at Dexter, Minn., Rev. Hohenstein, \$4.05; Ladies' Aid at

Wrightstown, Wis., Rev. F. Uetzmann, \$5.00; Ladies' Aid at Hamburg, Wis., Rev. G. J. Fischer, \$7.00; Ladies' Aid at Appleton, Wis., Rev. R. Ziesemer, \$5.00; Ladies' Aid at Readfield, Wis., Rev. F. Weyland, \$5.00; Ladies' Aid at Powers, Mich., Rev. W. Gutzke, \$5.00.

We wish God's blessings to all the givers.

Rev. H. A. Hopp.

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The Ladies' Aid at St. John's Congregation in Lake Benton, Minnesota, donated 6 wash cloths and 8 Turkish towels for use in the sick room at Dr. Martin Luther College. In behalf of our school I herewith express our appreciation and thanks.

E. R. Bliefernicht.

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The Ladies' Aid Society of Zion Congregation, Louis Corners, Pastor Kuether, donated for use in the sickrooms at Northwestern the following articles: 2 sheets, 10 pillows, 1 blanket, 11 towels, 3 wash cloths. For these timely gifts we extend our hearty thanks.

E. E. Kowalke.

Church Dedication

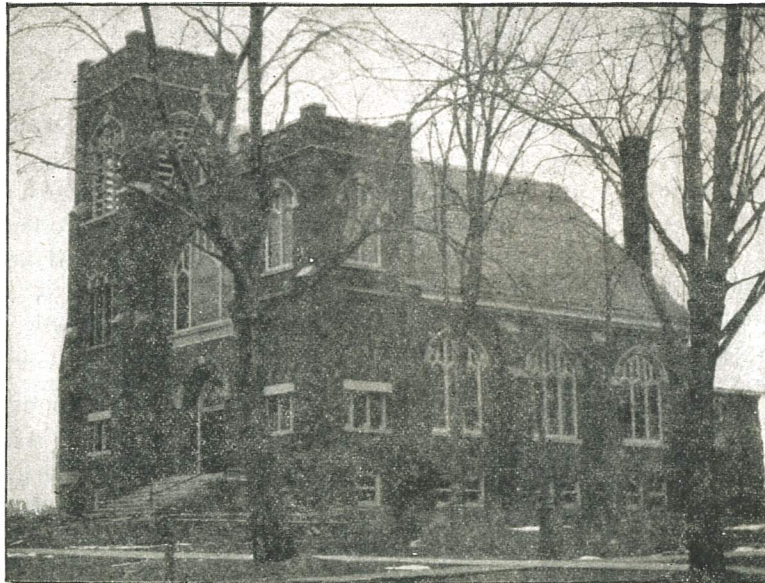
On Sunday, March 22nd, the new church building of St. John's Evangelical Lutheran Congregation of

In the evening a beautiful song service and organ concert was held under the direction of Mr. O. Jungkuntz, principal of the parochial school at Jefferson, Wis., in which the choir of St. John's Church of Jefferson sang five numbers and two ladies sang a duet. Mr. Jungkuntz played six very fine organ selections in a masterful manner. There was also a short address by Prof. Huth.

All the services were so well attended, that many could only find standing room.

The church, built of brick and tile, is 40x70 and will comfortably seat three hundred. It was built at a cost of about \$35,000, of which sum only \$5,000 is unpaid. It is without doubt the most beautiful church in Whitewater.

The pastor, the trustees, the building committee, and the members of the congregation vied with another to make the undertaking a success. The entire inner furnishing was donated by the Ladies' Society; the organ by the young people; the beautiful windows by members and former members; the communion plate by a mother and her children; the statue of Christ by a mother as a memorial for her deceased child; the bell by a lady of the congregation; another furnished the vestry; candelabra and crucifix were donated by two families; and the altar Bibles and agenda by the Sunday school.



Whitewater was dedicated to the service of the Triune God.

There were three services. In the morning service the pastor of the church, the Rev. F. W. Loeper, performed the dedicatory act. The Rev. G. Bergemann of Fond du Lac preached the German and Prof. W. Huth of Watertown the English sermon. In the afternoon the preachers were the Rev. G. M. Thurov of Waterloo in English and the Rev. G. Bergemann in German. In both services the choir of St. John's sang appropriate selections.

Much of the work in and about the church was done by the members of the congregation gratis. Dinner and supper were served to the numerous guests in the basement of the church by the women of the congregation.

May the God of mercy be with St. John's congregation with His blessing as He was in the past.

