

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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EVENING PRAYER

'Tis twilight hour. In crimson Western skies
The sinking sun hath bid the day farewell.
Dear Father, let my fervent prayer arise,
My weary heart to Thee its thoughts would tell.
The labors of the busy day have ceased;
Its troublous toils and irksome burdens o'er,
I come, from earthly cares awhile released,
Thy grace and loving-kindness to adore.

I thank Thee for Thy love's paternal care,
And for the grace that kept me free from harm.
Thou hast defended me from Satan's snare
By Thy almighty, omnipresent arm!
Thy love provided raiment, shelter, bread, —
The treasured fellowship of faithful friends,
And well I know, Thy angel's wings shall spread
O'er me and mine when evening's shade descends.

For Jesus sake, I pray Thee, Father mine,
Blot out my sin, remember not my guilt.
In Him, Thy Father-love hath sealed me Thine,
To save my soul His precious Blood was spilt.
And grant me grace, through Thy blest Spirit's power,
The sinful world and fleshly lusts to flee;
Be Thou my Rock, my Refuge, Fortress, Tower,
When Satan's wicked snares encompass me.

Have I this day, dear Father, grown in grace,
And in the knowledge of Thy Holy Word?
Canst Thou in me that Christ-like stature trace
Which Thou dost seek in all who hail Him Lord?
Have I desired, in thought, and word, and deed,
To glorify the One Whose Name I bear!
Have I been kind to troubled hearts in need?
Have I brought hope to mortals in despair?

If I have failed, my gracious God, forgive!
From Thy blest presence cast me not away!
Let Thy blest Spirit still within me live,
To lead and guide me in Thy heav'nward way.
Saved by Thy grace, and justified through faith,
Make me a fruitful branch in Christ, the Vine,
And while it is Thy will to grant me breath,
May all my life proclaim that I am Thine!

The shadows fall! O precious thought! The day
Has brought me nearer, Father mine, to Thee!
Each passing hour upon my pilgrim-way
Doth draw me closer to eternity!
By faith I see the Promised Land afar,
Where dwells the blood-washed throng, forever blest,
That glorious realm, where many mansions are,
Where weary wand'ers find eternal rest!

I pray Thee, as my eyes in slumber close,
Do Thou, dear Lord, Thy healing balm impart
To all the sick, and grant Thy sweet repose
Unto the weary; calm each troubled heart!
Bless Thou the dying with Thy heav'nly peace,

Let mournful hearts Thy consolation know,
Grant sin-bound captives Thy divine release,
For Jesus' sake, Thy pard'ning grace bestow!

Endow Thy Church with wisdom from on high,
To keep Thy Holy Word and doctrine pure!
And let Thy precious Sacraments supply
The strength divine to faithfully endure,
Until earth's final eventide appears,
When from all cares and strife forever free,
Thy children leave behind this vale of tears,
And enter Paradise to rest with Thee!

Anna Hoppe.

THE WORD MADE FLESH

John 1:1-14

Just as each member in the human body has its own particular function, so every book in the Bible has its own special purposes and mission. As it is the purpose of Matthew to show forth Christ as the King, of Mark to show forth Christ as the Prophet, of Luke to show forth Christ as the Priest, thus it is the purpose of John to show forth Christ as God in the flesh. Throughout the Gospel according to St. John we are shown that the One Who was heralded by the angels to the Bethlehem shepherds, Who walked this earth for thirty-three years, Who was crucified at Calvary, Who triumphantly arose from the dead, and Who forty days later bodily ascended to heaven, was none other than the Lord of Glory, God Himself in the likeness of men. As though any introductory remarks might cast a shadow upon his one great theme, John at once opens his Gospel with the overwhelming statement: "In the beginning was the Word, and the Word was with God, and the Word was God." How different from the opening verses of the other Gospels! Christ is immediately presented not as the Son of David, nor as the Son of Man, but as God Himself. We are taken back to the beginning and are shown that the Lord Jesus had no beginning; we are taken behind creation and are shown that the Lord Jesus was Himself the Creator. (Verse 3.)

"In the beginning was the Word." In what beginning? There are various beginnings referred to in the Bible. But the beginning referred to here antedates all these beginnings; as is clearly seen from the following verses, this beginning proceeds the beginning of all things; it dates back to the very first beginning: The beginning of time, even before heaven and earth were called into existence. And the Word was in the beginning; the Word was not only from the beginning,

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but Christ was, existed, in the beginning. If, therefore, the Word was, existed already in the beginning, if Christ was already before a beginning of time and before a beginning of creation was made, then the Word was itself without a beginning, or in other words, eternal. And if Christ is without a beginning, eternal, then Christ must be God, and thus the Godhood of Christ, the eternal Word of God, is here conclusively established.

"In the beginning was the Word." As is clearly seen from the entire chapter, Christ is here designated as the Word. But why is Christ, a personality, called the Word? What is a word? From personal experience we know that a word is a means through which we mortals make known our thoughts and desires. You may have a thought in your mind, but no one is able to know that thought, until you clothe it in words. As soon as your thoughts are put into words every man may know them. Thus is a word a means through which you make known or reveal your thoughts. Now this is precisely what the Lord Jesus has done. As the Word, Christ has made known, or has revealed the invisible God to us. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared him." (John 1:18.) As words make unseen thoughts objective, thus Christ, the eternal Word, has made the invisible God manifest. We mortals know the true God, Who is invisible, only in so far, as we know Him through His only begotten Son, Christ Jesus, "Who hath declared God unto us," Who has made the true God known unto men.

But more: A word is not only a means through which our unseen thoughts are revealed, but a word is also a means of communication. It is through words, whether written, printed, or spoken, that you communicate with your fellowmen. By means of words you give information to others and receive information from others; by means of words you receive knowledge and impart knowledge. And not until a child has learned the meaning and the use of words is it able to impart and to receive information intelligently; thus a word serves us as a means of communicating. Now just this purpose the Lord Jesus is serving between God and man. The Lord Jesus is God's means of communicating with man. By means of the Lord Jesus, the eternal Word, God imparts knowledge and information to us mortals. We read: "God hath in these last days spoken unto us by His Son." Christ says: "I am Alpha and Omega." (Rev. 1:8.) Alpha is the first and Omega the last letter of the Greek alphabet, which intimates that Christ is God's alphabet, the One Who spells out God, the One Who utters all that God has to say. It is through Christ, the eternal Word, that God has imparted the knowledge to you and me, that "He so loves the world that He gave His only begotten Son, that whosoever believeth in Him

should not perish, but have everlasting life." (John 3:16.) And since Christ, the Word, is God's alphabet, the means through which God communicates with man, therefore only such are able to receive God's communication, who know God's alphabet, the Word, viz: Christ. All others cannot interpret God's revelations. To them nature as well as Scriptures is a sealed book. But even more. Through Christ God does not only communicate with men, but through Christ men are also able to speak to God. Christ says (John 14:6): "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And again (John 14:13): "Whatsoever ye shall ask in my name, that will I do." Thus God speaks to man through Christ, and man speaks to God in prayer through Christ, the Word.

And a word is furthermore a method of revelation. You can tell the caliber of a man by his words; by his words he reveals his moral character. An immoral man will reveal his immorality by his words. "Your speech betrayed you"; by your words men are soon able to tell whether you are a true Christian or just a sham Christian. Now Christ, the eternal Word, has revealed God's character, God's heart to us. Through Christ God has been and is being revealed to us as the God of love, that does not find pleasure in the death of the ungodly, but that a man repent of his sins and be saved. Through Christ God is revealed to us as a God of grace, mercy, longsuffering, power, wisdom, and holiness; but also as a jealous God that will not be mocked, but that will damn him eternally that dares to "tread under foot the Son of God and count the blood of the covenant, wherewith he was sanctified, an unholy thing." (Heb. 10:29.) In Christ, the Word, and nowhere else, is God's character fully and finally revealed to man.

"In the beginning was the Word, and the Word was with God." If Christ existed before time and before this world began, where was He? He was with God. Being from eternity with God, in the presence of and in the communion with God, He knew from eternity the thoughts and the designs of God; and being not in God, but with God, the eternal Word is therefore not an eternal idea of God, but the Word is a separate personality, Who was with God. Christ is not the triune God, but a separate personality of the triune God, co-existing with the Father and the Spirit from eternity.

And as though that were not enough to prove that Christ is the eternal Son of God, the Holy Spirit expressly adds: "And the Word was with God." Christ is not a creation of God, not one who has his origin from God, not one who is with God as for examples the angels, but He was God from eternity. Christ is not only part of God as a son is part of a family, but He is God Himself! Indeed, who could express and reveal God, but God Himself! Who could make God's communications and God Himself known unto man,

but God Himself! Christ, the eternal Word, was not only the revealer of God, but He was God Himself revealed.

