

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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IF THOU ART MINE

(A Love Song of the Church)

If Thou art mine, I do not care, not I,
How worldlings may oppress, or crush me down!
Thy Light suffices me to travel by;
Thy smile, Beloved, is my sufficient crown.

If Thou art mine, I do not covet gold,
Save as a gift to lay upon Thy shrine!
Enough for me to own Thy love untold,
If Thou art mine, O Christ, if Thou art mine!

If Thou art mine, I only covet art, —
A Spirit-guided pen, wherewith to trace
The thoughts that play on harp-strings of my heart,
And hymn the wonders of Thy glorious grace!

Thou Chief among Ten Thousand! Love Divine!
Thou Lily fair! Thou Bright and Morning Star!
Bought with a price, I am forever Thine,
While here I dwell, and when I cross the bar!

Oft on the wings of faith my spirit soars
To yonder realm beyond the starry sky.
How wonderful are those celestial shores!
How beautiful the mansions, towering high!

No night is There! Thou art the Light thereof!
Than sun more bright Thy countenance doth shine!
What ecstasy to bask in bridal love,
And own Thee mine, my Love, and own Thee mine!

Some day with nuptial hopes all realized, —
In the eternal June of Gloryland,
I'll see unveiled all that I here have prized,
And clasp Thy Hand, my King, and clasp Thy Hand!

Anna Hoppe.

THE ONE HUNDRED AND NINETEENTH PSALM

Verses 1—9

The Christian's Golden A B C of God's Word

This is a wonderful Psalm. It is not only the longest, and most perfect of its kind, in the collection of Psalms, but one which, no doubt, has not its equal in the whole realm of literature. We doubt whether, in all literature, there has ever been produced a literary piece of work containing such minute meditations, such manifold aspects and detailed expression of one great thought. Considering its length, extending to one hundred and seventy-six verses, all of them treating one great subject, it must certainly appear as remarkable that a single subject could be pursued so far

with so much variety, and with so little that can be regarded as repetition. No two verses in the Psalm are so exactly similar that there cannot be seen some new phase given to the subject, or some new shade of thought not expressed elsewhere. We look in vain for such a production in the literary world, either ancient or modern.

The general theme of the Psalm is the Law or Word of God. Luther has it in the German Bible, the Christian's golden A B C of the praise, love, power and use of the Word of God, as indeed it is arranged in an elaborate alphabetical order, consisting of twenty-two stanzas, according to the number of the letters in the Hebrew alphabet.

In passing we may add that each of the eight verses in a stanza begins with the same Hebrew letter, and the letters are taken in regular succession. Such an arrangement is supposed to have been employed for the proverbial character of the Psalm to connect detached thoughts, or for reasons of some artificial bonds the poet found necessary to link together a number of variations upon one theme. It was furthermore probably intended as an aid for memory especially for the young, that their minds might be early stored with valuable precepts to be their guide in the journey of life, as indeed young people could not have a better treasure in their minds than they would possess by committing this Psalm to memory.

For the Word of God various terms are used in our Psalm. It is called the Law of God, His Word, promise, commandments, statutes, judgments, precepts, testimonies, ways, righteousness, each one describing a particular aspect or feature of the divine Word, for the Law of God spoken of in this Psalm, and originally termed by the Hebrew word torah, is not to be limited to the Mosaic law. It has a wider range of meaning, and it must be understood here to mean all Divine revelation as the guide of life, and chiefly as a means of salvation, which of course is the Gospel.

This it is which kindles the Psalmist's enthusiasm and demands his allegiance. It is no rigid code of commandments and prohibitions, but a body of teaching, the full meaning of which can only be realized gradually and by the help of Divine instruction. The whole Psalm is animated by a profound inwardness and spirituality, as far removed as possible from mere mechanical observance of rules. It embodies the very saying of Christ: "the words that I speak unto you,

Rev C Buenger
65 N Ridge
Jan 27

they are spirit, and they are life" (John 6:63), restoring and sanctifying the soul from sin and its evil consequences, enlightening the mind, imparting saving knowledge, awakening man to the hope of eternal life, and enduing him with strength and power to live in righteousness before God. And while the Psalm is so true in regard to the influence and value of the Word of God, it is applicable to the people of God at all times, in all stages of life, thus containing a universal language for all Christian believers.

What particular aspect of this Christian's golden A B C of the Word of God would we consider at this season? The key is given us in the ninth verse, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

Just now, when our schools are closing and pupils are graduated from them, our attention is again called to the highly important subject of education, and inasmuch as the matter is suggested by the verse quoted, it might prove beneficial, if we treat the opening verses of our Psalm with special reference to

The Christian Education of our Youth

"Blessed are the undefiled in the way, who walk in the law of the Lord." The Psalm begins with a benediction on all those who walk according to the Law or Word of God. Life is here represented under the image of a journey, and the benediction pronounced here would mean, blessed are those who in their journey of life are pure, sincere, uncontaminated, who live without blemish or stain. Reading the opening words of the Psalm one is almost reminded of that beautiful line of the Roman poet Horace: "Integer vitae scelerisque purus" — a pure and blameless life. Yet while this poet being a Pagan has no divine rule and guide for purity of life, the Psalmist emphasizes that the Law or Word of God is the only authoritative standard and source for a pure and unblemished life. It is only from the Divine Word we may know what constitutes an upright, sincere, perfect course of life which is acceptable unto God; and it is only by the powerful and life-giving influence of that Word we can lead such a life of purity, and have the benediction of our Psalm pronounced upon us. The whole Psalm is designed to illustrate this thought, by showing what the influence of a sincere and conscientious attachment to the principles of the Word of God in the various stages and circumstances of life must be.

If this principle is applicable to the people of God in general, it certainly holds good for our children and young people as well. Indeed this is inferred by the very words quoted above, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The case supposed is that of a young man pondering the question how he may be saved from the corruptions of his own heart, and escape the temptations to which he is exposed in

early years, and lead a pure and God-fearing life. It is an inquiry of the greatest moment to those just commencing life, especially in these perilous times, when our youth is not only surrounded by temptations and allurements of the world probably to a never heretofore existing extent, but also exposed to anti-scriptural evolutionary ideas, modern tendencies, deism, unionism, skepticism, and to doubting some, any or all Scriptural doctrines. Whoever has eyes to see, will notice alarming tendencies in the young people of to-day. Disrespect for law and authority, an unhealthy independence, lack of modesty, of consciousness, of morals and morality, an unbridled pleasure-seeking — are but a few of the deplorable characteristics of to-day's youth. The younger generation is truly in danger. There is a loud and popular voice crying: Danger is confronting the nation, for the nation of to-morrow is walking in the shoes of the school children of to-day.

If ever, it is now a question of vast moment to ask, "Wherewithal shall a young man cleanse his way?" in other words, how shall our children and our rising generation conduct themselves, — what principles should they adopt, under what influences could they bring themselves so that their future life may be pleasing to God, and thus become a blessing to themselves and their fellowmen? The inquiry is so momentous, that millions of thinking people, citizens, parents and educators, are looking for a solution.

What is the Solution?

The world can offer none. Though it has ever been experimenting, and is to this day constantly devising new means and methods of education, it has not solved the question involved. On the contrary, the more the world has been experimenting along the lines of education, the more it has become obvious to her, that her educational system is a total failure with the most disastrous results to the nation. How could it be otherwise? The world has no wisdom to offer by which to guide young people, so that they may lead a pure and unblemished life. Or would she teach such wisdom in her public schools? Can these teach their pupils the precepts for a righteous and pure life, the kind of life of which the Lord speaks, "I am the Almighty God; walk before me, and be thou perfect?" They have no Divine standard of true morality, or some source and means of spiritual life there, no means of grace, which, in our Psalm, are presented under the terms already mentioned above, as Law or Word of God, saying, testimonies, ways, judgments precepts, commandments, statutes, righteousness. Children attending secular state schools may learn the definition of these terms, but will they know the spirit, the life-giving spirit of what they signify, will they be guided by the Word of God, the latter not being taught there? Some years ago, Prof.

