

# 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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## "CASTING ALL YOUR CARE UPON HIM"

"But the God of all grace, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion forever and ever. Amen." 1 Peter 5:10-11.

My God, on Thee I cast my care.  
Thou carest tenderly for me.  
In humble, fervent, child-like prayer  
I can make known my wants to Thee.  
Thy love paternal, pure, divine,  
Breathes courage to this heart of mine.

In true contrition I confess  
The burden of my sins to Thee.  
Cleanse me from all unrighteousness  
For Jesus' sake, Who died for me.  
His holy Blood on Calv'ry spilt  
Can purge away the stains of guilt.

My humble heart in fervor pleads  
For strength and guidance from above.  
Let hallowed thoughts, and words, and deeds  
Show forth the praises of Thy love.  
Grant me the faith that can prevail  
When Satan, world, and flesh assail.

Extend Thy comfort in distress,  
Allay my cares, and woes, and fears.  
Sweeten the cup of bitterness,  
Heal Thou my wounds, and dry my tears.  
When shadow-clouds encompass me  
In Thy pavilion hide Thou me.

Grant Thou me through Thy Spirit's power  
The grace to trust Thy saving Word.  
Uphold me in the trial hour,  
Thy never-failing help afford.  
Sustained by Thy almighty Hand  
I journey to the Promised Land.

Earth's night of sorrow shall give away  
To fadeless, bright, eternal morn;  
In Salem's realm of endless day  
The crown of glory shall adorn  
Thy saints redeemed, who here below  
The thorny path of suffering know.

God of all grace, for Jesus' sake,  
Establish, strengthen, settle me,  
Until it is Thy will to take  
My ransomed soul to dwell with Thee.  
Glory, dominion, power, and praise  
Be Thine through everlasting days.

Epistle Lesson for the  
Third Sunday after Trinity.

Anna Hoppe.

## THE NINETEENTH PSALM

Verses 7—14

### The Written Book of Revelation

We rejoice in the fact that God has made Himself partially known in nature. Of this truth, as we have seen in our previous meditation, the Psalmist of Israel sings in the Nineteenth Psalm. He recognizes the fact that the heavens declare the glory of God, and that in nature we behold His existence, wisdom, power, and goodness. He reminds us that God's testimony in nature is heard throughout the whole world. The simplest observer can read the message nature has for him. No one can overhear the voice of God in His works. It seems incredible that man can stand amid the evidences of God's creative power on earth, can gaze at the wonderful works of nature, and doubt the existence of a mighty Creator. Well may Paul say of the heathen, Romans 1:19-20: "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Yet, mighty and distinct as is the voice of God in nature, we need vastly more than this voice. As fallen beings estranged from God we need a voice that can tell us that God is not only the Creator but our Father and Redeemer as well. We must hear God speak to us promising pardon for sin, and a renewal of our nature to His likeness, even everlasting life with Him. This voice comes to us in the written Book of Revelation — the Word of God, and of this the Psalmist treats in verse 7-14 of the Nineteenth Psalm.

There are six epithets used in the Psalm to describe the revealed truth or Word of God, to wit: law, testimony, statutes, commandment, fear, and judgments. All of these refer to the same truth, but present a particular aspect of revealed truth, and describe distinct effects of it on the soul. It is marvelous how the Psalmist specializes and characterizes the Word of truth and its effects on the human soul by giving it these terms.

Thus, in the first place, he says: "The law of the Lord is perfect, converting the soul." The word "law" — thora in the original, properly means instruction, precept, being derived from a verb signifying to teach. It does not here refer exclusively to the



commandments of God, but it includes all that God has revealed to teach and instruct mankind, and thus it refers here to revealed truth or the divine Word as contradistinguished from the truths made known by the works of creation, or the unwritten Word of God. It is a general name given to Scriptures which is profitable for doctrine, for reproof, for correction, for instruction in righteousness. In other words it is the Written Book of God or the Bible.

Of this the Psalmist says it is perfect. Do we fully realize what that implies? If the Bible is perfect it lacks nothing in order to make it complete. It is complete as a revelation of divine truth; it is absolutely true, inerrant in all its teachings. There is nothing there which would lead men into error, or obscure the truth to him; and there is nothing essential for man to know which may not be found there. We need all it teaches us; and it teaches us all we need to learn. Indeed the Bible is adapted with consummate wisdom to all the wants of man. In it nothing is lacking, nothing redundant; it is an unerring guide for man's spiritual welfare and salvation, — the "infallible rule of faith and practice."

It is so, because the Bible is divinely inspired. We believe in verbal inspiration. "All Scripture is given by inspiration of God." 2 Tim. 3:16. This being true the Bible is inerrant. Its revelation and promises, its rules and precepts, its encouragements and comforts are perfect. Nothing is to be added to it, or taken from it. "Ye shall not add unto the word which I command you, neither shall you diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." Deuteronomy 4:2. Compare also Rev. 22:18-19.

All this certainly is a stupendous claim and it is no wonder that it has been attacked. Modernists deny the inerrancy of the Bible. They find in it, as they claim, discrepancies, historical, chronological, ethical errors. They do not believe in verbal inspiration. But what of it? We have here the plain and authoritative statement of an inspired writer: "The Law of the Lord, — that is, the revealed truth or the written Book of God — is perfect." Men who try to destroy the faith of the people in the Word of God are engaged in a cruel work. They would rob life of much of its light, the heart of its chief joy and comfort, and the future of its divinest hope. In other words, modern critics and liberals disembowel the Bible of its primary design.

What is that design? "The law of the Lord is perfect, converting the soul." Converting the soul! What a glorious purpose of the written Book of God! How infinitely greater its design than that of the unwritten Book of God, the works of nature! The glory of the works of God in nature is, that they convey the knowledge of God to all the world, telling men of the Creator; the glory of the "law," or the revealed truth

of God, is, that it bears directly on the soul of man, turning him from the ways of sin to God, transferring him from a state of sin and wrath and spiritual death, in which by nature all men are, into a state of spiritual life and grace, in which alone the sinner can know God as his loving Father and Redeemer.

The Bible is addressed to sinners. It reveals man's pristine condition and blessedness, his sin and subsequent misery, and it declares how he can be restored to the favor, friendship and fellowship of God. Sin is the saddest fact in the history of the world, followed in its wake by evils indescribably destructive in their effects, — wrath of God, spiritual death and eternal damnation. "O wretched man! who shall deliver him from the body of this death?" How shall man be just with God? This is the deepest question in human life. To it man's wisdom has no satisfactory reply. In its presence the Book of nature is absolutely dumb. The Bible alone comes with an answer clear and distinct. It offers pardon to guilty man through faith in Jesus Christ, his Redeemer, it gives cleansing and new life to the sinful and dying soul, thus turning the soul from the fatal ways of sin to holiness and eternal life. We go to the Book of nature to learn the wisdom and power of the great Creator; we go to the Word of Scripture for truths regarding salvation. It is a volume of supernatural revelation concerning God, our Father and Savior, and concerning our soul's temporal and eternal welfare.

But can this written Word of the Bible be trusted? Can man stand on it as on an impregnable rock? Is the Bible firmly established that it cannot be shaken? The Psalmist meets the question. He says: "The testimony of the Lord is sure." Again a most significant term for the revealed truth or the written Word of God. Testimony properly means that which is borne witness to, and is applied to revealed truth as that which God bears witness to. In reference to the truth of what is stated in the Bible God is the witness or the voucher; it is that which He declares to be true. The term refers to the whole of what is revealed in His Word; not only to historical truths, but to all precepts and laws, promises and threatenings, rewards and punishments, to all statements respecting Himself, respecting man, respecting his fall, respecting the way of salvation. On all these subjects God has borne witness in His Word, pledging His veracity as to the correctness of the statements which are thus made.

What more do we need? Many lose much to-day as the result of Biblical criticism in that the testimony of God is so largely silenced as the highest authority for Christian faith and conduct. Instead of accepting the infallible witness of God, many now too often are prone to rely on the fallacious deductions of human reason or the unsettled theories of science so-called. Yet the testimony of the Bible is sure. This book is of divine origin; the authority of God stands behind it.



It, therefore, speaks with an authority which belongs to no other book ever known among men. Its voice can never be hushed, its testimony can never be contradicted, and its invitations will never lose the charm of their sweetness and tenderness. On it our Christian faith and blessed hope stand firm.