Broadcasting for the Month of May

May 13th, 7:00-8:00 P. M., W. B. C. N., Chicago Walther League Program.

Installations

Under authority of President W. F. Sauer the undersigned installed the Rev. W. T. Meier in his charges at Raymond and Clark, South Dakota, on the fifth Sunday in Lent.

Address: Rev. W. T. Meier, Raymond, South Dakota. K. G. Sievert.

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Authorized by the president of the West Wisconsin District, Pastor G. M. Thurow, and assisted by Pastor O. H. Koch, the undersigned on Sunday, April 19, 1925, inducted Pastor Ernst Schoenicke into the pastorate of Zion Evangelical Lutheran Church at Tp. Leeds, Columbia Co., Wis.

Address: Pastor E. Schoenicke, R. 1, Morrisonville, Wis. M. C. Schroeder.

The Crow River Valley Delegate Conference

The next meeting will be held May 26th and 27th at Johnson, Minn. (Rev. M. Wehausen). Papers have been assigned to the Reverends C. Schrader, Wm. Haar, Sr., and E. Bruns; the sermon to Rev. J. Schulze, Rev. W. Sprengeler, alternate; the confessional address to Rev. G. Fischer, Rev. J. Guse, alternate.

Henry Albrecht, Sec'y.

Mixed Central Conference

The Mixed Central Conference will convene May 12th and 13th, D. v., in St. Mark's Congregation (P. Klingmann) at Watertown, Wis. First session May 12th at 2 p. m., and services with holy communion in the evening. Sermon: Groth, Haentzschel. Confessional address: Smukal, Schumann. Papers are to be read by the professors Schlueter and Kowalke and by the Pastors Guebert, Kuhlow, Hass.

L. Kirst, Sec'y.

Red Wing Delegate Conference

The Red Wing Delegate Conference meets on the 9th and 10th of June at La Crescent, Minn. (Rev. E. G. Hertler). The sessions begin on Tuesday morning at nine o'clock.

Essays: Exegesis ueber 1 Tim. 2, Rev. R. Jeske. Schoepfung und Erhaltung, Rev. E. G. Hertler.

Sermon: Weindorf (Eickmann).

Confessional: Lenz (Wiechmann).

Early announcements are requested. Those intending to come by train to La Crescent should state the time of arrival. Wm. Petzke, Sec'y.

Conference of Dodge-Washington Counties

The Mixed Dodge-Washington Counties Pastoral Conference will convene, D. v., at Browns Corners, Wis. (Rev. Wm. Rueter), May 12th and 13th.

Ph. H. Koehler, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference will convene, D. v., in Sanborn, Minn., May 6th, 1925. The session commences at 9 a. m. All professors, teachers and delegates are urgently requested to be present. For quarters and meals notify the undersigned.

Henry Bruns, Sec'y.

Eastern Delegate Conference

The Eastern Delegate Conference meets on Trinity Sunday, June 7th, at Cudahy, Wis. (Rev. Paul Gieschen). Papers to be read: Das Elternhaus Hauptinstitut fuer die christliche Erziehung der Kinder (Rev. A. Petermann). Sermon: P. Gieschen (Herman Gieschen).

A. Koelpin, Sec'y.

Delegates of the Minnesota District to the Joint Synod Convention

1) Pastors:

- Crow River District: M. Schuetze (C. Schrader).
- Mankota District: A. Ackermann (G. Bradtke).
- New Ulm District: H. Bruns (Aug. Sauer).
- Red Wing District: A. Eickmann (E. Hertler).
- Redwood Falls District: H. Schaller (J. Bade).
- St. Croix District: J. Plocher (G. Ernst).
- At large: H. Lietzau (C. P. Kock).
- E. Sauer (G. Scheitel).
- J. Lenz (A. Krueger).

2) Teachers:

- H. Sitz (J. Wirth), Prof. H. Palmbach (G. Maahs).

3) Congregations:

- Crow River District: Buffalo T. Lynn).
- Mankato District: Belle Plaine (Jordan).
- New Ulm District: Nicollet (Lake Benton).
- Red Wing District: Nodine (Bremen).
- Redwood Falls District: Sheridan-Seaforth (Danube).
- St. Croix District: St. John's, Minnesota (Trinity, St. Paul's).
- At large: Stillwater (E. Farmington).
- Renville (Redwood Falls).
- T. Dexter (La Crescent).

Credentials are required of the congregational delegates only. The credentials must bear the signature of the officers of the delegate's own congregation.

Edwin H. Sauer, Sec'y.