Stanley Hall, of Clark University, addressing the Convention of the National Educational Association at San Francisco, said: "I am really sorry for you people. You are now going home to your schools with roseate hopes. You believe that your work will be a blessing, and that the welfare of the country depends upon your work. But I repeat, I am sorry for you. You cannot educate in the public schools, because the **Word of God is lacking!**"

"Wherewithal shall a young man cleanse his way?" The Psalmist answers, "By taking heed thereto according to thy word." The meaning clearly is, then only will a young man, and will our youth lead a godly life, if they make the Word of God their rule and guide. All other means must fail. The mere principles of common honesty, of honor, the considerations of self-respect, the desire of becoming a useful and worthy member of society — valuable as these may seem, — would not warrant a security in regard to a proper conduct of life. But the Word of God never fails. It is not only a touchstone and sure standard of life and morals, it is the only means of education, the only means to mould the character of our youth. The Bible teaches not only what to be, and how to become what it sets forth before us as the standard of character, but its Word also gives the power to live according to that standard. It is the great instrument in spiritual regeneration. The apostle Peter distinctly says: "Being born again, not of corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever."

That the Word of God is a true means of moulding the character of our young people is exemplified by words stated in the first as well as other sections of our Psalm. "Blessed are they that keep his testimonies, and that seek him with the whole heart." The admonition of a parent to his children is a testimony on his part of what is a wise, right and good conduct to follow; and so the Divine Word, every instruction in the same, is a solemn testimony of God not only as to what is right and good for our youth, but what tends to their temporal and eternal blessing. It is the rain-cloud from which every blessing — spiritual, mental, and physical — descends upon them; and the greatest of these is that they learn to know the one true God. Keeping His testimonies, desiring to know and to do the will of God, sitting at the feet of Jesus, as did Mary at Bethany, listening with an eager heart to the wholesome teachings of the Lord, learning from their very childhood "the Holy Scriptures, which are able to make them wise unto salvation through faith which is in Christ Jesus," — our children surely will find Him who is their Creator, Preserver, Redeemer, and Father. They hear the voice of their heavenly Father as revealed in His Word, and it finds its echo in their deepest soul.

Having been educated in the Word of God and

trained for a God-fearing life the youth of to-day is not likely to add to the so deplorable moral conditions in our times to-morrow. "They also do no iniquity: they walk in his ways." Where else in the world can you find a youth that will withstand wickedness in every form, saying with Joseph of old: "How can I do this great wickedness, and sin against God?" as the one that has been brought up in the fear of the Lord by the teaching of God's Word? Not from those who obey its truths do our criminals come; not from those who love its precepts do the guilty who are condemned in our courts find their recruits. If our American boys and girls were educated in the precepts of the Divine Word, if the factor of Christian religion would predominate in their education, our juvenile courts, our detention homes and reform schools would soon be nearly or entirely empty. The scandals in the criminal and divorce courts would be eliminated; our whole people would gradually become a moral and God-fearing nation.

J. J.

(To be continued)

COMMENTS

Why Not? "Why not try pedagogy?" asks The Baptist.

From a legal point of view the state has a right to prescribe by law what shall be taught in the public schools. But the possession of that right does not make a state system of education proof against fools in the legislature. And the attempt to exercise it has set all sort of cliques from atheists to ecclesiastics to fighting for political control of the schools. The net result is to convert the public school into an institution for the registration of the people's prejudiced ignorance, of factional victories and of the teacher's hypocrisy. And the tablet on which the registration is made is the growing mind of youth. If any law could be a crime, such legislation would be a perfect example. Men learn by the blunderer's rule of trial and error, and some day, when it becomes apparent that the politician has almost ruined the schools, the people may discover again that education is safest in the hands of trained teachers. Pedagogy may not be perfect as a science or as an art, but it is the nearest approach to perfection for educational purposes that we are likely to get in this world. The alternative offered of turning education over to ranting sects and scheming politicians evokes pity for the children who may be the victims of such folly. Give the teachers professional training and professional freedom.

The writer presents the situation correctly enough. As long as a people composed of men of different religions has public schools, so long will the struggle for their control continue. That is inevitable. And the place to settle public affairs is in the legislatures. Where else would the people express their will, the majority prevailing over the minority? That such legislation can never prove satisfactory requires no demonstration. Which goes to show that education is not properly a function of the State.

But the writer's solution is most remarkable. Try pedagogy. Pedagogy in his sense is no more than the science of methods. About methods there is, however,

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little quarrel among our people. No, they differ widely as to the question, What is truth? That is the difference that causes the trouble. And on that question pedagogues differ as widely from each other as do plain, ordinary citizens. Every pedagogue belongs to one of the many factions that seek to control of the education of the child, that is, if he has any convictions at all on questions vital to humanity. The answer of the writer would then mean that parents are simply to surrender their conscience into the hands of a stranger, because that stranger has studied the science of pedagogy. It would mean that the work done in one class room will conflict with that done in another.

No, there is a better solution; in fact, there is only one solution. People at quarrel with each other on the fundamentals in life cannot join hands in the work of education. Education is religion, and religion is a private matter, a matter of the individual conscience. A parent must train his child in the truth that he holds dear. He must, therefore, control the school which his child attends. And that is possible only where men who are one in the faith found and maintain their own schools for their children. Where there is unity in the faith, a difference in matters of methods will not cause any trouble. So our Christian day schools are the real solution of this vexing problem.

J. B.

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Separation of Church and State

A questionnaire was sent recently by a pastor of a prominent Methodist Church in one of the leading cities of our state in regard to the Volstead Act, inviting frank expressions on this important question. About 200 letters were sent to the leading men of the city: manufacturers, professional men, business men, and the like. Quite a number replied stating their position on this question. In answering one of the questions a prominent attorney of the city expresses his views on the attitude of the churches toward this whole matter. It may be of interest to the readers

of our Northwestern Lutheran to hear an expression on this matter by an attorney who is not a Lutheran, but who stands for principles for which we, as Lutherans and citizens, also stand:

What suggestions would you offer to the churches and what do you think should be their attitude toward this whole matter?

One of the main principles of our American Government is the principle that state and church shall be separate. That is, the church shall not interfere with the state, and the state shall not interfere with the church. Our country has prospered on that fundamental principle, and I believe it is a principle that ought to be guarded and upheld all the time. I do not believe that we have come to the time when the church should attempt to infringe on that principle and to destroy a political theory which has proven its worth. The church in its own sphere is a blessing to humanity, but when the church combines with the state, and when the church attempts to force moral views on the people living in the state, then the church has stepped out of its realm of usefulness, and has become a curse, and will eventually fall into contempt. I believe that this whole prohibition question is a moral question and not a question for Legislation. By that I do not mean that the liquor traffic should not be regulated by the state, but I do believe that the use of liquor should not be prohibited by the state. There is a vast difference between regulation and absolute prohibition. I believe that no amount of Legislation will instill morals in any people. I believe it is the duty of the church to teach temperance, and if it so desires it may teach total abstinence from the use of intoxicating liquor. But it must confine itself to members of its own flock, and not attempt to force its views on others by penal laws. I believe that it is the duty of the church to do all it can to guard the morals of its individual members and to raise that standard of morals. But when the church will attempt to force its moral views on a people by Legislation, then I consider that the church has gone beyond the scope of its authority, and is headed directly for the field of contempt. I believe that it is unwise for any church to mix in politics. By so doing it violates the fundamental principle above referred to. It can create no good, but will only engender prejudice and ill-feeling. I believe it is the duty of the church to save souls, and not to build political machines. I have never heard of anybody converted to a religious cause by force. I do not believe that morals or temperance can be instilled into any person by force. I have never yet heard of anybody being converted to a moral view or religious belief by being imprisoned or fined. I believe the actual result of such tactics is to drive that individual in the opposite direction. That happens to be the temperament of the human being, and that nature will not be changed by Legislature.

