

# The Northwestern Lutheran

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

Vol. 13.

Milwaukee, Wis., January 24th, 1926.

No. 2.

## THE MASTER AT CAPERNAUM

(Matthew 8:1-13)

Behold, a mighty throng is swelling  
The entrance to Capernaum;  
From palace-hall and humble dwelling  
The e'er-increasing numbers come,  
To hear the doctrine Jesus taught,  
And marvel at the wonders wrought.

Hark! Hark! An anguished leper crieth:—  
"Lord Jesus, Thou canst make me clean."  
"Lord, if Thou wilt" in pain He sigheth,  
Prostrate before the Nazarene.  
A pause, — the pleading voice is still,  
And Jesus answers him: — "I will."

"Be clean"; each word with pity burneth,  
As tenderly the Master speaks;  
And lo, the bloom of health returneth  
To pallid features, — withered cheeks.  
How mighty is Thy pow'r, dear Lord!  
How great, O Faith, is thy reward!

Behold, a great centurion speaketh,  
Throongs harken to his ev'ry word:  
The Master's mighty aid he seeketh:—  
"Heal Thou my palsied servant, Lord;  
Though great authority is mine,  
Still I implore Thy help divine!"

"Though servants hark to my commanding,  
Though men of war my call obey,  
Still in Thy presence I am standing,  
In humble faith for aid to pray;  
Come not 'neath my unworthy roof,  
Speak, Lord! A word will be enough!"

The Master speaks His word of power:—  
"Since Thou so firmly hast believed,  
Go Thou Thy Way, — this very hour  
Thy servant's illness is relieved."  
O word divine, and all is well!  
O faith, who can thy wonders tell?

O mighty Savior, precious Jesus,  
Physician of Capernaum,  
Thou still canst heal all our diseases,  
In faith before Thy throne we come.  
Thou who hast pow'r to banish pain,  
Restore the sick to health again.

Thou knowest, Lord, our sad condition,  
Naught but corruption dwells within;  
Be Thou, we pray, our soul's physician,  
Heal Thou the leprosy of sin;  
Dear Lord, our wounded conscience heal,  
To whom but Thee can we appeal?

We humbly pray, increase and strengthen  
Our faith in Thee, physician blest;  
Until life's ev'ning shadows lengthen,  
And we are called to endless rest;  
Until we reach the mansions bright,  
Where faith is changed to glorious sight.

On the Gospel Lesson for the Anna Hoppe.  
Third Sunday after Epiphany.

## STUNTED SPIRITUALLY

Heb. 5:11-6, 20

"Grow in grace, and in the knowledge of our Lord and Savior  
Jesus Christ." — II Peter 3:18

I suppose every serious-minded Christian has asked himself the question, Why have we such low-tide spiritual conditions in our congregations and synodical affairs? Surely there must be a reason. What could it possibly be? Some may say, Well in these last days the "love of many will grow cold." (Matt. 24:12.) They say it is inevitable. They take it as a matter of course and drift with the stream. The sad feature of all times has always been the indifference of the Christians. Because they see "iniquity abound" the love of many grows cold. They become weary, sink down to a very low state of spirituality, lose their witnesship in word and deed, and drift with the unbelieving world. They feel so often as Elijah did: "I, even I only, am left; and they seek my life, to take it away." It's no use, they say.

Now, why this woeful condition of affairs? Is it a lack of "efficiency," as the world uses that term? Is it a lack of system? Is it a lack of application of business principles that we have a ever-growing deficit in our synodical treasuries? Is it a lack of business acumen that we have to resort to all sorts of bazaars, fairs, suppers, "houses of merchandise" in order to keep our congregations out of financial bankruptcy? Why is it that there is little difference between the church and the world organizations in our day? Why is it that the church is looked upon as one of the many world organizations? Why is it that you can find so few individuals with whom you can talk about spiritual affairs? Why is it that all activities of the church are stressed and strained to the breaking point, but the one activity needful is woefully pushed into the background? (Lu. 10:42.) I say, Why these conditions that all argue for a low spirituality, a lukewarm, if not altogether cold life, in our congregations and synod?

Let the Lord answer the question for us, for surely He does not want His church, His bride, to go on in such a deplorable state. Surely He wants His church to be adorned and about the "Father's business." He wants her to be active preaching the Gospel in word and deed, bearing witness on every hand in all boldness and joy. (Acts 4:31.)

In the letter to the Hebrews Paul is showing his Hebrew brethren, according to the flesh, how Jesus is the fulfilment of all Old Testament figures, types, and ceremonies. The type of Christ that he is using in the portion we are using to-day (5:11-6:20) is the Old Testament high priest. After he has shown conclusively that Jesus is the anti-type, the true high priest, he continues: "Of whom (Christ) as our high priest we have many things to say, and hard to be uttered, seeing ye are dull of hearing, for when, for the time, ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe; but strong meat belongeth to them that are of full age, even those who by reason of use have their senses, exercised to discern both good and evil." (5:11-14.)

Now, what is the sense of these words? What does the Lord wish to say to us here through His servant Paul? If he were speaking to us in our everyday language it would perhaps read thus: Christ is your high priest, He has gone into the holy of holies for you and so you can come boldly unto the throne of grace and obtain mercy, and find grace and help in time of need. (4:14-16.) You believe in this Jesus as your personal Savior. Now, of this high priest Jesus we have yet many things to say. You have just begun to know Him. You have just entered into the A B C class; and the sad feature is that you think you know all about Him. You believe to have graduated. As a result of this proud old-nature, thinking-yourself-god spirit (Gen. 3:5) you are dull of hearing. You are negligent of getting further acquainted with your Jesus. You do not use the means He has put at your disposal to do this. You do not use the same common sense over against Him that you use in all your everyday affairs. Let us see. When you want to learn a trade you are regular and diligent upon attendance. You read and hear all you can lay hands on that treats of the subject. But what do we do with our knowledge of Jesus, the Bible? We say, we have learnt all those things in our youth, in our confirmation course. Exactly, you are talking just like the Hebrew Christians did to which Paul is writing. You think there is no more to be learnt, while the fact is the confirmation course is only the A B C of Christianity. Nobody thinks of stopping there in the education. Then why be so foolish, so dull of hearing in

spiritual matters? You go to your work, to your meals regularly, but the matter of partaking of Jesus' Word and sacrament is left to the whim and fancy of Sunday morning. It is left for our old nature to decide. We are "dull of hearing." Or, let us take our Bible study together with our fellow-Christians. How many meet to study that Word together and get the benefit of the various gifts the Lord has placed in our midst for the mutual benefit. (I Cor. 12:7.) Or, how many read their Bibles at home, give the Holy Spirit a chance to make known the many things about our High Priest. We find time for the daily paper, for books, for friends, but "there is no room for Jesus in the inn" of our time. We find ample time to read our letters, but find ourselves negligent in taking time to read the Love-letter of love-letters.

And all this when as far as time is concerned, as far as opportunity to grow is concerned, we might all be teachers. Some of us have been going to this school in which the knowledge of Jesus our Savior is taught us for ten, some of us for twenty, some of us for almost fifty years, and yet we are still in the A B C class. What a shame. At a time when we ought to be teaching others, be able to speak and act this blessed Gospel to others for their salvation, we have need that we are taught again the first principles, the A B C of the Word of God. We are still in need of milk. What would you think of a case like this: You went up town and there on the streets and in the places of business, and in the homes, you saw men and women of twenty, forty, yes sixty and seventy years old in baby carriages sucking nursing bottles. You would say, and rightly so, there is certainly something wrong with these people. They all act like babies. According to time they ought to be full-sized men and women, and upon inquiry you find that none of these have learned to walk. You ask whether they have had time to learn. Yes, you are told, all their life time, most of them. You inquire whether they are able to use stronger food. You are informed they cannot. Just milk, and as a result such stunted growth. Stunted physically! How we deplore it. How it makes us feel bad to see one case of some one that is stunted in respect to the body. But how infinitely more woeful to have thousands and thousands of sons and daughters of God still feeding upon the A B C milk of Christianity, the same they were able to use when going through the confirmation course. **Stunted spiritually!** Stunted physically is nothing over against being stunted spiritually, for the former is only for time, while the latter is for time and eternity.

Knowing this my brethren, and knowing that Jesus is only too willing and ready through His teacher, the Holy Spirit, to guide us into all truth (Jh. 16:13) through His text-book, the Bible, let us speak with Paul as he continues in our text: Therefore leaving the principles of the doctrine of Christ, the A B C of

Christianity, let us go on, grow, unto perfection, not laying again the foundation of repentance from dead works, of faith toward God, of the teaching of baptisms, of the laying on of hands, of the resurrection of the dead, and of eternal judgment—all things which belong in the primer class of Christianity. All things which we ought to have gotten in the beginning of our course. All things that comprise the foundation. Now let us go on and build on this foundation the house, and finally the roof, so that it will be liveable. You don't stop with the foundation of a building, you continue. You do not stop with a few boards stood up on end haphazard, you build on according to plans and specifications. Use the same common sense with your spiritual building.