No wonder the Psalmist describes the testimony of the Lord as "making wise the simple." It makes wise those who need spiritual guidance and wisdom, those who are destitute of true knowledge, and long for spiritual enlightenment, — it makes them wise in the knowledge of the true God, and all things necessary to their salvation. Says the apostle Paul 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." 2 Tim. 3:15. Indeed the Bible is prepared to give all men that wisdom and knowledge which holds forth to them the true light, and in which consists life eternal. It is impossible to overestimate its adaptations to all the varying conditions and relationships of life. It shows us that men need God before they can ever have true rest, and it shows us that in His bosom alone is the repose which the weary heart seeks. It lifts all men into a sense of repose, as they are led to trust in God as their soul's help and hope. In short, the Bible is a sure discovery of every divine truth, and a sure direction in the way of duty and conduct.

There are still four more terms given in our Psalm to the revealed truth or the written Word of God, which in closing we can touch upon but briefly. "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether." How much is there said in these epithets for the written Book of Revelation! The statutes, the commandment, the judgments, and the fear of the Lord — the latter, by metonymy, meaning the precepts of piety, referring as it does to revealed truth, in the sense that it promotes proper reverence for God, or secures a proper regard for His name and worship — all these are right, exactly agreeing with the eternal principles of what is just, are pure, clear, without darkness, free from all stain; from any corrupt tendency; they are true and righteous — a correct presentation of the reality of things, always conforming to the everlasting truth, and without exception just, worthy of universal confidence; and finally they are enduring forever, not temporary; not subject to change, not destined to pass away, but standing to all eternity.

And what blessed effects has the Word of God as represented under these terms on the heart of man! It rejoices the heart and enlightens the eyes. Many people think that a life led according to the statutes and commandments of God is gloomy. They suppose

that Christians have no joy. They have to deny themselves many pleasures. They cannot have the good times worldly people have. People thinking thus would be free from the guidance of the Divine Word, and imagine that they themselves enjoy the happiest life. But what a folly! Who ever heard of sin "rejoicing the heart?" Disobedience never made anyone happy, but obedience issuing from faith in the Redeemer always gives peace and happiness.

Happy are those who follow the teachings of the Bible. It is then their heart rejoices midst sorrows and self-denials and restraints of holiness, finding rewards which far more than compensate for the cost of their service to the Lord. It is there they are warned against the wiles of the devil and against all wrong courses. It is there they find strength for a life acceptable unto God.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."  
J. J.

#### COMMENTS

**The Jungle Chorus** The swelling anthem of the Jungle Chorus is resounding through our land. Thousands of voices are rising up to sing the praise of a race sprung from the protozoa. "Liberals of all descriptions, of every shade of religious belief, agnostics, atheists, free thinkers, biologists, psychologists, preachers, educators, and many others" will, we are told, hasten to Dayton, Tennessee, to make a demonstration in the defense of their inalienable right to claim their descent from, or their affinity to, the monkey. Shoulder to shoulder they will stand jealously guarding the family tree of their choice. "Woodmen, spare that tree," will be the refrain of their plaintive melody. These people are pleased to consider themselves as fighting for freedom of research and speech in joining their forces to "uproot Tennessee's tyranny law."

They do not seem to be able to realize that no one is attempting to restrain them from indulging in their fancies to their heart's content or wants to cramp their spirit and seal their lips.

The law in question merely would compel them to assume the expense of propagating their ideas and to prevent them from using public property and funds for their purposes. Is this tyranny?

We want it distinctly understood that we hold no brief for the Tennessee law and that we do not identify ourselves with those who are responsible for its enactment. We deplore that many will gain the impression that the Church is employing such means to defend herself against the attacks of her foes. The Church that victoriously survived three hundred years of persecution by pagan Rome will not go down before the flood of "modern" paganism. The gates of hell will not prevail against her.



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But the inconsistency of many of our fellow citizens! We have not yet heard the last echo of the cry, One Country — One School. In spite of the recent decision of the Supreme Court many will continue to fight for the ideal that the State should control the education of the child. They will make every effort to regulate our schools to such an extent that they will be private schools in name only.

A State, according to their opinion, has the right to say what shall be taught at least in its own schools. It does this by the way of legislation. Now that Tennessee has through its legislature declared what shall not be taught in its school, why protest and cry, "Tyranny?" Have these freedom-loving people ever called it tyranny that a tax payer who believes his Bible is compelled to support an institution that in its teaching contradicts what he firmly believes to be the eternal truth of God — and that where it is impossible for that tax payer to provide a Christian school for his child this child is taken from him by the strong arm of the law and subjected to instruction and training that endangers the faith a gracious God has implanted into its young heart?

Never a whisper of protest when the Christian is being tyrannized, but, oh, what a wail, when unbelief feels itself wronged!

Yet it is always the Christian who is narrow; the unbeliever is invariably fair, broad, tolerant.

The coming trial in Tennessee is not without interest to us. The question involved is one of religious belief. If the law will be upheld by the courts, eventually by the Supreme Court, the right of a State to determine at least what religion should not be taught in its schools will be established. From this it is but a short step to determining what religion shall be taught. If the law should be found unconstitutional, the peculiar situation will result that a State conducts schools over which it has no control.

Perhaps it will begin to dawn on us that there is really no such a thing as an education of the people, by the people, for the people. Either an unwilling

minority will be dominated by a powerful majority, or an unthinking, apathetic majority will be led by a comparatively small group of professional educators. Men of ideas and principles will not permit the legislators of a State to control their intellect and their heart. Religion is a personal matter. So is education. And an education of the child, by the parent, for the people, is not an unproved theory. Christian day schools are to-day producing citizens that are a veritable blessing to our people.

We have called it a chorus, though one notes certain disharmonies. But these are, perhaps, merely variations. The simian attending the trial to protect his interests will have to be careful how he approaches the various members of the group of the evolutionists. Some will clasp him in a warm embrace as their dear ancestor, while others will maintain a frigid reserve against him as a more distant kin.

On the one hand we are patronizingly assured that the teaching of evolution will not harm our poor Bible a bit; on the other hand it is openly admitted that "this theory may set to one side and reject the entire story of the origin of this universe and human life as told in the "Bible," which "is a distinctly human work, and hence, as all things human are, imperfect, faulty."

Here, optimism: "The theory of evolution this inspires us with only the greater respect and admiration for man as a being capable of ever so much infinitely more by way of accomplishment than he has accomplished, a being capable of becoming, not what he once was and declined from being, but what progressively he can and will make himself, 'little lower than the angels, crowned with glory and honor.'" There, a touch of pessimism, in Gruenberg's text to be used in Milwaukee's public schools next year: "Man is determined to dominate the earth, and he has the capacity to rule. It is by no means certain, however, that the gains of the past will continue, or that what we call civilization will endure forever. . . . In some places insects or weeds will take possession and effectively hold the earth against man."

To what does man owe his advancement over the other animals? To moral sense, says a rabbi in Milwaukee.

This original man had very little of a soul or a conscience. He had no moral sense. He was neither moral nor immoral; he was simply unmoral. And so those descended from him remained for long generations. But in course of time one of these sinned and became conscious that he had sinned.

"That was not a fatal, but the most fateful moment in the history of the race. For then was born, then emerged the moral sense. Not a tragic moment of doom, not a moment marking the fall of man, was it therefore when men, whoever he was, actually committed what he recognized was a sin, was the first who thus sinned and knew that he had sinned.

"It was a most hopeful, a most promising, a most encouraging moment; a moment marking the definite rise, the definite ascent of man; a moment of assurance that his foot was on the upward way which was to carry him progressively from lower to ever loftier heights of being."



To brains, declares the Gruenberg text, as quoted in the Milwaukee Sentinel:

And on the matter of survival of the fittest, the text is one which would not at all please the great commoner, for it says:

"The expression, 'survival of the fittest,' summarizes the results; but, while it is a true expression, it is also misleading. Many of us are apt to conclude that fittest has some moral or religious significance, but that is not the intention.

"The fittest rabbit, when rabbits are being chased by dogs or foxes, is the swiftest rabbit. The fittest rabbit when a severe frost attacks the tribe is the one with the best fur, or the one that has stored up the most fat under his skin during the previous summer and autumn. . . ."

**Brains Will Tell**

And then the text turns to man and tells how man has outdistanced his other animal kin in adaptation to environment "through the use of the brain."

"The struggle of man," says the author, "to control his natural environment has succeeded largely because of the use of intelligence far in excess of that shown by any other species of living thing . . ."

The Scripture account of the origin of sin, which makes no attempt to explain, clearly does not satisfy this rabbi. Hence this exceedingly lucid explanation, which, by the way, is not at all new. A thousand questions immediately crowd upon our mind. What is sin? Why is sin sinful? Since everything in man is material, what had he eaten to suddenly cause this emersion of the moral sense? Does sinning make a man guilty? Before whom? Is sin punished? How can a sinner gain peace of heart and happiness?