Yours respectfully,

L. E. Vaudreuil

C. B.

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Kansas Klan Klass Topeka, Kan.—The Buckner Bible Class of Topeka has won the right to call itself "the largest Bible Class in Kansas." With an attendance of 2,812 men at a recent meeting in a local theater, Topeka's class took first place in the attendance contest with Coffeyville, which began February 8, winning by a majority of 721 in attendance. The Coffeyville attendance was 2,102.

During the entire contest, the Buckner Bible Class had a total attendance of 9,994 while Coffeyville had 9,273.

Never before has there been such a large number at any Bible class meeting in Kansas. Total attendance for both

classes for the day was 4,914. For the entire contest, 19,267 men attended meetings of both classes. These marks probably will stand for years in this state.

This Bible class, from its inception a little more than two years ago, has been fostered, supported, boosted and in every other manner conscientiously worked for by individual members of the Ku Klux Klan. At this time the Klan is the very backbone of the class, although there has never been a public statement of this fact.

The Klan in Topeka has been an important factor in Protestant Church activities. During the past two years there is scarcely a church that has not been remodeled or entirely rebuilt, but the Klan has played an important part.

—The Fellowship Forum.

A stimulating news item! How gratifying to see such a revival of interest in the sadly neglected Bible! What a distinction to be known as the "largest Bible Class in Kansas!" 2,812 men in attendance at one meeting! What inspired this phenomenal revival? Ah, it was a contest: Topeka vs. Coffeyville!

A number of similar "religious" contests have been inflicted on us recently. There were Bible Reading Relays, Prayer Hurdles, Hymn Singing Endurance Tests, Sunday School and Church Attendance Dashes, and now the Bible Class Marathon — of course, all in the name of Christ. The only contest that isn't so popular with men is the collection; that's an obstacle race.

We wonder what they studied in Kansas. Or isn't that the purpose of a Bible Class? Surely, they searched the Scriptures for the answer to the question: "What must I do to be saved?" No doubt they studied God's Word to strengthen their faith and to grow in holiness and joy. We hope they learned which of the two, Martha or Mary, is the true example for a Bible Class. We trust they encountered this passage of St. Paul: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." And, of course, their motto was Hebrews 12:1-2: "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Now that the contest is closed, what has been gained by it? Giving the total attendance of the contest, the reporter says, "These marks probably will stand for years." So will Paavo Nurmi's; but he didn't make them in the name of religion. "Let us make us a name," said the builders of the Tower of Babel. Of course, the 2,812 men who swelled the ranks of the Bible Class also boosted the church attendance and will continue as faithful, diligent members. Still, we cannot help wondering whether the interest has not already abated since the glamour of the contest has worn off. Invariably it does. We feel safe to say, that it wasn't a desire to study the Bible that corraled members, but the lure of competition and sport, which is a principal part of American character.

It is amusing to read: "At this time the Klan is the very backbone of the class, although there has never been a public statement of this fact." All this is in

accord with the well-known modesty of the Klan. But, did they forget to burn a fiery cross to mark the Buckner victory? However, we must declare that the Protestant ministers of Topeka display a pathetic lack of backbone, if they allow the Klan to boost their Bible Classes, play an important part in their activities, and help to build their churches. The Psalmist said, "Except the Lord build the house, they labor in vain that build it."

K. F. K.

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Bibles In Parade Headed by a squad of twenty-five policemen, 250 members of the Young People's Conference of the Greater New York Federation of Churches paraded up Fifth Avenue carrying 7,000 Bibles which were to be distributed in various hotels and placed in the guest rooms after the manner of the Gideon Bibles.

It is to be hoped that the Bibles will find better use than to be torn up as shaving paper by the drummers that infest most hotel rooms. That seems to be the fate that overtakes most Gideon Bibles.

There is no quarrel with those who distribute Bibles in the manner just set down, but there is something wrong with the idea that you can evangelize great numbers by mass effort or expenditure. One little text properly applied at the right time does the work; 70,000 Bibles as products of the printer's and bookbinder's craft are just so much shaving paper. The printed word of the Bible is not a magic incantation. The eunuch of Candace was reading a Bible but he didn't know what it was until Philip told him. And Philip could tell him because he had the spirit of faith in Jesus Christ. The Christian church was not built by distributing tracts and Testaments, it was built by preaching the Word by those who believed it.

H. K. M.

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Masses for His Own Soul The will of Monsignor Coffee of Carbondale, Pa., who died recently, has been made public. The "good father" left \$50 each for the repose of the souls of his father and mother — and \$1,200 for masses for his own soul.

This interesting news item naturally suggests several questions: If the priest had the power he claimed to have, why hadn't he prayed his parents out of purgatory long ago? Has he left them suffering there all these years merely because they hadn't left money to pay for their own son's prayers? If his parents were so sinful that he has been unable to secure their release from the purgatorial fire, why didn't he leave the \$1,200 for their masses, and the \$100 for his own? If he has led the kind of a life a priest is supposed to lead, why does his soul now require \$1,200 worth of masses to secure its release from the punishment and torment of purgatory? Did his conscience prick him when he made his will?

Or do priests have a sort of "revolving fund" each one, dying, leaving it to his successor, to pay for masses — the object being to stimulate the interest of the laity by showing them that even the priests must spend money for masses for the repose of their souls? Does anyone know the answer? K. F. K.

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How Kind Here is a news item from the Milwaukee Sentinel:

Tamarack, Minn., May 28.—(Special)—This community is making a spiritual preparation for the hours of silent prayer Tuesday morning when Vernon Ewing, known as the "apostle of the sign," will beseech God to make some manifestation of His existence.

Ewing and his followers will kneel in God's temple, a grove near Ewing's farm home.

Signs posted in the grove explain, "There will be no particular thing asked for, it being left to God to do as He pleases with us. Consequently no one will know beforehand what He will do."

How kind of these people to leave it to God to determine just how He would manifest His existence. Evidently they felt that it was a serious enough matter for the Eternal One to have the creatures of a day demand of Him proof of His existence; so they did not want to embarrass Him further by prescribing what proof He was to submit. Naturally, it would have to be a proof that would be acceptable to their reason.

Meanwhile the critical day has come and gone, and, we are informed, without any unusual happenings. Consistency would demand that they now hold that God does not exist. Poor deluded people!

Paul declares of God: "He left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." Romans one we read: "That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

Why did they not look about, these people, and then raise their eyes on high as they were walking through the fields to the woods where they awaited the manifestation of the existence of God? "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun; which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof."

"He sendeth the springs into the valleys, which run among the hills. They give drink to every beast of the field: the wild asses quench their thirst. By them shall the fowls of the heaven have their habitation, which sing among the branches. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works. He causes grass to grow for the cattle, and herb for the service of man, that he may bring forth food out of the earth; and wine that maketh glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart. The trees are full of sap: the cedars of Lebanon which he hath planted; where the birds make their nests: as for the stork, the fir trees are her house. The hills are a refuge for the wild goats, and the rocks for the conies."

"O Lord," says the psalmist, "how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. . . . I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of him shall be sweet; I will be glad in the Lord. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, O my soul. Praise ye the Lord!"

Has not God manifested Himself in their heart? "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another."

That is manifestation which no one can really escape, the testimony of our own heart that we are sinners in the sight of God and as such subject to His wrath and condemnation.

Have they not their Bible, the Gospel, the power of God unto salvation unto every one that believeth? There we find the ancient promise of the Savior; His birth of the Virgin Mary in the fullness of time; His wonderful life of holiness, of divine manifestations, of self-sacrificing service; the death upon the cross of the Holy One of God; the glorious resurrection; His ascension into heaven; the message Christ brought to a sin-ridden humanity, and which He committed to His apostles, to preach to the whole world: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

When Philip said to Jesus, "Lord, show us the Father, and it sufficeth us," Jesus answered: "Have I been so long a time with you, and yet hast thou not

known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

Let these poor, blind people go back to their Bible and learn to see God through Christ their Redeemer. Then they will no longer ask for signs. They will know that God is, and this will be a joyful, saving knowledge. Then, too, they will, as the psalmist did, behold God in all His works and in His dealings with them.

