

# 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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## WALKING WORTHY OF OUR CALLING IN CHRIST

Eph. 4:1-6

Called before the world's foundation,  
Gracious God, to be Thine Own,  
Chosen heirs of Thy salvation  
In Christ Jesus, Thy dear Son,  
Grant that, worthy of our calling,  
We may walk the pilgrim-road;  
Keep our trembling feet from falling  
While we plod to Thine abode.

With all lowliness and meekness,  
With long-suff'ring, patience, love,  
Let us bear another's weakness.  
True and faithful may we prove  
To retain the Spirit's union  
In the holy bond of peace.  
Grant unto Thy saints' communion  
Joy in Thee without surcease.

Thou hast sealed us Thine forever  
In the blest baptismal flood,  
Since Thy Son, our Lord and Savior,  
Bought us with His precious Blood.  
Grant us through Thy Holy Spirit,  
Oneness in the saving faith,  
Faith that trusts in Jesus' merit  
Firm and steadfast unto death.

Father, Son, and Holy Spirit,  
Thou Eternal One in Three,  
Till Thy Heaven we inherit  
Grant us peace and unity;  
Peace, — though all the world around us  
Rage in tumult, strife, and war.  
In Thy Word and doctrine ground us, —  
O forsake us nevermore.

Ransomed, saved, redeemed, forgiven,  
Justified, and cleansed from sin;  
From hell's vile dominion riven,  
Blest with unity within,  
Thy loved Zion shall confess Thee  
While she plods her pilgrim-way;  
And with hosts celestial bless Thee  
In the realms of endless day.

Epistle Lesson Hymn for the  
Seventeenth Sunday after Trinity.

Anna Hoppe

## THE ONE HUNDRED AND SEVENTEENTH PSALM

A short Psalm, consisting of only two verses. Its brevity naturally suggests the question of the length of devotional exercises. On this subject no rule binding in all cases can be laid down. Our devotional exercises generally are too lengthy. In holding household services we are prone to overtax the attention of those that worship with us. We would read lengthy Scripture passages and commentaries on them, sing hymns and use long morning and evening prayers. Yet in this busy age of ours when life becomes more and more complicated, and demands on it are manifold, lengthy devotional exercises are hardly feasible. Scriptures themselves would lead us to greater brevity than is common, as for instance in the Psalm before us and many others. The efficiency of the Word of God is not dependent on lengthy exposition, the Word is efficient in itself. Brief household devotions we would suggest at all times.

But aside from these preliminary remarks the shortest of the Psalms, as we have it in the one before us, is one of the grandest. The key to it is furnished by Paul, the great missionary apostle, in Romans 15: 8-11: "Now I say that Jesus Christ was a minister of the circumcision of the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people."

Here Paul quotes the very words of our Psalm in proof of the statement that Jesus Christ is the Savior not only of the Jews, but of the Gentiles as well. Hence the invitation of this Psalm to all nations to join in praising the Lord God for His kindness and mercy is nothing short of the Great Commission given by Christ to His Church: "Go ye into all the world, and preach the Gospel to every creature." Mark 16:15. Truly, a wonderful invitation! Never was there an invitation extended more universal than this one. Let us briefly consider it.

### The Calling of the Gentiles

"O praise the Lord, all ye nations: praise him, all ye people." It is manifest, that this Psalm contains a prophecy of the calling of the Gentiles. Luther, in his commentary, says in substance: "This is a prophecy

Many newspapers are putting all the crime news on the third page; and one cynical proprietor says that when he really wants to bury crime stories he will print them on the editorial page.

—The Christian Statesman.

Rev C Buenger  
65 N Ridge  
Jan 26

concerning Christ; that all peoples, out of all kingdoms and nationalities, shall know Christ in His Kingdom; that is, in His Church. The Psalmist predicts here with but a few brief words the great work and miracle of God, viz., the Gospel and kingdom of Christ, saying: "Praise the Lord, all ye Gentiles!" The idea is that God is not the God of the Jews only, but also of the Gentiles, and not of a few of them, but of all, even to the end of the world."

The Psalm is one of the passages in the Old Testament in which the sacred writer extends his vision beyond the narrow boundaries of Judea, and looks to the world, the whole world, as the theatre on which the true religion, the Christian religion, the religion of the Gospel, was to be displayed, and for which it was designed. Its language is such as would forcibly proclaim that the time would come when the barrier between Jews and Gentiles would be broken down, and when all the nations of the earth would be in possession of the Gospel, and would unite in the worship of the one true God and Savior.

This is remarkable. Between Jew and Gentile there was a wall of partition. God had chosen the Jews as His own peculiar people. He separated them from all other nations, and made a covenant with them which He made with no other people on earth, namely, that in this little nation the true worship of God and His only Word might be preserved, and above all, that from this people the promised Savior of the world might come. "Salvation is of the Jews." John 4:22. Before the advent of Christ all mankind was divided into Jews and Gentiles. The one was God's people, all others were aliens, without any right to God's promises and His covenant of old, and, therefore these lived in the world without God and without hope.

Yet it never was God's intention that salvation by faith in His Son should be limited to the Jewish nation. The Jewish people had indeed a purpose to serve in God's plan of salvation until the fulness of time. When that came, when Christ was born to be the Savior of all the world, when through His sacrifice on the Cross the world was reconciled unto God — then the Jewish nation not only had fulfilled its purpose, but the partition wall between Jew and Gentile had fallen. Since the coming of the Redeemer of all men one nation stands no higher in the sight of God than another. He regards them all alike as sinners, in order that He may have mercy on all alike. "There is no longer Jew nor Greek; there is no longer bond nor free; there is no longer male nor female; for ye are all one in Christ Jesus," says Paul, Gal. 3:28.

It was one of the doctrines which the apostle especially endeavored to establish, as a great truth of Christianity, that all the barriers between the nations were to be broken down, and the Gospel proclaimed to all men alike. Hence in proof of this he quotes

our Psalm: "Praise the Lord, all ye nations: praise him, all ye people."

What a great prophecy this! It makes certain that the Gospel shall spread far and wide. The knowledge of God shall cover the earth as the waters cover the sea. The people that are afar off shall be made nigh. Are the peoples of the earth to-day brought close to one another, intellectually, socially, commercially and politically, by modern inventions, — telephone, wireless telegraphy, radio, airship service, etc. — much closer are they brought to one another by the universal spread of the Gospel. No ocean has been too broad for the Gospel to cross. No mountain ranges have been too steep or rugged, no jungle too dense, no climate too hot or cold, no savage tribe too wild or ferocious, nor any nation too powerful and enlightened — all of the obstacles which nature and natural man by his enmity against God have placed in the way have not been sufficient to hinder the progress of the Gospel.

The calling of the Gentiles according to the prediction of our Psalm is indeed sufficient evidence of the truth and divine power of Christianity, in causing not only the most savage and ignorant tribes, but also the most powerful and enlightened nations, among whom it has been generally preached, to renounce their false gods and bow down before Christ and worship Him as their king. Indeed, next to the resurrection of Christ, the conversion of the Gentiles is one of the most important and glorious events that has happened in the latter days, Acts 11:18.

#### Inherent Cause

There is an inherent cause for the indiscriminate call to all nations by the universal spread of the Gospel. Our Psalm says: "For his merciful kindness is great toward us: and the truth of the Lord endureth forever."

We know what this merciful kindness toward us means: It is the love of God to mankind manifested in the gift of a Savior. It was part of a plan that had its beginning before the creation of the world. The plan arose in the missionary heart of God. Because of His compassion on the misery of a sin-sick world, and because of His eager desire to save that world from sin and misery, God, in the fulness of time, sent His Son born of a woman.

That is a revelation of grace and mercy on the part of God, — the most wonderful revelation that was made to fallen mankind, and the only revelation that is given for its salvation. We shall wait in vain and but deceive ourselves, if we expect any other or more glorious revelation of Himself than God has already made for our salvation. There will never be another Savior save the one God has sent in His Son Jesus Christ. Hence the universality of this revelation. It is designed not for one or some particular

people, but for all the nations on earth. Its breadth and scope, its sweep and destiny, is such as to leave no room for any other revelation.

Moreover, "the truth of the Lord endureth forever," says the Psalmist. The revelation of God's grace and mercy is exhibited in His Word, — the Bible. That is the perfect, the only adequate, and the completed revelation of God touching the salvation of mankind. And that endureth forever. It is the everlasting Gospel. It is the same in all lands where it is made known, and it is the same in all ages of the world. What was truth to Abraham four thousand years ago, is truth to us in the twentieth century; and what is truth to us now will be truth to all generations of the world in all lands, and will be truth forever. The truth of the Gospel will never change.

The merciful kindness and truth revealed to us in the Gospel are indeed great, as good a foundation for hope and salvation as the world can ever need; and surely these account for the call on all peoples and nations to praise God.

#### Our Mission Duty

"O praise the Lord, all ye nations: praise him, all ye people. Praise ye the Lord."