A well-known writer tries to tell us what a dark, dreary, hopeless place this world would be without the comforts of the theory of evolution. Let him try it on the poor, the suffering, on those who have failed in life, especially on those who have a keen sense of their sinfulness, on a conscience-stricken David, on a dying malefactor. Let him show us one person who is honestly happy through the knowledge that this world with its glorious evolution will go on indefinitely though he will lose his identity in death.

And as to the development of the moral life of man, we can understand that the evolutionists wants aeons and aeons, for man as we find him at the beginning of history does not differ as to his moral growth from man as we find him to-day.

Brains — so the banner-bearer of our race will be the man who is keenest in scheming and planning for his own preservation. Wonderful lessons in ethics and morals our Milwaukee students will learn. No thought of love that serves; nothing but the selfish desire to live. Only that they will, like the rabbit, be in a quandary whether to fatten up against an approaching severe winter or to reduce for the eventually of being compelled to flee before a strong and swift foe.

According to the Sentinel, Mr. Potter, superintendent of the public schools of Milwaukee, declared "that Milwaukee next fall was, figuratively, 'jumping into evolution with both feet.'" We thank him for this frank declaration, for it recommends to every true

believer in the Bible those schools that refuse to join the Jungle Chorus but sing the praises of the Triune God, of whom, through whom, and to whom, are all things. J. B.

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**Presbyterian Pensions** Last month, readers of the Northwestern Lutheran will recall, we outlined in brief the system of ministerial pensions in operation in the Presbyterian Episcopal Church. The demonstration that the system there employed will work has inspired the Presbyterians to establish a similar plan in their midst. Will Hays, known as the movie czar, is chairman of the committee and Andrew W. Mellon, Secretary of the Treasury of the United States, has accepted the office of treasurer of the committee.

To begin with, a fund of \$15,000,000 is to be raised. All pastors over 65 years of age are to be eligible. Speaking before the general assembly, Will Hays said: "The pension idea is now fully established in business, education, and in many churches. It is simply a question of paying deferred salaries. It is not a charity. This is one reason why we propose to grant a pension at 65 years of age, even though the minister does not go on the retired list. It will help him work longer if he has this aid."

The Presbyterians hope to carry out their plan by assessing the congregation 7½ per cent of the salary paid to its minister, in addition every pastor is to pay into the fund 2½ per cent of his salary, so that each year ten per cent of the salary of every pastor is paid into the pension fund. The plan will begin to operate as soon as 4,000 pastors and a like number of congregations have agreed to carry out its provisions as far as they are concerned.

The general assembly adopted the plan as submitted by Will Hays unanimously. H. K. M.

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**"Back to Rome"** In an age where everything human is idolized at the expense of that which is of God we need not be surprised at the growth of every cult which flatters man and flouts his alleged efficiency to the highest ends in the face of a long-suffering God. Agnosticism, Christian Science, Spiritualism illustrate what is meant.

An example of the same nature which is not so obvious, and therefore is all the more dangerous, is that whole system called the Roman Catholic Church. Man-made, man-ruled, man-exalting, it is a striking fulfillment of what St. Paul prophesies in 2 Thess. 2:3-4.

Nor dare we expect the power and dominion of this system to wane, though its strength is superstition, which man to-day vows he will destroy by bringing the light of his reason to bear upon it. It is an anomaly of our day that superstition keeps step with much-vaunted progress. That is another fulfillment of



Scripture: "And for this cause God shall send them strong delusions, that they should believe a lie." Yes, Rome grows and will continue to flourish.

Rome even attracts by its allurements what professedly should be anti-Roman. That such was the case with the Protestant Episcopal Church of England has long been apparent; it is now becoming evident that the same conditions are becoming prevalent in our land. In a recent number of *Our Hope* we read:

Recently the "National Church League," which is opposed to Romanism in the Episcopal Church, issued an appeal to resist this "Back to Rome" movement. Dr. Alexander G. Cummins, the Secretary of the League, said, "Within five years sixty per cent of the clergy will be Catholic unless the laity halts this tendency. Already forty per cent of the American clergy of the Episcopal Church are Catholic."

It has been brought to light that Bishop Manning of New York, in cope and mitre celebrated a solemn high mass in St. Ignatius Church, New York City. Persons attending the service, one of whom protested to the Bishop, assert that it was Romish throughout; that prayers from the Roman Catholic pontifical and missal were added to the Episcopal order, and that Roman practices and forms were used throughout.

An eye-witness states that "Bishop Manning joined the Romish procession at the main door. When he reached the chancel he mounted a purple throne and sat under a purple canopy. He was vested with a golden cope, stole and mitre taken from the altar after the Roman fashion. Whenever other priests passed the throne on which the Bishop sat, they bowed the knee. Prayers to the Virgin and to the saints were offered, and also prayers for the dead!"

Bishop Manning on his throne — what a contrast to the Savior at His disciples' feet! John 13:5. And the falsehood on which the throne is built, how clearly the Savior warns His Church against it: "The kings of the Gentiles exercise lordship over them . . . but ye shall not be so." O for the straw and stubble with which so many professed Christians are building! There is but one safe protection against the lie and that is the Truth — as it is found in Christ Jesus. God protect us from man and all the vain imaginings of the human mind: His Spirit guide and keep us in the Truth.

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**Fosdick Among Lutherans** Fosdick among Lutherans — we would not have thought it possible, but this is what the Lutheran Standard tells us:

About a month ago we saw a notice in the daily paper that Dr. Harry Emerson Fosdick had been invited to speak to Wittenberg College, Springfield, Ohio. About the same time we put into the Lutheran Standard a short note from Dr. Leander Keyser of the Wittenberg Faculty, in which he roundly scored Fosdick as a heretic. Few men in the country have been pounding the Modernists, and Dr. Fosdick in particular, more soundly and consistently than Dr. Keyser, and he has been doing this not only in the journals of his own body but also in journals of other Lutheran bodies and of other churches, notably also in "The New Reformation" on the editorial staff of which his name appears. Thus in the current number of that monthly he has over a page on "A Few Gentle Suggestions to the Modernists," which suggestions

are not all perfectly gentle and in which Dr. Fosdick's name occurs.

Now as we see it, this work that Dr. Keyser is doing in opposition to Modernism is perfectly in order, in fact, personally we are highly gratified to see this doughty fighter of Wittenberg reaching out all over the country and giving telling blows to this enemy of the pure Gospel of Christ Jesus. This is all intelligible; but what we could not understand was how Dr. Keyser could so cry out against Modernism and at the same time give his consent that probably its foremost representative should come into his own school and implant the poisonous germs, for, whatever Dr. Fosdick may have spoken about, his very presence in Wittenberg as a speaker suggested to both faculty and students to make terms with Modernism. And as a matter of fact Dr. Fosdick did address the students of Wittenberg College at chapel on Saturday morning, May 16, and on Sunday following preached in the First Lutheran Church, Dayton, Ohio, Rev. M. H. Krumbine, pastor.

However, we want to add that, through authoritative information which came to us not by way of the press, it appears that Dr. Fosdick was invited to address the College, not by the faculty, but by one man, that Dr. Keyser therefore had nothing to do with the invitation and that the faculty knew nothing of it until a few days before, and that the whole affair is now greatly lamented. We are not going to question the possibility of the notice of Fosdick's invitation to speak at Wittenberg having appeared in a Columbus paper about a month before and the faculty not seeing it or getting the information through some other source; but if they knew it a few days before that should have made it possible to call the engagement off. That would have been mild treatment compared with what Fosdick got at the hands of the Presbyterians. In the case of the First Lutheran Church at Dayton there seem to be no extenuating circumstances whatever, it was unadulterated fellowshiping of a man who by the very constitution of the United Lutheran Church must be set down as a heretical teacher. What now will be done with these things? At that point the eyes of the whole Lutheran Church of this country, not to speak of other churches, will be fixed on Wittenberg College and the District Synod of Ohio of the United Lutheran Church.

The Standard rightly contends that this is a matter that concerns all Lutherans. It, in fact, concerns every Christian. What will be done, especially in view of the fact that we are continually being told that there are no sufficient differences between the various Lutheran bodies to warrant that some of them refuse fellowship to others. Our laymen should take notice, for such unionistic appeals are usually addressed to them. The name Lutheran does not make us immune against the unbelief of our day. We need to pray for the preservation of pure doctrine among us and to watch against even the slightest deviation from the Holy Scripture.

J. B.

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**Radio-active Sanctification** There are two new saints in the Roman calendar. Saint Therese, "The Little Flower," and Peter Canisius. This being "holy year," some canonizations had to be resorted to. They are always interesting and are always motivated most transparently, though the true motives are never officially mentioned. The process is carried out according to the carefully pre-



scribed ritual and is never without effect as a spectacle. This year, with the large audiences insured by "holy year," the crowds themselves helped to make the spectacles impressive.