J. B.

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Our Chronicle The committee appointed by the World Alliance for International Friendship, through the churches, has decided that it would be "unwise, unfortunate, and fruitless" to consider the question of relative guilt of the different nations for the recent great war. It feels that insufficient time has elapsed since the world war to determine the relative guilt of the nations involved. The historical perspective against a background of time is a favorite device for critics in their survey of past generations. But often enough these verdicts of history, better of historians, stand only because the past generations are dead and cannot answer back. War guilt will never be fixed with any greater justice than it can be fixed now. The committee does not seem to doubt its ability to do so. Why does it not do so? Ah, that would be unwise.

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Will H. Hays, movie czar and chairman of the laymen's committee of the Presbyterian church which is to raise a fund of \$15,000,000 for ministers' pensions, has inaugurated the campaign to get the money. The laudable purpose is being brought home to the public with all the arts of political campaigning. In launching the drive in Chicago Hays played up the "investment" phase of having a minister around just so you have him when you need him. "Ministers are the best investment for a community" is the tenor of his argument. A community has so many odd jobs that nobody attends to but the minister. If we keep on underpaying our ministers, as we do, there will soon be no ministers, certainly not any that could make a go of anything else. As it is, the most gifted young men are shy about entering the ministry — the rewards are so small. Provide this fund, argues Hays, and if a young man knows that his old age will be provided for by an adequate pension he will more likely allow his ideals to lead him into the ministry. Incidentally Hays coined a neat, tactful phrase in his New York speech to designate this pension; he calls it "deferred compensation". We are quite sure that whatever arguments are advanced by Hays in his campaign, we will scarcely be able to use them in similar campaigns of ours. It sounds too much like an argument for good roads or for a soldiers' bonus.

* * *

If Mr. Hays, as aforesaid, fears that high class men will shun the ministry because the inducements are so

meager, he surely did not mean to imply that all the high class men are flocking to the other professions, such as medicine, law, and teaching, for from evidence at hand those professions are threatened by an influx of men that are described quite otherwise. Dr. Hickson, a psychopathologist of rank in Chicago, in a public address said that medicine, law, and schools in general have had to lower their scholastic standards to accommodate the growing number of mental defectives who are rushing into these professions. He says, "The increase in the number of defectives in the professions is alarming. Standards have been broken down to admit tainted minds. Morality, too, is at a low ebb and much crime can be traced to defectives. The development of moral criteria rests with the wrong people." Dr. Hickson said something of tremendous importance, even if his statements are taken at but half their value. Especially the last sentence, when translated into common speech is a crushing arraignment of modern civilization, for it says that in our day public opinion of right and wrong is shaped by people who are themselves criminally minded, or even of subnormal minds. It means that we have lawyers, doctors, editors, merchants, manufacturers, and professors who are leaders in their communities but are themselves not to be trusted because they are dishonest or lacking in mental sanity. Passing the leaders of your town in mental review you may be inclined to give some credence to Dr. Hickson's amazing statement. Remembering how easy it is to-day to explain criminal and vicious tendencies on the ground of insanity, one may largely discount the latter classification and say even more directly: many of those who would be our leaders are dishonest and ignorant, for being eager for gain at any price they haven't the time to acquire sound knowledge. Reverting to Hays' lament that the ministry is not calculated to attract high class men, we feel nearer the truth when we assert the contrary.

* * *

As for high class men, there seem to be some left in the ministry; and women and children of several classes have also sought the service of the ministry. Children sometimes are permitted to preach, as we remarked a short time ago, pointing to a boy who had not yet changed his voice. Just now it is Miss Pattye Horne, a student at Drake university in Des Moines. Miss Pattye is described as being nineteen years old and pretty, of course. She poses frequently for pictures in and out of the pulpit and in that manner gets what seems to be the heart's desire of every modern girl, her picture and her name in the papers. Miss Pattye is especially noted for assailing her flapper sisters. She is waging a great spiritual campaign against rouge though she permits powder and the lipstick because she needs them in her own makeup. It is to be doubted whether she will ever have occasion to apply for some of Mr. Hays' "deferred compensation", because ministers of Pattye's sort cease to be in demand after they have lost the charm of

novelty and when Pattye ceases to be nineteen and pretty she'll teach school or do something else.

* * *

It is sometimes thought by some of the simpler Lutherans that the only people who are likely to have differences about the founding of "rival" churches are the Lutherans. In Wauwatosa the Presbyterians thought it advisable to begin a mission of their own. All the other protestant ministers of the village are up in arms over the prospect. All the old arguments about economizing in men and means by having fewer churches instead of a large number of struggling units are advanced. And all of these arguments do not amount to a row of pins. If there are people who band together to hear the Word preached as they believe God intended it to be preached the paucity of their numbers or the availability of other churches, especially of other denominations, has no force whatever in checking their undertaking.

* * *

A Bible, a child's prayerbook, and a rosary were recently stolen in Minneapolis by a mother for her three year old son. She paid for the theft by serving 60 days in the workhouse. It is strange that what to a layman's mind looks like prima facie evidence of some mental derangement is so sternly judged by the court, while offenders whose very offences seem to testify to their sanity are tenderly disposed of as invalids who merit our loving solicitude.

* * *

The cathedral of St. John the Divine in New York seems destined to become not only a tremendous monument to the successful financial operations of the Episcopalian Archbishop Manning but also quite a source of novel theology. Canon Pritchard of the cathedral had this to say concerning the Fifth (our Fourth) Commandment: "It is unjust to ask our children to honor us when they find in us nothing to which that word properly can be applied." Therefore he suggests to change the commandment to, "Honor thy father and thy mother provided they are honorable." The Canon has not studied the meaning of the word "honor" in the Bible sufficiently. Nor did he think when he made his suggestion, for it implies that children are to be judges of their parents. It is a typical example of pharisaic piety — to go further (seemingly) than the law of God itself asks us to go. In fact it is not going further but is taking all the meaning out of the commandment. It does not seem to occur to this theologian that the commandment is far more than a schoolroom or a nursery rule of conduct. The ludicrous provision he would add reminds one of the favorite story of one of our friends. He tells that an eminent businessman, unaccustomed to prayer, once found himself in a position where nothing but prayer offered itself to him. Valiantly he set out to pray: "Father in Heaven, I am ready to serve you; let me know what I should do; I shall try to do anything You

command me to do, providing it is honorable." It seems Canon Pritchard heard of this prayer and decided it was a most desirable pattern.

* * *

Abner Whipple, of Kansas City, had been placed on probation by the court for a year because of habitual drunkenness. He is 79 years old but still feels the throb of life. When his year of probation came to an end he went to the judge to ask permission to relax his vigilance and to break the pledge he had given a year before. He felt he had done pretty well by remaining sober for a whole year and now with new holidays coming on he wanted the court's approval if it should happen that in unbending he bent too far in the prohibited direction. He wanted the court's sanction for his forthcoming debauch. The court informed him that his year was up and that he was upon his own responsibility and warned him that yielding to the old temptation, as he was plainly inclined to do, would likely cause him new trouble. Abner's frankness was charming; the judge's advice was strictly legal. But is it not a strange condition that punishes Abner Whipple and makes him responsible while the law has in theory assumed the whole responsibility for people in Abner's predicament by making the country, in theory, teetotally dry? Thousands of drunks are apprehended and punished; the sellers are rarely apprehended and most of those who are, find it quite easy to prove that they were innocent. Under the circumstances we almost have more respect for honest old Abner than for the law that besets him. H. K. M.

MODERN DESTRUCTIVE TEACHING

The following letter was printed in the Diamond Drill, Crystal Falls, Mich., May 28, 1926, and a clipping of it transmitted to us by the writer, the Rev. C. A. Rosander (Augustana Synod) of Crystal Falls. It presents one of the dangers which threaten the young of our day and therefore should interest our readers.