"And this will we do, if God permit." He is still striving with us to-day. To-day is the accepted time. (II Cor. 6:2.) For it is impossible for those who were once enlightened—if they shall fall away, to renew them again unto repentance, seeing they, by their negligence, crucify to themselves the Son of God afresh, and put Him to an open shame, by their baby pranks and inability spiritually.

God deals the same way in the physical world. (Verses 7-8.) Beware, the spirit of the Lord will not always strive with man. (Gen. 6:3).

"But, beloved brethren, we are persuaded better things of you, than that you should neglect such great salvation wrought for you by your High Priest, and things that accompany salvation, though we thus speak very harshly as it seems now. Do not get weary in your faith and labor of love, for God is not unrighteous to forget your work and labor of love, which ye have showed toward His name, in that ye have served the saints, the Christians, the church, and do still serve. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: that ye be not lazy, cold, lukewarm, indifferent in your Christianity, your church affairs, your whole life; that you do not act as though it were no use, but that you be followers of them that through faith and patience inherit the promises. Such a one was Abraham. To him was a promise made, and only after Abraham patiently endured did he obtain the promise. Likewise ye endure, trust, serve, work in love, to the end. To you has been made immutable and precious promises. The Lord swore it to you in an oath. It is absolutely sure. As sure will it come to pass as it did to Abraham. Your High Priest, Jesus, has entered into that within the veil for you. Hope unto the end and you shall receive the crown of life.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor. 15:58.) W. F. B.

## COMMENTS

**Dr. Blanchard Is Dead** On December 20th sudden death came to claim Charles Albert Blanchard, D. D., president of Wheaton (Ill.) College and president of the National Christian Association. Dr. Blanchard is known throughout the whole United States for his work as president of the National Christian Association and as such is especially well known to Lutherans, for the idea that forms the sole reason for the existence of this association is one with which Lutherans of our synods are wholly in accord. It is the conviction, publicly and fearlessly expressed, that all lodgery is ungodly.

Dr. Blanchard inherited his clear understanding of the irreconcilable conflict between Christian faith and the principles of the lodge from his father, Jonathan Blanchard, who came to Wheaton to found his own school, having first been president of Knox College at Galesburg, Ill. The elder Blanchard did not only found the college and the association of both of which he was the head during his lifetime, but he was a prolific and effective writer on the subject which had to his mind become one of the chiefest concern to American Christians.

Blanchard, the son, now dead at seventy-seven years of age, followed the father's footsteps in every way. He was, as has been said, president of both institutions and was also an able executive and a trenchant writer on the subject he knew so well. The convictions of both men grew out of their evangelical Christianity. If in any undertaking the much abused term "non-sectarian," or "inter-denominational" can be tolerated, it is tolerable in describing the work of the National Christian Association. It is quite possible to convey the message which the association has to every evangelical Christian without in any way demanding a unionism which is, for example, quite intolerable to Lutherans.

We cherish a grateful memory for the fearless crusaders, Blanchard, father and son, and trust that the great work for which they felt themselves called by the Lord will not suffer by the death of Dr. Charles Blanchard, a far greater man in character and achievements than the world, so unsympathetic to his dominant convictions, will ever willingly acknowledge.

It is not an accident that in the report of his death, as carried by the leading newspapers, not a word was said about his activities as the head of the National Christian Association. It is the business of the press to suppress all news that might offend the advertisers and their lodges.

H. K. M.

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**Rabbi Wise and Jesus** In the most Jewish city in the world, New York, there was a flareup of Jewish zeal directed against one of the leaders of the Jews that is not without points for the

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

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

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

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

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

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

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

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

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

observation of Christians. The poorer the Christian the more he might, but probably will not, learn.

Stephen S. Wise is the best known of the New York rabbis because he has the knack of breaking into print; he appears on all platforms and is the ever-ready Jewish representative wherever a joint committee of "Catholics, Protestants, and Jews" is called for. His Jewish congregation is of the modern kind which accommodates itself to the prevailing habits of the land and conducts its weekly services on Sundays. The religion sponsored by Wise and his followers is, to be quite frank, not different from the "Christianity" of many modern congregations: a conventional morality slightly tinged by a few national or racial customs.

Rabbi Wise preached a sermon on Sunday, December 20th, in which he was reported to have said, among other things, first, that Jesus of Nazareth was no myth but had actually existed, secondly, that it was about time the Jews claimed Jesus, the Jew, as their own and gave his moral teachings which had so profoundly affected the world the attention they deserved. In reporting as they did, the reporters (possibly Jews themselves) scented a spicy morsel for their readers among the Christians. It almost seemed as though the way were being prepared for Jews and Christians to get together on an equal basis, especially in view of the many evidences that ever so many Christians had not a whit more of Jesus than Rabbi Wise was prepared to accept and urge upon his followers.

It was somewhat alarming for Christians to be so suddenly thrust into the welcoming arms of modern rabbinical theology, but they had no time to say anything before the Jews themselves raised the cry of alarm. The Agudath Harabonim (the association of orthodox rabbis) protested violently against Rabbi Wise and his utterances. They attacked him savagely in print and speech and disavowed him entirely, warning all Jews to shun the Wise teachings as rank heresy.

The next move was the resignation of Rabbi Wise from the membership of the national executive committee of the Zionist Organization of America, of which

he was chairman. In this Zionist committee all the moneyed Jews of the country are found; all big Jewish undertakings are sponsored, if not by this committee then by the men who are in it and behind it. Rabbi Wise was the "front" of this committee; his resignation, if accepted, would look much like rupture between the modern and the orthodox Jews.

In the end the committee refused to accept the resignation of Wise and he in turn tried to explain away the offensiveness of his utterances to the Jews. In this he hardly succeeded. All his explaining did not remove the correctness of the first report. He spiced his explanations with some comments on the conduct of the Christians against the Jews and tried to make out that historical Christianity was always a religion without Jesus, the Jew. One of his apologists cunningly intimated that Jews ought not to resent the suggestions of Wise for if they succeeded in taking over Jesus, the Jewish moralist, they would most effectively injure the Christians who would have reason to say, "They take away our God and make him a rabbi."

The whole controversy would be without any meaning if the Christian churches really stood for the Gospel of Jesus, if they really stood for the redemption wrought by Christ, the Savior, if they really followed the whole Bible, Old and New Testaments, in preaching sin and its wages of death, and the free grace in Christ, the Son of God. But since Christian churches are far from preaching Christian truth they must stand by and see the Jew crucify their Lord anew by making of Him, as one of them cynically said, "a Jewish rabbi"; they must stand by and see such things done because that is just what they have been doing themselves. It is too much to hope that this demonstration of their conduct in the acts of others will in any way chasten them and lead them to take a different course.

H. K. M.

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**The Pope At Work** The Christmas holidays always give the Pope an opportunity to do the spectacular things for which the "faithful," even those who are faithful only once a year, at Christmas, at that season seem to have more attention than at any other times.

According to some code or other he dispenses the "golden rose" — this year it went to the queen of Belgium.

This year he also got his picture into all the papers in the act of sealing the door which officially brings to a close the "holy year" 1925.

Just before that ritual he unloosed upon the world a papal bull which from all reports is a rather blunt instrument. When its text becomes available it may be profitable to examine it in detail. At this time it may be said, from what scanty reports have reached us, that it is a most sweeping demand for temporal

power from all the governments of the world. We tremble to think of the billows of rage and indignation that will engulf the Ku Kluxers when someone translates the bull into Georgia English and they become acquainted with its monstrous demands.

With all this going on the pope still had time to take up his fencing tools for a little bout with his traditional opponent, the French government. For many centuries the papal court and the French court have conversed by means of rapiers. Of late years the French scored many hits while the pope was sadly deficient in his judgment of distance. It seems that last month he got in one good hit just the same. He made the papal nuncio to Paris, Msgr. Cerretti, a cardinal. One of the traditions sacred to the Roman papal court is the conferring of the red hat, the insignia of his princely rank in the Roman Church, by the head of the state to which he is accredited. Here was a fine situation: The anti-clerical French government was to act in making a prince of the church. A feeble compromise was effected when the ceremony at the presidential palace was conducted in the presence of President Doumergue, a protestant, and the premier, Aristide Briand, probably an unbeliever, while the actual placing of the red hat upon the head of the Monsignor was done by the French cardinal Dubois.

The holy year this year was a most successful venture. The pope was so pleased with it that he decreed on New Year's day that the whole world should have a holy year in 1926. The holy year just ended required the faithful to come to Rome and there to visit and make their devotions at the four designated basilicas, whereupon they were to receive certain indulgences. Now it shall be possible for any Roman Catholic to receive certain indulgences by simply visiting four Roman Catholic Churches in his own neighborhood. This simplification should be welcomed by those who are unaffected by the four hundred years that have rolled by since the Monk of Wittenberg in 95 sentences said some pertinent things about indulgences and the remitting of penitential duties.

The pope seems to be unduly impressed by the efficacy of the strong-arm methods of his neighbor in the "eternal city," Mr. Mussolini. But there is this to say about such methods, it requires an unusually inventive mind to keep things moving when one accuses his followers to the sensation of speed and action. The day will come when the most inventive mind cannot think up new devices to perpetuate the illusion and on that day the old time-worn practices may lose their charm. There will then be a fall such as the countrymen of eminent Romans have had occasion to witness many a time for the last two thousand years.