Saint Therese is a French saint. France requires much of the Vatican's attention. It always did. Papal attentions and signs of papal good will have often utilized the illustrious French sons and daughters of the church as a means of expression. Not long ago Saint Joan of Arc completed the evolutionary process by which she became a saint. Now comes Saint Therese. Marie Francesca Therese Martin, later known as Sister Therese of the Carmelite convent at Lisieux, is not even included in recent editions of the Catholic Encyclopedia but to-day finds her safely and irrevocably ensconced on her throne of sainthood. Her canonization moved most rapidly. Seated in the box reserved for her relatives at the ceremonies in St. Peter's was a woman who had held her in her arms as an infant.

Since there must be certain incontestably proven cases of miraculous activity on the part of such who are to be canonized, we may be sure that "proven miracles," wrought by Saint Therese, were adduced in evidence. In fact Sister Gabrielle Trimussi, who was miraculously healed of illness, as was certified by the official inquest in the affairs of Therese, was present "in person" at the canonization.

We believe the charming sobriquet which had attached itself to Sister Therese was as potent as any other factor to raise her in the esteem of the emotional French peasantry and resulted in her glorification. She was called "The Little Flower"; the name was applied to her, it seems, because of "the sweetness of her teaching that everybody can do good by throwing flowers to Jesus in the shape of small sacrifices." Perhaps the emphasis on the "small sacrifices" appealed to the thrifty French.

The other new saint, Peter Canisius, is, from a Roman point of view, somewhat more substantial and well merits to be ranked with the great sons of the church for his learning, his devotion to Rome, and for his important labors that were of lasting significance. He was a German. It seems that the Vatican thought it was time to throw a little sop to the somewhat neglected Germans in view of the fact that France was getting its saints so easily. The publicity attendant upon the canonization of Saint Therese was markedly absent in the case of Peter. If one would not know Rome it would appear inexplicable. But Rome knows the psychology of the masses. Anything that pertains to France is likely to appeal to the public wherever Paris fashions are known, while things of interest to Germany, even if more solid worth, are of little appeal outside of Central Europe.

In the few lines that conveyed the intelligence of Peter's canonization there were few accurate data.

He was referred to as "a foremost opponent of Martin Luther." That is hardly possible in a literal sense if one recalls that he was born in 1521. It is true that Peter was a powerful factor in the activities of the Roman counter-reformation instituted by the Jesuits, for he was not only the first German to join that formidable order, but in the latter part of his life he was its foremost champion in German lands. He was as well a leading figure in the Council of Trent and was delegated to secure the approval of the German princes to the final findings of that court.

Peter was a scholarly man and was not only interested in regaining for Rome some of the lost provinces but did much to strengthen Rome within itself. Working for Germans and among Germans he was not satisfied with a mere outward adherence to Roman ceremonies, which was quite enough for Italian, Spanish, and French Romanists, he had the strange idea that to offset the vigor of the Lutheran movement it was necessary to equal the Lutheran zeal in spreading the knowledge of doctrine. To that end he wrote the two catechisms, the larger and the smaller, in imitation of the method of Luther and not without great skill. Peter's catechisms are perhaps to this day the best that Rome has to offer its children.

Peter de Hondt (Latinized: Peter Canisius) was beatified in 1864. Now he is a saint. And as our title implies, this year's canonization ceremonies were ultra-modern to the extent that the radio was employed to manifold the voice of Pope Pius when he pronounced the sanctification. The usual showmanship was in evidence. The public was unaware of this newest feature and thronged St. Peter's with little expectation of seeing what was going on, unless of the favored few with reserved seats, and no expectation whatever of hearing what was said. Then came the almost miraculous sensation of hearing the pope's voice ring out clearly all over the vast edifice. The amplifiers were skillfully concealed about the great building and microphones were in place at the altar and at the pontifical throne. The crowd was variously estimated at between twenty and forty thousand faithful, including a fair sprinkling of throneless royalty.

Lutherans have not been coining any saints. We sometimes use the designation when we speak of men and women that belong to the martyrs and have no compunction about calling men like Augustine saints. The saints of the Bible itself were never canonized for us but we know they were true saints and use the designation reverently. Those who die in the faith are all saints; we belong to the communion of saints, as we confess in our Creed. Such sainthood is not dependent upon any ceremonies that may or may not take place in St. Peter's of Rome. Sainthood as had by the church of Rome is to us an idolatrous perversion for which we have no sympathy and which is to us akin to blasphemy.

H. K. M.



**"Who Am I?"** The other day an impatient preacher penned the following words in my study:

What am I?

Yesterday I was obliged to refuse the names of my catechumens for advertising purposes. To-day I received a "letter" containing eleven tickets. Sell ten; keep one. The same mail brought me a church paper containing the news that in a certain pious church arrangements had been made for a ticket-sellers' program, and social. "Only ticket sellers are invited."

The other day two men took my morning study hours, seeking my co-operation in establishing and promoting a financial venture "under the auspices of the church."

Requests to indorse this, announce that and take up the other money-making scheme come constantly. All this in addition to the "regular" drives, appeals and ingatherings — many of them made in mammon-land and smuggled into the Holy Land.

What am I?

Am I — a man called to be a minister of the Gospel — to become a miserly minister of mammon?

I rebel.

Shall I allow myself to be caught, captured and commanded by those who "with feigned words make merchandise of you?" God forbid!

— W. Albert Erickson, in *The Lutheran Companion*.

We are with you heart and soul. When promoters of such schemes call on us in person, we usually devote some of our time to their education, explaining to them the nature of the Church, her mission on earth, the true meaning of the offerings of Christians, etc. Invariably they have agreed that it would be sound religion and clean business to avoid such methods of financing churches. But, they declare, everybody is doing it. Now, are the churches misleading the business world, or is the business world tempting the churches? That might be difficult to decide; but there should be no doubt that it is up to the churches to take the initiative in abolishing an abuse that cannot but injure the cause of the Church.

J. B.

#### FROM OUR APACHE MISSION — BY LAS

##### A Young Missionary

The kingdom of God does not come with observation." How often do we not find this to be true in our mission work.

Last summer a girl who had been attending a government boarding school came to the writer telling him that she wished to attend our East Fork boarding school. She was taken there. But soon we learned that she was afflicted with a peculiar form of epilepsy. The writer felt that he should have inquired about her health before he recommended her as a pupil for our school, knowing that a child thus afflicted causes not only anxiety and extra work to those in charge of the school, but also is not able to do the work expected of her.

And yet her stay at the boarding school was not in vain as the following letter shows which the writer received a few weeks ago:

Dear Sir:

I will write a short letter to you now, because I would like to let you know that I like it here at the Christian school. I am getting along alright, only I had a fainting spell this morning again. How is my family? Hope they are well. Mr. S—— I want my mother and my father and all my brothers and sisters baptized. Will you please baptize them! Tell my father that I said so. I found out that it is better to be a Christian than to be an unbeliever.

This is all for to-day. Good-bye, write to me again because I would like to know as to baptizing my relatives.

From R. S.

This girl is now home with her parents and the missionary knows that she is using her knowledge of the Gospel, which was deepened while attending our boarding school at East Fork, to convert here relatives.

May the Lord bless the work in this school and give us more of such young missionaries.

Gustav J. Schlegel.

#### ARE THE PUBLIC AMUSEMENT PLACES LOSING BUSINESS?

"What the nation needs is more dance halls, more pool rooms and more places for the recreation of youth, but they must be properly supervised if these pleasures are to be enjoyed by the young people of the country in a clean and moral way."

Yes, so declared recently Miss Harriet Vittum of the Northwestern Settlement House of Chicago in an address before the delegates at the state convention of Illinois Welfare Workers in Moline, Illinois. We thought at once that the business at public dance halls, pool rooms, billiard parlors, and "road houses" must be getting slack, if Christian (?) Welfare Workers had to be enlisted in their support.

But is there any real lack of these "clean" (?) amusement places? Take the dance hall. Do not the Y. W. C. A. organizations offer opportunities for dancing and give lessons in dancing? Is not the wonderful Terpsichorean art taught and practiced in many high schools of the land? And do not a large number of Catholic and Protestant Churches offer dancing in their parish houses as one of their principal attractions to their young people? In addition to all these we have the numerous societies, hotels and public halls and coliseums that stage dances with remarkable regularity. And are not most of these organizations in a position properly to supervise these pleasures so that they will be clean and moral? Do we really need more dance halls? Then why not clear our churches of the pews and let the people dance. The deacons might take turns in supervising the thing.