If this is clear to us that in the beginning was Christ, the Word, and that He was with God in all eternity, and that He was God Himself, then we shall in some little measure be able to appreciate the great and overwhelming miracle that was wrought, when Christ, God Himself, was born of woman to save sinful and lost mankind from eternal damnation. This overwhelming thought is carried out in the fourteenth verse of this first chapter: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "The Word was made flesh and dwelt among us." Oh, miracle of miracles! He, the eternal Word, that was in the beginning, that had no beginning, condescended to take a beginning. He that had formed heaven and earth, that had made all things, and without whom was not anything made that was made (verse 3), He permitted Himself to be made flesh. He that had a divine nature from all eternity took upon Himself human nature; He that was the eternal Spirit permitted Himself to be made temporal flesh. He did not condescend to dwell in a man, but He became man. He became that which He was not previously, though he never ceased to be all that He was before. The Babe of Bethlehem was Immanuel — God with us mortals: God made flesh! Christ's deity, the veiled, was never laid aside; His humanity, the sinless, was a real humanity. Christ was and is the God-Man, as Eve had already foreseen, in the hope that she had given birth to the Savior, saying: "I have gotten the man, the Lord. (Gen. 4:1.)

And this union of the divine and the human nature in the Person of Christ was necessary in order to fit Him for the office of Mediator. Thereby that Christ was made flesh, the great abyss was bridged over between time and eternity, between God and sinful man, between heaven and earth. Now the Word, God Himself, could be put under the Law in our stead and be condemned for us, so that we might escape damnation. Now it was possible for Him to overcome and to destroy the enemy of man (sin, death, and devil) and to carry out His plan of salvation, conceived before the foundation of the earth was laid (1 Pet. 1:20), so that "as many as receive Him to them might He give the power to become the sons of God, even to them that believe on His name." (John 1:12.) Thus it was made possible to make men the sons of God by making the Son of God man.

"The Word was made flesh, and dwelt among us." He that had been with God from all eternity condescended to dwell among men. As the Word had been in the presence of and in the communion with God from all eternity, thus, when He was born of the virgin in Bethlehem, He now came to dwell among us.

For thirty-three years He dwelt among us; for thirty-three years He was in our very midst, in our presence, so that any man could hear Him, see Him, touch Him. He that dwelt in the realms of glory, invisible and intangible, condescended to dwell among mortals, visible and tangible, daily teaching them concerning the things of the Kingdom of Heaven.

And dwelling among us visibly and tangibly, "we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." He that from eternity was God, and therefore beyond the reach of human mind and understanding, dwelt among men, and let them behold His glory. And who is able to describe the glory of the Word made flesh! Eternity itself will never exhaustively explore that theme, for "in Him dwelleth all the fulness of the Godhead bodily." The glory beheld in the Word made flesh was the glory characteristic of the only begotten of the Father. From the beginning till the end of his earthly ministry the glory of Christ as the Son of the living God is plainly evidenced. His supernatural birth, His personal excellencies, His matchless teaching, His miracles, His death and resurrection, His ascension into heaven, all show forth His glory as the only begotten of the Father. And during His entire ministry His glory as the Word made flesh appeared "full of grace and truth." Never was God's glory so fully revealed as in the Word made flesh! "The Law was given by Moses, but grace and truth came by Jesus Christ." (John 1:17.) The law revealed God's justice and the sins of man, without offering man a remedy; but Christ revealed God's love for sinners, offering up Himself as a remedy for their sins. In Christ only does God's glory appear full of grace and truth. Apart from Christ God's glory appears to sinful man as Israel beheld it at the foot of Mount Sinai — full of fearful threats. But in Christ man beholds God's glory filled with the only grace in this world of law; and in Christ man beholds God's glory filled with the only truth in this world of falsehood and lies. In Christ God's glory appears as a glory filled with grace and truth.

Thus did He that had no beginning take a beginning by being made flesh; thus came He that eternally was with God and dwelt with men; thus did He Who was God let us behold the glory of God, full of grace and truth.

How then may you obtain a better, a deeper, a fuller knowledge of God Himself and enter into a closer communion with God? By studying nature? By prayer? Or — how? True, nature reveals God, but it also conceals God. Has nature ever revealed God to sinners as a God that "so loved the world?" The heathen nations have nature before them, and yet not one of them has ever learned from nature that "the blood of Jesus Christ, His Son cleanseth us from all sin." (John 1:7.) As an answer to the question how fully nature reveals God to sinful man, let us recall the

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inscription on the altar of the cultured Athenians: To the unknown God. (Acts 17:23.) It is only in Christ that God is fully told out. He is the perfect revelation of God. And so perfectly and fully did He reveal God that He could say: "He that hath seen me, hath seen the Father." John 14:9.) If you would, therefore, enter into a better, deeper, fuller knowledge of God, into a closer communion with God, prayerfully study the person, the words, and the works of the Lord Jesus Christ as revealed in the Scriptures. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.)

M. A. Z.

COMMENTS

Now, the Lord We have almost become accustomed to tests, charts and records of all kinds, as far as the efficiency of man, physical, mental and moral, is concerned. But now, the Lord Himself is to be put through the process, to be weighed, measured and charted. A congregation in Escanaba, the Milwaukee Journal tells us, will do it:

God and the power of prayer will be put to the test in a novel manner by the members of the congregation of the First Presbyterian Church, according to a unique plan announced by the Rev. John B. Hubbard, pastor of the church.

Regular prayer meetings will be held and a secretary will make a list of objects for which prayer has been offered, the date of the prayer and the date on which the prayer was answered.

At each meeting, definite requests for prayer will be presented, this practice being continued for the year, at the end of which time a resume of the year's supplications will be given.

The creature of a day, to test God, the Eternal One; finite mind, the Infinite? Little, here, of the spirit of Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or what been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of

Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen."

To test God, after He who cannot lie, the ever faithful, has given us the promise: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," is unbelief, pure and simple. Faith does not ask to see; it considers the thing asked already granted and rejoices.

And unbelief, or doubt, cannot pray: "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." God is not a grocer who dispenses his ware for the coin of prayer. True prayer is a spiritual act, and so is God's answering of prayer. The very fact of this test, to our mind, would invalidate the prayers of those people.

In order to be able to check up on the Lord, they will have to ask for material blessings only, the poorest kind of a prayer, for who is able to measure or gauge the spiritual blessings that crown the prayers of a man? How would God's reply to the plea of Paul to be relieved of the thorn in his flesh appear on the records?

But it is not so very much different with the prayer for visible and tangible things. Under the Escanaba test, how would the Lord have been rated during the years of the slavery and imprisonment of Joseph, who, without doubt, cried to the Lord daily for relief? Such a tests practically leaves no room for the best of prayers. Thy will be done. This is simply another case of profound confusion as to the true nature of prayer or of playing with holy things. J. B.

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The Old Story It's the old story. Milwaukee again has had a convention of Lutheran laymen, not of the Synodical Conference. There is hardly any use in giving the statements of the various speakers quoted in the papers, for we have heard the same sentiments expressed again and again. "A better co-operation above synodical barriers was urged," serves as well as anything else as a summary of the opinions and pleas voiced.

When this note is struck again and again by men of other Lutheran bodies, the impression is easily created that we of the Synodical Conference do not want a united Lutheran Church. But that impression is wrong. We honestly want to see our church united, not organically, even the recent speakers did not urge that, but united in the spirit.

Why do they who publicly plead for a united Lutheran Church instead of only talking about it not take steps to make it possible? They know, or should know, what obstacles lie between them and us. They know, or should know, that these are to us matters of conscience. Have they ever stirred a hand to remove

those obstacles, for instances by taking the right Scriptural stand on the lodge question?

They ought to realize that all these pleas for a better relation between the various bodies are vain so long as members whom we reprove on account of their affiliation with a lodge are able to tell us, We know a Lutheran Church that will receive us in spite of our membership in the lodge, so just strike our name from your list. The church which they so leave and the church that then receives them cannot worship together. Between the two there is no co-operation possible.

J. B.

THE NOBLES OF TEKOA

A Study in Shirking

Nehemia 3:5: "And next unto them the Tekoites repaired; but their nobles put not their necks to the work of the Lord."

It was after the Babylonian exile. The temple had been rebuilt. But it was without defenses, for the walls of Jerusalem were still down.

From the far East came Nehemia. After a survey of the city, he went before his people: "Ye see the distress that we are in, how Jerusalem lieth waste, and the gates are burnt with fire; come, let us build up the wall of Jerusalem, that we be no more a reproach."

Their hearts gripped by this appeal, they did come: the nobles and their people; the priests and the Levites; apothecaries, goldsmiths and merchants; Shalum, "he and his daughters."