General Mission Board

The General Mission Board of our Synod is to convene, for preliminary work, in St. John's School, Milwaukee, Wis., on June 1st, 2:00 p. m.

Julius W. Bergholz, Sec'y.

ITEMS OF INTEREST

Divorce on the Increase

According to a recent report by the bureau of census, the number of divorces in the United States was 112,000, while the number of marriages was 1,040,000. In 1922 the number of divorces was 147,000 and the number of marriages 1,090,000. In 1922 there was one divorce to every 303 of the married population. In 1916 it stood one to every 356; in 1906 one to every 433.

An analysis of the census tables shows that for every 100,000 of the married population there were 330 divorces in 1922, as against 281 in 1916 and 231 in 1906. In other words, during the ten years 1906-1916, the divorce rate per 100,000 of married population, grew at the rate 2.2 per cent a year. During the six years 1916 to 1922 it increased at the rate of 3 per cent a year.

A study of the census shows that a large increase is taking place in the proportion of divorces where the marriage had endured less than one year, two years, three years. In the period 1887 to 1906 only 2 per cent of the divorces were in marriages of less than one year duration. In 1922, however, 4.6 per cent were in cases where marriage had lasted less than twelve months.

The census also shows that older-married couples are getting as many divorces as are some of the younger groups. In 1922 12,486 divorces were granted to couples who had been married twenty-one years or over, which is about the same number granted to couples married one year but less than two.

What will be the result if divorces continue to increase at the rate they have been doing the past few years? Is there not danger of a dissolution of society? And what can the church as such do to counteract this growing evil?

— Lutheran Companion.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Collections from	July 1, 1923 April 1, 1925 21 months	Budget Allotments 21 months
Pacific Northwest	\$ 1,356.24	\$ 2,272.83
Nebraska	14,622.16	12,879.72
Michigan	58,927.73	50,003.52
Dakota-Montana	17,121.32	14,773.71
Minnesota	79,182.06	92,809.50
North Wisconsin District	84,203.09	117,811.05
West Wisconsin	104,012.86	125,008.59
South East Wisconsin	78,296.12	117,432.42
Total from Districts	\$417,721.58	\$532,991.34
Remittances direct to Treasurer	\$ 5,057.10	
	\$422,778.68	
Revenues: Institutions, Funds, etc. ...	\$118,609.14	\$115,674.93
	\$541,387.82	\$648,666.27
Less Debt Collection	\$ 4,129.64	
	\$537,258.18	
Seminary Building Collection remitted	\$ 1,317.84	
Total Budget Cash	\$535,940.34	\$535,940.34
		\$112,725.93
Total Disbursements	**\$648,247.34	\$ 418.93
Deficit	\$112,307.00	\$112,307.00

**Within Budget.

Budget Allotments Corrected According to Revised Statistics

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration	\$168,071.12	\$ 59,801.78
Educational Institutions	179,980.54	304,801.40
Home for the Aged	6,579.77	11,413.57
Indian Mission	45,200.66	64,206.78
Home Mission	92,420.29	160,310.34
Negro Mission	25,087.47	25,087.47
General Support	18,600.69	22,626.00
Total Budget Cash	\$535,940.34	\$648,247.34
		\$535,940.34
Deficit		\$112,307.00

Statement of Debts

Debts on July 1, 1923	\$289,508.05
Received and paid thereon:	
From Seminary Building Committee	\$ 63,065.82
Direct Debt Collections ..	1,874.64
	\$ 64,940.46
Sale of Bues Farm	45,000.00
Paid off on "Old" Debt ..	\$109,940.46
Remaining "Old" Debt ..	\$179,567.59
Liabilities incurred since July 1, 1925	134,091.49
Debt on April 1, 1924....	\$313,659.08

Increase in 21 Months — \$24,151.03

During the months of February and March the support of Budget was less than one-third what it should have been

Analysis of "New Debts"

Deficit as per statement	\$112,307.00
Borrowed from Church Extension	24,548.67
Other Outstandings	1,676.01
Total excess expenditures	\$138,531.68
Less Capital Cash used	4,440.19
1923-1925 Debt as above	\$134,091.49
Cash Balance July 1, 1923	\$ 9,459.61
Sale of Assets	75.00
	\$ 9,534.61
1921-23 Refund Nebr. District	\$ 250.00
1921-23 Pension Funds paid to Fund Administrator	1,261.50
	1,511.50
Capital Cash	\$ 8,023.11
Spent for 1923-1925 Budget	4,440.19
Balance Cash in Banks	\$ 3,582.92

THEO. H. BUUCK, Dep. Treas.