What is this but an urgent call to all those of the Gentiles who have been converted to the one true God by the preaching of the Gospel to missionary labors? It is the New Testament enjoinder upon all Christian people: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Peter 2:9.

It cannot be otherwise. Because of the world-embracing character of the divine revelation, the Gospel is a missionary power, and Christianity is a missionary religion, — the world-wide missionary religion. Christianity has lost its essential character, and Christians have ceased to be such except in name, when they have lost faith in the Gospel as the only saving power in the world. The truth that there is salvation from sin and death in none other but in Christ, necessarily bears the potent force, to carry on a world-wide missionary enterprise. And hence it is that the Gospel of Christ contains a missionary command that lays this obligation as a sacred heritage, a royal privilege, upon the whole Christian Church and all its members.

The Church is the channel through which salvation is to flow to the uttermost ends of the earth. It is the agency through which Christ is to become the light for all of the Gentiles. This is not a side issue with the Church; it is her main business. It is the chief thing, the one great work for which Christ founded her and permits her to remain in this world.

It would seem that the cause of missions ought to have a special interest and a special charm for us Christians of Gentile origin. It is the great work which has brought us into the kingdom of Christ. Having brought us the greatest treasure that can ever come to us in this world or in the world to come, viz., forgiveness of sin, life and salvation, mission work ought to be the cause which above all others is dearest to us, and which would unite us in the universal praise of the Christian Church:

"O praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord." J. J.

#### COMMENTS

**The University of Wisconsin Acquires An Exhibit** Professor Wagner of the zoology department of the University of Wisconsin returned from New York a short time ago bringing with him copies of the "famous" McGregor restorations of the Neandertal man and the Cro-Magnon man. Immediately the publicity department of the university saw to it that the papers of the state announced this great acquisition with the customary fulsomeness. We are told that Professor McGregor is a specialist in the study of the relations of the skeleton to the softer parts of the anatomy. By deftly manipulating special clays and plasters and mounting them on skulls and parts of skulls, he succeeds in modeling likenesses of men and beings which he never saw.

The newspaper information goes further and with the assurance that such literature always assumes it boldly informs us that McGregor "arranged his restored heads in **historic** order." And finally we are told that his achievement is "the first and only exhibit of the kind in the world." The last statement, of course, makes it a patriotic duty to stand by the McGregor restorations. But knowing that other people in other countries also have done quite a bit of work in the field of archaeology and anthropology one is tempted to suspect that if others have not done such work it is because they realize that it cannot be done; that it is a public display of ignorance to label the guesswork of any man the "historic order" of the ascent of man.

Anw now Wisconsin has a copy of the famous New York restorations and shares with our metropolis the rare distinction of owning the "one and only."

Our quarrel with such restorations and with such advertising is this: it is unscientific and it is a deception. If the university feels called upon to secure a copy of McGregor's fiction, let it be properly labeled in the museum and in public discussion for what it is — McGregor's fiction. By this time even rabid evolutionists have ceased to take such restorations seriously.

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

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Only impressionable youths and stubborn old men would risk their standing as real men of science by supporting anything that is demonstrably untenable, such as these restorations are.

Originally the restorations in this particular group were three in number. Professor Henry Fairfield Osborn, of the American Museum of Natural History, had sponsored the set and has continued to give publicity to it by word and picture. The first item was a most successful restoration of the Piltdown man. Here a handful of bones were the basis. A few small bones of a skull, one tooth, a small piece of the jaw. Some of these fragments were found "some years" after the first piece of bone was found. The restoration showed, as it was meant to show in the interest of the ape-theory, a being halfway between man and ape. But, alas, the scientists disowned the fiction. They pointed out that the skull-fragments were undoubtedly human and therefore proved nothing, and the jaw section, together with the tooth, just as plainly belonged to an ape; it was, therefore, unforgivable to make a "restoration" in which these two elements were combined. All the more so since every line of the finished work was a mere guess and could be checked by nothing similar.

It seems that the New York professors were shamed into some sort of decency. The Piltdown man seems to be withdrawn from circulation. From last reports he still holds his place in the hall of man at the Museum, but at least he is not sold with the other restorations to zoologists of Western universities.

The Neandertal restoration, to be brief, is just as much a fiction. It is based on those skeletal finds which have been named for the place of the first find of their kind, Neandertal. But they are, as most students must agree, quite definitely human and nothing else. They represent strong racial features but just as plainly are they the remains of true men. The original Neandertal skull has been variously classified by scientists, for example: he has been defined as an idiot, a Mongolian Cossack, an early German, an

early Dutchman, an early Frieslander, a relative of the Australian Blacks, a palaeolithic man, a primitive ape-man, and that is far from the whole catalogue. Manifestly the gentlemen of science are guessing. — But, the University of Wisconsin now "proves" to all that can see that the Neandertal is but a low grade in the ascending scale of man's evolution and that is called something "historic." If that be history, then Henry Ford was absolutely right when he said, "History is bunk." But it isn't history; the man in the street has a homely but suitable expression for it: it's a fake.

The Cro-Magnons are simply men. Not even the restoration can get around that fact. And pretty fine men. On the faculty of the University of Wisconsin there are dozens, if not hundreds of men that look far more "prehistoric" and unfinished than this example of an early European.

What angers the open-minded observer is the brazenness of these attempts to cram evolution in its most imbecile aspects down the throats of those who stand and gape at everything a "professor" says to them or shows them. It does not matter whether it is a "professor" in a medicine show or in a university. And again it angers us when our public museums where our common school and high school teachers get their visual instruction should be made over into a propaganda institute for the lost cause of evolution.

It has for a long time become a necessity not to fight against evolution, for evolution is an unproven fantasy and is even now lying in a heap on its crumbled feet of clay, but to fight the insincerity of such evolutionists who fabricate their "proofs" and haven't the courage to tell the world when even the inner circle of evolutionists has long ago recognized, "that man is not descended from any form of ape, either living or fossil." This quotation is from Osborn himself. Why does he not live up to his better knowledge? Why does he and his confederates send out into the world such misleading fabrications as his famous showcase in the hall of man? Why does he not tell Professor Wagner of the University of Wisconsin: "My dear professor, do not buy these restorations for the people of Wisconsin, for they are fake?" He does nothing of the sort because he cannot part with the theory of the descent of man from the ape and hopes against hope that favorable public opinion or something providential will save him from the ridicule of the ages.

H. K. M.

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**Proselyting Propaganda** — **Publicity Work**      Proselyting propaganda and publicity work, just how do these two differ from each other? An exchange has raised this question in our mind. In one and the same issue it strongly condemns the former and comments favorably on the latter.

This is what it says about proselyting:

S. D. A. stands for Seventh-day Adventist. There are a number of sects to-day that depend upon proselyting for their growth — the Russellite, the Pentecostal, and the Seventh-day Adventist, these three; but the greatest of these is the Adventist. As a proselyter he is in a class by himself.

To make proselytes means to act contrary to the Ninth Commandment in regard to the members of other churches. Some people, who have a very direct way of talking, call it sheep-stealing. The dictionaries call it "proselytizing"—which is a verb with one syllable too many, so American usage has gradually adopted "proselyting." It is one of the ugliest church-vices. When a Church depends upon it for gaining members, it becomes infamous. Adventism is infamous. It is a stench in the nostrils of the American churches. It inverts the principle of Paul, Rom. 15:20, "not to build upon another man's foundation." It plants its tents or hires its halls preferably in the vicinity of Christian congregations, if possible, on a lot adjoining an established church. And it prefers communities in which Bible Christians are strong, for its plea is: "The Bible, and the Bible only, is our rule of belief and action," "We accept the literal sense of God's Word," etc. In this way Adventists gain a hearing among believing Christians, not excluding our own membership.

In the same issue we find several columns on a new institution — "Lutheran Day." "Luther Day" or "Lutheran Day" has for some years been observed annually by congregations in the East with large gatherings and public addresses presenting Lutheran doctrine and history. The idea has been adopted in other sections. In one instance, we are informed, the afternoon was given over to games, water sports and a band concert. Even groups of country congregations have succeeded in "staging very impressive gatherings." To these gatherings we have no objections whatever, although we entertain some doubts as to their value to our church. What struck us, however, especially in connection with the above indictment of the Adventists, was the manner in which such gatherings were brought to the attention of the public.

"The Kishwaukee Lutheran, a large four-page sheet, telling about Lutheran doctrine and history, was distributed in 10,000 copies from house to house, and mail-box to mail-box, in every town and township near us. We also covered the towns in which we have no church. In addition to the paper we distributed 25,000 hand-bills of various sizes, containing various information. All roads leading to Belvidere were marked. We had 1,000 road-markers, 11x14 inches in size, tacked on poles and fences for miles and miles. We also had 500 window-cards of the same size with similar information. The country newspapers all around us were supplied with weekly information, and the wires of the Associated and United Press were taken care of in the same manner. Radiophone stations WMAQ and KYW announced the event several times weekly, one of them ten different times on the Saturday previous. This station (WMAQ) interrupted all of its programs to place our doings on the air and also announced it between innings of the baseball game which they were broadcasting from the National League Park. Ads and cuts were run in the large city papers which are nearest to our visitatorial circuit, and the church page of the Rockford Register-Gazette featured our day exclusively on the 25th. In addition to this publicity, which was the work of the publicity chairman, every pastor in the conference boosted Luther Day in many ways."