The work was apportioned: a straight section of wall to this group, a corner to another, a gate or a tower to a third, and so on.

And they worked. They worked diligently, untiringly; in spite of blistered hands and aching limbs, they carted away rubbish and brought building material to the masons who laid the stone and set the cornice.

They worked while their foes, seeking to discourage them, overwhelmed them with ridicule and scorn.

They worked in the face of threatening armed interference, when the walls had to be guarded day and night and when even the builders had to carry arms while they labored.

Under the promise of God they worked, until the last stone in the walls of the holy city had been laid.

They all worked, all — save the nobles of Tekoa. These did not come to lend a hand. They enjoyed their ease at home while their begrimed, sweating brethren labored for the common cause.

The nobles of Tekoa should have been found in the front ranks: They called Jehovah their God; Jerusalem was their holy city and the temple of God their house of worship; they claimed fellowship with the people of God and wanted to share its blessings and its hopes; their weal or woe was closely linked with that of the people building the wall; in the days of old,

their city had been fortified by Rehoboam, naturally by common labor and at public expense; as God had exalted them into a position of leadership, their example was to be an encouragement for their people, not a stumbling block.

But the nobles of Tekoa did not come. They shirked. Their reason, if they at all thought it worth while to advance a reason, is not recorded. Perhaps this very omission indicates the Lord's appraisal of their reason.

It may have been a case of pure laziness and common miserliness. Or, had the ridicule of the foes disheartened them to think, We cannot succeed anyway. Why waste our efforts? It is possible that they had been very active in the rebuilding of the temple, but had on that occasion found some of the brethren unreliable and now felt justified in saying, We have no confidence in you and will, therefore, undertake no work with you.

More likely they were very busy rebuilding their own houses and restoring their fields and gardens: Charity begins at home. When we are comfortably settled, we will find time for service in the common cause.

Very often a cause is eagerly espoused or neglected, yes, even antagonized, on account of the men at the head. Did the nobles of Tekoa perhaps dislike Nehemia and those who were close to him? Did they feel slighted at not having been consulted more frequently and not being given positions of prominence? Did they claim to be able to propose better methods, better material, and so forth?

While that remains a matter of surmise, the actual reason can easily be found in our verse: "They put not their necks to the work of the Lord."

At the walls of Jerusalem the observer saw none but the forms of men hurrying to and fro. The whole thing looked like an ordinary human undertaking. If there were any twinges in the conscience of these nobles, they were caused by the feeling, we are failing our brethren and discouraging them. But they comforted themselves by declaring truculently, We are dealing with them according to their deserts.

However, behind these many groups of human figures there stood, unseen, the figure of Jehovah Himself. It was God's temples that stood defenseless; it was the walls of the city of God that were being built; the builders were God's people; the entire work was God's work.

They who shirked refused to put their necks to **the work of God.**

Now, when God calls all lethargy and sloth should be quickly cast off. The most menial labor performed in His service is a sacred privilege to man. Their houses or His city and temple — how could they hesitate even for a moment? Before the overwhelming importance of His cause, all personalities, dislikes and

grievances, should have been forgotten. His work must be done, though our private interests suffer. Those merchants, goldsmiths and apothecaries undoubtedly suffered a loss in their business, but they were ready to make sacrifices for His cause.

The nobles of Tekoa put not their necks to the work of the Lord; did they give the Lord their heart, in faith, in love?

No, our neck is controlled by our heart. They who refuse the Lord their neck, refuse Him their heart as well.

That the Lord is very angry with these shirkers is plainly seen from the fact that He publishes for all times this part of the records He keeps on all children of men: "Their nobles put not their necks to the work of the Lord."

Jer. 48:10, He says: "Cursed be he that doeth the work of the Lord deceitfully." When Reuben and Gad wanted to shirk the work and danger of the occupation of the land of promise, begging not to be brought over the Jordan, the Lord answered through Moses: "Shall your brethren go to war, and shall ye sit here? And whenceforth discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? . . . Behold, ye are risen up in your fathers' stead, an increase of sinful men, to augment the anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people."

Gal. 6:7-8, we read: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Plain enough, he who shirks the work of God loses God's blessings.

Are, then, the blessings of God a reward for our labor; must we merit his favor? No, indeed, but he who refuses the Lord his service has already withdrawn his heart from the saving grace of God. He has turned away from the Lord and from his people.

We see this plainly here. Did these nobles belong in the throng that on the day of the dedication of the walls joyously entered the restored gates and crowded the rebuilt walls, the throng of which we read: "Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off?"

Would not a song like this one stick in their throat?

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

* * * * *

"Next unto them the Tekoites repaired." And later: "After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel."

There were hearts that heard and accepted the call of God, and right in Tekoa, too. The men of that city heeded not the word and the example of their nobles; with the love of God in their hearts they joined the brethren in the common task and even took over a double portion. The walls were finished. Anthems of praise rose up from the vast concourse of people — but the voices of the nobles of Tekoa were they heard in the chorus?
J. B.

CHRIST AND THE PUBLIC SCHOOLS

Just at present insistent attempts are being made to inject Christian teachings into the Public School. The motive is above reproach — to meet the moral breakdown apparent in our time especially in our America-trained youth; the method is all wrong — a mixture of Church and State. The following editorial from the Christian Herald, headed "A Wise Step in Kansas Schools," is an example.

The recent action of the Topeka, Kansas, School Board in making the Life of Jesus a regular part of the school course in the grades and the High School, is significant of the trend of public sentiment and conviction that something more than secular training is needed for the youth of this generation. If there is anything more significant than any other feeling at present among the thinking people of this country, it is that religion has a definite and large place in the program of education. The absence of it from the courses prescribed and made compulsory is felt to be an absence that reveals the danger of a one-sided and imperfect definition of the whole thing known as education.

The public schools of America ought to be permitted to teach the living principles that Jesus taught! This can be done without conflict over the principle of separation of church and state. Conduct is a thing which is of universal and necessary importance. Behavior toward one another is not a thing of sectarianism, or theology, or doctrine. The way folks behave is the common way of all peoples, of all creeds and faiths. The teaching of behavior can be separated from perplexing questions of theology, or the theories of different religious bodies.

And, after all, the things that Jesus taught belong to all mankind. What thinking father or mother in America who wants Johnny or Mary to grow up into decent, clean, law-abiding, truthful and happy lives, could possibly object to their learning how to attain these objectives from reading the Life

of Jesus and committing to memory the Beatitudes and the substance of the Sermon on the Mount? There is not a scene in the life of Jesus as pictured by the Gospel historian, not a word that fell from His lips, that could by any possibility harm our young folks, and on the other hand all the incidents in Jesus' life and all His teaching about human conduct are invaluable for the training of early childhood, and the study of that matchless Life will do more than any other study to start life off in the right direction — and prevent youthful crime.

The Kansas experiment will be watched with great interest, and we hope it will be followed by all the states. This is no legislation prescribing something that will lead to disagreement over essentials of doctrine or belief. It is simply a recognition of the eternal need of religion, as conduct, being made a part of an educational system. How can character be formed, if little is ever said about it in the class-room, and most of the time is spent in learning facts? To have the life and teaching of Jesus put into the daily course of study in the public-school curriculum, is wisdom, and it will bring results in future manhood and womanhood.

C. M. S.

Our brethren in Michigan are contending with the difficulties presented in the above. The Rev. Krauss of Lansing, Mich., in the following protest to action taken in his city, shows how the situation must be viewed:

Acting on petition of the Ministerial Association the Board of Education has granted the use of public schools for a proposed course in religious education. The public, to date, seems to be in the dark concerning the plans which its Board of Education has sanctioned, and the public should know definitely what these plans are, for it has a loud voice in such matters. The Ministerial Association which sponsors, and the Board of Education which sanctions, religious education in the public schools, owe the people of Lansing full information concerning such plans, as well as a comprehensive statement of their reasons for taking such action without the important step of consulting the taxpayers. The Board of Education represents the entire population of Lansing, the Ministerial Association does not, by far. The Ministerial Association has usurped the rights of people whom it does not represent, the Board of Education has violated these rights.

We declare and maintain that the teaching of religion subverts the purpose of the American public school. The reason is readily stated: "The American State is secular, and all its institutions are secular, the public school included." The introduction of religious education in the public schools makes them sectarian. It gives them a character not intended for them, a character which they dare not assume. The public schools are supported by Christians, Jews, Mohammedans, and adherents of other faiths, or of no faith. The introduction of the Bible, the Koran, or some other of the sacred writings, must of necessity prove offensive to one or the other group of taxpayers, distinguished by their faith. The various sacred writings are sectarian, while the American public school is purely secular. We must contend, that the introduction of religious education in secular schools by the Board of Education is a breach of trust.