Several months ago I glanced into one of the school books brought home by one of my sons, a senior high. I became interested and desired to brush up on my historical knowledge. The book in question was "Survey of the Ancient World" by Breasted. The same author has also published "Ancient Times, a History of the Early World." Quite recently I went up to the school and borrowed these two books.

On the front cover of Ancient Times I find this annotation: "Date Purchased, 9-1-25"; on "Survey of the Ancient World": "Date Purchased 1-30-26." The author is James Henry Breasted, Ph., LL.D., professor of ancient history and Egyptology and chairman of the department of oriental languages in the University of Chicago. Published by Ginn & Company.

The books are captivating; crammed full of knowledge and information. But it appears to me and it will appear to any true Christian and Jew that the author has gone unduly out of his way and out of his historical course to misrepresent, ignore, distort and minimize the true historical foundations of the Hebrew and Christian religion.

I fail to find one word touching the origin or authorship of the Decalogue, the basis of all moral and civil law. Moses did nothing except lead the Hebrew slaves out of Egypt. At that time the Hebrews could not write, did not write, produced nothing until the times of the prophet Amos, after the dissolution of the kingdom and the death of Solomon about 930 B. C. The first five books in the Bible are called "Tales," written by an unknown historian after the death of Solomon. The Hebrews had no civilization, no art, no music in the time of David. The Hebrews assumed the civilization of the Canaanites and became one people with them.

On pages 8-88, *Ancient World*, you will find this and more: "Somewhere in the Eastern Mountains, as far back as 1,000 B. C. an Iranian named Zoroaster began to look out upon life of men in an effort to find a new religion which would meet the needs of man's life. — It was one of the noblest religions ever founded. Thus Zoroaster became the first great founder of a religious faith."

I fail to find one word about the law-giver Moses founding a God-given religion or any religion whatever though he lived more than 500 years before Zoroaster. Why bring in Zoroaster time and again and entirely ignore Moses and the religion of the Hebrews as a non-historical fact? Why make Zoroaster the originator of Satan? Page 87, *Survey of the Ancient World*: "Opposed to Ahuramazda and his helpers it was finally believed there was an evil group led by a great Spirit of Evil named Ahriman. It was he who later was inherited by Jews and Christians as Satan."

Again page 61: "Almost in the center of the Plain of Shinar rose a tall tower. It was of sundried brick, for there was no stone in all Babylonia. — Similar towers became common in the Plain of Shinar and it was such a temple tower in Babylon which latter gave rise to the story of the 'Tower of Babel' among the Hebrews." Consequently another manufactured "tale" as per Breasted. He knows! Breasted also ventures to know and proclaim beyond question that the ancient stone age and existence of prehistoric man in Europe was 50,000 years ago but he does not know what Moses did 3,500 years ago. But he at last is compelled to grant that some one must have written something about the Hebrews about 2,900 years ago or more recently.

See page 99: "It was a gifted Hebrew of this kind who now put together a simple narrative history of the Hebrew forefathers — a glorified picture of their shepherd life. He told the immortal tales of the Hebrew patriarchs of Abraham and Isaac, of Jacob and of Joseph. These tales, preserved to us in the Old Testament, are among the noblest literature which has survived from the past. They are the earliest example of historical writing in prose which we possess among any people and their nameless author, whom we might call the Unknown Historian is the earliest historian known in the ancient world."

Foot note on page 99: "Unfortunately we do not know his name, for the Hebrews themselves early lost all knowledge of his name and identity, and finally associated the surviving fragments of his work with the name of Moses."

Page 100: "While all this had been going on the Hebrews had been learning to write."

Even though Moses more than 600 years before, for forty years had been schooled in all the learning and wisdom of the Egyptians he could not and did not according to Breasted, write. Of course, Zoroaster had to come first before the Hebrews or any one among them could write their "tales" which he nevertheless in the next breath is compelled to take in as reliable history. Of course present day Antibiblical modernisms are no "tales" — however absurd, unproven and unfounded. It must be taken as scientific fact beyond question

and especially so if it does not tally with or if it can be made to appear contrary to the "old tales of the Bible." Much more can be cited from the books in question.

In conclusion I again make the charge: Breasted has unduly gone out of his way and out of his historical course to misrepresent, ignore, distort and minimize the true historical foundation of the Hebrew and Christian religion. Why should our Christian people and the taxpayers permit this Antibiblical snake poison to contaminate the brain of our school youth at the most dangerous and receptive period of their lives? Why revert into heathendom and substitute Zoroaster's "Avesta," for our Bible?

According to Breasted the following quotations, and others from the mouth of Jesus and New Testament writers, are lies and "tales."

Deuteronomy 31:9: "And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bore the ark of the covenant of the Lord, and unto all the elders of Israel." Read verses 10-11. The 22nd verse: "Moses therefore wrote this law the same day, and taught it to the children of Israel." Verses 24-26: "And it came to pass, when Moses made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the Ark of the Covenant of the Lord, saying, Take this book of the law, and put it in the side of the Ark of the Covenant of the Lord your God, that it may be there for a witness against thee." According to Breasted all that is a lie, a "tale," Moses never wrote a line, he did not know how to write. He never founded any religion. The Hebrews inherited their religion from the heathen nations and Zoroaster. Oust Breasted!

C. A. Rosander.

The term "founded" in connection with the religion of which Moses was a prophet is misleading and would seem to place Moses on a level with Zoroaster, which the writer is at pains to avoid. He amply shows this when he speaks of Moses' religion as "God-given." God Himself is the founder of our religion and, as far as we mean by the term the truth about God, it is eternal as God Himself. Misguided men who have scorned the revealed truth or distorted it have "founded" religions, and these have ever proved as reliable as their founders.

The writer of the above letter comments: "Breasted, being a prominent, present-day archaeologist evidently his books are being introduced into our schools nation wide. What can be done to counteract and check?" We can at least do what Rev. Rosander has done — expose and warn.

G.

FEARLESS FAITH

Miss Augusta Gudhart, of Philadelphia, missionary in Turkish Kurdistan of the Lutheran Orient Mission Society reports the following related by a friend in a neighboring mission field.

"Last fall a man of about middle age, a Sayid (lineal descendant of the Prophet) who is also a Mul-lah (one of the Moslem priesthood) and the son of a Muhdahid (who are the highpriests, of much power and authority) came to our church one morning and heard our fine young native evangelist in a forceful sermon on 'The Woman of Samaria.' He made an

appointment with the speaker and for over a month came each day to his office to read, talk and listen. He became convinced of the truth of the Gospel and one day during a demonstration in the city in honor of Fatima, he went up and down the bazaars proclaiming, 'Christ is the only Savior,' till he was run out by the mob. Since then he has lost no opportunity to bear witness to his new-found faith, even to being in prison for nearly two weeks and except for the clemency of his only brother, who seems to respect and admire him sincerely, and for the mercy of God, I feel sure he would not be alive to-day. His flaming faith and courage are like what I think Paul's must have been — it isn't a bit foolhardy, either, for he knows exactly what he is 'up against' — what he, probably would have done himself only a few short months ago; it seems amazing, and yet, why should it be? It's just what we are here for, what we have a right to expect if we believe the 'Lo, I am with you alway.' If we really had the faith that would move mountains even the Gibraltar of Islam could not stand against the 'Sword of the Lord and of Gideon.' —News Bulletin.

SHOULD IT BE UP TO THE BISHOP?

There were five of us, including the taxi-driver. He astounded me by saying that he called it a poor day if he didn't clear ten dollars. Ten dollars a day! I thought it was enough to tempt some of the other passengers to taxi driving; but I was mistaken, for in response to his boast, my companions almost shamed him. Two of them were brickmasons and both were commanding \$12 for a short day; another was a polite candy drummer and he was averaging a little better than \$15; while the fourth, a youthful real estate agent, confided that his commissions for January amounted to \$2,100.