Why these almost hectic efforts to attract the attention of the general public? These gatherings are not primarily of our people, by our people and for our people, they are "efforts toward creating a better understanding of Lutheran doctrine and principles on the part of the communities in which we labor." "Our conference felt," we are told, "that our dear Lutheran Church was unknown and misunderstood, because we too frequently did nothing to bring it to the world."

"Lutheran Day, as far as we have followed the reports, is being observed with the sole purpose of giving the outsider an opportunity to get first-hand impressions of our Lutheran doctrine and history. The intention is not evangelistic, as in the case of our special Lenten services . . . ; the object is not to gain members for our Church; the idea behind the institution is simply to let the public know what the Lutheran Church stands for. Naturally, this will bring outsiders under the call of the Gospel, as no statement of Lutheran teaching can be made without stressing the fundamentals of the Christian faith. However, the success of a Lutheran Day is measured not by converts, but by the clarifying of popular opinion regarding a Church which has long done its best work through languages other than English and hence has been occasionally misunderstood. Especially in our day, when so many pulpits are devoted to the discussion of political, social, and economic problems instead of religion, it becomes our duty to let the public know that there is still a Church which conceives its task to be wholly spiritual. And this is the justification of 'Luther Day' or 'Lutheran Day'."

We admit that we have so far not been able to follow this line of reasoning. According to our conception of our ministry, we are not called to set ourselves right with the general public. We are witnesses of Christ. The Gospel we preach is "the power of God unto salvation to every one that believeth." To all others it is a stumbling-block and foolishness. When we preach we want to turn men from unbelief to faith, from error to the Truth. In this sense we consider all our preaching evangelistic preaching. And, as we with our whole heart believe that our Lutheran Church confesses God's pure Truth where other churches err, it might, rightly understood, be said we preach to make all men Lutherans. When we invite people to our church we can have nothing else in mind.

We are to preach where the Lord has called us. He tells us to go to the unconverted, to the unchurched. We are not, however, "to build upon another man's foundation," as has been correctly stated above.

No one can object when a congregation in a proper manner announces its services in the newspapers and calls attention to its Sunday school and day school. But it is a different thing when we practically force our invitation and our literature indiscriminately upon all the people of our community. Has the Methodist minister not a right to object when we enter the home under his care by way of the mail-box, or by similar means?

Then why object to the Adventist propaganda? They, too, can say, we are so often misunderstood and,

therefore, want to get our community acquainted with the teachings of our church. We find that tent services and house to house visits serve this purpose best.

What can we answer them? How can we discriminate between some of the publicity work practiced among us and the propaganda of the sects of which we complain? Were it not better to go more slowly in introducing new features into our Lutheran Church life?

J. B.

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**Religion and Commerce** There was a time when England was called the nation of shopkeepers and it was not meant as flattery but quite the opposite. To-day an antiquarian would be likely to use the phrase, for the members of any modern nation to-day would feel that his own people are just as much governed by a shopkeeper's morals and ethics as England ever was.

It is now almost a cult with our business people to exalt their office work or their shop work to a religion. Many a man has said it: My business is my religion. All the cant about "service" is nothing but an attempt to make out of business nothing less than religion. The luncheon clubs of to-day where our businessmen congregate are quite accustomed to hear from their speakers that the American businessman who serves his customers and builds up a big business so that he can serve them still better is doing the noblest work of the day. Service is religion, and business is service — that is the new creed.

And what a creed it is! It is a convenient fiction between a merchant and his customer; they really cannot discuss profit and loss in every deal, but they can soar away into the ideals of service. If my tailor is a noble idealist, how base would it be of me to doubt his sincerity when he tearfully assures me that my last suit of clothes was not shoddy but was made by a noble manufacturer who also held high ideals of service. But ideals of service never interfere with the regular declaration of dividends. In fact when a merchant is so overpowered by his ideal of service that his concern must pass a dividend or two, his idealist banker (member of the same club with the "service" motto) shuts down on him without delay. The truth is that the merchant who is honest enough to give me approximately my money's worth is the man who gets my trade, ideals or no ideals. And the merchant who prates about ideals and sells me shoddy will get my business no longer. That's the way merchants buy from each other and they are right in doing so.

If business as a religion is a fraud, religion as a business is a still more disgusting fraud, even when it tries to be honest within the conception of the law. And we are getting a vast deal of religion in some of our business. There is the comparatively harmless device of the man who sells me honey and quotes me

a text from Proverbs, "Eat thou honey because it is good."

Then there is the manufacturer of a certain petroleum jelly who piously urges us to buy his wares because he gives a double tithe, or something like that, to his church and does not permit cursing in his factory and is also a deacon in his parish.

We have also heard of the manufacturer who has made his soft drink all but the official beverage of his great denomination by his conspicuous activities in its inner councils.

Hardly one of us who has not been nauseated by circulars and prospectuses in which some scion of a well-known house, favorably known in some denomination, frequently of Lutheran connections, approaches us and baldly states that he is such and such and because he is so good a churchman, or comes from a family that meant much to the church, we should entrust our money to him and buy his lands or his stocks.

Recently a mining concern, the Carson Valley Mining Company, went even further. It proclaimed a venture that was entirely run by the church and its profits should be all the surer because God in His goodness would not fail his children. The publicity was liberally sprinkled with Bible texts and with prayerful exhortations. "God has approved (our venture) in a series of providences" is but a mild sample of the tone that these speculators used and for which they secured the name and support of pastors and church-members.

Among our own acquaintances there is a fine young fellow who is a painter by trade and also by way of being an inventor. He is sincere in his proposal that our Wisconsin Synod should market paints for which he would furnish the formula; our church papers should urge their use and in one fell swoop our deficit would be wiped out forever. We have almost ceased to be friends because we could not share the enthusiasm of this religious businessman. We made a counter-proposal which so far has remained unaccepted. He should manufacture his products and sell them on their merits and if he made his millions, as we hoped he would, we would do what we could privately and in open Synod to induce Synod to accept at least a few of the millions his products were so sure to earn. But that does not appeal to him. It appears that the important ingredient in this venture and in all ventures of the kind is not a product of merit which is worth what it sells for, but rather a large number of purchasers who will feel themselves morally bound to buy the stuff whether it is good or bad because the pastors and churchpapers tell them it is their duty as Christians to do so. And that is despicable. The church is not in business in any way. The church that presumes upon the powers of persuasion that lie in the communion that binds us together with Christ in order

to get money without effort is dishonest, and the church who tries it, steals.

Christ drove the moneychangers and hucksters from the Temple twice; some say He did it but once, but we know He did it twice for they always come back and to this day they must be driven out again and again and even then they will try to get back. They have the opportunity to make the attempt, at least, because we are forever bewailing our financial insufficiency. We have been wailing so long that even the staunchest sometimes grow weak and begin to doubt whether "all these things will be added unto us."

H. K. M.

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**Sabbath — Politics** The Lord's Day Alliance is planning to carry observance of the Sabbath into politics. Its purpose is to launch a program to create sentiment that will protect the day against the commercial spirit of the age. If the Sabbath means anything to the Church and Christian people, it must be placed upon their consciences. If some one does not make it his business to conserve its interests and accentuate its sacredness, the nation and humanity will suffer.

On the part of these Calvinists, this is consistency, for they are in error both as to the true meaning of the Sabbath and as to relation of Church and State. The Advocate apparently believes the Alliance is rendering a necessary and beneficent service, but what kind of a Sabbath is this whose sacredness can be accentuated by laws and fines?

Luther explains the Third Commandment thus: We should fear and love God, that we may not despise preaching His Word; but hold it sacred and gladly hear and learn it. His explanation places the Sabbath in the right light and goes to the heart of the matter. It is very interesting to note that the Calvinistic churches which harbor the modernist who denies the inspiration of the Bible are the very churches that furnish members to the Lord's Day Alliance that aims to force a certain Sabbath on our country by legal enactments.

Would it not be much better if they earnestly testified against those of their number who despise the blessed word of God by denying its inspiration and that if they in reverence for the Scriptures refused fellowship to such Sabbath breakers? Then they would be showing a commendable zeal for the true Sabbath and would be inculcating others with the same spirit. He who holds the Word of God sacred and gladly hears and learns it will not have to be legislated into a God-pleasing observance of the day set aside for the public preaching and hearing of His Word.

J. B.

**Our Chronicle** Is it possible that none of our readers find material that would adorn this highly interesting, though fragmentary record of the life that surrounds us and touches us often in one way or another? After this interruption, let us go on with the tale in which mirth should not entirely efface the sorrow a Christian must feel in its telling.