No doubt the objection will be raised: "But this course is not compulsory, it is elective." Granted; but this does not alter the facts. The fact is, the course is there, and that course is offensive to certain groups of people. If the Bible is used — and we assume it is — the course is offensive to all whose faith is not grounded in the Bible, or who have no faith at all. It is offensive to many Christian denominations who believe in the absolute separation of Church and State, who hold that

the State is, and must be kept, secular in all its institutions. The Bible is a sectarian book, and its use in the public schools changes their character. Would the Board of Education pursue the same course of action, if an association of Mohammedans, Chinese, and Persians petitioned for a course of religious education in the public schools, using as a means of instruction their sacred writings?

The objection is then raised: "But no definite religious creed or faith is to be taught. The course is to be non-denominational." Why call it religious education then? Why use the Bible? Can a course in religious education be non-denominational? Who is going to teach it? Is this teacher going to interpret the Bible? If so, how? He is not going to interpret it? But how in the world, then, can a person teach a course in religious education without interpretation?

Someone says, "The Bible should be taught for its moral, historical, and literary value." Who would presume to teach the literature, history, and morality of the Bible without interpretation? Teach the first chapter in the Bible, the fall of Adam and Eve, the Deluge, the history of Israel, the prophecies concerning a Messiah, the life, words, miracles, passion, and resurrection of Jesus Christ, the Ten Commandments, the Psalms, and the Epistles, teach them without interpretation. You can not do it! And the mass of the people asks: "Who is going to teach? What is he going to teach? Why is he going to teach?" Yes, why religious education in secular schools? "Private funds will bear the expense." But public funds erect and maintain public institutions. We protest as vigorously against religious education in the public schools, as we would against a course in Bolshevism.

"But surely," we hear someone say, "religious education is imperative, to-day." It certainly is. The Lutheran Church has said that since the days of the Reformation. If the churches represented by the Ministerial Association feel the necessity of religious education for their children, let them erect buildings and support teachers of their own, as we have ever done. Religious education is the sacred duty and inalienable right of the parents and the Church, not of the secular State. The entire activity of the State is limited to the life of its citizens in this present time. Its duty is to safeguard the people's interests: their industrial pursuits, their possessions, and their guaranteed rights. Now then, if the State has no responsibility for, and no jurisdiction over, the souls of its citizens, what qualifications and competence has it to teach them religion?

"But the State is not teaching them; the person employed by the Ministerial Association is," it will be said. But the course in religious education becomes a course offered by the public school, a course which it has no right to offer as a secular institution. And a secular Board of Education has sanctioned this course. By what right, may we ask? Laws prohibiting sectarian religious instruction or religious tests in public schools are incorporated in the constitutions of 45 States, including Michigan. The constitution of this State also provides for the preservation of the strictly secular ideal of education. Will it become necessary for the Supreme Court once more to curb the attempt of public officials to abrogate the Constitution?

In view of the facts submitted above we do vigorously protest against the action of the Board of Education in sanctioning the course in religious education proposed by the Ministerial Association for the public schools. We beg you to remember that "there is an inner life which is a man's own," and respectfully request you to reconsider your action. G.

Our size has nothing to do with the stiffness of our backbone.
— King's Treasuries.

NEW SEMINARY AND LIQUIDATION OF DEBT

—Between eight and nine thousand dollars were received in January. You will find the exact figures in another column.

—But these figures do not really tell the full story.

There is a seventeenth remittance from one congregation. The remittance is not very large; but neither is the congregation in question a large one; and it is the seventeenth remittance from the same source. Here there has not been one more or less strenuous attempt, the result of which, whether satisfactory or unsatisfactory, was to be considered final. No, here the cause is being kept before the people, and a sustained effort is being made to reach the goal. There is character in this way of doing things. There are, no doubt, in congregations that have reached their quota, individual members who now feel that they have not given according to ability. We hope they will emulate the example of this congregation and bring an additional contribution to their pastor.

—A check from a congregation that has already made its quota is accompanied with the following remark: "Our account for the New Seminary is still open — but we are not likely to receive much until you actually begin building operations."

Remember, the full quota of this congregation has been in our hands for some time, and remittances are made as soon as a sufficient sum has again accumulated. That is why we somehow like this threat that funds will flow still more freely when we actually begin to build. This congregation has confidence in our undertaking and shows it by sending us the moneys collected, but it knows that, once the first sod is turned, the joyful anticipation of a new home for our seminary will stir its people to bring in more offerings.

—A congregation that makes remittance as soon as a reasonable sum is on hand serves the cause by setting a good example. It gives the whole synod joy to see how the brethren here and there in our wide circles are working and how the work is progressing. The good example of one church encourages others to do their best. They who built the walls of Jerusalem did not work behind screens. They worked openly, and one group of workers gained inspiration from another. Send in your moneys, brethren.

—We frankly reported that a certain number of congregations had so far contributed nothing. We wanted to give our members the facts. Replies are coming in. We have so far not had the time to tabulate them, but it is only just to state that these replies are encouraging. Quite a number have reported that they have moneys on hand. We trust we will be able to receipt for these moneys in the near future. Others have promised us to go to work in the near future.

—No, figures do not tell the whole story. Let no one judge a pastor or a congregation solely by the figures opposite their name. A proportionately small sum may represent an almost heroic effort on the part of some brethren; while an apparently large sum may have been raised without actual sacrifice.

Just as the individual members of a church differ widely as to their ability to give, so do entire congregations. Let us keep this in mind and refrain from judging. And let those who are strong assume a part of the burden of the weak. This must be done, if we are to build a seminary and pay off our debts.

—Are we using the expression too frequently? Not if the brethren understand us. And we have the comfort that others are doing this, too. The Northwestern Lutheran received the following communication from Rev. Henry Boettcher, Secretary of the Finance Committee of the Minnesota District:

"The Finance Committee of the Minnesota District met on the 15th day of January to discuss the apparent deficit in our general treasury. Since the report of the chairman, Rev. E. Fritz, showed that some of the congregations had markedly fallen below their allotment, the committee requested the chairman to get in touch with the congregations in question and with their pastors, in order to ascertain why their contributions were so meager. He is earnestly to request the visitors of the conferences to confer with the delinquent congregations and, if necessary, to accompany the visitor when he pays these congregations a call. The average contribution for the first half of the year's allotment for the individual communicant member being only \$1.37, there appears to be no reason why some congregations contribute no more than half of this insignificant sum."

We consider this the right procedure, the brotherly way of doing things. We have through our delegates to synod voted certain appropriations. Upon our instructions the various committees and boards are expending these fixed sums of moneys. These financial obligations are to every one of us personal obligations. We simply must meet them. And they are not too large; the Committee rightly calls the sum required of every communicant insignificant. If we neglect these obligations, we are doing wrong and harming our own soul. The brother who admonishes us in this matter is rendering us a spiritual service and deserves our sincere gratitude. Though the sum is insignificant, there are some among us who cannot pay it. They will be glad to show the brethren that they are merely unable and not unwilling. Then those who are able and willing will help them bear this burden. So we take care of God's work and labor together in the fellowship of love.

For this course the Bible offers us many examples. We find that they who were of God humbly accepted

the rebuke of the prophets, repented and cheerfully put their hand to the work of the Lord.

Rightly understood, the words quota and allotment do not grate on our ears.

We beg the brethren to accept whatever we tell them in this spirit. Our task is cut out for us. A certain sum of money is required, without which the seminary cannot be built and the debts paid. The matter is most urgent. In what other manner could we proceed? And we are happy to say that we have yet to receive the first letter that would seem to show that we have not been understood.

—But one trouble is cropping out more and more frequently. It does not exactly cause us a loss of sleep. But it's there. Our people are becoming more and more impatient of the delay in building the seminary. We have been told this in German and in English, and, last week, in Latin as well: The seminary must be built and built soon.

One brother believes that the delay is hurting the cause. Another, an optimist, thinks that a slight debt remaining would not harm so very much.

We are helpless in the matter. The synod has ruled that building operations must not begin until the debts are paid and the funds for the seminary collected. On this we do not want to quarrel with the synod. Perhaps the time is now that we must wipe out all debts and start anew with a clean slate. So there is only one way out of the difficulty. We are trying to show it to the brethren: Get to work and gather in your full quota, and more, if the Lord has so blessed you. Do it now!

John Brenner, Chairman,
Seminary Building Committee.