I began to think of some other salaries, among them the salaries of our missionary ministers in the diocese. For the first time, I believe, in the history of the diocese, all of our priests in charge of missions (who are really the chief life and strength of the Church) are promised by the diocese the sum of \$1,500 if single, and \$1,800 if married. In other words, \$4.16 and \$5.00 a day respectively. Some of our deacons and colored clergy are receiving less than these amounts. With many of our clergy, this represents a most helpful increase, which in some instances will relieve worry and embarrassment. How could we ever expect a man in the highest of callings and in the noblest of work, to live respectably on less?

Some one said to me last fall, "Bishop, you are having a good deal to say about money in the diocese right now, aren't you?" Of course I agreed with him and convinced him it was my duty. I like to talk about money as much as a small boy loves to wash his hands and face or take castor oil, but who will say that I am

begging? "The laborer is worthy of his hire," but who will get it for the missionary if the Bishop does not? I will gladly yield the responsibility to any one who will guarantee it! —The Bishop of Florida in The Living Church.

FOLLOW ME

"If any man serve me, let him follow me: and where I am there shall also my servant be; if any man serve me, him will my Father honor". (John xii:26). Often the familiar "follow Me" came from the blessed lips of the Son of God. With those words He called His own to Himself, and with it into His fellowship and into service. And still He calls; His sheep hear His voice and follow Him. Let us but remember again, who He is, who calls us to follow Him, and the two little words become of unspeakable blessing and fill the heart with a holy joy and peace. The Lord of Glory calls to serve Him and to follow Him! Can there be anything more glorious, more sublime in this poor world than to follow the Lord! The Lord, who paid the price of our redemption, to whom we owe all, without whom we would be lost forever, calls us to follow Him. No sinner saved by grace, who has tasted that He is gracious, who knows Him and His love, can ever, nor will ever deny the claim He has on us. Yea, He died for us that we might live in His fellowship. Our being belongs to Him. He died that henceforth we should not live unto ourselves, but unto Him (2 Cor. v:15). To follow the Lord! What a Lord! His own followed Him, when His feet walked up and down the land. They were attracted by His loveliness; they know His condescension and His power. Willingly they forsook their nets and ships, yea, their own fathers, to follow Him. But we look up and behold One, who is exalted in heaven, who is at the right hand of God, the heir of all things; all power in heaven and on earth is given to Him. Such a One calls "Follow thou me!" Should we be less devoted than His disciples were?

And what does it include? "If any man will come after me, let him deny himself, and take up his cross and follow me" (Matt. xvi:24). "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall find it" (Luke ix:23-24). "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple" (Luke xiv:26-27). Who could assert that these words are no longer in force? It is the path which He went and He calls us to follow Him. We cannot refuse the application to ourselves. Self-denial and self-surrender is what "follow me" means. He has called us,

to follow Him and that means exactly what it says. He has left us an example, that we should follow His steps (1 Pet. ii:21). We are called to walk even as He walked and manifest the mind of Christ. To follow Him means to turn the back upon the world with all its glory. It means suffering with Him, bearing His reproach, taking the place of rejection with Himself. It is the walk of faith and obedience.

Alas! in these easy-going times, the times of worldliness, pleasure and prosperity, how we forget the above words of our Lord. How few of His people practice daily self-denial and walk in such fellowship with Him and after Him! Many Christians have lost sight completely of this most important as well as blessed phase of discipleship. They are content and happy because all goes smoothly. They enjoy the good things of this age, which in hatred of Christ is still the same as it was when it gave a cross to the Lord of Glory. They are friendly with the world. They know nothing of true separation and the intimate and practical identification with the Lord who has called them. But underneath there is a heart not satisfied; there is the consciousness that the Lord is grieved, His Spirit quenched; there is no reality in divine things, no real joy and peace. And He calls to us as never before "follow me." His Spirit is exorcising many hearts and arouses them from their indifference. Do we hear His wooing voice to lead us closer to the Lord? "Follow thou me"—What a call! What an honor to follow the Lord and share His lowliness with Him and deny ourselves! As we follow Him and yield ourselves in obedience to do His will, we truly serve Him. This is the secret of true service, obedience to the Lord. Such obedience will ever mean self-judgment and self-denial; separation from the world. He will use us too as vessels "meet for the Master's use."

The time is short. The days are passing quickly. Soon the Lord will come to call His servants to be with Him. He will keep His blessed promise, "where I am there shall also my servants be." Suffering will be followed by glory. Honor and glory await us in the Father's house. It is this coming glory which sustains us down here in the humble path, in true discipleship, in separation from the world. For the joy which was set before Him He endured the cross and despised the shame. And we too can endure the cross and despise the shame, if we remember the coming glory. And more than that, the Father will honor such, who serve, who follow, who exalt His ever blessed Son.

May the Holy Spirit bless these words to you, beloved reader. The Lord grant that we may in reality follow Him, and esteem the reproaches of Christ greater riches than the treasures of Egypt.

"The world—its bitter hate and scorn,
Was met by Thee with patient grace;
Its taunts in meekest silence borne,
For Thou didst take the lowest place.

"Thus didst Thou pour contempt on pride,
The pride of Adam's fallen race:
For Thou didst all Thy glory hide,
To take for man the lowest place.

"And for Thy Church Thou didst indeed,
O gracious Lord, Thyself abase;
As servant of Thy people's need,
Stoop down to take the lowest place.

"That we might learn Thy lowly mind
(So fully hast Thou met our case)
And also have the joy to find,
Thy presence in the lowest place.

"Yea, from the manger, to the cross,
We see Thee go with stedfast pace,
Enduring grief, reproach, and loss,
To suffer in the lowest place.

"'A little while' our Lord, and we,
In glory shall behold Thy face,
Teach us till then, to take with Thee,
Thy place on earth—the lowest place."

—Our Hope.

THE NARROW DOOR

On several recent occasions the question has been raised, as to whether the door of our newly erected church is wide enough. During the Lenten season the church was frequently crowded to capacity, and when it took a considerable period of time to discharge the assembled worshippers, the criticism was voiced, that the door of the church is too narrow. Narrow doors are frequent architectural blunders.

But the question of the narrow door has a broader application. Those outside the fold frequently accuse the Lutheran Church of being a denomination which by various restrictions placed on membership, narrows its doors against a rapid growth in size and power. They say our insistence upon instruction and confirmation as prerequisites to church membership may keep many from joining. We are told, that if we would provide more forms of amusements for our people, if we would give dances and card parties and introduce other worldly things into the social fabric of our church, her growth would go forward by leaps and bounds. Still others affirm, that we insist too much upon right doctrine and fellowship too little with those who differ from us in creed, that if we would close our eyes a wee bit to many things, which to them seem nonessential, increasing numbers would crowd our doors.

We answer by citing the experience of a certain Sunday-school. This school advertised that it would give a doughnut to every child that came. The at-

tendance increased rapidly, but when the practice of giving doughnuts stopped, the attendance dropped to where it was before. Those who came for the doughnuts stopped when they tired of doughnuts or the doughnuts were gone.

Now we would not use amusements and other sidelines of the church like so many doughnuts to tempt people to come in. If they come only for these things their connection with the church will be short-lived. The Lutheran Church prefers to have only those who seek the spiritual ministry of the church, and has little place for those who come from secular motives. And if this position narrows her doors and restricts her growth, well and good. We prefer a dozen real Christians to a hundred affiliating with the church to advance themselves along business or social lines. What is more, I believe we may glory in being called the church of the narrow door, because this bears evidence that we are more nearly approaching the standard set by the Master Himself, when He says, "Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." —Edward Kuhlmann in the Lutheran Standard.

WHITHER ARE WE DRIFTING?

By B. M. Holt

Compulsory life insurance has been adopted in our country for some time. This includes various state compensations and more especially the life insurance issued by railroad companies and large corporations.