\* \* \* \* \*

Everybody has written a biography, it seems. The biography of Christ Jesus was written by many. But never has it been written as it was by Bruce Barton. You need not read it. That is not the object of this brief review. Bruce Barton is an advertising man, that comparatively new profession that looms so large in our modern life. With the freshness that arrests our attention in well-written advertisements he devises the title for his book — "The Man Nobody Knows." But Bruce knows Him, of course. The book is sufficiently described by its title. Bruce had thought from what at this day he believes to have been his experience in Sunday School that Jesus was "a pale, young man with flabby forearms and a sad expression." He elaborates on his own misconception and boldly charges that everybody, excepting Bruce Barton, thinks of Christ as a "physical weakling." And now Bruce reveals the startling fact that Christ was strong and vigorous and vital. In fact Bruce would like us to share his discovery that Christ was a great deal like the most successful advertising men with a keen sense of publicity and with unheard of directness and vigor of speech and very likely also of action. We venture the guess that Bruce gathered his original knowledge of Christ either in darkest Africa where reading is unknown or else somewhere in America where the sole source of Biblical knowledge is a Sunday School where the first fifteen minutes of the hour are spent in reading the roll, the next in pasting gold attendance stars on the school banner, and where the final half hour is divided among the singing of patriotic songs, calisthenics, and hearing the personal experiences of the superintendent at the latest Sunday School convention. Then, after this thorough course, comparatively late in life, Bruce must have found a New Testament and read it. He did catch a faint flavor of the power of Christ, but being an advertising man and steeped in the Gospel of go-gettism he could only think of Him in terms of a full-page "ad" in three colors. The result was his book, "The Man Nobody Knows." In this case "nobody" is a synonym for Bruce Barton. The other day we saw a few wheelbarrowfuls of his book in a shop window; they were cutting the price on the book down to next to nothing. That would indicate the only pleasant thing in this story — "nobody" is reading it. Again "nobody" may mean Bruce Barton, though one can never be sure of these advertising men; he may be rediscovering for himself the law of gravitation for advertising purposes.

It pays to be a martyr. The soviets of Russia are collecting money for John T. Scopes, the lay figure in the Dayton evolution trial.

\* \* \* \* \*

The Rotarians had a convention at Cleveland. The bootleggers laid in a good supply. The stuff did not sell. One noble bootlegger concluded: "These guys must take their ideals seriously." A beautiful little story. And now, dear reader, just one guess, who was this noble bootlegger with the keen eye for idealists? It may be an unworthy thought, but something tells us it was the secretary of the press committee of the convention, in other words its press agent. Unless — unless the story is true. In which case it would be the first convention held in America since July 31st, 1919, in which the original supply held out to the end.

\* \* \* \* \*

A Baptist minister so far forgot himself as to say: "If Jesus Christ were alive to-day, he would be a Shriner." And he was actually speaking of the very men who parade about in their grotesque masquerade and call themselves the Ancient Arabic Order of the Mystic Shrine! A Chicagoan who lives next door to the Shrine temple was found almost inarticulate when he heard this and only managed to say: "What! Member of the Shrine? Where they have three brass bands practicing three different airs at the same time and three rehearsals a week?" That is as far as he got. But we seem to understand him.

\* \* \* \* \*

The police at Coney Island complain that mothers who are out for a good time purposely lose their children so that the police are compelled to pick them up and care for them. Then, when they are ready to call it a day they call at the station and there is a tearful reunion of mother and child. The policemen say that the hardest thing in the whole business is to try to appear sympathetic while the elaborate drama of a mother's aching heart is being staged for their benefit. This would seem to call for a new type of "mother song."

\* \* \* \* \*

Speaking of mothers: the almost immortal founder of Mother's Day, Miss Anna Jarvis, got into an argument with a delegate to the War Mothers' convention at Philadelphia because the War Mothers were wearing a certain carnation as their official flower, while Miss Jarvis had decreed that the carnation should be the official flower for Mother's Day, presumably according to her agreement with the florists' association which has done more to spread the beautiful sentiment of Mothers' Day than any other single agency, always excepting Miss Jarvis.

\* \* \* \* \*

And still speaking of mothers, though not through any design of ours, this month of September has seen inaugurated in Washington, D. C., capitol of the na-

tion, a department headed by a "director of the division of maternal and infant hygiene of the children's bureau, department of labor." Is it possible that we have reached the absolute and unbeatable limit in preposterous legislation? When children are snatched by the government before they leave their mothers' breast the limit seems to have been attained.

H. K. M.

### WHY A CHRISTIAN MAY NOT SEND HIS CHILD TO THE PUBLIC SCHOOL

II Cor. 6:17

There is a certain principle that obtains where the Christian Church and the individual Christian are concerned amounting to a natural law, and that is the principle of separation. It is the root meaning of the word *holy*. To be holy is to be separate by faith in love unto God. The Lord enjoins the application of this principle upon us. We are to apply it to all things and movements in our lives that tend to draw away from Christ. Come ye out from among them and be ye separate, saith the Lord. Christian experience and the history of the Church and of Israel amply prove the converse, that, where there is no separation, there will also soon be no faith and no love.

God preserved Israel in Egypt by separation from the Egyptians. He made the separation absolute by bringing Israel up out of Egypt by the hand of Moses. He sought to preserve this separation by the oft reiterated command to annihilate the Canaanites, whose land they were to inherit, and by the warning and the law not to intermarry with them. We know how well they abided by the principle Jehovah laid down for their guidance: so ill, in fact, that but a generation after Joshua's death the Israelites were following after and worshiping the worst abominations of their idolatrous neighbors. At the time of Ahab Israel had arrived at where in all its millions there were but 7,000 who had not bowed the knee to Baal — only so few that were still separate to the Lord.

As with Israel so also with the Christian Church and the individual in the Church. Christ points them out as being separate from the world (Joh. 17:14-16). Although they are in the world, yet they are not of the world; they are separate from it. Even the world itself recognizes this fact and therefore looks upon the Church, but especially upon the best evidence of life in the Church, the Christian school, as upon a cancer; hence the continued effort to root out this life. What the world looks upon as a cancer within itself God pronounces to be the light of the world, the salt of the earth, that is, the preservative; the life at the center, therefore the heart of the world. When the light has gone out, there is darkness; when the heart stops beating life has departed: so also when the Christian Church and its school are gone, the world will find its end and dissolution. If the Church is to continue, however, it must abide by the principle of separation from the world; if the world



succeeds in enticing the Church into its embrace, only the Church is debauched; if the Church opens its arms to the world, the result is the same. The Church may neither trust the world, nor may she flirt with the world; any contact will only bring spots to the Church.

What is true of the Church at large is also true of the child of the Church, the Christian school: she may not be allowed to fall into familiar ways with that unclean urchin of the street, that child of the world, the public school. What is accrediting our schools with the State, adopting the work and ways, fads and methods of the public school else than flirting with it? There can come little else than spots and blemishes for our child. We have enough spots in ourselves without seeking them from others.

What holds true of the Church, of the Christian school, holds true of the individual Christian, but quite especially of the children God has given us to educate. The adult Christian by reason of his age and experience is better able to guard himself against being spotted by contact with this world; but the child has nothing to fall back on save the Christian knowledge and experience of its elders. May we therefore send them like lambs among the wolves for their education? Were lambs ever known to change the nature of a pack of wolves by associating with them? Is it not more true that the very nature of wolves is provoked by the sight of lambs?

The principle of separation holds true especially in the matter of the education of our children. It is proper at this time of year again to weigh

#### Why A Christian May Not Send His Child to the Public School

We answer

1) *Because it is to be remembered that God entrusted the education of the Christian child to the parents by natural right of birth and by express command, to the Church by prerogative and command, and nowhere to the State or to the world; 2) because the public school is not only Christless, but must be in its Christless nature anti-Christ, according to Mt. 12:30; 3) because of the immoral atmosphere that prevails in the public school.*

The word *education* as we use it to-day in America has the tendency of being too narrow in its scope. The prevalent idea of education is that it is learning to read and write, master mathematics, history, the languages, science, in short, to furnish the mind with a store of facts and to make it capable to use these facts to the end that the child may later on earn a good living, get somewhere, achieve worldly success. Real education, however, is furnishing the heart and spirit and mind with those qualities and such knowledge as will make of the child a man of character. This latter definition is gradually finding its way among the leaders in public school circles, and much is being said there about education being in its last analysis character-building. This makes the public school yet more dangerous than formerly, for

we know that real character is an impossibility without Christ. (John 15:1ff.)

God the Father, through His Son, Jesus Christ, is the only true Educator. What is the name *father* but the original for *educator*, the one who begets and is charged with bringing up? And what are we but the true children of God through Christ, in Whom He has begotten us, and those that are to be educated? That is the Father's only business where His children are concerned: to educate them; and how great a task it is the world's history gives us some inkling, but He Himself only knows.

Now into His plan of education the Lord takes all things as aids. It is perfectly natural, therefore, that He has taken for the educating of the little ones among His children those that have already gone to His character-building school of instruction and life: the parents of His little ones. He has very forcibly indicated this His will to all by the simple giving of the children into the care of their parents by birth. He holds all parents responsible for the upbringing of their children, but very especially those parents, whom He by His grace has chosen to be His own.