H. K. M.

**It Is—It Isn't** Is vice openly flaunted in Milwaukee?

One minister, not a Lutheran, says, it is; another, not a Lutheran, says, it isn't. And so the controversy is on. "A special indignation meeting of the public morals committee of the Methodist Ministers' Association will be held to-day to consider and frame an answer to charges of exaggeration hurled at the committee chairman, etc.," says The Milwaukee Journal.

As these ministers will be very busy for a while threshing out this matter, we suggest that the police department meanwhile take over the preaching and the Sunday school work in their congregations in order that neither field be neglected. J. B.

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**Clerical Rebels** It is difficult for us Lutherans to understand the depth of feeling with which the adherents of the two warring elements in the Church of England assail each other. It seems they are quarreling about certain forms of ritual. The one party wants as many flourishes and ceremonies as can be resurrected from old church practices, the other is just as eager to keep them out.

But it is not merely ritualism. The ritualists are developing a subtle change of doctrine in the direction of Roman Catholicism, while their opponents have no counterpoise to offer for they are getting away from all doctrine, or dogma, by going in for modernism more and more.

The better we understand the more apparent it becomes that neither movement can enlist our sympathy. It is the spectacle of a church with a history, drifting on toward disintegration. Now and then we catch a glimpse of the irreconcilable nature of the difference.

Just now the diocese of Birmingham, England, is rent by dissension occasioned by a ruling of the modernist bishop, Dr. E. W. Barnes. The bishop is frankly a modernist and as such views with displeasure the Romanizing tendencies of some of his parishes and their priests. Recently he ruled that the reservation of the host at the Eucharist and the attendant adoration of it be stopped. He makes plain that he does not countenance the doctrine that the blood and body of Christ is actually and permanently present in the bread and wine. That is the Roman Catholic doctrine of transubstantiation which, it seems, the Anglo-Catholics, as they are now denominated, have adopted together with the phraseology and practices of the Roman mass.

Fourteen parishes with their priests have openly declared their intention to disregard the order of the bishop and have taken steps to finance their parishes independently.

The bishop in turn has refused to license the assistant clergy in the affected parishes and so the war is on. It is said that the seceding parishes are poor and

would have difficulty in meeting their needs. Besides, the law is on the side of the bishop; the Church of England is a state church and the parish and its schools must abide by the laws made for them.

The usual end of such revolts in England was that a few of the disaffected priests, if they were unencumbered by wives, went over into the camp of Rome. If they were of the sort that could attract and hold public attention Rome treated them exceptionally well and showered them with distinctions and honors. The classic example of such preferment is that of Cardinal Newman, who has to this day remained a cult even with such Englishmen who do not at all share his Romanistic convictions.

H. K. M.

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**"The Difficulties of Ordination"** Of "the difficulties of ordination" The Baptist has this to say:

Simple and informal as the process of ordaining ministers in the Baptist denomination is, difficulties and dangers go with it which do not always appear on the surface. There is first of all the difficulty of an unstandardized process. There are no common standards by which a man's Christian experience, call to the ministry and views of Christian doctrine shall be tested. One council of ordination will turn down a candidate whom another council later will accept because the personnel and views of the later council differ from the first. The average council does not work according to an accepted standard but usually according to the personal prejudices and sympathies of the majority. This is unfair to the candidate. He should be given a standardized examination. And this examination should go deeper than the three lines of investigation mentioned above indicate. The health, the antecedents, the habits, the education, the ideals, the personality of the candidate should be tested according to common standards adopted and used for such an end. It is often easier for a man to become a Baptist minister than it is for another man to become a janitor. Office boys are required to pass a stiffer examination by employers before being hired than some councils demand from a man asking for ordination.

How thankful our Lutheran Christians should be for the system we have in our church. We prepare our candidates for the ministry in **our own** colleges and seminaries, where they spend eleven years under the observation and the tutelage of faithful teachers. Only when they have so acquired the necessary general education and a thorough theological training, do we recommend them to congregations that want a call a pastor.

J. B.

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**Gentle Russia** Last year the workers of the Soviet Republic of Russia were fined if they failed to appear for work on Christmas day. This year the government has relented a trifle by declaring that December 25th and 26th are to be regarded as "days of rest." They do not relent sufficiently to call these days Christmas holidays. This does not indicate a change of heart for there is none; it only indicates that the rigorous rules of the last three years were so largely disregarded by the workers that the

government thought it expedient to modify its sternness.

That there has been no change of heart is clear from the fact that the only official recognition of the holiday season by the government is to be found in the announcement that the inmates of the government orphanages were to receive as gifts in these days books and other propaganda that is to enlighten the children in the questions of religion. Stated bluntly, the government is going to see to it that the children do not grow up as Christians. It is further decreed by the communist party that henceforth anti-religious propaganda is to be confined to young people's organizations and that the older workers and peasants are to be let alone. The latter have plainly proved themselves to be incorrigible.

The information on which the foregoing is based is under a Riga dateline. The truth is that the censor is still very active in Russia and no one would be allowed to send out anything detrimental to the Russian rulers and their party. As a result matters such as just reported would have to be transmitted from some point outside of Russia. And that casts a slight shadow on its trustworthiness for the neighbors of Russia are not at all eager to let the world forget about the depravities of the Russian communists. Such depravities and economic heresies are unquestionably numerous enough to make us far from sympathetic with the Russian rulers but when it comes to details it is just as well to take the most horrible stories with a grain or two of salt.

So much is certain, the communist masters of Russia are violently opposed to the Christian church. They have not tried to separate the church and the state, as they might have done without incurring any one's distrust, they have quite unreservedly shown their preference for a state without a church, or rather for a state in which the official religion is the program of the communistic party.

Their antipathy against the Christmas celebrations is so well established by this time that one may take the story as told in this article as genuine in all essentials, for it was the habit of the government to offer the workers special holidays with pay at New Year's if they would only come to work on Christmas day; a further inducement to work on that day was the offer of overtime pay.

If there were a sounder Gospel Christianity in the cities of Russia where the communist party has concentrated its power this persecution might in the end be a real boon to the Christian faith. But there is no such Gospel Christianity. The workers and peasants are deeply steeped in the half superstitious ceremonialism of the Orthodox Church which had become the most formalistic of all churches under the iron rule of the state.

H. K. M.

**James Wood** James Wood, president emeritus of the American Bible Society died in the house in which he was born at Mount Kisco, N. Y. He was eighty-six years old. Because the work of the Bible Society is one of the best things done in America it is worthy of note to record the passing of one of its devoted servants. H. K. M.

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**A Note of Warning** Man's future looks dark — at least to people with a vision sharpened by science. We have been warned, science has taken care of that. And when the awful thing has come about there will be lacking even the comforting voice which says: "I told you so." You see, man is engaged in passing. That is the way the late afternoon edition of science has it. In a short time, scientifically speaking (not in the terms of the Ninetieth Psalm), man will be no more; his place will be usurped by another: the cockroach will at length have come into his own. Man's respite is short — only 200,000 years; that is extremely short if measured by modern scientific standards.

Perhaps we would still be blundering blissfully along in the dark if this little matter had not cropped out at a select gathering of scientists held at Kansas City, Mo., recently, for the advancement of science. An eminent entymologist, probably feeling that the time for silence was past, revealed our whole distressing position, as he views it: "Nature is trying all sorts of experiments in forms of life and it may be that the human species experiment will not succeed and that in 200,000 years no men will remain on earth."

He did not go into details as to just who this cold, cruel party is who assigns to man so tragic a role — it's just Nature. That may be scientific, if it is not exact. But if he is not definite as to his ideas of the powers that be, his forecast of the future leaves nothing to be desired as to directness. Here's the reason for man's retirement: "Insects are better fitted for existence on earth than men. They have been here 50,000,000 years." There's a fine little bit of time for you! Just roll that under your tongue before you swallow it: "Fifty Million." But that does not tell you all an entymologist knows about insects. It is his business to know them, that is what his name means. He continues his astounding revelations: "They have passed through all sorts of cataclysms and have come out victorious." No doubt the scientist here had a vision of another victory of theirs where he would be very intimately concerned. He turns aside from humiliating thoughts to magnanimously sing the praises of the grand victor: "The cockroaches of the tertiary rocks, prehistoric age, were practically the same as the cockroaches you may see in your cellars to-day."

Well, from the doctor's standpoint, that is no more than right. A party that can stand out in splendid isolation for Fifty Million Years and can find it in him

to refuse to evolve when all the best traditions of entymology demand that he should; if he can hold his place in the reviewing stand and see the whole varied procession file by in the Grand March of Science called Evolution; if he can hold out alone, deaf alike to the threats and promises of the madly evolving masses that pass beneath his eye — he deserves recognition. Let him come down as the last "forms of life" file by and bring up the rear. Let him in his solitary march bear the standard of the victor with the device: "I stayed the limit," or other scientific words to that effect.