This new wrinkle has of late been extended to group insurance issued by the Old Line companies, and now the lodges are following. A "blanket" or group proposition takes in all the employees of a given corporation or firm, and recently 55 members of an automobile concern were given this lodge insurance by their firm. In this way our people will be compelled to take lodge insurance or resign from their employment.

Truly, the lodges are getting to be harder to fight, and they are gaining ground on us every year.

Will God help us? Let us pray that He may!

—Christian Cynsure.

THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF ATHEISM

This un-American society has developed considerable energy, since its recent foundation. The worst feature is the organization of "College Atheistic clubs." One of these clubs, calling itself "The Club of damned souls" was organized in connection with Rochester University. The President of this Association for the advancement of Atheism is Charles Smith, who studied once for the ministry at the Methodist Epworth Uni-

versity. He claims that numerous atheistic clubs are being organized in different colleges and universities. This association also hates the religious instruction of children and appealed recently to Congress protesting against the payment of money to chaplains in army and navy, etc.

It is the beginning of the harvest of the seed sown by the destructive Bible Criticism. Deny the authority of the Bible, that is the Word of God, and the denial of Christ follows; then God is declared to be a principle and the Father is denied. Then comes the slump into atheism. As the Editor of "The Presbyterian" says: "When men deny the existence of God, it means the denial of final authority and responsibility, leaving each man to think and do as he pleases. That means immorality, lawlessness and anarchy. Such an effort as this association is putting forth has never been known in the history of this nation, nor of Christian civilization. Nay, we question if the intimation of it can be found in any heathen people, civilized or savage.

"This association seems like the fulfillment of that prediction which first says: "Falling away first, and that man of sin be revealed, the son of perdition, who opposes and exalts himself above all that is called God." Surely this is significant.

"There is a loud warning in this atheistic outbreak and violence. It is a warning to those who have been indifferent to religion and who thereby have provoked God. It is a warning to rationalistic modernists and shows to what their unbelief, influence and false teaching are leading. It is a warning to evangelical believers to awake from indifference and not allow themselves to be deceived into believing that the present controversy is caused by a few over-zealous fundamentalists, which can be met by sweet words and fair speeches. It must be met with diligence and courage and faithful determination to use the Sword of the Spirit and to expose and bear witness against unbelief of God and His Word. It is a warning to all men against this fearful drift and danger of the present time. God calls, 'Awake, thou that sleepest.' It is time this was obeyed, and all people who believe in morality, orderly life and the great eternal, mighty God be aroused to the peril of sin and violence of the present situation and to the necessity of a return to God's Word.

"God will not be mocked, neither will he withhold his judgment and wrath forever."

We say Amen and Amen to all this. For thirty years we have pointed out in our pages the drift of things and warned against the critics as the instruments of Satan in undermining faith in God's Word. Now it is coming. Let this association continue. Let modernism continue to teach the young that the Bible is untrustworthy, that Christ is not God, that He did not die for our sins, that heaven is not a place and that

hell is a myth, and this country within five years will be wrecked by the worst revolution of all history and then it will find out that there is a God of Righteousness. — Our Hope.

DETERMINATION

In the twenties of the nineteenth century a young man steered his employer's raft down the broad bosom of the Mississippi on his way to New Orleans, to market the goods produced by his master's industry. After he had arrived at New Orleans with his companions and had attended to the business of selling his cargo, he went sight-seeing in the great city. At length he came to the slave market of the city and beheld, for the first time in his life, how human beings were auctioned off like so many soulless cattle. He stood by with tearful eyes and watched how mothers were torn from their children, never to meet again in this world. He stood it as long as he could and then turned to his companions and said, "Boys, if I ever get a chance to hit this thing, I'll hit it hard." His companions laughed at him, ridiculed him. No one heeded his rash words for he was an awkward, unlearned, unknown farmer, and slavery was a well established institution of the land and had entwined itself into the very heart of the nation's life. But though the world forgot this young man's words, the young man never lost his determination, he thought over this evil. He prayed over the great task of abolishing it year after year until finally, on a day never to be forgotten by the world, he wrote in the White House beneath the proclamation which emancipated the slaves the magic signature "Abraham Lincoln." At last the fetters fell from the enslaved negro, and America became in truth a free country.

What a fine illustration of the power of noble determination! And the same determination that animated the heart of Lincoln in his chosen task ought to live and burn in the heart of every Christian to win souls from the fearful fetters of Satan's ignominious slavery. You have the opportunity of hitting this thing, go to it and help to hit it hard!

— Church Messenger.

DR. MARTIN LUTHER COLLEGE

As has been previously announced, the Commencement Exercises in Dr. Martin Luther College will take place on June 15. On that day 65 scholars will graduate. The Normal Department has 15 graduates, the High School Department 50. Of the latter 11 have taken the classical course and will enter Northwestern College in fall, three are general education course scholars, the rest will nearly all enter our Normal Department in fall. For the occasion Prof. J. Meyer, Wauwatosa, Wis., has consented to be present and deliver the commencement address.

Our enrollment for the past year was 261. This large number made us realize all the more the need of a new recitation building. Both class room and dining room facilities are proving more and more inadequate. We remember that the Joint Synod in its session last August set aside the jubilee collection as a fund for a new recitation building. As far as can be ascertained this collection amounts to about \$53,000.00. We sincerely hope that the Synod in its session in 1927 will grant us the money to erect a recitation hall. In order to bring the necessary information before the members of our synod, the board has decided to have a representative at the meeting of every district synod, who will present the conditions obtaining at our school.

All these years we have been handicapped in taking care of our sick. We have but one sick room. Since our student body has grown considerably this handicap became a serious matter, all the more so since our local hospital refuses to take patients with contagious diseases. For this reason the board has reserved all the rooms on the north end of the second story of the old dormitory for sick room purposes. This gives us five rooms that are quite well isolated and enables us to provide for scholars properly. Furthermore every student in the dormitories will be required to pay an annual medical fee of \$3.00. For this fee all medical attention with the exception of operative cases will be given without further charge to the scholar. At the same time, the inspector will feel free to call a physician as often as he deems necessary without fearing that any individual student will have to pay high physician's charges.

Early in spring our assistant teacher in music, Prof. S. Duin, had to submit to an operation for gall stones. He recovered rapidly and was able to resume his work. But soon another operation became imperative. We were shocked to receive the unexpected news that he passed away soon after the operation had been performed. A serious inflammation and complications caused his death. He is survived by his wife and four children. May the Lord grant His solace to the bereaved family and teach us to number our days that we may apply our hearts unto wisdom.

The addition to our Boys' Dormitory is nearing its completion. The carpenters are now doing the finishing. We have planned to dedicate it on June 27. This is Synod Sunday of our Minnesota District. There are to be services in the forenoon and afternoon. If weather permits, the services will be held on the college grounds, if not, then the celebration is to take place in our local church. The speaker in the forenoon is to be President Im. Albrecht, in the afternoon the pastors, Rev. J. Plocher, and Rev. A. Ackermann, will preach, the former in the German, the latter in the English language. We herewith extend a cordial invitation to all the friends of our institution to be present with us on this occasion. Especially do we invite

the delegates of our Minnesota District to come to New Ulm on that day and take the opportunity to visit our school and acquaint themselves with the college in general, and with the newly erected addition in particular.

E. R. Blieferticht.

† MRS. IDA LUEDERS KOCH †

God in His wisdom has again sent the summons of death into one of the parsonages of our synod. On the evening of May 20th Mrs. Ida Koch, nee Lueders, wife of the Rev. Henry Koch of Reedsville, Wis., was called to her last home.

The deceased was born March 3, 1874, at Milwaukee, Wis. She was baptized at St. John's Church by the Rev. J. Bading; in her thirteenth year she, as a catechumen, renewed her baptismal vows at St. Matthew's, then the charge of Pastor Ad. Hoenecke. In the year 1897 she entered holy wedlock with Henry Koch to share with him the joys and sorrows of his first pastorate, Redwood Falls, Minn. Their stay here was terminated by a call to Greenville, Wis., and, in 1907, another call brought them to Reedsville. Six children were born to them — three sons, three daughters.