But now sin has entered into the world, so obscuring and disordering the natural order of God that it has been made necessary for God expressly to state what should be the nature of the relationship between even man and wife, parent and child. (Eph. 5:25-6:4.) So the Father has not left it for us to learn from the natural order of things only that a child's education lies in the hands of its parents, but has pointedly stated it to us in passages such as Eph. 6:4, where he warns us Christians not to provoke our children to wrath, that is, give them an education that will eventually further them into everlasting punishment, in which they will in everlasting wrath curse the father and mother that provoked them by the form of education they gave them into arriving there, but admonishes earnestly to bring them up in the nurture and admonition of the Lord. Like passages are: Mt. 19:14; Col. 3:21.

The Lord, however, has given the parents a most powerful aid in the education of their children in that He has instituted His Church. To this Church He has given the one great command, and only one: Teach, educate! (Mt. 28:19-20; Col. 1:28; 3:16; John 14:26, etc.) He has made His Church the depository of His wisdom, a wisdom that transcends all other wisdom, that makes and will make the wisest wisdom of this world appear as the veriest foolishness. Through His Holy Spirit He has made the members of His Church to understand His word, this wisdom, by faith; and in the light of this wisdom He now commands: Teach, educate!

And whom are we as members of the Church to teach? The general instructions read: all nations; the whole creation. More specifically we are to teach and exhort and educate one another, always with and in the spirit of the Word of God. (Col: 1:16.) But we, as the

Church, are given special admonition concerning the children, the little ones, Mk. 10:14 et al., that we are not to hinder the bringing of the little ones to Christ, but that we are to be furtherers of such work: in truth, that we are to educate them, for educating them in the spirit and wisdom of God is bringing them to Christ. That means to teach them their history, their geography, their language, everything in the light of the Word of God and in Christ's name. Here is the main phase of the business of the Church (that business is mission work): educating its children. Here is mission work indeed, and that of the highest importance. Let mission work begin at home. It is work for the whole Church and for every individual in the Church.

Where is the man among us that may truthfully say, "I have no interest in the parochial school, because I have no children?" Has your fellow Lutheran six? They are yours to educate in your church school. If you have no school, establish one forthwith and meet your responsibility. Are your children grown? There are babies being born every day in the Lutheran Church here in America; and when that ceases to be the case, there will still be other children; and the prerogative of the Church and of you as a member of the Church does not fall away. Educate, educate while it is yet day; the night cometh (II Tim. 3:1ff; 4:3-4) when it will be nigh to impossible to educate. Are not the signs of those times accumulating at an alarming rate in our days?

But let us call to mind, as far as the state is concerned, or any other institution of this world, or the world itself, which with all its children and all its appurtenances lieth in the evil one (1 John 5:19 R. V.) — let us call to mind that nowhere does God give the education of the child into its hands. It is true that God instituted the State, but He also shaped the purpose of the State when He gave into its hands the sword: to restrain evil, to protect property and life. Protection of property and life carries with it a very wide scope of activity indeed, but it does not and cannot include education in the sense of character-building. To attempt to make it cover education is to try to make a lace handkerchief serve as a bedspread. In plain words, when the State attempts to educate it plays the part of a usurper, it is a bull in a china shop. Education was first given into the hands of the State for the sake of convenience — or should we say for lack of interest in that all important subject, or slothfulness — less than 75 years ago, the State serving as a decidedly unwilling servant in the matter. Men were so busily engaged in opening up new country and in gaining wealth that they had no time to give to the subject of education personally, not even where their own children were concerned, and led by a few vigorous men practically forced the hesitating State to take over education. How has the aspect of the matter changed! From being an unwilling servant the State is now be-

come lord in education; and we Lutherans, who in Luther first brought elementary education to the fore, now cringe and crawl before this new master? We allow the State to set standards in education for us? Shall we not soon be where we shall also recognize the State's assumed right to educate everybody's child? In its finality this means giving education into the hands of the world and sending our children to the world for their bringing up and allowing the world to set the standards of education — and the world lieth in the evil one, 1 John 5:19. That means then, sending our children to the devil for their education. So that we have in the matter of education above all else the admonition of the Lord: 'Come ye out from among them and be ye separate.

The second point is already touched upon in the foregoing, but it remains to show that a Christian cannot send his child to the public school because the public school is not only Christless, but must therefore be anti-Christ according to the plain word of Jesus, Mt. 12:30. It is regrettable that we, who call ourselves after Christ, are so little given to adopting His principles. We do not think to make His principles ours and to prove all things by them. How often we stand before a problem in life perplexed, simply because we, worse than the mule who cannot, will not read and apply the plain principles and directions Christ has left us. This is such another one: He that is not with Me is against Me; and he that gathereth not with Me scattereth.

Apply it to the public school. Surely there is no one among us audacious enough to claim that the public school is for Christ. The very nature of that school forbids it. It is Christless. But Jesus says that he that is Christless is by the same token *anti-Christ*, against Christ. And so it is indeed. Where do we find evolution? In the public school and high school and state university. Where do we find materialism? Is it not in the same place? Where do we find faith in one's own powers preached contrary to Jer. 17:5, and bringing II Tim. 3:2-4 nearer to complete fulfillment each day, but in the public school? For that school — and alas many a parochial school also — teaches the pupil to rely upon himself and his abilities above all things, denying the wisdom of Prov. 3:5-6 and telling him that his education will furnish him with all that he has need of for this life. It is "God helps those that help themselves" and "Everybody for himself and the devil take the hindmost." Isn't it true? Yet God says throughout His Word that we are to fear, love, trust Him above all things and for all things. Is the public school not raising up a god of the flesh?

The public school is not for Christ but against Him. It must therefore scatter, since it does not gather for Him. And so indeed it does. If this be denied, why is it that Christian parents must continually watch their children lest they learn things that lead them

astray from Christ? Why is it that so often a high school education, and almost invariably a state university education, means a total wreck of the faith in Christ? Is it because the public school is neutral? Or is it not an attest that we ought not to need that Jesus spoke the truth when He said, He that is not with Me is against Me?

The public school is not of Christ. It is of the world. Its very name betrays it: *public* school. Who and what is the public but the world? The public school is the world's school. It speaketh and teacheth and pursueth its own. It is of the world, worldly. And we send the precious souls that have been entrusted to us, that cannot discern between their right hand and their left, to the world to be brought up? We send our lambs, washed in the blood of Christ till they are white as snow, into the mire and among the wolves of this world for their pasture? We send our young, who are naturally inclined toward and hanker after the loco weed of this world, directly into the rankest growth of loco weed, and we expect them to come out without a trace of loco disease about them?

God characterizes the wisdom of this world, which is taught in the public school and may only be taught there, as loco weed. Else what is the meaning of 1 Cor. 1:8-25? Or of 3:18-21? Have we ever stopped to consider the sweeping statement that the wisdom of this world is foolishness with God? The wisdom of this world is taught in the public schools. Its end? Vanity, emptiness, destruction. (1 Cor. 3:20; Phil. 3:19.) But we seem to realize this only when the undertaker comes and takes away a "learned man, a wealthy man, a great man, a successful man" of this world to add to that multitude that will stand upon the left hand of Christ in the day of judgment, because he was educated by the public school to lean on his own understanding, to learn to do and be all things unto himself for this life; finally, to bid Christ farewell. To fill the cup read Jer. 8:9 and James 3:11-18.

Because the public school is of this world, worldly; because it is against Christ; because it gathereth not, but scattereth: therefore the word of warning to us Christians: Come ye out from among them and be ye separate saith the Lord.

There yet remains one important point to remember and that is, that a Christian may not send his child to the public school because of the immoral atmosphere prevailing there. We hear great objection to this statement. There are many Christian teachers, it will be said, and so much good is taught, and there are many Christian pupils. Quite true. The same doubtless holds true in still higher degree of the Catholic schools. Yet we condemn the Catholic school and rightly. We do not condemn the individual Christian in it, but we do condemn and in no mistakable terms the system, the atmosphere. So also with the public

school. We do not condemn the individual Christian teacher who may be teaching there, although, to say the least, that teacher is in a very compromising situation, for he may not there witness to the inmost convictions of his heart, but we do condemn the school as immoral.

It will be countered that the public school is attempting more and more to inculcate morality and character into its pupils. True. And that is exactly what makes the public school in our day doubly dangerous, for to attempt to instil righteousness without Christ is in itself immoral. (John 15:5-6.) The highest success that may be brought about by the teaching of such morality is such as will produce Pharisees, of whose righteousness Jesus says that unless one possess a better, he cannot enter into the kingdom of heaven. Indeed, the highest morality is doing the will of God, doing the work of God, and that is believing in His Son, Jesus Christ (John 6:28-29). For it is Christ that is the end of the law, He is its perfect fulfillment for every man, to be appropriated by faith. Whosoever accepts Him receives a perfected morality for his own, and only he; any other morality is described by Isaiah 64:6, where the prophet states that even our best, our righteousness, are as a polluted garment and as filthy rags. Whence, to deny the Christ, or to attempt to inculcate morality with Him, which is the same thing, is immorality itself in the proper sense. In this sense the public school is decidedly of an immoral atmosphere, and no amount of legislation can remedy that, for the law cannot convert the world nor its school.