The doctor concludes: "Man's menace no longer comes from the big animals. Supremacy lies with the insect." We thank the doctor for a few very pleasant moments which we have spent in his company; we have found him highly amusing; as for the rest, — we are glad to say, not science but Revelation has shed its light upon our pathway. G.

\* \* \* \* \*

**A Made-to-Order Messiah** The Theosophists, a mystic oriental cult affected by a few queer Americans and Englishmen and surrounded by a fringe of native East-Indians, has held its convention at Madras, India. Mrs. Annie Besant is the high priestess. In formal ceremony the assembled theosophists proclaimed the coming of a Messiah to set the world right. They know who he is and point him out and are busy building up the necessary atmosphere around him. The poor fellow is called Krishnamurti. His no doubt well-edited utterances make it quite plain that his messiahship can only trace its origin to the advertising committee of the Theosophical Society.

Some light is thrown on Mrs. Besant, now quite an old woman, when we read that before a court at Madras she declared under oath that she was told by "The King of the World" that a world teacher was coming to earth to reestablish decadent religion. The world teacher is, of course, Krishnamurti. The "Order of the Star of the East" has been organized to give him an official welcome. H. K. M.

#### DO WE MEAN IT?

Lord Jesus Christ, be thou our guest — so we pray every day. Do we mean it? In reality Jesus can never be our guest. We are his guests. We have nothing. He gives us everything, clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods. We need him every day, for without him we perish. Again, Jesus can be our guest, and he wants to be our guest. He himself explains: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. . . . Verily I say

unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The greatest wants of a man are his spiritual wants. In doing the work of the Church, we are ministering to the Lord Jesus. He is our guest.

How do we treat a guest?

We do not send him into the attic to sleep, but we prepare our best room for him and make it as comfortable as possible, though we have to sleep on the bed davenport.

We do not send him into the kitchen for a piece of dry bread and a cup of black coffee, while the family is enjoying a sumptuous repast; nor do we tell him to wait for what the family leaves. No, we give him the seat of honor at our table. He does not have to ask for this or that dish, we offer it to him and urge him to eat.

We do not leave him behind in his loneliness when we go out for a pleasure ride, but invite him to come with us and we share all our pleasures with him.

Jesus wants to be a guest in every home, be it rich or poor. He wants us to share with him the bread of poverty and the sumptuous fare of wealth, every one according to his means.

He wants to be our guest daily, not only five or six times a year, on Mission festival Sunday, on Christmas, Easter, and so on. No, every day. He wants us to provide for him daily as we provide for our family and to share with him the temporal gifts we receive from his goodness and mercy.

We invite Jesus daily — do we mean it? J. B.

### BUT THAT'S DIFFERENT

Good morning, Pastor! Fortunate, that I happen to meet you on the street. We have not seen you for some time.

— I'm afraid you are right, Mrs. Smith.

— You know my mother is still an invalid and she has been waiting for you day after day for several months, though I reminded you of her at least five or six times.

— Well, I admit that I have neglected her. But do not for a moment believe that I have given up calling on the sick. Oh, no! It was only yesterday that I called on Mr. Jones, and just now I am on my way to call on Mrs. Day.

— But, Pastor, Mr. Jones and Mrs. Day belong to another congregation, while my mother is *your* parishioner.

— Consider, Mrs. Smith, that you live quite a distance from the parsonage, while the families I spoke of are almost my neighbors. So when it is too hot or too cold, or when it rains or snows, I run right over and visit them instead of spending car fare to go way out to where you and your mother live. Can you blame me?

— My mother misses your visits very much.

— Now I'll tell you frankly, I do like the Jones and the Day families. O, they have the most wonderful homes. I think Tommy Jones is the owner of the most expensive radio in the city. I just like to sit there and take in the various programs.

And they are so friendly and appreciative. I meet some of the best people of the town there. After my call on their patient, I often spend a social evening with them. I find them very interesting. Now, at your home, I read to your mother and pray with her, and that's all.

— But have we not called you as *our* pastor, and is it not therefore your duty to visit us when we are sick?

— I do not feel that way about it at all, Mrs. Smith. Visits to the sick are visits to the sick, whether I call on members of my church or on others. In fact, I almost rather call on others, for I do not really feel at home among the members of your — our, I should perhaps say — church. I am just now seriously thinking of looking about for a congregation that suits me better.

— Incidentally, Pastor, you have also been absent from your pulpit quite frequently of late. Our members are beginning to talk about it.

— True, but what most of you do not know is that I am often invited to preach a sermon for a broadcasting company. They make it very convenient for me, arranging it so that I do not have to leave the parsonage at all, or even to dress for the occasion. After a late breakfast, I lounge about till the time comes and then give my sermon before the transmitter. After twenty minutes or so, I can lie down on the davenport and read the Sunday papers at leisure. I tell you, this radio is a great thing. Now — —, but Mrs. Smith had fled in disgust.

But that's different, some one will say. In a way, yes; but, upon a little reflection, not so very different after all. J. B.

### CORRECTS THE AMERICAN CHURCH MONTHLY

Any false statements concerning Luther and our Lutheran Church should be answered in our Lutheran periodicals, writes a reader, the Rev. Wm. Brenner of Toledo, Ohio, and submits to us the following:

"It is a simple matter to prove to Mr. Bennett that it is not Catholicism but Luther's perversion of it that teaches that faith without works will do."

The above sentence appeared in *The American Church Monthly* for December, 1925, page 251. Luther taught that "a man is justified by faith without the deeds of the law" and his authority for it is the Bible.

Luther also taught "Without holiness no man shall see God," that we are to be "pure in our thoughts, words and deeds" (Explanation of the Sixth Commandment). The statement that Luther taught "that faith without works will do" is therefore false.



We had occasion to correct a similar false charge against Luther by Dr. Delany several years ago in *The Living Church* (Episcopalian), but prejudice in certain quarters is seemingly deeply rooted and in some quarters ineradicable.

The moral and spiritual standards of Lutherans and the good works of the followers of Luther in America and the world over are such that they compare very favorably, we believe, with those of any other Body of Christians, including the Episcopalians, of which denomination Dr. Delany is a member.

In a letter to Dr. Delany we asked where he found the statement in Luther's Catechism or any of his writings "that faith without works will do." What these men charge against Luther is that he believed if a Christian has faith in Christ he can "sin with impunity." The Romanists never tire of repeating that slander, and some Episcopalians of the so-called High Church wing, help to keep that malignant falsehood alive.

The editor of a high class periodical, such as *The American Church Monthly* can rightly claim to be, ought to be more sure of his facts before giving them circulation.

#### PUTTING THE REV INTO REVENUE

It is an unwritten law among churches, recognized more in the breach than in the observance, that when a clergyman goes into business he shall drop the title "Reverend" from his name. This is an honest law because the clergyman by virtue of his solemn ordination vows has been set apart to the definite work of the gospel ministry to which he is supposed to devote all his time and energy, and if he becomes a business man he has no more right to the title "Reverend" than a policeman, having left the force, has the right to wear the uniform. A civilian wearing the uniform of an officer of the law is parading under false pretenses and using his former status as a policeman to advance personal interests in matters alien to public safety. So the clergyman who engages in the real estate business, sells mining stock and other speculative interests, promotes corporations of doubtful character; or even should he give himself to perfectly legitimate business pursuits, he is under obligation as an honest man to drop clerical titles, relinquish ministerial privileges and positively refuse to commercialize the sacred office which he formerly occupied.

The same law applies to men who continue in the ministry. It is a serious violation of the recognized ethics of the pastoral office or of the clergy employed in other forms of Christian service, to use their clerical position as a bait for the making of money. Recently in a certain California city a clergyman became the head of a stock-selling corporation which issued a prospectus full of Bible promises and religious assurances guaranteeing success to the investor because the

presence and approval of God was in the project. Six hundred dollars in annual dividends was promised on every \$100 invested because the prospectus claimed that God had committed to the company a great and exceedingly rich gold quartz ledge. The state government of California is looking into this promotion scheme, but we hardly think anything can be done about it as there was probably no intent on the part of the company to deceive anybody. To sensible people such a highly speculative venture backed by such illusive assurances would make no appeal, but there are always plenty of suckers who are caught by anything with a religious terminology. And the suckers should be protected. — The Baptist.

#### THE NEW BIRTH

Mr. Kennedy Williamson in a little essay entitled "On Being Reported Dead," which is contained in his delightful volume, *The Shining Traffic*, discusses the new birth of the soul in a way which makes its reality very vivid, and sends us back to self-examination wondering whether the new birth in our own lives is sufficiently real to be treated in the same manner.

Mr. Williamson imagines the following obituary notices which might have been inserted in local papers following certain famous conversions:

*Tarsus Times:*

DIED — Unexpectedly on the Damascus Road during a thunderstorm, in the thirty-third year of his age, Saul, formerly of this city, a Pharisee of the Pharisees. No flowers (of speech) by request.

*Wittenberg Tageblatt:*

DIED — Suddenly at Rome, while climbing Pilate's Stairway, Martin Luther, University Lecturer in this city, age twenty-eight.