LOOKING FOR THE BOOK OF HEAVEN

"Remember that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," Ephesians 2:12. With these few lines St. Paul draws a word picture of all people who are without Jesus. But there is this difference among such people: Some of them see and feel how helpless and hopeless they are in this world, while the others are so blinded and hardened by Satan and Sin that the darkness in which they live is the only light they wish to have. To the first class belonged the Nez Perce Indians living in a part of the region that is now Washington and Oregon. They knew, as all people do, that there must be a living and powerful God, but in their hearts they also knew that they were not at peace with Him. They feared Him and something kept them from loving Him. Often in their councils they spoke of these matters, but even there they could find no answers to their questions, and no comfort came from their words. In the course of

time some explorers came through their country. To them the Indians spoke of the cloud overshadowing their lives. These happy-go-lucky travelers, of course, could leave them no comfort, but one day one of them said: "The white men living far to the east have a book that tells about the Supreme Being." This little remark started a flame of longing in the heart of the Nez Perce that would not die out. "If there really is a Book in which God speaks to people, we must have it," they said. Four Indians were chosen to find God's Book, and, if possible, bring it back. They made a three thousand mile journey through a country they had never seen before. But desolate prairies, wild mountain ranges, hostile Indians, cold, hunger and thirst could not stop them.

At St. Louis they were received by Gen. Clark. Gen. Clark was well acquainted with the country from which they had come and was at the time Supt. of Indian Affairs for the Northwest. He treated the four visitors very kindly and entertained them in many ways. He seems not to have been a Christian, however, for he could give them no help in finding that for which they were looking. Two of the Indians died at St. Louis. Just before the two others started on their long journey homeward a feast was given in their honor. Here one of them made a speech in which he laid bare the disappointment of his heart. He said:

"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone back the long way. I came with one eye partly opened, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with me — the braves of many winters and wars — we leave asleep by your great water. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits and pictures of the good land beyond, but the Book was not among them. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with the burdens of gifts, and my moccasins will grow old carrying them, but the Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go the long path to the other hunting-grounds. No white man will go with them

and no white man's Book, to make the way plain. I have no more words."

How fortunate our Apaches are when compared with the Nez Perce of that time. How grateful they ought to be! The Nez Perce had no Bible; they made a trip of three thousand miles to look for it; they were taken to a place "where they worshiped the Great Spirit with candles" and were shown "the images of good spirits and pictures of the good land beyond, but the Book was not among them." They went back "to die in darkness." I repeat, how grateful our Apaches ought to be! God's Book is not thousands of miles away beyond your reach, but it has been brought to you, into your very midst. Not one of you need walk in darkness when the Light of the Word of God is all about you. If you do not yet own a Bible it is only because you have not yet asked a Bible missionary for one. And finally, every one of you lives within easy reach of a church where the Great Spirit is worshiped, not "with candles," but "in spirit and in Truth." John 4:24.—Adapted from "Heroes of the Cross in America" in the Apache Scout. E. E. G.

AN EXAMPLE HOW ROME PERVERTS THE TRUTH

The following letter was received by the Bible House of Los Angeles. It requires no further explanation.

Dear Mr. Smith:

La Coruna, Spain.

Many thanks for your letter and for the gift Testaments, Gospels, etc. Two packets of the Testaments and a roll of Wall Texts have so far reached me. I was able last night at the meeting to distribute several of the latter which are very much liked by the Spanish believers, as they serve to adorn the walls of their humble dwellings, and lead to many a conversation with neighbors, and callers, and with doctors and others who have been attracted by the unaccustomed adornings.

Last night on going to the meeting here we were almost cut off from the streets that lead to the Preaching Hall by a long procession of people carrying images and banners on the way to the opening of a church.

I saw several of these banners that were carried in the procession in a shop window. They attribute to Mary all the attributes of the Lord Jesus. One banner had a picture of a well and attributed to the Virgin "The Water of Life." Another represents her as saying "Suffer the children to come unto me." Another has the text of Scripture (Gen. 3:15) mutilated in this way — "she shall bruise thy head and thou shall recoil under her heel." Another banner headed, "Mary announced in the prophecy," has the text "there shall come forth a rod out of the stem of Jesse and a branch

shall grow out of his roots." Do not the people who are responsible for these banners know certainly that these texts can only apply to Christ? Does it not seem that they do it purposely and knowingly to deceive the simple people and lead them astray from the truth as it is in Jesus?

Yours in Him,

R. Holloway.

BEWARE OF THIS "ECCLESIASTICAL" IMPOSTOR

This is to notify all Lutheran pastors that a "wolf," wearing "sheep's clothing," has been operating in many parts of our country for some years and that just now he is browsing in the green fields of the Lutheran Church. This impostor telephones you, representing himself as "Dr. Clark," or "Dr. Scott," of the City Board of Health, who has in his office a worthy Lutheran young man, member of Holy Trinity Lutheran Church, New York City, who en route to his home stopped in one of the smaller hotels in the city several weeks ago where a fire destroyed all his effects and he himself was badly burned. This young Lutheran is "Carl Rosenau." He also uses other fictitious names. "Carl" has, however, sufficiently recovered to take light work, but prefers to return home. He is in the "doctor's" office at the time. The doctor reads a letter over the telephone from his pastor, Dr. Paul Scherer, expressing sympathy and asking that you advance young "Rosenau" money to return to New York and stating that he (Pastor Scherer) will reimburse you by wire during the day. If you "fall" for this story, "Carl" will appear in your study within a reasonable time and you proceed to part with the afore-said cash. The philanthropic doctor and his accomplice are now in Detroit, where yesterday the writer of this article received a telephone message much as above stated. However, having dealt with this party about five years ago, while pastor in New York City, we were able to discount his story and foil his plan of extracting currency.

There are also other reasons why the writer did not turn over this pre-Christmas gratuity. Surrounded by a coterie of detectives from the Health Department, we endeavored to arrest this "confidence." Officers of the law inform us that these swindlers have doubtless served many prison terms and that the best way to handle the situation is to expose them in the public press which drives them out of the city. This we have done in Detroit to-day, December 11th. The purpose of this note is to put my fellow-pastors on guard. It might be well when "Dr. Clark" calls to offer assistance, and when this badly burned New Yorker appears in your study, to have an officer ready.

M. Luther Canup, Pastor,

Christ Ev. Luth. Church, Detroit, Mich.

ADVANTAGE OF THE SMALL COLLEGE

The small college is gradually coming into its own. For years there has been a growing conviction that the work being done by the great universities was inadequate and often superficial. The classes with from one hundred to four or five hundred cannot be taught in any true sense of the word. The lecture method is necessary, and that is the poorest possible way to try to teach. The smaller classes, ranging in size from a dozen to fifty students, give an opportunity to do real teaching. These are the kind of classes found in the average church school. It is no wonder that those promoting the new Woodrow Wilson University in Georgia have determined to limit the student body to three hundred. They intend to have a school where real teaching is possible.

— Frank W. Stephenson, in the Methodist Protestant.

THE DOLLAR IN THE UNITED STATES

A page of facts in the Year Book of the Y. M. C. A., which has no direct bearing on the Association, interested me greatly because of its relation to our civilization and our individual consciences as Christian citizens. This page deals with the American dollar and how it is spent.

According to the *American Education Digest*, here is the accounting:

	Cents
Living costs	24½
Luxuries	22
Waste	14
Miscellaneous	13½
Investment	11
Crime	8½
Government	4½
Schools	1½
Church	0¾

From these figures the compiler of the Year Book draws the deductions that the people of the United States:

1. Spend nearly as much for luxuries as for living costs.
2. Spend one-half as much for investment as for luxuries.
3. Waste more than one-half as much as it costs to live.
4. Spend only one-fifteenth as much for school and education as for luxuries.
5. Waste nine times as much as they spend on school and education.
6. Spend six times as much for crime and its punishment as for school and education.
7. Spend twice as much for school and education as for church and religious interests.
8. Spend eleven times as much on crime and its punishment as on church and religious interests.

9. Waste \$19 for every \$1 they spend on church and religious interests.

10. Spend \$29 on luxuries for every \$1 given to church and religious interests.

If our Christian people could be made to realize what these figures mean, and to set resolutely toward making a change in them for the better, then certainly the 48,224,000 church members gathered in the 237,945 churches in our country should have influence and power enough to start something worth while, and that right suddenly. And to do that would incidentally decrease materially that frightful total which is now being spent on crime and its punishment. — Exchange.

PROTESTANT HOSPITALS

The following figures and statements from the American Protestant Hospital Association should prove interesting:

“There are now 7,370 hospitals in the U. S. and Canada. An average of 12,000,000 patients pass through these hospitals annually. It costs \$3,000,000 a day, or over \$1,000,000,000 a year, to operate these hospitals. During the present year there is being spent \$300,000,000 for new hospital buildings in the United States alone, and \$20,000,000 more for remodeling old hospital buildings.

“There are 540 hospitals affiliated with the Protestant Churches, in America, with a capacity of 50,000 beds, or ten per cent of all general hospital beds. The Roman Catholics have approximately 725 general hospitals with 75,000 beds, or fifteen per cent of the total number of beds. All reports that they have fifty per cent of the general hospital beds in this country are without foundation.