But there is a more ordinary sense in which it may also be said that the public school draws the child into an immoral environment. One of the common hymns that is sung in praise of the public school is that it is democratic, that it brings about contact between high and low, rich and poor. Quite true. But if that be democracy, let there be less of it. For practically it accomplishes this: each learns the other's vices. For it must not be overlooked that the children that come from homes in which they have been shielded from contact with the moral dirt of this world fall into it here; the child whose heart was cleansed by Christ there touches the filth of the world; it gets to hear from its companions, its democratic fellows, about shameful things, soon learns to be familiar with such, and to say the least, is quite too often spotted and seared by what it has learned. It learns to distrust its parents; it learns to be discontented with home; it wants to do as it sees the street urchin do and go where he goes; it seeks its own, and frequently learns to use language that goes far beyond yea, yea, nay, nay: that is what the democracy of the public school leads to. The little girl that holds a bedraggled, wet poodle to her snow-white, starched dress will not find that the poodle has been made clean, but that her dress

has been made wet and dirty. Naturally. Just as natural in the moral realm, for Paul says, yea the Holy Spirit says, 1 Cor. 15:33, Be not deceived: evil companionships corrupt good morals. (R. V.)

If it be objected to this that this is but assertion on the basis of a few passages of Scripture, then hear the testimony of the writer, who himself attended public school into the first year of high school. Before he had reached the fourth grade he had picked up enough filth on the school ground in the form of smutty stories, cursing, wilful disobedience, and disgraceful things in general to satisfy even Satan himself. Before the sixth grade he saw two teachers, who had taught the children two years in that five-room school, dismissed because of their flagrant immoral conduct. By the time he was a sixth grader, although he came from a Christian home, he had imbibed the evolutionary theory in its baldest form and believed it despite the Christian atmosphere at home. He had been taught to nightly come to the Lord Jesus for forgiveness of daily sins and that the end of that faith would be that he would go to heaven; here he learned that he had developed from a monkey and would eventually develop into an angel: and he believed it, for it was his teacher told him so, and his teacher certainly knew more than his mother, for she had never been to normal school! That was over twenty years ago when the danger was not nearly so great as now, for now these things approach the pupil in a doubly subtle manner.

When the writer in his fourteenth year was sent to a parochial school among a God-fearing and believing people, who because of their faith in Christ had a genuine horror of sin, teacher and pupils alike, he felt much like a fish out of its proper element; but the Word of God is powerful to correct. But to this day he feels the harm and sees the warp that the laying of that faulty foundation in the public school brought into the building of his character and life.

Here is the conclusion of the matter: no Christian, from the reasons adduced, founded in Scripture and proved in practice, may send his child to the public school. There is but one course for him to pursue in the education of his child and that is to follow the advice of his Lord and Master, Come ye out from among them and be ye separate, said the Lord, and touch not unclean thing. And the promise? And I will receive you, and will be to you a Father (a real educator), and ye shall be to me sons and daughters.

N. B. Quotations from Holy Writ are in the main from the American Revised Version of the Bible, which it would be well, following the example of the Augustana Synod, for the Lutheran Church to adopt. While it may be true that this Version may not equal the Authorized Version in smoothness of diction, it is equally true and vastly more important that it is very

much more accurate in its translation of the original. The Bible is the inspired Truth of God, and where truth is concerned accuracy is the prime requisite

S.

### THE OLD PERSONS

"If you are so fortunate as to have the 'Old Persons' in the house, see to it that they have its brightest corner, and a goodly portion of the best that can be afforded of comfort, convenience, and beauty; that aged blood may be kept warm and cheerful, that failing limbs may have restful repose, and that the dim eyes that have watched over you and yours through so many toilsome years, may see around them the ever present evidences of faithful and grateful care.

"There is nothing in the world more pathetic than the meek, timorous, shrinking ways of certain old persons — we all have seen them, who have given up their home into younger hands, and subsided into some out-of-the-way corner of it, to sit by fireside and table henceforth as if they were pensioners — afraid of 'making trouble,' afraid of being 'in the way,' afraid of accepting the half that is their due, and going down to their graves with a pitiful, deprecating air, as if constantly apologizing for 'staying so long.'"

The above extract is worthy of our serious consideration. Oh what a vast difference in the various homes, in the relation of the "home" to the aged pilgrim. Are there not very many sons and daughters to-day who have been able through the labors of their parents, to start in life about where their parents left off, who are really not grateful for services of their parents?

On the other hand, there are many who feel a deep, keen consciousness of what they owe to the older pilgrims.

Remember the aged ones. Their companions of youth are nearly all gone. They often feel lonesome. A visit of the younger people, a pleasant little meeting for song and prayer, means so much to them.

May all parents be really thoughtful in instructing the little folks to respect and reverence old age. What a conflict within the bosom of that aged grandfather and grandmother when they are obliged to give up their home and their belongings, because of the fact that they are no more able to care for themselves. What a privilege right here to very thoughtfully help them, in assuring them of our most tender care and thoughtful consideration.

— Gospel Herald.

### "AS ITERS SEE'S"

The Shenandoah, Ia., Evening "Sentinel-World", watching the way things are done in the churches within its ken, declares: "We sometimes wonder how they used to get people to attend church when fasting was an important part of church life. Nowadays it seems necessary to have a supper or some sort of festival to get the people to attend any sort of church function."

**LUTHER QUOTED AS AN ANTI-PANIC**

"There are people who find a sort of exhilaration in a state of panic. It is normal for them to worry. They are like the woman whose husband told her that she never was happy unless she was miserable. We have to confess that we prefer the quiet mind and the trustful heart. The man who trusts in God never is put to confusion. This is God's world. The Church is His. He will care for them. It is for us to do as far as we can the things that make for righteousness and peace, and leave the rest to Him. He is able to control things when they get beyond our control. If at any time we find our confidence failing we go out and look up at the stars as Martin Luther did. At the time of the Reformation when things were going very badly for Luther and his followers, Luther's associate, Melancthon, was very much depressed. Luther said to him: 'Philip, last night I went out and looked at the stars, and I was in terror for I could see nothing to hold them up. And then I thought that the God who could keep all those stars hung in space without anything to hold them up could easily take care of you and me.'"

— Selected.

**FROM OUR CHURCH CIRCLES****Joint Synodical Committee**

On October 20th, at 10:00 a. m. the Joint Synodical Committee will meet with the Committee of Three at St. John's School, 8th and Vliet Streets, Milwaukee.

The purpose of this meeting is to finish the Watertown case and to take up such additional work as may duly come before such Synodical Committee.

G. E. Bergemann.

**Mississippi Valley Conference**

The Mississippi Valley Conference will convene at Lewiston, Minn., Rev. H. Herwig, pastor, October 20th to 22nd. Close of sessions Thursday noon. Delegate conference on Tuesday. Communion services Tuesday evening.

Sermon: Gamm (Ehlert).

Confessional address: Kurtzweg (Hanke).

The following papers will be read and discussed:

Hom. exeg. treatise on the parable of the unjust steward, P. Froehle.

Every Revelation of God a Revelation of His Saving Grace, W. Bodamer.

Exegesis: Rom. 1:20 cf. Rom. 16:25-26, R. Siegler.

Can we have Communion fellowship with Lodge members, G. Kurtzweg.

Pastors desiring night lodging for their delegates will please state for how many reservations should be made. Please inform Pastor Herwig of your coming, resp. not coming at an early date.

Rud. P. Korn, Sec'y.

**Eastern Conference**

The Eastern Conference will convene, D. v., on the 20th and 21st of October in St. John's Church, Root Creek, Wis. (W. Mahnke, pastor). First session at 10 a. m. Service in the German language with celebration of Holy Communion on Tuesday evening.

Sermon by Rev. Theo. Monhardt (Rev. Edmund Ebert).

Papers: Exegesis of Col. 2 (Rev. Kneiske); Exegesis of 2 Tim. 2 (Rev. H. Wojahn); "Scriptural reasons regarding certainty in calls" (Rev. P. Burkholz); "The Sin against the Holy Ghost" (Rev. Herm. Gieschen); "Origin of the Papacy" (Rev. Paul Gieschen); "Book of Genesis" (Rev. W. Mahnke).

The local pastor requests that all announcements be made before October 10. Kindly state whether full quarters or just meals are desired.

Paul J. Gieschen, Sec'y.

**Dr. Martin Luther College**

The new school year at Dr. Martin Luther College, New Ulm, Minnesota, began September 2. The enrollment is very good; 91 new scholars have come, and of the old scholars a goodly number returned. Our total enrollment thus far is 255. Of this total 150 are boys, 105 girls. 187 are taking the normal course, 47 will become pastors, and 21 have registered for the general education course.