*London Morning Post:*

DIED — On Wednesday, the twenty-fourth of May, 1728, at eight forty-five in the evening, at a meeting in Aldersgate Street and during the public reading of *Luther's Preface to the Epistle to the Romans*, John Wesley, M. A., Clerk in Holy Orders.

Every one of these quaint advertisements would have been profoundly true. They raise a pointed personal question for everyone. Is the new life in Christ so real, so glowingly different from the old that we might insert an obituary notice regarding the old one?

This is not an extravagant fancy, for did not Martin Luther once say, "If someone should knock at my heart's door and ask who lives there, I must not say, 'Martin Luther lives here,' for Martin Luther is dead. Jesus Christ lives here."

More than that, would not Paul say, "I live, yet not I, but Christ liveth in me."

— The Western Christian Advocate.

## OUR "GALESBURG RULE" AND THE AIRWAY

E. A. Peterson

(Note by the writer: It is desired that this be considered as a Corollary to a recent article on, Is Lutheran Confessionalism to be "Lost in the Shuffle"?)

In this modern day many things are taking on new forms, and we have scarcely yet learned to recognize them in their new garb. As an instance take the "age of rationalism" of some century ago, when the pulpits busied themselves so largely with teaching the peasant how to sow and reap and kindred matters. We marvel to think of it. And yet, is the modern all too common "mere morality pulpity" much removed from that cruder rationalism?

But what a strange introductory thought on, Our "Galesburg Rule" and the Airway! It has, however, a bearing. This: My fear is that through "the Airway," the "church ethics" of which have as yet taken no definite shape in our minds, Lutheran folk "sitting under the Airway pulpit," (which in its effort to appeal to the broad general public will necessarily be largely an exponent of "mere morality pulpity"), will be led unconsciously into those paths of so-called "broader thinking" that are too prevalent in our day, and that are nothing more or less than another form of the "righteousness by works" against which Luther fought and labored.

I am not saying this is what will be aimed at either by "pulpiteer" or listener. But that is what will come if we shall fail to distinguish between morality talks and religion. It will come about through mere misapprehension of words. The listener will fail to make the distinction between the word "address" and the word "sermon." And further, they will fail to distinguish between "a pastor as a minister of the Gospel" and "a pastor as purely a citizen addressing a more general public on more purely human topics in an address of admonishings to moral living."

Last night I listened, "gently forced" to do so as a guest at a home that has installed the radio. The address had as theme something from the sports world. In it there was, as far as my recollection goes, no reference to the Savior, save for one use of the name "Christ" and that in a "distant" sense; no hint of repentance; nor any least touching on a saving faith in Jesus Christ as Lamb of God. The whole burden of the address was: Live an honest, useful, enthusiastic life! That alone, though it was, admittedly, very ably brought home in various points derived from the theme.

Now be it far from my thought to speak against this in itself, against morality talks. My point is that many — and many, I fear, of our own Lutheran folk — will by and by, if they listen to such things long enough, "subconsciously" get to think that this is religion, that it is Christianity. Their subconsciousness will

"reason": "Here is a minister of the Gospel speaking. And he speaks very fine and high sentiments. Surely this is religion." They will not be making proper distinction referred to, the more since "address" and "sermon" are, though erroneously, often interchanged.

And here, (let me, radio-announcer-fashion, insert a digression), on this matter of "new modern modes," let me refer to the announcement that followed, which was an advertising of a book lately published by the pastor who had spoken, telling of its content and where it could be procured. What a new avenue is here opened to proselytism. Instead of coming knocking at your door through book agents, the older and cruder way, this bids to become the modern way: "knocking at the doors of your radio cabinet."

And, (this is some "cracklings of the static" and has no relation to the topic), do people who would not think of going to a dance hall, without compunction, bring the dance hall — at least its crude or crazed jazz — into their homes through the said radio portals?

In the foregoing I have touched on the week-day "morality address" coming over the radio. It were now desirable to speak even more lengthily of Sunday services and the Airway. But on this let me make only the briefest touching; for "space" (unradiolike) still counts in paperdom.

Our "Galesburg Rule" reads in part, "Lutheran pulpits for Lutheran ministers." Is it still active? If it be, shall it not be also "radio-active?" Where is the difference whether I on a Sunday morning put on hat and coat and go to a church of some denomination, for the moment forsaking my own, and sit under the pulpit of a pastor who has subscribed to another confession; whether I do that, or sit "under the Airway pulpit that I have permitted him to erect in my home during that Sunday morning?" Or to express it from another angle: What were the difference between inviting such pastor to fill the pulpit of your church, and your inviting him to "fill the Airway pulpit in your home?" Do we realize this? Or has the radio been too sudden, so that this as yet belongs to a "church ethics" that remains to be mastered?

— The Lutheran Companion.

## THE POPULAR RELIGION

The world likes best a religion that has its claws cut and its teeth drawn; that is simply ornamental, and offends nobody. But if my religion is one that gets the praise of worldly and unconsecrated men, because, as they say, it is so reasonable and sane and moderate, always "Kept in its proper place," never making any protest against iniquity and wrong, I may surely ask myself with serious concern, whether that is the kind of religion under the power of which my Master lived and died, or the kind of religion that should satisfy me as His disciple.

— Knight.

## FROM OUR CHURCH CIRCLES

Notes from the Office of the  
Seminary Building Committee

—A brother writes, "I agree with you that such special collections do not hurt our other collections," and, what is more, he proves it by figures from his collection slip, which showed that, in addition to exceeding its quota for our fund, this congregation has had a larger mission festival offering than ever before and has averaged over \$1.75 a communicant in the recent jubilee collection.

—Checks are coming in almost every day. Not as yet, larger checks from congregations that have completed their collections, but smaller ones, that tell of quiet but sustained effort on the part of the pastor and his people, to reach the quota. Nearly \$3,000.00 have been received in January up to this time, January twelfth, at noon.

—The communications from our churches continue encouraging; there has been little, if anything to give us a heavy heart.

—But, Brethren, will you not send us your money directly instead of through the District treasurers? Most of the misunderstandings we have had to clear up so far have resulted from the practice of taking the indirect route. Simplify matters by remitting directly to this office. You will get your receipt promptly, and acknowledgment will be made in the "Gemeindeblatt" and in the "Northwestern Lutheran."

—Another batch of letters is going out this week, addressed to the congregations that have begun work but have not yet made their quota. It is an appeal of brethren who speak for the synod to brethren who constitute the synod.

Pastors, kindly see to it that the communication is brought to the attention of your congregation and thoroughly discussed. You will be able to add what we omitted for the sake of brevity. Do this soon. A special meeting would not be out of place.

If the figures stating your previous contributions up to January 12 are not correct, do not hesitate to write us. We delight in straightening our tangles. So far we have succeeded in doing this with very little expenditure of time and labor. We find that the books and lists have been very carefully kept.

—The wrong way: Resolution to build. A more or less haphazard collection, some congregations contributing adequately, others, not at all or far below a fair average. Building completed, paying not. Debts. Interest, paid by all, including those who had really done their share, or not paid, and added to the old debt. Collection for the liquidation of the old debts, with, perhaps, the same inequality in contributions. Greater part of debt remains unpaid. Discouragement, depression. Effect felt in shortage in current income.

No courage to attack new fields to which the Lord calls or to develop existing missions and institutions. Stagnation, or worse.

—The right way: Resolution to build. All congregations and individual members are informed what average contribution is required. The percentage plan on the basis of one's annual income is recommended, as it aims at an equitable distribution. The congregations promptly take up the matter and inform their members, young and old, encouraging them in love towards the Lord and the brethren to earnestly try to do their share. Building completed. Every cent paid. Current income strong. Joy, and renewed vigor for new tasks in the service of the Lord.

With the wrong way, we are not entirely unfamiliar; how about getting acquainted with the right way? We will want to swing over to the right way some time, why not now? One strong, concerted effort will suffice to start us off.

J. B.

## Central Conference

The Central Conference will convene February 2nd and 3rd in the congregation of Pastor G. M. Thurow, at Waterloo, Wis.

Services on Tuesday evening. Confessional address: P. Lorenz (M. Taras).

Subjects for discussion:

- 1) Exegesis, Ephesians VI, L. C. Kirst.
- 2) Treatise on Galatians VI, A. W. Paap.
- 3) The Anti-Christ, E. Walther.
- 4) The American Legion, R. Wolff.
- 5) Treatise on First Epistle to Timothy, W. P. Hass.

Early announcement requested.

Theodore Thurow, Sec'y.

## Mixed Conference of the Twin Cities and Vicinity

God willing, the Mixed Conference of the Twin Cities and Vicinity meets for a two-day session in the parlors of the Trinity Church (Rev. Haase) at St. Paul, Minn. The sessions will begin February 9th, 10 a. m. All brethren within the radius of fifty miles, at least, are kindly requested to attend. Papers on the following topics have been prepared:

- 1) How can the Church most effectually combat Evolution among its youth?
- 2) Criminal statistics covering the last two years available.
- 3) Whether are not, synods that are in one doctrine should also merge into one corporate body?
- 4) Seven sketches for Lenten sermons.
- 5) A sermon for criticism.

Confessional address: Rev. E. H. H. Gade.