And as for pool halls, we have always thought that there was more than plenty of them as it is and that they were doing a thriving business. Besides, the opportunity to play pool and billiards is offered in every club room of the land, by a number of fraternities, by many of our public utility companies, by the Y. M. C. A. organizations, by many parish houses (even



Lutherans) and by private homes, particularly of the wealthy. Is there a crying need of more?

"Debutantes of Chicago's north shore," says Miss Vittum, "are learning the latest fad in dancing, said by residents of the gold coast to have been brought to Chicago's society set from the Barbary coast of California. Such dancing must be checked if the morality of the younger set of to-day is to be kept above the level of degradation.

"We who are in this work in earnest realize that the dance hall is an established institution and that we need more dance halls and more pool rooms. It is our aim to try to eliminate the bad ones and create properly supervised ones.

"The young people of the nation will always dance, but if this pleasure is to be an uplifting one it is necessary that it be properly regulated and supervised."

This whole argument is based on a fallacy. The tendency to immorality that is fostered by promiscuous dancing can neither be prevented nor overcome by regulation and supervision. Those who hold such a view do not understand human nature and they have no clear conception of what constitutes immorality. No game or pleasure that has an inherent tendency to arouse the passions of men and women can become innocent by regulation and supervision. And when the slumbering desires of the human heart have once become awakened there will always be plenty of opportunities and places where they can be satisfied.

When welfare work degenerates into regulation of dance halls and pool rooms it is time for serious minded Christians to withdraw their moral and financial support.  
— The Lutheran Companion.

#### AN INTERESTING FIND

Prof. M. A. Nordgaard of St. Olaf College has sent us a clipping from the New York Times telling about the discovery of an important historical document. The Times:

"Original documents bearing on Lutheran Church history in America in Colonial times have been found, covered in dust, in a drawer in St. James' Lutheran Church, it was announced recently by the pastor, the Rev. William F. Sunday. Mr. Sunday said that somebody, not knowing their value probably, had put them in the drawer and forgotten them when the church was established, thirty-two years ago. The last record of the existence of some of the documents was made 1725, when they were listed as part of the papers of St. Matthew's Church at Broadway and Rector Street.

"Cleaning women found the documents under a pile of old Christmas tree ornaments. They threw them on a heap of rubbish to be destroyed, but one of the cleaners salvaged them and put them on the pastor's desk. He put them in a safe deposit vault and called in a historical committee to examine them.

"One of the documents is the original ordination certificate of Rev. Justus Falckner, 'the first clergyman to be regularly ordained in the Western world.' His ordination took place on November 24, 1703, in the Swedish Lutheran Gloria Dei Church, Wicaco, Pennsylvania, now part of Philadelphia. Falckner was the author of a hymn, 'Arise, Ye Children of Salvation,' which is still sung in Lutheran Churches in Europe and America. He was later called to New York by the Dutch Lutheran congregation here.

"The ordination certificate was written in classical Latin. Regarding its disappearance, a Lutheran historian wrote some years ago: 'Immediately upon his acceptance of the charge Dominie Falckner deposited his diploma of ordination among the archives of the church. Unfortunately, this, together with other documents of the Colonial period deposited within the church, are now missing, and have evidently long since been lost or destroyed. Possibly no document has been so diligently and persistently sought for by historians and investigators as this diploma, as its historical value to the Lutherans and Protestant Episcopal Churches can hardly be overestimated.'

"Other documents found with the Falckner ordination papers include a petition of the Lutheran Church in the City of New York to Thomas Dongan, Governor of the Colony prior to 1668, asking immunity from taxation on its property on the ground that 'those of the Calvinist Opinion are exempted,' and letters of 1826 and 1827 in which an 'unknown donor,' believed at the time to be Peter Lorrillard, Sr., gave the new congregation of St. James 'the church and three lots of ground in Orange Street between Hester and Grand Streets, New York, lately owned by the Irish Presbyterian Congregation.'"  
— Lutheran Church Herald.

#### LEARNING WORSHIP'S JOY THROUGH PRAYER

By Marvin M. Walters

A few months ago in a small church in Missouri an unusual change took place. A teacher in its Sunday school had fallen into the habit of going straight home after the school hour. She was never seen in the worship service. Many were following her example. To justify their actions they would answer those who were trying to support the preaching service by saying, "Well Mrs. — goes home. Why can't we?"

The minister was prosy. He was old and oftentimes dull, although he generally continued until he had spoken out clearly on some of God's many promises. This teacher was scolded by some of the faithful of the congregation; others scorned her; but there was an old elder who was wiser. He went to her privately and said, "We miss you, Mrs. —, from the church service. We know you must have good reasons for not staying, however."



She answered by telling him that it was her nerves. She just could not sit through another dull hour. The conversation ended by the elder's saying he knew her character, how well she had taught the school and that he was aware the minister was not very interesting, but he thought those who did stay were well repaid. He said to the teacher as a parting word, "Mrs. — our minister needs prayer. You could help him greatly if you would pray for him as you go home and as you sit in some cool place resting after the hard hours' teaching."

He said it all kindly and without the slightest hint of sarcasm. She took it in the same spirit, for she was a woman of good breeding.

The second or third Sunday morning she went quietly to the elder and said, "I am praying for our minister." It had been "the minister" with her before. The elder thanked her kindly and told her of his experience years before in a similar situation. He had been nervous and tired easily of long sermons.

The story changed soon. In some ten weeks this good teacher who prayed for the minister laboring in the little pulpit was seated pleasantly in one of the pews with several other of her kind about her. She was enthusiastically telling every "runaway" what had changed her mind. And she wrote us a nice letter in which she said, "I tell you we have a wonderful minister. I never knew the joys of worship before."

— The Continent.

### EVOLUTION IN THE PUBLIC SCHOOLS

Tennessee has excluded by law the teaching of evolution from its public schools, including normals and colleges.

That this act would provoke a broadside of criticism, some serious but much of it frivolous, was to be expected as heretofore the public has been patient and has dealt easily with the evolutionists. To news writers it was a choice morsel, because it looked like seed promising a good sized row among the learned. To some it was an outrage, to others a joke. Already, it is reported, a test case is in court to determine whether or not constitutional rights have been violated by the enactment of this state law, and, that the agnostic criminal lawyer, Clarence Darrow, has offered his services for the defense against W. J. Bryan.

Those who believe they have descended or ascended a la Darwin and his followers certainly have their constitutional rights, but so have their fellow citizens. Let's take a look at the case from a layman's point of view.

The Constitution of the United States as well as the constitutions of every state in the Union provide for the separation of church and state.

Every person is guaranteed full freedom to believe or not believe and to worship as he may see fit, but so is his neighbor, and each must pray within his own

yard. Neither of them has the right to use public tax money, collected for educational work, to spread and establish his own peculiar religious ideas.

The question, then, would seem to be, Is evolution in fact a religion? Does the teaching of evolution to children and young people affect and interfere with the religious instruction given them by their parents, priests or pastors?

One of the principal marks of every religion, be it Christian, Hebrew, Mohammedan or what not, is, that it concerns itself with first causes, i. e., origin and creation of things, and with man's place in the universe. Each group answers the whence, the what, and the whither, according to its faith and creed.

This is exactly what the evolutionist does. He has a hypothesis, or creed, that explains to his satisfaction the origin and nature of things, of man and of mind and matter. This is his religion. With him it takes the place of Genesis and all other theories of creation, or cosmogonies.

To this religion he is entitled. It is his constitutional privilege. If, however, in the enjoyment of this privilege, he becomes enthusiastic and feels a great urge or desire to spread his religious belief, it is also his privilege to build a lecture hall or climb a soap box, where he doesn't interfere with traffic, and to invite his neighbors to listen to his explanation of his creeds, theories, etc., but he must not expect the taxpayers of any American community to build schoolrooms, compel the children to attend and then turn him loose on them to teach his particular brand of religion, even if he attempts to disguise the nature of his efforts by calling it science.

The work of the public schools is clearly mapped out for the different states and, while the courses may vary a little for different localities, nowhere does the course of study include the elements or principles of the teacher's personal religion or of anyone else's. The regular school courses are too well known to need repetition. They are based on our experience in requiring work of young people from six to eighteen years old, and as to content have been found satisfactory to practically everybody who have children to send to school.

While the children are gathered for the purpose of acquiring this knowledge, parents have the right to feel that the religious training given the children at home or in their own church, whether that be Protestant, Catholic or some other creed, shall not be undermined, contradicted, ridiculed or attacked by representatives of creeds differing from their own or by teachers who are atheists, agnostics, so-called free thinkers, Bible-enemies, evolutionists, or members of any other -ism, -mism or -fism.