“Our Protestant Hospitals have important functions: to care for the sick in a home-like atmosphere and Christian influence; the constant conduct of teaching and research; impressing humanitarian and spiritual interests; to give an accurate and early diagnosis of the patient’s condition conscientiously; to render efficient and scientific treatment and care; and consistently to bring the patient to a speedy return to physical health.” — Lutheran Standard.

SQUARING THE ACCOUNT

Not long ago a middle-aged alumnus of an American college asked one of the trustees of the institution, “How much did my four years cost the college?” He soon had his answer, and went home to think it over. Shortly afterward the treasurer of the college received from him a letter in this tenor: “Dear Sir: I am informed that when I was in college I paid treasury bills amounting to \$650 for tuition, and afterward when my son was a student I paid your bills on his account amounting to \$1,050. I understood that I owed you nothing more. But I have just learned that what the

college charged \$1,700 for really cost the institution over \$3,500, and the difference between what I was charged and the actual cost was made up by charitable persons living or dead, who contributed to endowment, maintenance of deficit. I do not feel comfortable to remain an object of charity. Though I hold your receipt in full, I consider myself to be still in your debt for the difference between what was spent on myself and son and what was billed out to us. That would be about 1,800. Inasmuch as there is an interest item that ought to be figured in, I am drawing my check to the order of the college treasurer for \$2,500, which squares the account so far as money can do it. I still owe ———— College more than I can ever repay." Isn't it strange that so few of the thousands of college graduates ever take that view of their obligation and act upon it? This was a genuine case. But they are rare.

— Lutheran Standard.

"WHEN PROTESTANTS BECOME CATHOLICS"

In a recent issue of "The Continent," (Presbyterian) we found the following which is well adapted to make you think. It not only offers an explanation of the question, "Why the convert to the Roman Catholic Church?" — leaving aside now the matter of marriage — but of the other question also, "Why so many disloyal Protestants, disloyal to their Church?"

"On a recent Sunday sixteen Protestants were received into membership by a single Catholic Church in Chicago. The Protestant organist at the church — an unusual combination, by the way — asserts that this procedure is repeated often. He states Protestants little realize the extent of the direct conversion of Protestants to Catholicism, to say nothing of those who come by the indirect route of marriage to Catholic girls.

"In a discussion with the priest of the parish, the organist asked how it was achieved. The Catholic clergyman answered in this way:

"There was a time when Protestants believed something and taught something. That time has gone by, except for the Lutherans and a few others. Protestant churches are mainly social organizations, with all sorts of clubs and activities, recreational and pleasure programs, with a little spiritual seasoning in the form of a denatured church service and a haphazard Sunday School meeting thrown in. The heart of the church service is the music, with an exhortation to goodness or moral conduct, or a discussion of some social problems or economic situation thrown in, in the form of a sermon.

"What is the result? Protestant people are spiritually starved. Ninety-nine out of a hundred cannot tell even the most elementary things which they be-

lieve as distinctly Protestant. They are not being taught anything. The result is that the only hold upon them is loyalty to an organization, not religious conviction. On the other hand, our church teaches the Catholic religion all the way from childhood up — and our people know what they believe. Most of them stick. Protestants see that we believe something and, being spiritually hungry, they are susceptible to our appeals. Then, too, we maintain an order — the Paulist Fathers — devoted exclusively to the conversion of non-Catholics to Catholicism. They do not threaten or browbeat people emotionally into the Roman Church. They reason and teach.

"The result is a harvest of non-Catholics for our church. If Protestantism is wise, it will make religious teaching its main theme, and all these other things secondary."

"Not all will agree with the priests' statement. But is there not a great deal of truth in his allegation that the average Protestant knows little of what he professes to believe? Does the fault lie in a devotion on the part of many ministers and other church leaders to side issues, while the cause of religious instruction is neglected?"

"Widely as we disagree with Romanism as to its interpretation of Christianity, we can but admire the loyalty of its people to the church. And among Protestant churches there is greatest fidelity to the church in those denominations which most stress religious instruction."

In the priest's statement only the Lutheran Church is mentioned with a modicum of respect as one which knows what it believes and also endeavors to teach it, whereas others are only social organizations with a little spiritual seasoning. This should not lead us to throw out our chests with a we-are-the-people air and then rest content on our laurels but rather the more to bethink ourselves of our faith, to study it so that we can give an account of what we believe, and to teach it, in the pulpit, the school, the home, and do so by precept and by example.

— Lutheran Herald.

FROM OUR CHURCH CIRCLES

Southeastern Conference of Michigan

The Southeastern Conference of the Michigan District will meet at Plymouth, Mich. (C. Strassen, pastor), on February 9th and 10th.

Papers to be read as follows:

Exegesis, 2 Tim. 2: G. Luetke.

Series of Lenten texts and short dispositions for same: G. Ehnis.

What spiritual blessing may the pastor expect in the performance of the duties of his office: J. Gauss. Exegesis, 2 Tim. 3: H. Hoenecke.

Announce!

Hugo H. Hoenecke, Sec'y.

Report on State Teachers' Conference

During the first week in November the teachers of our Wisconsin parochial schools gathered at Waterloo for their annual meeting. It was one of those pleasant and instructive conferences that will remain long in the memories of those who attended. Not only teachers from all parts of the state, but also pastors and other friends from neighboring congregations, who have the cause of our schools at heart, were well represented.

Among theoretical papers of merit and containing much valuable information were those read by Mr. G. Groth and Mr. A. Schauer, both of Watertown. The active discussions that followed the reading of each of these papers proved to be of equal value and benefit. Rev. E. Dux of Marathon City favored the teachers with a lecture on "The religious Life of Cain and Abel on a Background of the first three Chapters of Genesis." He showed in Cain the curse of sin and in Abel the blessing of God's grace. A committee report by Supt. C. Gieschen, which contained recommendations as to the manner of conducting and improving the meetings so as to get the most benefit possible in so short a time was thoroughly discussed and accepted. Prof. A. Stindt, who at this meeting represented the faculty of our Teachers' Seminary at New Ulm, gave us a very vivid account of present day conditions under which faculty and students are laboring. That blessing which we have long hoped and prayed for is now being realized at our Teachers' Seminary to such an extent that an addition to the dormitory and a new recitation hall have become a necessity. He also urged the graduates of Dr. Martin Luther College to join the Alumni Association. This society is sincerely working to establish a Reuter memorial. Rev. G. Thurow, pastor of the congregation at Waterloo, delivered a sermon in which he encouraged the teachers to carry on the works of Christ among the children.

Practical model lessons were given by Messrs. Carl Pape, H. Gurgel and the Misses B. Eggebrecht, M. Restle, and L. Giegling.

During the election of officers, Mr. H. Eggebrecht, who served the conference as an able chairman for twenty-one years, expressed a desire to be relieved of this duty. Regretting to comply with his wish, the conference chose Mr. L. Serrahn of Manitowoc as his successor. Mr. J. Gawrisch of Fond du Lac was elected secretary and W. Prahl of Milwaukee assistant secretary.

An expression of thanks was voted the congregation and the Ladies' Aid whose sole aim it was to make our stay in Waterloo as comfortable and pleasant as possible. In this respect they succeeded splendidly.

The St. Peter's Congregation of Fond du Lac extended an invitation for our next meeting. This was gladly accepted by the conference.

Church Dedication

What very large congregations in larger cities ought to do, when their membership mounts too high and their pastors no longer can successfully minister to the spiritual needs of the individuals, can vividly be driven home for imitation by the actions of our congregations at Manitowoc, Wis., and St. Martin's at Winona, Minn. Branch off a twig! Branch off a part of the congregation and help the daughter shift for herself! Let two pastors till the soil of the vineyard where hitherto one only has labored. Such measures will not only be a means to rub the salt of the Gospel into the masses all the more effectively, but will also deter Pseudo-Lutherans, jealously looking over our garden walls, covetous of an easy harvest where others have sown.

By what bountiful blessings such measures are crowned, is vividly evidenced in the instance of St. Matthew's Congregation of Winona, Minn., which was branched off from its mother church, January 4, 1920. At that time 135 families were dismissed with a view of establishing St. Matthew's Church, and now that adolescent congregation numbers 235 voting members with a communicant list of 500, and, on December 13, of last year, dedicated a beautiful new church, valued at \$50,000.00.