Wm. F. Pankow.

### Southwest Conference

The Southwest Conference will meet January 26th and 27th at Sparta, Wis. (Pastor A. Berg). Informal session Monday night. Services Tuesday night in the English language.

Papers:

- 1) Catechization on negative part of the Second Commandment—W. Lutz.
  - 2) Augustana, Art. VI, "Necessity of good works"—H. Pankow.
  - 3) Communion-fellowship with lodge members—C. Siegler.
  - 4) Need and practicability of a Christian high school within the conference—M. A. Zimmermann.
  - 5) Exegesis of Rev. 2:10c—G. Pieper.
- Sermon: C. E. Berg (G. Kobs).  
Confessional address: G. Gerth (J. Glaeser).

All brethren are requested to make reservations in due time and state time of arrival.

M. A. Zimmermann, Sec'y.

### Winnebago Pastoral Conference

The Winnebago Pastoral Conference meets, D. v., from January 25th to 27th, in Menasha, Wis. (Rev. J. Pohley). First meeting January 25th at 7 P. M.

Papers are to be read by the following pastors: Weyland, Koeninger, Dasler.

Confessional sermon: J. Dowidat—W. K. Pifer.

Sermon: H. Heidel—I. G. Uetzmann.

Please announce whether you are coming or not.

H. C. Klingbiel, Sec'y.

### General Conference of Southeast Wisconsin District

A special meeting of the General Conference of the Southeast Wisconsin District will be held, D. v., February 9th and 10th, 1926, in Grace Church, Milwaukee, Wis. (Pastor C. Gausewitz). First session Tuesday at 9 a. m. A paper will be read by Pastor H. Diehl on principles of the Scriptures concerning church government. Everybody must provide for his own lodging.

Henry Gieschen, Sr., Sec'y.

### Mississippi Valley Conference

The Mississippi Valley Conference will convene January 26th and 27th (Tuesday noon to Wednesday noon) in St. Martin's Church (A. W. Sauer, pastor). Services Tuesday evening.

Confessional address: Herwig (Gamm).

Sermon: Ehlert (Hanke).

Hom. Exeg. treatise on parable of unjust steward (Froehlke).

Every revelation of God a revelation of His saving grace (Bodamer).

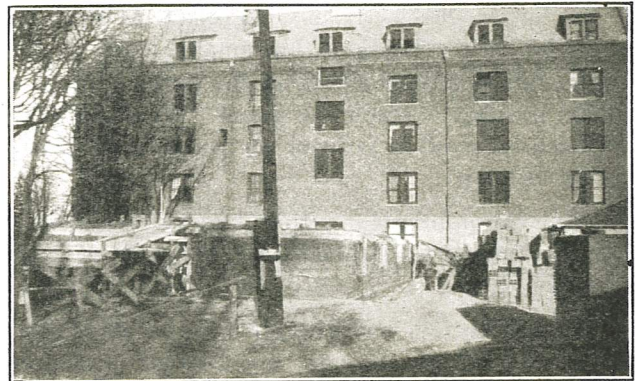
Communion-fellowship with lodge members (Kurtzweg).

Gnadenlohn (Limpert).

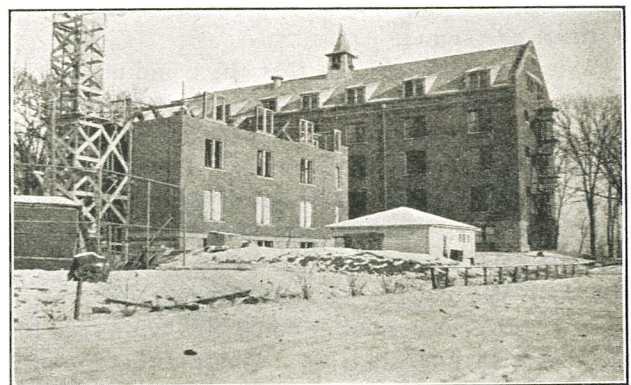
Kindly notify the pastor loci whether you are coming or not an an early date. Rud. P. Korn, Sec'y.

### Dr. Martin Luther College

The work on the addition to the Boys' Dormitory is progressing very rapidly. The accompanying cuts show the building on December 1 and December 23 respectively. The new section contains twelve study



rooms and twelve bed rooms. This will enable us to accommodate sixty boys in the new part of the dormitory. The addition does not provide closets. In place of them we shall provide individual steel lockers. In this manner we can make it possible to place five pupils in a room without crowding them. At the present writing the four stories are completed, and the roof is ready to be placed.



Quite a number of pastors and teachers have volunteered to help equip the rooms in the addition. We need beds, tables, chairs, and lockers. Here is a fine opportunity for our Ladies' Aids and Young People's Societies to come to the assistance. We shall be glad to give all the necessary information as to what is needed and as to what the approximate cost may be. Let us hope that the entire equipment can be obtained in the form of donations. This will materially help to relieve the Synod's treasury. B.

**Church Dedication**

The Christmas season was indeed a season of great joy for the Ev. Luth. Zion's Congregation of Hokah, Minn. Hokah is beautifully situated among the 'little Alps of Minnesota' about ten miles from La Crosse, Wis. Not only could this congregation rejoice over the usual Christmas message: "For unto you is born this day in the city of David a Savior, which is Christ the Lord," but also over the new house of worship erected during the fall. This was dedicated on December 27th. For nearly forty years the faithful Lutherans conducted services in the Presbyterian Church. As the Israelites of old longed to enter the temple, which they could call their own, so did these children of God long to enter their own house of worship. Through the grace of God their hopes have materialized. The church is a frame building 22x40 equipped with a basement.



Ev. Luth. Zion's Congregation of Hokah, Minn.

With the assistance of the Rev. R. Siegler the undersigned dedicated the house of worship to the service of God. Rev. Siegler delivered an appropriate address in the German language, based on the 122 Psalm. He admonished the brethren to abide in unity and showed what a great blessing the church would be to us if used in the Spirit of the Lord.

The Rev. A. Eickmann spoke in English. He based his sermon on Rom. 15:4-13. The speaker explained what it means to be "likeminded one toward another according to Christ Jesus," and admonished the little flock to likemindedness. He chose the prayer of St. Paul for the Christians of Rome as a prayer suitable for the Lutherans of Hokah: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."

In the evening the Sunday School had their Christmas program. The hearts of the little ones were filled with gratitude and joy over the wonderful gifts the Lord had sent them — the Christ-child in the manger and their new Lord's house.

May the heavenly Father grant by His grace, that none of the brethren depart from His Word of Truth and thereby bring God's wrath and desolation upon themselves, but that they may remain steadfast in faith to the end, thereby keeping God's blessing in their midst, that they finally enter the heavenly Jerusalem.  
E. G. Hertler.

**Dedication of Chapel**

On Sunday, December 13th, the Garden Homes Mission at Milwaukee, Wis., dedicated its renovated chapel to the service of the Triune God. In two services that were held the pastors, Ad. Baebenroth and P. Brockmann, preached. Local talent sang appropriate solos of praise and thanksgiving in both services.

The portable chapel was purchased by the Mission Board from the old Mt. Lebanon Congregation. To the old chapel were added such improvements as, a floor, an inside wall, and a ceiling. The candlesticks, crucifix, pulpit and altar coverings, shades, and aisle runners were donations of the Siloah Congregation (Pastor P. Burkholz).

Regular Sunday services were held in the old chapel since July, 1925. Organization has as yet not been affected. The Mission to-day numbers 43 souls, 5 catechumens, and a Sunday School enrollment of 59 children.

May the Lord continue to bless the Mission.  
Carl J. Henning.

**Installations**

By request of President G. M. Thurow, Rev. Gustav J. Fischer was duly installed as pastor of the St. Peter's and St. Matthew's Congregations of Savanna, Ill., and the English Lutheran Church of Sabula, Ia. Address: Rev. Gustav J. Fischer, Savanna, Ill.  
G. W. Fischer.

\* \* \* \* \*

Rev. R. F. Schroeder was installed on the first Sunday after Epiphany, January 10, in Trinity Church, Dexter, Minn., by the undersigned, the Rev. E. H. Sauer assisting.  
W. F. Milbrath.

**Church Furniture**

The Immanuel Lutheran Church, Verdi, Minn., wishes to donate to any needy congregation the following articles: one hymnboard with numerals, one brass crucifix, two brass candlesticks, one pulpit antependium, and altar hangings. This material is still in good condition. For further information address the pastor of the church, the Rev. Paul W. Spaude, Lake Benton, Minn.

**Acknowledgment and Thanks**

The Ladies' Aid of Suttons Bay, Mich., Rev. G. Guldberg, donated 57 quarts of preserved fruit as a Christmas gift to Dr. Martin Luther College. In be-

half of our college I beg to express our appreciation and thanks. E. R. Bliedernicht.