Any one acquainted with our facilities knows that such an enrollment is crowding us. In the Boys' Dormitory, which is planned to house 84 pupils, there are 127 living now. We have placed six in almost every room. Those rooms which have only five occupants simply can not be arranged for more. In order to provide the necessary room in the bedrooms, we provided 22 double-deck beds. It is fortunate that such a condition will soon be relieved by the proposed addition. We hope that by the fall of 1926 all boys in the dormitory can be accommodated properly.

Our recitation building also feels the strain of the large attendance. The four lower classes number respectively 57, 56, 45, 54 scholars. These classes can be accommodated as a unit only in two of our classrooms. The other class rooms are too small for any of them. It is necessary for the teachers to shift class rooms constantly. This is very inconvenient for such teachers that need much teaching apparatus. It, furthermore, does not make for the best of order. However, the needs for a new recitation building will be presented to our fellow-Christians in the near future in a detailed manner. We hope that the members of our synod will gladly take opportunity of the proposed jubilee collection to enable us to erect an adequate recitation building.

We have an unusually large number of such who must be provided with practice periods of the pipe or-

gan. Thus far we had only three organs at our disposal besides the large organ in the music hall. This year, however, we would be at a loss, if we had not received the fourth organ as a gift from the congregation in St. James, Minnesota. With a little expense of approximately \$150.00 this organ has been put into good condition. It will serve us for a long time. It has six stops. An organ of six stops would have cost us new from \$800.00 to \$1,000.00.

The proposed addition to the Boys' Dormitory is under way. The entire college board met September 7th to do the preliminary planning. Since then the executive board has procured the services of an architect, and the pencil sketches have gone forward to the members of the board for approval. We hope that the plans and specifications can be completed within a few weeks, so that bids can be asked for and the contract let. It is planned to place the foundation this fall so that we have the assurance that the building will be ready for occupancy by next fall.

The Second Year Normal this year numbers 17 pupils. Of these ten are boys and seven are girls. This will place at the disposal of the assignment committee a comparatively large number, and we hope to be able to fill most of the calls.

May our Lord and Savior hold His protecting hands over our school through the coming year. May He give pupils and teachers health and strength, diligence and energy in order that we carry out our appointed tasks to the glory of His name and to the furtherance of His kingdom.

E. R. Blieferticht.

#### Re-dedication of Churches

On the twelfth Sunday after Trinity Salem Congregation of Escanaba, Michigan, re-dedicated their church. Two services were held. Pastor Paul Pieper and Prof. August Pieper preached, the former in English at the occasion of the dedicatory service on the morning, the latter in the evening in German. The rendition by the choir of the Introit in Schmauk's setting and an Anthem, and beautiful solos by Miss Gertrude Mueller were the musical features which marked the services as special occasions of praise and thanksgiving.

Service attendance at Salem has been increasing steadily. However it was not the lack of seating capacity in the nave of the church which caused the congregation to enlarge the building. Even the larger and ever growing group of those who are able only, or who prefer, to worship in English could find room comfortably in the church as it was. The circumstance that larger and better accommodations were needed for the Sunday School and the various activities, and the desire to remove the cramped appearance of the chancel, caused the congregation, when extensive repairs became necessary, to decide to enlarge and remodel the church thoroughly.

The church now consists of an apse 18 feet by 16 feet, a nave 44x30, a narthex 30x10, a vestibule 10x5½. The organ and choir loft is above the narthex. The pews offer seating to 180 worshipers. Since there are wide aisles, ample free space in front of the chancel and an arrangement to connect, by means of dropping windows into pockets, the narthex to the nave; by the use of folding chairs the seating capacity in an emergency can be increased to 300. The chancel has been equipped with a new altar, brass altar cross and a large statue of Christ, five sets of Damask altar hangings in the liturgical colors, a new pulpit, hand carved eagle lectern and chancel seat. The appointments of the nave have been supplemented by a marble font, kneelers and book racks. The decorations are beautiful and in keeping with the purpose of the building. New lighting fixtures were installed and the floor has been covered with battleship linoleum. The chancel and main aisle have coverings of heavy Wilton carpet, all of a color in harmony with the color scheme of the decorations.

The assembly room in the basement measures 28x40. Another room in the basement of 14x21 has been equipped in a manner which makes it serviceable for class work and committee meetings as well as for kitchen purposes. A large pantry has been provided. Whilst an oilburning steam system is to supply heat when the entire building is in use, a small hot water plant also has been installed for the purpose of heating on week days the small class room and the garage, for the members were insistent that the pastor should have some personal comfort from the building operations.

The exterior of the church was greatly improved by the removal from the steeple of a vane of dubious significance and the upplanting of a large gilt cross, the emblem of the faith which we confess. The total expense incurred by the congregation was \$12,028.85. This includes the donations of the various organizations in the congregation. The Sunday School donated the statue, the Ladies' Aid the linoleum coverings of the gallery floor, the carpets and two new art glass windows. The Luther League's gift consisted of a marble font, the altar hangings, altar cross, lectern and alms boxes. Four large tables were provided by the Ladies' Aid and Luther League jointly.

The chancel furniture, statue, altar cross, the kneelers and book racks were obtained through the agency of the Northwestern Publishing House and are a delight to the congregation. Christ. A. F. Doehler.

\* \* \* \* \*

The redecorated and remodeled church of St. Matthew's Congregation of Town Flora, Renville Co., Minn., was dedicated on Sunday, September 13th. The speakers for the day were Rev. R. Heidman, Rev. Schierenbeck, and Rev. G. Fischer, Sr. A plate-col-

lection brought the sum of \$123.00 which was to go to the support of our educational institutions. May the Lord bless our church. H. Schaller.

**Golden Anniversary**

On September 6th the fiftieth anniversary of the ordination of Pastor Wm. Weber, Kohlsville, Wis., was celebrated by his two congregations and by the Dodge-Washington Counties Pastoral Conference. Pastor A. Werr preached the sermon. President G. E. Bergemann made a short address. Ph. H. Koehler.

**Ordinations and Installations**

Candidate Donald Rossin was duly installed in the main congregation of the Lemmon Mission field, August 30, 1925.

Address: Rev. Donald Rossin, Lemmon, S. Dak.  
A. W. Blauert.

\* \* \* \* \*

Candidate W. Krenke was ordained and installed at Paradise, No. Dak., on the 30th of August by the undersigned upon the authority of President W. F. Sauer. His parish consists of Paradise and Selfridge, No. Dak., and McIntosh, So. Dak.

May the Lord bless him and his work!  
Address: Rev. W. Krenke, McIntosh, So. Dak.  
E. R. Gamm.

\* \* \* \* \*

Gerh. P. Fischer having been ordained on August 2nd by Rev. W. Fischer, assisted by W. Eggert and J. Abelmann, the undersigned installed him on September 6th at Zion's Lutheran Church, Spirit, Wis., and at Tripoli and Prentice.

Address: Rev. Gerh. P. Fischer, L. Box 62, Prentice, Wis.,  
Martin Glaeser.

**Acknowledgment and Thanks**

In memoriam of the late Jacob J. Minners, Johnson, Minnesota, the sum of \$65.00 was donated to Dr. Martin Luther College. The kind donors were: Mrs. Jacob Minners, \$20.00; Mr. and Mrs. G. Minners, \$10.00; Mr. and Mrs. Jacob Fahje, \$10.00; Catharine and John Minners, each \$3.00; Louise Fahje, \$1.50; Meta, Otto, Willie, Frieda, Paul, Lena, Henry Minners, Ella, Mathilda Fahje, Henry Heins, Mrs. E. Schwentker, Lafe Brigham, Mrs. L. Brigham, Mrs. G. Farmer, each \$1.00; Hubert Kohnen, \$.50, N. N., \$3.00.

In behalf of our school I express to all our sincere thanks. E. R. Bliefernicht.

**Cornerstone Laying**

On Sunday afternoon, the 15th Sunday after Trinity, the cornerstone of the new church of the Zion's Congregation of Hokah, Minn., was laid. The ceremony was performed by the undersigned, pastor of the congregation. Acts 4:11, 12. E. G. Hertler.

**Change of Addresses**

Rev. H. W. Koch, Friesland, Wis.  
Rev. E. E. Kolander, R. 3, Stratford, Wis.  
Prof. W. H. Beck, Immanuel Lutheran College, P. O. Box 743, Greensboro, N. C.

**Correction**

In the Seminary Building Fund report contained in the issue of September 6th the amount following the name W. Schumann, Markesan, should read \$1,527.00 instead of \$157.00.

**MISSION FESTIVALS**

**New Lisbon, Wis., St. Luke's Church**, Wm. Lutz, pastor. Speakers: G. Stern, G. Kobs. Offering: \$65.00.

**Town Center, Wis., St. John's Church**, A. Werner, pastor. Speakers: Br. Gladosch, F. M. Brandt. Offering: \$187.96.

**Town Lynn, Minn., Zion's Church**, Henry Albrecht, pastor. Speakers: Prof. Carl Schweppe, Missionary Edgar Guenther, J. Siegler. Offering: \$245.00.