It was a day of jubilation for all who were privileged to participate in the festivities. After a farewell service at the old church, built as a school house during the pastorate of the sainted Rev. Ph. Von Rohr, the congregation wended its way to the new edifice. After the customary opening ceremonies had been attended to by the resident pastor, Rev. P. Froehlke, the vast throng surged into the new church to participate in the dedicatory services. In the forenoon Rev. A. Sauer proclaimed the Word in the German language, basing upon Mark 14:3-9, and the undersigned in the English tongue, dwelling upon the church dedication epistle. During the afternoon services the audience gave ear to an English sermon by Prof. E. E. Kowalke (John 14:23-24), and to a German one by Prof. E. R. Bliefernicht (Is. 55:4-11). In spite of a seating capacity of 800, the new church could not harbor the multitude of worshipers. Anticipating such an eventuality, the church elders had made arrangements that overflow services could be held in the basement auditorium. As soon as the speakers of the day had finished their sermons in the church proper, they repeated them before a second audience in the basement. The Ladies' Aid gave proof to its culinary attainments by serving a bountiful dinner and supper to all guests.

In the evening, teacher W. Schultz, of La Crosse, Wis., in a masterful manner, featured the finer qualities of the new pipe organ in an organ recital, and the local choir rendered anthems of praise under the able leadership of Mr. Arno Husemann, member of the

church, who had also served his congregation in the capacity of the architect.

The picture of the new church more readily expresses the beauty of the new edifice than words can describe it. The building, 50×70, is of modified Gothic architecture, and constitutes an imposing monument to the glory of God with its beautiful two towers, cruciform and art glass windows. It is constructed of red brick, and beautified with white cast-stone trimmings. Altar, pulpit and pews are made of oak wood, done in a dark finish. Graceful "Lantern fixtures" diffuse a restful light. The basement con-



St. Matthew's Ev. Luth. Church at Winona, Minn.

tains an auditorium, 50×70, and a spacious kitchen with all the necessary accessories. This imposing edifice has been erected by St. Matthew's to betoken its love toward its Best Friend, Jesus; and, on the day of dedication, it spoke to Him, saying, "Let my Beloved come into His garden, and eat His pleasant fruits!" -- And Jesus, by His means of grace, intends to adorn St. Matthew's therein as a "bride adorned for her husband," as His heavenly bride, by continually saying to her, "Thou art all fair, my love, there is no spot in thee." -- May the Lord's blessing continually rest upon this new Bethel, upon the active resident pastor and his ambitious flock!

G. M. Thurow.

Change of Address

Rev. Elmer A. Triebe, 1706 11th St., Broken Bow, Nebraska.

Ordination

Authorized by President C. Buenger, the undersigned, on the Sunday after New Year, at Rhineland, Wis., ordained Paul Behn, who accepted a call into our Indian Mission at Whiteriver, Arizona, as a minister of the Gospel. H. W. Schmitt.

Installation

At the request of President C. Buenger the undersigned duly installed the Rev. F. Marohn at Hustisford, Wis., January 17, 1926. May the Lord bless his work. E. A. Wendland.

Acknowledgment and Thanks

The Cibecue Station of our Lutheran Apache Mission received gifts of clothing, shoes, cash or school supplies and literature from the following:

Rev. J. J. Meyer, Wausau, Wis.; Mrs. A. W. Paap, Johnson Creek, Wis.; Mt. Olive Church; Mrs. G. D. Ziegler, Appleton, Wis.; St. Stephen's School, by Chas. G. F. Brenner, Beaver Dam, Wis.; Rev. W. E. Pankow, Markesan, Wis.; Congregation and Sunday School, by Rev. W. H. Lehmann, Darfur, Minn.; St. Paul's School, by Helen Zastrow and Ruth Detjen, Algoma, Wis.; Mrs. Gustave Martens, Gresham, Nebr.; Lutheran School, by John Hoffmann, Tawas City, Mich.; Alumni Sales, Dr. Martin Luther College, by Prof. M. J. Wagner, New Ulm, Minn.; Zion's Lutheran Church, and Ladies' Aid, by Rev. L. W. Meyer, E. Farmington, Wis.; St. Paul's Church, by Rev. M. Lehninger, Plymouth, Nebr.; Rev. H. W. Koch, Friesland, Wis.; Rev. Paul Th. Oehlert, Kaukauna, Wis., Rev. Henry Albrecht, Hutchinson, Minn.; Lutheran School, by Miss Antoinette Nolte, Hortonville, Wis.; Robert Wollmow, Litchfield, Minn.; Pupils, by Miss Norma Natzke, Reedsville, Wis.; Ladies' Mission Society, by Rev. Paul Lutzke, Elroy, Wis.; Ladies' Society, St. Mark's Church,

by Mrs. Emma Gamm, Watertown, Wis.; American Luther League, Immanuel's Congregation, New London, Wis.; St. John's Congregation, Town Weston, by Rev. O. K. Netzke, Spring Valley, Wis.; Ladies' Aid, St. Paul's Congregation, by F. W. Meyer, Arlington, Minn.; Mrs. Mary Wilkins, and Rev. A. Petermann, Newburg, Wis.; Pupils, St. Matthew's School, and Miss Otelia Steinke, by Arvin Jantz, Benton Harbor, Mich.; Mrs. Mary Kosanke, Weyauwega, Wis.; St. Paul's School, New Ulm, Minn.; Ladies' Aid, Trinity Lutheran Church, Belle Plaine, Minn.; Ladies' Aid, Frontenac, Minn.; No Name, Montello, Wis.; Ladies' Aid, Clear Lake, Wis.; Rev. Wm. C. Malinske, Milwaukee, Wis.; Rev. F. Marohn, Richwood, Wis.; Rev. Wm. Parisius, Neillsville, Wis.; Rev. J. G. Glaeser, Tomah, Wis.; Ladies' Aid, by Rev. Geo. Kobs, Kendall, Wis.; L. Luedtke, Pigeon, Mich.; Ernst Kaufmann, Chicago, Ill.; Immanuel's Congregation, and Pupils, by Rev. Ad. Spiering, New London, Wis.; Dr. Martin Luther College, by Mr. Roeder, New Ulm, Minn.; Pupils, by E. O. Schmidt, Milwaukee, Wis.; Rev. H. Lange, Alois, Wis.; Ladies' Aid, by Rev. Wm. F. Pankow, Rockford, Minn.; Miss Ida Walter, Appleton, Wis.

May the Lord bless all who contributed toward a very happy Christmas at the Cibecue Station.

Arthur C. Krueger.

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With hearty thanks, the undersigned acknowledges receipt of Christmas gifts for Indians at Mission Station Rice, Arizona, from the following:

Arizona: McNeal, Mr. and Mrs. H. C. Stolp (\$5).

Michigan: Allegan, Mrs. C. Binhammer; Detroit, Mrs. Thush. Binhammer-Bach.

Minnesota: Hutchinson, Rev. Hy. Albrecht; Lake City, J. Wiebusch, Misses Cord. Brinkmann and H. Luth.

Wisconsin: Appleton, St. Matth. Ladies' Aid Society, R. Jahnke (\$10), Mrs. Al. Schultz (\$1); St. Paul's Mission Society; Baraboo, Rev. G. Pieper, Ladies' Aid Society (\$5.50); Chaseburg, Rev. Palechek, Congregation; Colby, Mr. and Mrs. Wartchow (\$5); Fountain City, Mrs. Soph. Kammuller; T. Franklin, Rev. H. Monhardt, St. Paul's Young People's Society (\$5); Friesland, Rev. H. Koch; Green Bay, Mr. and Mrs. A. H. Icks (\$3.50); Greenville, Rev. L. Kaspar, Young People's Society; Hartford, Ladies Aid Society; Lomira, Mrs. Fred. Schmid; Marinette, Misses Hattie and Esther Mormann and Ruth Koch; Medford, Rev. Hillemann, Ladies Aid Society (\$10); Menomonie, Rev. W. Keturakat, Congregation; Milwaukee, St. Marcus Ladies' Aid Society, Mrs. C. Reimann; Morrisonville, Mrs. D. Bliefernicht (\$3); North Milwaukee, R. 2, Mrs. H. Yanke; Sun Prairie, Rev. Th. Thurow and Congregation; Wilton, Rev. P. Monhardt; South Ridge, St. Matthew's Congregation.

May the Lord bless all the givers who contributed to the Christmas cheer for our Indians.

F. Uplegger.

ITEMS OF INTEREST

Where Saul's Armor Was Hung

A startling announcement is made by the workers at Beisan, the ancient Beth-shan. In the account of the fatal battle of Gilboa, at which the kingdom of Saul fell before the Philistine power and Saul and the beloved Jonathan were slain, we read:

"And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish

it in the house of their idols and among the people. And they put his armor in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan."