\* \* \* \* \*

The Bylas mission district received donations for Christmas from the following:

Congregation at Hutchinson, Minn., H. Albrecht, Pastor; Congregation at Phoenix, Ariz., O. Hoheinstein, Pastor; Congregation at Rice Lake, Wis., W. P. Beitz, Pastor; Congregation at Friesland, Wis., H. W. Koch, Pastor; St. Luke's Congregation at Kenosha, Wis., E. W. Hillmer, Pastor; St. Stephen's Ladies Society, Beaver Dam, Wis.; Missionary Society, St. John's Luth. Church, Lake City, Minn., T. H. Albrecht, Pastor; Ladies' Aid of the Congregations at Rusk and Iron Creek, Wis., Wm. T. Baumann, Pastor; Luth. Ladies' Aid, Sturgeon Bay, Wis., P. G. Bergman, Pastor; Ladies' Aid at Algoma, Wis., A. Schlei, Pastor; Ladies' Aid at Ridgeville, Wis., C. E. Berg, Pastor; St. John's Ladies' Aid at Sleepy Eye, Minn., Wm. C. Albrecht, Pastor; St. Paul's Ladies' Aid at Prescott, Wis., W. P. Haar, Pastor; Tabitha Society, St. John's Church, Red Wing, Minn.; Immanuel Lutheran School, La Crosse, Wis., W. Bergholz, Pastor; Lutheran School at Maribel, Wis., M. Buending, Teacher; Trinity Lutheran School, Kaukauna, Wis., Theo. Boettcher, Teacher; Trinity Lutheran School, Hoskins, Nebr., Victor Albrecht, Teacher; St. Paul's Lutheran School, New Ulm, Minn., M. Hinnenthal, Teacher; West Side Lutheran School, Wisconsin Rapids, Wis., M. Bilsch, Teacher; St. Paul's Lutheran School, Saginaw, W. S., Mich., A. Zimmer, Teacher; Lutheran School, Beaver Dam, Wis., C. J. Brenner and J. S. Brockmann, Teachers; Lutheran School, West Salem, Wis., O. F. Boerneke, Teacher; Lutheran School, Greenleaf, Wis., E. Blauert, Teacher; Lutheran School, Neenah, Wis., E. H. Bessert; Burr Oak Lutheran School, Mindoro, Wis., O. C. Albrecht, Teacher; Lutheran School, Reedsville, Wis., H. A. Braun, Teacher; Lutheran Girls Club, Lake Mills, Wis.; Sunday School and members of St. Matthew's Congregation, Milwaukee, Wis., Aug. C. Bendler, Pastor; Rev. and Mrs. S. Baer and Mrs. K. Huber, Zeeland, N. Dak.; Mrs. E. Rogge, Mrs. F. Packe, Mrs. G. Friske, Mrs. E. Friske, Mrs. W. Schindler, K. and M. Schroeder, Mrs. A. Prochnow, Rev. and Mrs. J. Abelman, Mrs. W. Gnewikow, Mr. J. Thurow, Mrs. F. C. Waage, Mrs. H. Schell, Mrs. E. Wendorf, Mr. Aug. Domke, Mr. Louis Birkholz, Mr. Fr. Wendorf, Sr., Mrs. A. Prechel, Mr. A. Barry, Mr. and Mrs. A. Prochnow, Mr. E. Rogge, Mr. C. Niedfeldt, Mrs. E. Schwitz, all of Wilton, Wis.; F. H. Retzlaff and family, New Ulm, Minn.; Rev. and Mrs. W. Bodamer, and N. N., of Ann Arbor, Mich.; Mrs. L. C. Prueter, Columbus, Wis., Rev. Dr. J. C. Bernthal, Ixonia, Wis.; Mrs. C. F. Winter, Norfolk, Nebr.; Mrs. H. Brei, Mr. and Mrs. L. Daensing, Rev. and Mrs. Th. Bauer, Mr. and Mrs. G. Griepentrog, Mr. Fr. Horst, Mr. Aug. Hartmann, Mr. G. B. Zeitner and family, all of Mission, S. Dak.; Miss Ella Schlegel, Benton Harbor, Mich.; Mrs. C. Miller, Bay City, Mich.

To all the kind donors I herewith wish to express my sincere thanks. Gustav J. Schlegel.

### MISSION FESTIVALS

#### Trinity Sunday

**Poplar Grove.** Speakers: Henry Albert, Martin Schuetze. Offering: \$40.00.

#### Thirteenth Sunday after Trinity

**Oronoco.** Speakers: Jul. Lenz, Wm. Petzke. Offering: \$44.50.

#### Twenty-third Sunday after Trinity

**Watauga, S. D.,** H. J. Schaal, pastor. Speaker: D. Rossin. Offering: \$31.39.

**Milwaukee, Wis., Siloah Church,** P. J. Burkholz, pastor. Speakers: Richard Buerger, Walter Gieschen. Offering: \$128.55.

### BOOK REVIEW

Books and pamphlets announced in these columns can be obtained by writing to the Northwestern Publishing House, 263 4th St., Milwaukee, Wisconsin

**Why Not Join the United Lutheran Church?** By William Dallmann. Price, 5c; in quantities, 3c. Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

The question treated is often put to-day: the writer's answer is brief, clear and to the point. The little pamphlet is in its second thousand; we hope it will be as widely read as it deserves. The lot price is so low that congregations could well afford free distribution.

**The Augustana Synod in North America.** Minutes of the Sixty-sixth Annual Convention, 1925. — Convention held in St. Paul's Church, Minneapolis, Minn.

**Selected Organ Preludes for Tunes of the Ev. Luth. Hymn-book.** Composed and arranged by Herman Grote, 1408 E. Prairie Ave., St. Louis, Mo. Vol. VI. Op. 36. May be ordered from the composer. Price, \$1.25. G.

### ITEMS OF INTEREST

#### Secret Christians in India

Sundar Singh has repeatedly stated that in India there is a band of secret Christians. He has come in contact with them and gained their confidence. They claim that their history goes back to the days of Jesus on earth. A high caste man is said to have been in Palestine at that time and, having personally met Jesus, to have become his disciple. They have their own Bible translation in the ancient Sanskrit language. They conduct no public divine services, hold no public discussions. Everyone who is baptized, is then taught the secrets of the church and must promise not to divulge them to outsiders. They have the Apostolic confession of faith (the three articles). It is claimed that this band of believers numbers 24,000 members. (Kr. Ukebl.) This seems to be a very unnatural band of Christians, and it is not to be wondered at that these Christians have accomplished so little to help the teeming millions of India. They have in this respect not followed in the footsteps of Christ's true apostles. — Lutheran Church. Herald.

#### Historic Congregation Builds New Church

The Lutheran congregation at Tiefenbach, Alsace, one of the oldest congregations in that portion of France, recently dedicated a beautiful new church, built through the efforts of its own members and aided by a loan some months ago of 75,000 francs from the American National Lutheran Council. At the dedication service, when neighboring pastors and congregations were guests of honor, an attractive 12 page memorial program was distributed, and the Church Council forwarded to their American Lutheran friends a joyous message of thanks for the invaluable aid rendered in erecting the church. The message stated that much publicity about the celebration had appeared in daily papers and that the opportunity is at hand for "furthering the cause of the pure and true Gospel in Alsace." Pastor K. Berron adds: "It is a great pleasure to me, personally, to inform you that a new and active religious spirit has entered into our congregation and that they have determined to do their bit in evangelizing."

The Tiefenbach congregation is more than 1,000 years old. In 1570 they joined the Reformation movement and became actively Lutheran. The Treaty of Westphalia in 1648 had a

pronounced effect upon the Protestant population of the town but the revocation of the edict of Nantes in 1685 could not exert an influence over Tiefenbach because religious freedom for this community had been guaranteed by prior treaties. Even Huguenot families were permitted to settle freely in the community. In 1738 a Roman Catholic parish was founded in Tiefenbach through a petition of 32 Catholic families living there and in other neighboring towns, and the subsequent decrees of the governor of Alsace transferring the choir of the Lutheran Church and half of the cemetery to the Catholics. To-day two-thirds of Tiefenbach's population of 518 are Evangelical Lutherans.

The new church is an imposing structure of brick and stone for the furnishing of which many gifts were made by members of the congregation and various of its organizations. The gifts included the altar, an angel on the altar, pulpit, baptismal font, communion cloths, a complete set of altar cloths, stained glass windows, hymn board and an altar Bible. Most of the lumber in the building was donated, cut, and brought from the neighboring woods by members of the congregation.

— N. L. C. B.

**From the Jewish World**

The annual report of the Palestine Foundation Fund (Keren Hayesod) submitted to the Washington Convention shows that the total receipts for the fiscal year, ending with June, run up to \$1,800,000. The receipts of this fund for the whole period of its existence, since March, 1921, have been about \$7,500,000. This money is used for establishing new colonies in the Holy Land.

The Jewish leaders in Palestine are seeking to establish on a firm foundation the Hebrew Teachers' College, in the city of Jerusalem. This is distinct from the Hebrew University. It is "training the teachers required for the new public school system that is developing in Palestine, and is supplying the Hebrew schools of many lands outside of Palestine with teachers of a very advanced type. In the United States alone," says the "American Hebrew," "there are fifty of its graduates teaching in our Talmud Torahs (elementary schools) and Hebrew educational institutions."