Neither does this demand on the part of parents and guardians exclude the teaching of real biology in any of its phases. The anatomy, physiology, life history, habits and habitat of all living things, plant or



animal, from unicell to man, with every fact relating to the amoeba, mollusks, worms, insects, frogs, cats, dogs, etc., observed by Darwin, Huxley, Fabre, Burroughs or any other scientist, can be used. Facts are facts. If biology or any other science is required, all its known facts are available for school purposes according to the age and grade of the pupils.

Evolution, on the other hand, is not a science but a theory, a speculation, a guess, a supposition. It has never been proven, nor, according to its most enthusiastic devotees, can it ever be proven in the same sense that the laws of physiology, physics or chemistry are demonstrated. Ever since before Plato and Aristotle, philosophers have struggled with the problems of mind and matter, and evolution, at best, is another effort in that mysterious realm of thought.

Teachers who have become fascinated with evolution, naturally like to preach their faith while doing their regular school work. So do Catholics, Protestants, Jews, and members of many other creeds, all of them just as honest and serious in their religious beliefs as the evolutionist. The public school, however, is not the place for religious or philosophical propaganda. Turned over to any one sect, cult or church, the public school will cease to exist. The majority will refuse to pay taxes for such purposes, and rightly so.

That the evolutionist should regard himself as a martyr for truth and not as a law breaker and violator of the basic principles of American government, is natural. It is difficult to see and place oneself correctly, especially when suffering from a new and strong enthusiasm. The public, however, has been watching and measuring this new cult, and is fully aware of its nature, its efforts on other forms of faith when adopted by the young and its general tendency.

In order to enable the citizens of the American Republic to get along and to co-operate in public matters, education included, it has been found necessary to separate church and state, not only in theory or appearance but in fact and in reality. Nor has the adoption of this principle checked or interfered with religious work in the home, in the press, in the pulpit or on the street. Each one of us is free to pay and pray as he pleases.

If the followers of this new faith feel that what it is and what it leads to is worth their time and money, there is nothing to hinder them from spending both in its support and doing as other societies and churches have done.

In a rather careless way the public has permitted them for some time past to stab other creeds in the back by trying to steal the hearts of the children entrusted to their care for instruction in secular branches. This, of course, must cease. And this is not unreasonable as no right minded person should expect to teach in the schools if he cannot do this work without breaking the law and without doing injury to the American plan of public education. Attempting to establish a new

cult under the pretense that it is science is dishonest and unworthy of any honest teacher, no matter what his personal feeling may be regarding its correctness and truth. He owes it to his country not to lessen the public's confidence in our public school system by smuggling in his personal views, suspicions and convictions in matters properly belonging under the head of philosophy or religion. — J. G. Halland, Former State Supt. of N. D. — Lutheran Church Herald.

## AGAIN ON THE WORD AND DOCTRINE TEACHING

Adolf Hult

God be thanked, American Protestantism begins to awaken to see the losses made in the past generation by wanting powerful indoctrination! The Presbyterian Church seems almost riven in two by its struggles. Exactly the Reformed denominations have begun to put the Day School (church parochial) on the program. Its Sunday-schools could not suffice, however good, limited as to time and means and personnel.

A generation ago our all-week parochial school was about gone. I shall through eternity thank God for the spiritual and doctrinal treasures gained in the all-week parochial school at Moline, when I was seven to nine old. What sacrifices for Christian instruction, indoctrination and spiritual guidance our pioneers made! All through 1889 the writer taught all-week church school at Iron Mountain, Michigan. A small fold of about one hundred communicants would salary a pastor and a church school teacher, — the matter held a high place in the hearts of the members. It may have seemed unremarkable, this church school toil in our midst, but what blessings it often communicated! What opportunity for fairly adequate spiritual and doctrinal guidance was afforded!

During a past generation the all-summer (three months) church school, too, has more and more disappeared. Six weeks, four weeks, half of the day, still struggles on. So venerable a church as the oldest one of the writer's city has no provision at all even for a brief summer school, and this has grown common, though a few here and there begin to strive for new ways and new means.

Whose heart, still tender toward the beautiful child hearts, will not ache over the utter need of a rich, adequate indoctrination in the Word? Who marvels if our soul shrieks out in yearning love for our children and youth so inadequately nurtured in Biblical lore? And that in our so perilous materialistic era!

I am happy that a few men and some committees have begun to make a careful study of the "day school" problem. If they do express themselves urgently, some would say unwarranted, let us not deem them wild word-warriors, but encourage them to plead and wrestle with the church until something real, adequate, and mastering be everywhere attained. If the slither-



ing of steel in the clash of swords do excite the discussion, let the play of opinions go on until the victory. One can imagine how dogtired these few enthusiasts for church school feel at times, knowing the extreme difficulties in finding a solution. The history of Christian education shows that dynamite had to be placed under the Castle of Sluggishness by such as Luther and Spener and others.

Some weeks ago we listened in our Seminary Theological Assembly to a most pathetic and yet also most inspiriting address on the tragic needs of Lutheran students coming to non-church universities and colleges. Rev. Harry's presentation of the extreme perils of soul wrung the hearts of all present. An authority in this field, he showed the spiritual and doctrinal poverty among students sent out to face supreme spiritual tests. His statistics, his experiences, his insight into the plight of inadequately equipped church youth caused us to desire again, for the hundredth time, a massive spiritual and doctrinal awakening. It gave us a perspective for a review of the past, and for an outlook toward the future.

A week ago a Chicago pastor lectured in our seminary. He was then asked in the discussion: Have we taken doctrinal care of our children? "No," he replied, "in Chicago we are sending our children to the 'Missouri Lutheran' Church Schools." That was news to many, no doubt.

Once, at a public discussion, in Chicago, Dr. Gerberding of the United Lutheran Church, said with experimental emphasis: "The Sunday-school is but a makeshift for the Church School." What would we do, I add, without the brief one hour Sunday-school? Yet American Protestantism begins to feel that at the best it is but a "makeshift." Let us improve this useful makeshift to its utmost, and praise God. But shall we ever arise to create also, in the name of the children's Friend, a vastly more effective instrument of spiritual indoctrination? With modifications the good things of our Sunday-school apparatus in Lutheran synods could be utilized. I remember the eloquent pleas of the late Dr. Theo. E. Schmauk for Church Kindergartens, with trained Christian teachers, as a basis for further church school grades. I have his booklet on the subject. Shall "Iowa" and "Missouri" and a few others stand alone in great sacrifices for church schools for children? And then menacing Rome with its Gibraltar — her church school, only not as the Gospel would have it!

Before I ripen for the chimney corner I should hope to see us establish a day-school system, even if limited to Wednesday afternoons or Saturdays, but one where the deep spiritual indoctrination afforded me in my laddie days by my beloved and now sainted old teacher Odell could be given to my grandchildren or those of other homes.

Mindful of the respectable sacrifices for higher edu-

cation made by our church, we can begin to pray God to effect even greater sacrifices for the yet more fundamental cause of Christian primary education in the Church. Or do we wish the church college to collapse for lack of undergirding.

Perhaps that if the enthusiasms, the studies, the idealism, the fiery pleas and the careful planning of all interested in this supreme cause join their webbing this delicate webbery may be strengthened until it become, under God, a firm and serviceable cloth-of-gold.

All my heart joyfully hopes so. Its aches as to the need shall urge the prayer for a strong solution.

Take courage, therefore, but sustain the aching love — sustain the praying love.

There may be occasion to return again to the theme.

— The Lutheran Companion.