There is nothing to indicate the importance of Beth-shan at that time, nor the character of the house of Ashtaroth. Whether a great temple or a humble, perhaps unimportant, shrine. The Bible hardly ever gratifies our mere curiosity. Now comes word from Beisan that in the great, really stupendous, ruins of the old city, they have uncovered this very temple of Ashtaroth in which were hung the trophies of Saul. None of the trophies themselves yet appear, but who knows what may be found? The importance of the place and of the temple and, most of all, the extent of the Philistine domination in that period, when they so occupied this great Plain of Esdraelon, and the dominating fortress of Beth-san, is somewhat of a shock. They were no longer a people of the Plain of Sharon, but had possessed themselves now of the best part of the land, the rich plain that stretched across from the Mediterranean to the Jordan. The greatness of things mentioned so incidentally in the Bible is a constant astonishment. Surely the Philistines will never come up to the greatness of the Hittites; but let us not forget how only about twenty years ago there where those of the great scholars of the world who did not believe there ever was a Hittite nation, never anything more than a petty tribe down about Hebron!

Great things may be expected from this work at Beisan.

— Dr. Melvin Grove Kyle, in Sunday School Times.

RECEIPTS FOR THE NEW SEMINARY AND LIQUIDATION OF DEBTS

Month of January, 1926

Rev. S. Baer, Zeeland, N. D.	\$ 20.00
Rev. M. F. Rische, Kirchhayn, Wis.	16.69
Rev. C. Gausewitz, Milwaukee, Wis.	5.00
Rev. F. Gundlach, West Granville, Wis.	200.00
Rev. O. P. Nommensen, South Milwaukee, Wis. ..	40.48
Rev. P. Burkholz, Mequon, Wis.	72.00
Rev. A. Lederer, Saline, Mich.	255.00
Rev. W. C. Nickels, Redwood Falls, Minn.	183.00
Rev. D. M. Metzger, Hopkins, Mich.	156.00
Rev. E. G. Behm, Wautoma, Wis.	313.40
Rev. E. G. Behm, Redgranite, Wis.	35.00
Rev. Br. Gladosch, Morrisonville	110.00
Rev. H. W. Reimer, Loganville, Wis.	67.00
Rev. J. W. Bergholz, Onalaska, Wis.	506.87
Rev. C. W. Siegler, Bangor, Wis.	118.00
Rev. C. W. Siegler, Portland, Wis.	80.00
Rev. O. Hoyer, Winneconne, Wis.	50.00
Rev. K. J. Plocher, Ridgeway, Minn.	25.00
Rev. C. E. Berg, Ridgeville, Wis.	96.00
Rev. E. W. Penk, Faith, S. D.	108.00
Rev. Theo. Thurow, Sun Prairie, Wis.	42.00
Rev. J. F. Henning, Eagleton, Wis.	20.00
Rev. S. Baer, Zeeland, N. D.	10.00
Rev. P. Schlemmer, Flasher, N. D.	25.00
Rev. Fred. Kolander, Germantown, S. D.	35.00
Rev. Fred. Kolander, South Shore, S. D.	83.00
Rev. E. Ph. Dornfeld, Milwaukee, Wis.	207.03
Rev. O. Kuhlow, Jefferson, Wis.	66.75
Rev. J. E. Schaefer, Buffalo, Minn.	20.00
Rev. P. M. Kneiske, Lannon, Wis.	5.50
Rev. A. W. Fuerstenau, Akaska, S. D.	25.00
Rev. J. H. Schwartz, West Salem, Wis.	15.00
Rev. W. Fischer, Merrill, Wis.	65.00
Rev. J. Witt, Norfolk, Nebr.	170.00

Rev. P. W. Weber, Bloomfield, Wis.	25.00
Rev. H. H. Hoenecke, Detroit, Mich.	36.00
Rev. O. J. Peters, Wayne, Mich.	300.00
Rev. P. Brockmann, Waukesha, Wis.	1,374.00
Rev. J. W. Bergholz, North La Crosse, Wis.	1,065.30
Rev. T. E. Voges, Burt, N. D.	40.00
Rev. J. F. Zink, Bay City, Mich.	250.00
Rev. H. C. Nitz, Whiteriver, Ariz.	5.00
Rev. S. Baer, Zeeland, N. D.	10.00
Rev. K. Machmiller, Manitowoc, Wis.	78.27
Rev. E. H. Burns, Montrose, Minn.	10.00
Rev. E. H. Burns, Twp. Franklin, Minn.	40.00
Rev. Wm. Lindloff, Elkton, S. D.	20.00
Rev. D. M. Metzger, Hopkins, Mich.	15.00
Rev. A. F. Westendorf, Saginaw, W. S., Mich.	700.00
Rev. Eduard Zell, Mishicot, Wis.	1,218.00
Rev. Eduard Zell, Rockwood, Wis.	283.00
Rev. Eduard Zell, Jambo Creek, Wis.	53.00
Rev. J. Mittelstaedt, Wonewoc, Wis.	50.00
Rev. H. W. Herwig, Lewiston, Minn.	15.00
Rev. A. Petermann, Newburg, Wis.	89.25
Rev. F. A. Reier, Dale, Wis.	39.00
Rev. H. A. Scherf, Fairburn, Wis.	104.00
Rev. F. E. Traub, Bowdle, S. D.	107.00
Rev. F. E. Traub, Twp. Theodore, S. D.	123.00
Rev. Otto J. Eckert, T. Fremont, Mich.	45.00

\$ 9,341.54

\$322,130.19

Previously acknowledged

\$331,471.73

Expenses, January, 1926

Jack's Letter Service	\$ 15.00
Fred. Gamm, Telephone	1.50
John Brenner, Telephone Toll	2.10
Carbon Paper	3.00
Postage Stamps	5.00
Envelopes	4.00
Northwestern Publishing House	11.25
Typewriter, rent	7.50
Frieda Kempf, Secretary	45.20

\$ 94.55

John Brenner.

FINANCIAL REPORT, DECEMBER 31, 1925

Collections	Receipts 6 Months	Budget Allotments 6 Months	Cost of Home Mission 6 Months
Pacific Northwest	\$ 613.94	\$ 742.94	\$ 4,837.44
Nebraska	6,802.49	4,290.45	5,357.20
Michigan	12,773.71	16,344.57	3,564.52
Dakota-Montana	6,815.98	5,293.41	9,154.43
Minnesota	26,933.27	31,166.12	8,375.54
North Wisconsin	27,990.61	42,031.55	3,389.30
West Wisconsin	32,750.19	10,451.48	5,535.45
Southeast Wisconsin	26,022.58	42,663.04	6,647.37
Total Receipts—Districts	\$140,702.77	\$185,733.75	
From direct sources	\$ 107.97		
	\$140,810.74		
Revenues: Institutional, etc.	\$ 20,926.77	\$ 37,101.50	
Total Budget Cash	\$161,737.51		
Budget Provisions		\$222,835.25	

Disbursements	213,182.44	213,182.44
Deficit	\$ 51,444.81	
Budget Provisions not Drawn		\$ 9,652.81

Receipts Distributed and Disbursements

	Receipts	Disbursements
Synodic Administration	\$ 38,073.07	\$ 18,408.26
Educational Institutions	53,150.18	102,144.74
Home for the Aged	2,862.58	3,734.84
Indian Mission	16,465.50	21,020.84
Home Mission	36,089.27	49,116.41
Negro Mission	8,353.68	8,353.68
Polish Mission	472.20	3,410.59
General Support	6,271.03	6,993.08
	\$161,737.51	\$213,182.44
		\$161,737.51
Deficit		\$ 51,444.93

Statement of Debts

Balance of "Old" Debts, July 1, 1925	\$172,604.95
Received from Seminary Building Com.	9,182.73
Remaining 1921-1923 Debt	\$163,422.22
1923-1925 Debts	\$ 77,293.06
Total "Old" Debts	\$240,715.28
Liabilities incurred since July 1, 1925	21,942.83
Total Debt on December 31, 1925	\$262,658.11

Analysis of "New" Debt

Deficit as per statement	\$ 51,444.93
Borrowed for Church Extension	1,643.84
	\$ 53,088.77
Less Capital Cash used	31,145.94
"New" Debt as above	\$ 21,942.83
	\$ 21,942.83

Cash Account

Cash Balance on July 1, 1925	\$ 12,526.04
Less 1923-1925 Funds remitted to Rev. Brenner	881.70
	\$ 11,644.34
Funds to be remitted to Fund Admin- istrator	1,429.49
Funds to be remitted to Rev. Brenner	543.20
Seminary Building Committee Debt Collections	9,182.73
Collection for Recitation Hall, New Ulm	38,168.80
Notes Payable	10,350.00
Students Funds	775.84
Non-Budgetary Collections	537.58
Total Non-Budgetary Cash	\$ 72,631.98
Deficit as per statement	\$ 51,444.93
Borrowed for Church Extension	1,643.84
Cash Advances	295.00
	\$ 53,383.77
Balance Cash in Banks	\$ 19,248.21

THEO. H. BUUCK, Treasurer.