The modern, scientific teaching of Hebrew requires a type of teacher altogether different from the traditional unscientific and ungrammatical Hebrew teacher who for many generations has served as instructor of Jewish boys. The new spirit engendered in part by Zionism is taking hold of Jewish institutions of all kinds, so that scientific methods are being more extensively introduced into nearly every realm of Jewish life.

Dr. David Yellin, principal of the Hebrew Teachers' College, has been in this country to secure a building fund for his school. Julius Rosenwald promised him \$50,000 on condition that he raised the balance required, \$100,000.

In a recent article in the Jewish Tribune, Dr. S. Benderly, Director of the Bureau of Jewish Education, New York City, declares: "During recent years we have begun to realize that the Jewish youth is drifting away from Jewish life. Fear is seizing us lest, when we go, the younger generation will neither be prepared nor willing to assume the responsibilities at present borne by us Jews."

Dr. Benderly further states that of half a million Jewish boys and girls in this country between the ages of thirteen and twenty, 90 per cent, or 450,000, "are entirely out of touch with things Jewish." These boys and girls, he says, are also out of the synagogue. "In other words, each year they become of age, the Jewish community receives a large number of Jewish young men and women who have no knowledge of Judaism, who have no attachment whatsoever to the synagogue, and

who are totally ignorant of and have no sympathy with any of the Jewish problems confronting us of the older generation," says Dr. Benderly.

These are serious words, but what of the following statement? "We have about one million boys and girls between the ages of six and twenty. Of these, about one hundred and fifty thousand boys and girls below the age of thirteen are receiving some form of religious instruction, and about fifty thousand above thirteen come in contact with some Jewish influence. Eight hundred thousand boys and girls, however, receive no Jewish education whatsoever."

The first skyscraper in Palestine is being erected by Mr. Vinnik, an American Jew. The building, which will be the tallest in Palestine, ten stories high, is located in Jerusalem.

— Sunday School Times.

**RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS**  
**Month of December to 15th**

Rev. Theo. Volkert, Racine, Wis. ....	\$ 1,970.04
Rev. O. Heidtke, Morton Grove, Ill. ....	28.00
Rev. O. B. Nommensen, South Milwaukee, Wis. ...	34.85
Rev. John Witt, Norfolk, Nebr. ....	594.90
Rev. E. J. Hahn, Echo, Minn. ....	10.50
Rev. E. W. Tacke, Tess Corners, Wis. ....	1,024.70
Rev. G. Fischer, Acoma, Minn. ....	20.00
Rev. O. T. Hoyer, Zion, Wis. ....	27.00
Rev. F. Soll, Yakima, Wash. ....	25.00
Rev. L. C. Krug, White Bluffs, Wash. ....	20.00
Rev. S. Jedele, Wilmot, Wis. ....	5.00
Rev. P. W. Kneiske, Lannon, Wis. ....	439.00
Rev. H. Monhardt, South Milwaukee, Wis. ....	200.00
Rev. E. P. Dornfeld, Milwaukee, Wis. ....	10.00
Rev. J. J. Roekle, Brady, Mich. ....	5.00
Rev. J. J. Roekle, Chesaning, Mich. ....	5.00
Rev. S. Baer, Zeeland, N. D. ....	40.00
	\$ 4,458.99
Previously acknowledged .....	\$316,368.20
Total .....	\$320,827.19

F. W. Gamm.

**15th to 31st December**

Rev. A. F. Nicolaus, Fort Atkinson, Wis. ....	\$ 27.00
Rev. M. J. Hillemann, Medford, Wis. ....	5.00
Rev. G. Ehnis, Monroe, Mich. ....	52.00
Rev. E. H. Bruns, Delano, Minn. ....	25.00
Rev. E. H. Bruns, Montrose, Minn. ....	25.00
Rev. Wm. Lindloff, Elkton, S. D. ....	76.50
Rev. Wm. Lindloff, Ward, S. D. ....	71.00
Rev. Oscar J. Peters, Livonia Center, Mich. ....	225.00
Mr. Louis B. Trapp, Mendota, Minn. ....	36.00
Mr. Albert Wagenknecht, St. Paul, Minn. ....	12.00
Mr. Martin Dehner, Mendota, Minn. ....	4.00
Rev. F. M. Krauss, Lansing, Mich. ....	200.00
Rev. G. Fischer, Acoma, Minn. ....	19.00
Rev. J. Klingmann, Watertown, Wis. ....	5.00
Rev. S. Baer, Hague, N. D. ....	15.00
Rev. G. A. Schmelzer, Sebawaing, Mich. ....	25.00
Rev. L. Baganz, Kewaunee, Wis. ....	110.00
Rev. G. Fischer, Hamburg, Wis. ....	279.50
Rev. C. J. Schrader, Pelican Lake, Minn. ....	20.00
Rev. E. Fritz, Fairfax, Minn. ....	71.00
	\$ 1,303.00
Previously acknowledged .....	\$320,827.19
	\$322,130.19

Expenses December 15th to 31st, 1925	
Freight .....	\$ 1.50
Freight .....	.90
Postage Stamps .....	5.00
Fred Gamm, trav. exp. ....	3.04
Frieda Kempf, Sec'y. ....	14.80
	<hr/>
	\$ 25.24
	John Brenner.

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### AUDITOR'S REPORT

To the Board of Trustees of the  
Evangelical Lutheran Joint Synod of Wisconsin  
and other States,  
Milwaukee, Wis.  
Gentlemen:

I have audited the books, accounts and records of Mr. F. W. Gamm, Watertown, Wis., Collector for the Seminary Building and Debt Funds, covering the period from February 1, 1923, to December 15, 1925, and herewith submit my report together with the following statements:

A. Collections, apportionment and remittances from February 1, 1923, to December 15, 1925.

B. Expenses during that period.

The total collections during the period mentioned amounted to \$320,793.94 — deducting the expenses of \$8,793.78 leaves \$312,000.16 to be apportioned on the basis of 2/3 to the Seminary Building Fund, and 1/3 to the Debt Fund.

In verifying the receipts I found an item of \$33.25 entered twice and consequently included with the remittances to the custodians of these two funds. Mr. Gamm is, therefore, entitled to a refund of this amount — from Mr. von Briesen, \$22.16, and \$11.09 from Mr. Buuck. The statements attached show the corrected totals.

I have also verified the total remittances, comparing them with the entries on the books and accounts of Mr. von Briesen, Custodian of Seminary Building Fund, and Mr. Buuck, Treasurer and Custodian of the Debt Fund, and found them correct with the exception as stated above, and I hereby certify that the statements hereto attached are, in my opinion, true and correct and show a summary of the transactions during the period under review as disclosed by the books, accounts and records at December 15, 1925.

Respectfully submitted,

ARTHUR C. HARTMAN,

Public Accountant.

Milwaukee, Wis., December 31, 1925.

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### STATEMENT A

#### COLLECTIONS, APPORTIONMENT, AND REMITTANCES

From February 1, 1923, to December 15, 1925

#### Collections

Total Receipts from collections from the Seminary Building Fund and Debt Fund .....	\$320,793.94
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Less—Expenses (see Statement B) ....	8,793.78
Net amount of collections .....	<u>\$312,000.16</u>

#### Apportionment

A. 2/3 to the Seminary Building Fund, Mr. Ernst von Briesen, Custodian .....	\$208,000.11
B. 1/3 to the Debt Fund, Mr. Theo. H. Buuck, Custodian .....	104,000.05
	<hr/>
	\$312,000.16

#### Remittances

A.	
To Mr. E. von Briesen...	\$206,084.27
Architect fees — paid by Gamm .....	\$ 3,000.00
Survey fees — paid by Gamm .....	45.00
Labor on Seminary site — paid by Gamm .....	12.00
	<hr/>
	\$ 3,057.00
	<hr/>
	\$209,141.27

Less—Amount turned over to Mr. Buuck by M. von Briesen, to adjust and maintain the 2/3 and 1/3 ratio .....	\$ 1,119.00
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Total remittance .....	\$208,022.27
2/3 apportionment of \$312,000.16 .....	\$208,000.11

Amount due Mr. Gamm..	\$ 22.16
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B.	
To Mr. Theo. H. Buuck ..	\$102,892.14
From Mr. von Briesen, to maintain the 1/3 and 2/3 ratio .....	1,119.00
	<hr/>
	\$104,011.14

1/3 apportionment of \$312,000.16 .....	\$104,000.05
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Amount due Mr. Gamm..	\$ 11.09
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### STATEMENT B

#### Expenses

From February 1, 1923, to December 31, 1925

Pamphlets, circular letters, including freight .....	\$ 3,492.18
Postage, post cards, stamped envelopes .....	918.36
Filing cabinet .....	42.00
Account books .....	14.25
Stationery and office supplies .....	180.69
Traveling expenses of Mr. Gamm and committee members .....	474.20
Telephone .....	39.03
Box rent .....	45.00
Interest on borrowed money .....	44.84
Salary of Mr. Gamm .....	3,250.00
Stenographer .....	165.00
Wages .....	56.00
Collection charges .....	44.39
Miscellaneous expenses .....	26.41
Discount on Liberty Bonds .....	1.43
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Total Expenses .....	\$ 8,793.78