### SPIRITISM AND ITS DANGERS

Reference has often been made to the insidious dangers of Spiritualism, and other forms of freak religion so popular with certain types of people in these days. The dangers of Spiritualism cannot too often be laid stress upon, for among thoughtless people, and those inclined towards emotionalism, it has, during recent years, increased greatly, more especially since the conclusion of the world-war. From an Edinburgh correspondent, formerly a Spiritualist, we have the following interesting comments on this subject this week: "As one who, for ten years, believed implicitly in the cult of Spiritualism, let me assure you that it is most dangerous and soul-wrecking to have anything to do with it. I speak from personal experience. I have not only read largely Spiritualistic literature, but I was for years a regular attendant at their meetings, seeking to probe into the future. It resulted in no satisfaction whatsoever. Peace of mind I did not know, so long as I remained a Spiritualist. Professor Robertson's report relative to the Edinburgh Royal Asylum should be widely published as

#### A Solemn Warning To All

who may be tempted to seek 'Enlightenment' in this direction. The Spiritualists, very largely, ignore the personality of Christ. To them His atoning death on Calvary is a matter seldom mentioned. Instead, they put their faith, such as it is, in pretended mediums whose 'Revelations' are of the most absurd description, and whose reliability is open to serious doubt. Many years ago, Sir Richard Burton, leaving suddenly for foreign parts on an expedition, told his wife, Lady Burton, not to attempt to follow him, because of the uncertainty of his movements. Two months later, not hearing from her husband, Lady Burton became most anxious and restless. At last she sought assistance and help from Spiritualists, trusting that they, of all people, would be able to get into touch with her



husband. She paid a certain sum of money, and in due time attended a meeting whereat she was to be told news about him. No one knew Lady Burton at the meeting, as she did not desire her identity to be broadcasted in the town where she lived. The medium, in reply to certain suggestions, informed Lady Burton that her husband was in a far-away foreign country, seriously ill. She was desired to visit him without delay, so the medium said. Lady Burton prepared to undertake the journey; but some days later she confided her plans to her minister telling him how she had consulted the Spiritualists. The minister was greatly distressed, and strongly advised her to abandon the journey, and leave the matter entirely in God's hands. This she did. In less than a fortnight news came from Sir Richard Burton that the expedition had been entirely successful, that he was in perfect health, and that he was about to return home. Almost at the same moment came news concerning a great shipwreck at sea, — an outward-bound vessel meeting with disaster, all on board being lost. This steamer was the one on which Lady Burton was to have sailed had she taken the advice of the Spiritualists. Such a story as this is not without its moral." — Selected.

### QUAM AMABILIA!

Because the car passed the side of the building the passengers could not see the sign-board well enough to discover whether it was an Episcopal Church or not, but it looked like one. And as they were good Churchmen, it pained them to notice that the cross on the peak of the roof was crooked. They might have excused its leaning as perhaps the result of a thunderstorm which the vestry had not had time to repair, had they not recalled that when they passed that way months before it was in the same rakish condition. And they asked each other why wardens and vestrymen who are supposed to look after the temporalities of the church could allow the sacred symbol of their religion to totter as if enfeebled by age on a building that was obviously not old and in a community that was just as obviously newly rich.

Then the conversation assumed a reminiscent tone. One man recalled seeing nailed to a church door, like Luther's ninety-five theses, this seraphic sign "Pepper Pot For Sale. Benefit of The Easter Offering." Another remarked on the magnetic attraction church lawns had for all the stray waste-paper of the neighborhood, and how reluctant sextons were to disturb its rest when after being tossed all around the town, it finds a haven in a corner against the church. The first man wondered how people who lived in neat and tidy houses themselves could tolerate a church with broken cellar windows, or one whose stones were in danger of falling out for lack of a little cement. Most puzzling of all their problems was how Mr. Snow, the

millionaire, could sit in the church they attended last Sunday, whose walls were streaked and stained with water from a leaking roof, or how he could read the 84th Psalm out of the battered, loose-leaf books that were in the pews of that fashionable edifice. They wondered and they pondered many more things — and they gave it up. — Church News (Pennsylvania).

### HAS THE AIM OF MISSIONS CHANGED?

God had but one Son and He was a missionary, sent by God into the world to save men from sin and secure for them eternal life. That was the aim of Carey, Marshman, and Ward, the founders of modern Foreign Missions. That was the aim of Alexander Duff, the founder of Educational Missions in India. That was the aim of David Livingstone in living and dying for Africa. That was the aim of Hudson Taylor in founding the China Inland Mission, and that was the aim of Adoniram Judson in giving his life for the redemption or regeneration of Burma. Since Christ commissioned His disciples to go into all the world to preach the Gospel and baptize believers, the regeneration of men has been the one great aim of all mission work. Has that aim changed?

Professor Gerald Birney Smith of Chicago University is reported to have said in an article in *Biblical World* of November, 1919, "Gradually we have come to see that it is religiously desirable that the Christianizing of non-Christian peoples shall mean the strengthening and purification of the best religious and moral traits of their native faith, rather than its complete eradication." Again this same professor says, "To-day the missionary enterprise is being shifted from a program of rescuing souls from eternal disaster to the ideal of a long campaign of education and social reconstruction in the non-Christian nations. Increased emphasis is being placed on the social and political future of the non-Christian peoples on this earth." Think of that coming from a professor in a Christian college!

But is it true? Those who have seen missionaries at work in India, China, Japan, Africa, and elsewhere, have seen no signs of their changed attitude or aim in mission work. Missionaries have not been unmindful of social and civic betterment; they have planted and carried on schools and colleges, hospitals and industrial institutions. But all these have been supplementary to the one great aim of preaching the Gospel of faith in Christ as the only means of regeneration and the only way of securing salvation and eternal life. Perhaps some teachers in the home land regard this as foolishness. Others in Paul's day said this, but Paul said, "It pleased God by the foolishness of preaching to save them that believe." That was God's aim and method in Paul's day and it is the same to-day. "Jesus Christ is the same yesterday, to-day and for ever," and His method of saving men has not changed.

— Missionary Review.



## FROM OUR CHURCH CIRCLES

Diamond Jubilee of our Synod and our  
Seminary Building Fund

In the year 1850 our Synod was organized. For 75 years we have enjoyed the blessings of the Lord. It is, therefore, right and salutary that we consider "the days of old, the years of ancient times." "Days should speak, and multitude of years should teach wisdom." Ps. 77:5; Job 32:7. Those days and years speak of, and teach us to know, what God has done for us. And "the works of the Lord are great, sought out, of all them that have pleasure therein." Ps. 111:2. The greatest work of the Lord consist in this that His Gospel came unto us and has for 75 years been with us "not in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. 1:5. From the very beginning up to the present day this Gospel has been preached unto us, this Gospel we have received, in this Gospel we stand, by this Gospel we are saved. 1 Cor. 15:12. Therefore our heart is glad — Ps. 169 — our mouth is satisfied with good things — Ps. 103:5 — we join the Psalmist saying: "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." Ps. 95:1-2. And "blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness shall they be exalted." Ps. 89:15-16. Thus we are furnished into the celebration of the Diamond Jubilee of our Synod — to the glory of God and to the edification of our own souls. And thus we will observe it. Our Synod, convening August 19, shall be a Jubilee Synod.

But in order that our joy may be full we must render thanks not only with hearts and voices but also with our hands. Our Seminary Collection offers such an opportunity. According to the resolutions passed by the Synod we must have a fund of \$750,000.00. \$285,000.00 are in the hands of the treasurer. \$465,000.00 must still be raised. Our joy would be impaired if, at the meeting of Synod, this amount, or even a part of it, would not be at hand. What fulness of joy if the full amount would be at our disposal! Our Joint Committee, after careful consideration, has encouraged the Seminary Building Committee to bring this collection to a close before the meeting of Synod. It goes without saying that we all concur and will act accordingly. We will not wait for a collector to solicit and receive our contributions. We will bring them to our pastor, to an elder, or to a committee that might be appointed by the congregation. If, however, a congregation insists on having a collection, Mr. F. Gamm, Watertown, Wis., will comply, as far as possible, with such wishes.

How much shall I give? My dear fellow Christian read Psalm 50:23: "Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright will I shew the salvation of God." Let your gift be an offering of praise and your question is answered. You have already given. Remember: Your Father in heaven has done likewise, He has given repeatedly, He is giving continually. Be a follower of God as a dear child. Eph. 5:1.

Our Seminary is in the service of the Gospel. It serves to the end that the Gospel may be preserved unto us and spread by us. Let us bear this in mind and we will learn to give cheerfully and liberally, and joy will increase and we will be prepared for the celebration of the Diamond Jubilee of our Synod.

G. E. Bergemann.

## Commencement at Northwestern College

Commencement Day at Northwestern College is attended with little ceremony and no pomp; the exercises are simple and impressive, intended to convey an impression consistent with the spirit and purpose of the institution. The exercises do not attract the merely curious or those who wish to be entertained. Nevertheless the attendance each year is satisfyingly large. There are the parents, relatives, and friends of the graduates; former members of the graduating classes; the considerable group of old standbys who never miss a commencement; former students and faithful friends living in Watertown who show their faithfulness by attending these final exercises. These form the nucleus of the attendance, whom we expect each year and on whom we can count. This day is chosen by parents to visit, perhaps for the first time, the institution that their sons are attending or will attend in the next school year. Pastors occasionally choose this day as an opportunity to show interested members the institution that they are helping to support. But perhaps the most interested visitors are those former students who at last have carried out the long-cherished intention of some day going back to Watertown to see their old school. Each year brings a different group of the latter, and each year we hear them say that they will certainly come again and come soon. The sight of the same old rooms and buildings and trees raises recollections in them that remind them that their college days were among the very pleasantest days of their lives.