**Town Lincoln, Warrens, Wis., St. Matthew's Church**, E. Abelmann, pastor. Speakers: H. Reimer (German), Prof. H. Meibohm. Offering: \$33.97.

**Bangor, Wis., St. Paul's Church**, C. W. Siegler, pastor. Speakers: R. Siegler, J. Mittelstaedt, A. Eickmann (English). Offering: \$333.37.

**Eleventh Sunday after Trinity**

**Caledonia, Racine Co., Wis., Trinity Church**, F. Koch, pastor. Speakers: Prof. G. Westerhaus, F. Boerger, Th. Monhardt. Offering: \$195.00.

**Twelfth Sunday after Trinity**

**Wonewoc, Wis., St. Paul's Church**, J. Mittelstaedt, pastor. Speakers: H. W. Herwig, A. Vollbrecht, H. W. Zimmermann. Offering: \$333.15.

**Cudahy, Wis., St. Paul's Church**, Paul W. Gieschen, pastor. Speakers: F. Gundlach, Luther Voss. Offering: \$58.57.

**Cedar Mills, Minn., St. John's Church**, A. Baur, pastor. Speakers: J. C. Siegler, H. Weerts, M. F. Nommensen. Offering: \$485.02.

**Libertyville, Ill., St. John's Church**, Elmer C. Kissling, pastor. Speakers: E. Jaster, Wm. Huth. Offering: \$175.00.

**Fontenoy, Mich., Christ Church**, E. H. Kionka, pastor. Speakers: Ed. Zell, R. Ziesemer. Offering: \$92.07.

**Thirteenth Sunday after Trinity**

**La Crescent, Minn., Immanuel's Church**, E. G. Hertler, pastor. Speakers: R. Korn, Geo. Kobs. Offering: \$96.25.

**Wabeno, Wis., F. W. Raetz**, pastor. Speakers: A. Plass (German), H. Kirchner (English). Offering: \$86.52.

**Raymond, S. D., Bethlehem's Church**, W. T. Meier, pastor. Speakers: A. Merkens, K. Siewert. Offering: \$117.50.

**Omro Twp., Boyd, Minn., St. John's Church**, C. G. Schmidt, pastor. Speakers: A. Baur, H. Schaller, I. P. Frey (English). Offering: \$180.00.

**Tawas City, Mich., Immanuel's Church**, A. Kehrberg, pastor. Speakers: Prof. E. Berg, P. Naumann, L. Meyer. Offering: \$159.65.

**Ridgeville, Wis., C. E. Berg**, pastor. Speakers: J. Mittelstaedt, H. Pankow, Prof. Meibohm. Offering: \$158.41.

**Zeeland, N. D., Zion's Church**, S. Baer, pastor. Speakers: O. Klett, A. Lenz. Offering: \$274.00.

**Cataract, Wis., St. Paul's Church**, Gustav Vater, pastor. Speakers: M. Zimmermann, J. H. Glaeser. Offering: \$76.52.

**Mishicot, Wis., St. Peter's Church**, Ed. Zell, pastor. Speakers: J. Reuschel, L. Baganz, R. Ziesemer. Offering: \$162.00.

Farmington, Wis., Immanuel's Church, A. W. Paap, pastor. Speakers: W. P. Hass, W. A. Pifer. Offering: \$230.10; Ladies' Aid, \$25.00; Total: \$255.10.

Dowagiac, Mich., St. John's Church, C. H. Schmelzer, pastor. Speakers: A. Maas, G. A. Schmelzer. Offering: \$123.80.

Fourteenth Sunday after Trinity

Montello, Wis., St. John's Church, Mecan, Wis., Immanuel's Church, Wm. J. Hartwig, pastor. Speakers: E. Reim, H. Hauser, M. Nommensen. Offering: Montello, \$183.75; Mecan, \$139.49; Total, \$323.24.

Livonia Center, Wayne Co., Mich., St. Paul's Church, Oscar J. Peters, pastor. Speakers: O. Eckert, Sr., Wm. Bodamer. Offering: \$160.26.

Sebewaing, Mich., St. John's Church, G. Schmelzer, pastor. Speakers: A. Wacker, G. Wacker. Offering: \$75.53.

Brookside, Wis., St. Paul's Church, Paul C. Eggert, pastor. Speakers: J. Busch, K. Geyer. Offering: \$57.00.

Broomfield, Wis., Zion's Church, A. J. Clabuesch, pastor. Speaker: P. Naumann. Offering: \$102.15.

Firth, Nebr., St. John's Church, A. Schumann, pastor. Speakers: E. C. Monhardt, W. Baumann. Offering: \$100.00.

Cambridge, Wis., St. James Church, Robert F. F. Wolff, pastor. Speakers: J. Schwartz, O. Koch, S. Ilvisaker. Offering: \$87.00.

Brady, Mich., J. J. Roekle, pastor. Speakers: H. Richter, A. Lederer. Offering: \$121.54.

BOOK REVIEW

**The Child in the Manger.** A Christmas Service for Children, Choir and Congregation by J. Gieschen, Teacher. Price, 6c; per dozen, 60c; per hundred, \$4.00. Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

This is a simple service. The form is mostly catechetical, though it suggests a few recitations. The hymns offered are our own and that is an important feature. We gladly recommend it. G.

**Daily Inspiration.** A Book of Prayers. By Ministers of the Gospel and Christian Workers.

**Daily Meditations.** For the Family Altar. By Ministers of the Gospel.

Both of the above are compiled by August Becker and published by the Central Publishing House, Cleveland, Ohio. The price of each is \$1.25.

The compiler has been at great pains to offer the members of his denomination — the Reformed Church — something usable for their daily upbuilding. The books are not Lutheran. G.

**Geschichte der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin und andern Staaten,** von Joh. Ph. Koehler, Wauwatosa. Erster Band: Vorgeschichte und Geschichte der Gruendung und Sammlung der Wisconsin Synode. Price, \$2.50; Net, \$2.00. Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

With masterful simplicity the writer presents us the results of his deep study of sources and painstaking research work. The book is indeed timely in this our anniversary year. We hope the history will find a wide circle of readers. G.

**Was sollen wir tun mit dem Kinde?** Schulpredigt ueber Richter 13:6-14. Pastor Heinrich Gieschen, Sr. Northwestern Publishing House, 263 4th St., Milwaukee, Wis. Price, single copies, 10c; in quantities, 6c.

A school sermon based on Judges 13:6-14, in which the duty toward the young is simply and ably set forth. We recommend it to our readers! G.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

Collections from	July 1, 1925 Aug. 30, 1925 2 Months	Budget Allotments 2 Months
Pacific Northwest .....		\$ 247.64
Nebraska .....	\$ 2,790.27	1,430.16
Michigan .....	1,993.74	5,448.20
Dakota-Montana .....	2,341.06	1,764.46
Minnesota .....	8,826.73	10,388.70
North Wisconsin .....	5,190.96	14,010.52
West Wisconsin .....	7,001.12	14,400.56
So. East Wisconsin .....	3,551.52	14,221.00
Total Receipts from Districts .....	\$ 31,695.40	\$ 61,911.24
Revenues: Institutions .....	\$ 1,803.99	\$ 12,367.16
Total Budget Cash .....	\$ 33,499.39	
Total Budget Provisions .....		\$ 74,278.40
Total Disbursements .....	\$ 59,038.21	
Deficit .....	\$ 25,538.82	
Budget Provisions not yet required ..		\$ 15,240.19
		\$ 59,038.21

The deficit in these two months is half as large as it was in the past two years.

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration .....	\$ 6,959.24	\$ 4,875.67
Educational Institutions .....	9,153.13	25,826.03
Home for the Aged .....	776.98	743.00
Indian Mission .....	4,545.83	6,956.81
Home Mission .....	8,679.53	15,475.01
Negro Mission .....	2,662.25	2,662.25
Polish Mission .....	5.00	233.34
General Support .....	716.63	2,266.10
	\$ 33,499.39	\$ 59,038.21
Deficit .....		\$ 33,499.39
		\$ 25,538.82

Statement of Debts

Balance of Debt of July 1, 1925 .....	\$172,604.95
Seminary Building Committee .....	4,001.26
Remaining "Old" Debt .....	\$168,603.69
1923-1925 Debts .....	77,293.06
"Old" Debts .....	\$245,896.75
Liabilities incurred since July 1, 1925 ..	\$ 22,454.10
Debt on September 1, 1925 .....	\$268,350.85

Analysis of New Debts

Deficit as per statement .....	\$ 25,538.82
Borrowed for Church Extension .....	1,524.25
	\$ 27,063.07
Less Capital Cash used .....	\$ 4,608.97
	\$ 22,454.10

Cash Account

Cash Balance on July 1, 1925 .....	\$ 12,526.04
1923-1925 Accounts Receivable .....	15.00
1923-1925 Funds due .....	332.81
Capital Cash .....	\$ 12,873.85
Cash used for Budget .....	\$ 4,608.97

Balance Cash on hand .....

\$ 8,264 88

THEO. H. BUUCK, Genl. Treas.