All of the above classes of regular and occasional visitors were well represented at this year's commencement exercises, which were held on June 12. Eleven members of the Senior class received diplomas granting them a B. A., and one member received a certificate recommending him for admission to the theological seminary. The members of the Senior class were: A. Dornfeld, Watertown; A. Engel, Ixonia; W. Frank, Jackson; W. Franzmann, Stillwater, Minn.;



L. Gruendemann, Forestville; R. Hillemann, Medford; K. Kionka, Maribel; H. Krueger, Milwaukee; W. Rupp, Manistee, Mich.; J. Wahl, Athens, Mich.; G. Zimmermann, West Salem; A. Niemann, Appleton; W. Franzmann held the English oration, H. Krueger the Latin, and G. Zimmermann the German. The three orations, the Latin in translation, are printed in the June number of the Black and Red. All members of this class, with one exception, will enter the theological seminary next fall.

Graduates from the college course in the business department were Irene Bolte, Clarence Nehring, and Arthur Scherf. Five were graduated from the high school course: Harold Hess, Gertrude Fleischer, Esther Hintzmann, Elinor Mallow, and Freda Voges.

After the usual baseball game in the afternoon between the alumni and the college team, members of the alumni society met in the gymnasium for the annual business meeting. It was reported that the society has about \$2,000.00 in its treasury. This sum has been slowly accumulating for the past ten years from annual dues of \$1.00, which some members have been paying, and from interest on bonds in which the fund is invested. The evident need of a recitation building and of a library building suggested the advisability of speeding up the growth of this fund so that when the time to build should come, the alumni would have a respectable amount of money on hand to help the work along. All members present agreed to bring or send to the next year's meeting a special contribution of \$1.00 to \$25.00 or more beyond the annual fees in order to swell this fund. It is hoped that all members of the society will remember about commencement time next year that the annual dollar is due and that besides there is a movement on foot to raise a building fund. This movement is confined to the alumni and their friends, and will not take the form of a drive; it is merely to be a quiet way of raising a fund for a worthy cause.

With this Commencement Day the institution rounded out its sixtieth year. The Lord has blessed us during those sixty years beyond our deserts. May He strengthen and uphold our college and continue to favor it with His loving kindness. K.

#### Church Dedication

On Sunday, May 17th, the new church of St. James Mission at Milwaukee was dedicated. In the three services that were held the Pastors C. Buenger, E. Ph. Dornfeld, and Paul Pieper preached. The mixed choirs of Bethel, St. Mark's, and St. Peter's Congregations sang hymns of praise.

The new church is built of red granite rock, is 85 by 56 feet, and has a seating capacity of about 600. The plan of the church provides for two school rooms 30 by 18 in the south unit.

St. James Mission was organized in 1921. Since that time the attendance at services increased to such an extent that the portable chapel became too small. The school room which was added to the chapel in February, 1923, also became too small for the number of pupils attending the day school. The congregation was, therefore, forced to provide for a larger



church and school building. The new church will serve well for a goodly number of years.

The members of the Mission carry the burden of the cost of the new church, \$22,000. They have, however, received the support of Christian friends. To all who assisted St. James in its work, the congregation expresses its heartiest thanks.

May the Lord God continue to bless the Mission.

Arthur P. Voss, Pastor.

#### Marathon County Delegate Conference

The Marathon County Delegate Conference will meet in Salem's Lutheran Church at Hamburg, June 23rd.

O. Kehrberg, Sec'y.

#### Fox River Valley Conference

The pastors, teachers, and delegates of the Fox River Valley Conference will convene in Hortonville, Wis. (Rev. G. Boettcher), July 21-22, the first session beginning Tuesday morning at 9 o'clock. Papers to be read by the following pastors: R. Ziesemer, F. Schumann, J. Reuschel, and G. Dettmann.

Sermon by Rev. T. Sauer (Rev. Aug. Schlei).

Confessional address by Rev. Th. Brenner (Rev. G. Dettmann).

The local pastor requests that the brethren in notifying him of their attendance also specify the number of delegates from their parish. F. Sterz, Sec'y.



### Joint Synod

The Evangelical Lutheran Joint Synod of Wisconsin and Other States is to convene, D. v., August 19th to 25th at Grace Church, corner Broadway and Juneau Ave., Milwaukee, Wis. All requests concerning lodging places should be mailed to the Rev. C. Gausewitz at an early date.

All particulars concerning this convention will be published in future issues of the Northwestern Lutheran.

G. Hinnenthal, Sec'y.

### Acknowledgment and Thanks

We acknowledge with thanks the receipt of \$15.00 from N. N. in Fond du Lac, Wis., to be devoted to the interest of the Kingdom.

Theo. H. Buuck, Dep. Treas.

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I wish gratefully to acknowledge the receipt of \$50.00 from the members of the Lutheran Teachers' Chorus of Milwaukee which they have donated to the Dr. Martin Luther College Library. The money will be deposited with Mr. Gamm, our Custodian of Funds, who will send us the interest annually. By such kind gifts we are enabled to procure books for the Library which are of benefit both to students and teachers of the institution.

A. Schaller, Librarian.

### Changes of Address

Rev. Chr. Sauer, R. 1, Ixonia, Wis. Telephone: Oconomowoc (Rural).

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Rev. Herbert Lau, Goodwin, South Dakota.

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Rev. Paul G. Naumann, 214 S. Kiesel St., Bay City, Michigan.

### ITEMS OF INTEREST

#### Hungarian Lutherans In France

Hungarian Lutheran services in two cities of France — Strassbourg and Paris — have become the regular order this spring. A number of Hungarian ministerial students at Strassbourg University decided that they would care for the spiritual need of some 120 fellow countrymen living in that city. At the first three Hungarian services held in St. Peter's Church, the average attendance was 25. Two of the students from Strassbourg have also begun services in the Hungarian language in the Billetto church. It is reported that in the holding of these services, consent was secured from the Lutheran Bishop, Dr. Alexander von Raffay, of Budapest.

#### Pastor Hires Jazz Band; Three Hurt in Rush to Church

Wandsworth, England—To solve the empty church problem, lately intensified by the lure of golf and tennis, the Rev. John Alban, of All Saints' Church, hired a jazz band to help out the choir and the organ. Three women fainted in the rush into the church on the first Sunday.

—Milwaukee Journal.

### Held Unconstitutional

According to a report in the Milwaukee Sentinel, the Oregon compulsory education act of 1922, requiring all children under 16 to attend public schools, was held unconstitutional by the Supreme Court.

The opinion, which is unanimous, was delivered by Justice McReynolds. He says, in part:

"The bill of the Society of Sisters alleges that the enactment conflicts with the right of parents to choose schools where their children will receive appropriate mental and religious training, the right of the child to influence the parents' choice of a school, the right of schools and teachers to engage in a useful business or profession, and is accordingly repugnant to the constitution and void. And, further, that unless enforcement of the measure is enjoined, the corporation's business and property will suffer irreparable injury.

"No question is raised concerning the power of the state reasonably to regulate all schools, to inspect, supervise and examine them, their teachers and pupils, to require that all children of proper age attend some school, that teachers shall be of good moral character and patriotic disposition, that certain studies plainly essential to good citizenship must be taught, and that nothing be taught which is manifestly inimical to the public welfare."

The opinion then states that the inevitable results of enforcing the act would be the destruction of the appellee's primary schools, and perhaps all other private primary schools for normal children within Oregon. It added:

"The fundamental theory of liberty, upon which all governments of this union repose, excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

### Delaware Bible Law May Draw Protest

New York—The American Civil Liberties Union, which is backing the test case of the anti-evolution law in Tennessee, has announced that it will attempt a similar test of the Delaware law providing compulsory reading of the Bible, "without comment," in the public schools and colleges of that state.

"The Delaware law, like the Tennessee anti-evolution law," says Prof. Clarence R. Skinner, of Tufts College, chairman of the Union's committee on academic freedom, "strikes so serious a blow at academic freedom that we cannot let the issue rest until it has been passed by the courts.

"Since it is customary to use the King James version of the Bible and the Protestant version of the Lord's prayer in public schools," Skinner said, "this law would make all religious teaching other than Protestant in the Delaware schools a serious misdemeanor. The law strikes such a serious blow at the religious freedom of teachers and pupils alike, that we can well understand how any Catholic or Jewish parent in the state of Delaware would demand that this law be tested in the courts."

— The Milwaukee Sentinel.

### Government Drive Against Profanity

The government of Holland has instituted a drive against profanity through the placing of big posters in railroad stations warning the people in an official way against blasphemy and the evil habit of cursing. In Rotterdam the text of the poster in the railroad station is as follows: "He who believes in an Almighty God should honor him and not use his name in vain or in an inconsiderate manner. He thereby makes himself ridiculous and wounds the feelings of his neighbor."

— Exchange.