The departed was spirited and energetic in her allotted sphere, well fitted for the task so important for a mother — the rearing of the children entrusted to her; she was a lover of music, both instrumental and vocal, and devoted many an hour of leisure to its joy. With conscientious care and devotion she strove to fill her position in the parsonage — to be a true helpmeet to her husband and a faithful mother to her children; for the matters of the church she always displayed a sincere interest.

On the 14th of May she was stricken with sudden illness. In times past, however, she had always quickly recovered from similar attacks, thus she herself was not greatly alarmed at the sudden seizure. But on Sunday evening her physician declared that her changed condition demanded hospital care. Her removal followed. On Monday she underwent a rather serious operation. Though she rallied from the shock the third day ushered in so rapid a sinking spell that in four hours the sands of life had run out and death came, a final release. Amid the prayers of her family, assembled at her bedside, her soul went forth to Him in whom she had placed her trust.

The sum of her earthly sojourn was 52 years, 2 months, 17 days. Her next of kin are her husband, three sons, a daughter, her mother, and two sisters.

On the afternoon of Pentecost Day her mortal remains were committed to the ground. The Rev. Paul Kionka preached the German, the Rev. P. Hensel the English sermon, both enlarging on the Comfort which the day of Pentecost so richly offers.

The Comforter, the Holy Ghost, be with our stricken brother and his family in their bereavement and fill their hearts with the peace and hope which is of Christ Jesus.

Tr. by G.

FROM OUR CHURCH CIRCLES

West Wisconsin District

The West Wisconsin District will convene, D. v., from the 16th to the 22nd of June, 1926, in St. Stephen's Church (Pastor L. Kirst), Beaver Dam, Wis., with opening services at 10 a. m. on Wednesday, June 16.

Papers will be read by Prof. A. O. Pieper and Rev. O. Hensel.

The delegates are to present their credentials, properly signed by the president and secretary of their own congregation, to the Secretary of Synod immediately after the opening services.

Brethren who intend to travel per automobile will please state this when announcing. All requests for quarters must be in the hands of the undersigned by May 20. Requests coming later can hardly be taken care of.

L. C. Kirst, Sec'y.

Meeting of North Wisconsin District

Pursuant to an invitation of the St. Paul's Ev. Luth. Congregation at Appleton, Wis. (Rev. T. Sauer, 306 Morrison St., Pastor) the North Wisconsin District of the Evangelical Lutheran Joint Synod of Wisconsin and other States will there convene from June twenty-third to twenty-ninth, a. c.

Opening services will be held Wednesday forenoon at 10 o'clock.

Two papers will be read, one by Rev. F. Schumann on the theme: "Was heisst Evangelium predigen?" with reference to Matt. 28:18-20; Mark 16:15-16; John 3:16-21; 12:47-48, the other one by Rev. Phil. Froehle on: What can we do to bring about a greater interest in matters pertaining to synodical affairs among the people of our congregations?

Registration for quarters must be filed with the local pastor by June 1st.

All petitions to be made should be in writing and in the hands of the district president, the Rev. E. Benj. Schlueter, 904 Nebraska St., Oshkosh, Wis., not later than June 1st.

The credentials of the delegates must be signed by the chairman and secretary of their respective congregations, and must be handed to the secretary of the synod at the close of the opening services.

G. E. Boettcher, Sec'y.

Meeting of the Dakota-Montana District

The Dakota-Montana District will meet in Rev. W. Lindloff's congregation at Elkton, S. D., June 15th to 21st.

The lay delegates should hand their credentials, signed by the president and the secretary of their congregation, to the Committee on Credentials immediately after the opening service on Wednesday morning.

Mail your announcement at an early date.

F. E. Traub, Sec'y.

Convention of the Minnesota District

God willing, the Minnesota District will convene at Gibbon, Minn., June 23 to 29, beginning with the President's sermon on Wednesday morning at 10 o'clock.

A paper will be read by Prof. W. Henkel.

The delegates will please present their credentials to the secretary after the opening services.

Promptness is desired in making application for quarters to the Rev. Hy. Boettcher, Gibbon, Minn.

Edwin H. Sauer, Sec'y.

Pacific Northwest District

The Pacific Northwest District will convene, D. v., from June 23 to 27, in Good Hope Church, Ellensburg, Wash.

Papers will be read by Pastor L. Krug and by President F. Soll; "Sin and Grace," and "Our Call" are their respective topics.

Credentials of the delegates must be signed by the president and secretary of the respective congregations.

Pastor Fenske asks all members of Synod to announce their coming at an early date.

Wm. Lueckel, Sec'y.

Michigan District

The Michigan District will convene, Deo volente, June 24 to 29, in St. Paul's Lutheran Church, Saginaw, W. S., Mich.

Pastor C. Strasen will read the last part of his paper, "Lebensbilder aus der Geschichte Josephs, des Sohnes Jakobs, mit Anwendung auf unser Leben." Time permitting, another paper will be presented by Prof. E. Berg.

All pastors, teachers, and lay delegates desiring quarters during their stay in Saginaw will please notify Pastor A. F. Westendorf, 722 Ames St., Saginaw, W. S., Mich., before June 7.

Lay delegates must present their credentials, properly signed by the president and the secretary of their respective congregations, before the first session. Each congregation may be represented by one delegate.

Adolf Sauer, Sec'y.

Arizona Conference

The Arizona Conference convenes at Whiteriver, Arizona (East Fork Mission).

Papers:

A Mission Biography, A. Krueger.

Exegesis on John 13:3-35, O. Hohenstein.

Exposition of Genesis, A. M. Uplegger.

Correlation of Subjects in our Schools, A. Krueger.

Curriculum for our Boarding School, H. C. Nitz.

Exposition of the Prophet Zechariah, F. Uplegger.

A Birds-eye view of the Bible, H. Rosin.

Exposition of Acts, E. A. Sitz.

Exposition of Matthew, G. J. Schlegel.

Gustav J. Schlegel, Sec'y.

Michigan Lutheran Seminary

Friday, June 18, is Commencement Day at Michigan Lutheran Seminary, Saginaw, Mich. The graduation exercises will take place in the evening of that day, while in the forenoon and afternoon the second annual field day will be held on the campus of the school. All friends of the institution and especially former students are cordially invited. The M. L. S. Club will meet after the exercises in the evening.

Otto J. R. Hoenecke.

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The Michigan Lutheran Seminary Club will hold its second annual meeting immediately following the Commencement exercises, Friday evening, June 18, in the Seminary refectory. Athletic contests will be staged during the day. All graduates and other friends of the institution are urged to attend and become members of the club. Present members are requested to send their contributions to the treasurer, Mr. Roy Fischer, Plymouth, Mich., on or before June 10th.

Karl F. Krauss, President.

Change of Commencement Date

Owing to circumstances the Commencement Exercises in Dr. Martin Luther College, New Ulm, Minn., will take place on Tuesday, June 15, at 10 a. m. The Commencement concert will be given Monday evening. The Commencement exercises had been previously announced for June 16.

E. R. Bliefernicht.

Notice

The Evangelical Lutheran Synod of Michigan and Other States will convene, D. v., from the 24th to the 29th of June, 1926, at Saginaw, Mich., Rev. F. Westendorf.

Board of Trustees of Michigan Synod,

A. Wenk, Chairman.

H. F. Zapf, Secretary.

Installation

At the request of President E. Benj. Schlueter the Rev. Wm. F. Schink was installed as pastor at Crandon and Argonne on the 25th of April.

Address: Rev. Wm. F. Schink, Crandon, Wis.

W. G. Fuhlbrigge.

MISSION FESTIVAL

Pentecost Sunday

St. James, Minn., St. Paul's Church, Ernst C. Birkholz, pastor. Speakers: Prof. R. Jahnke, J. Porisch, H. Brauer. Offering: \$125.00.

ITEMS OF INTEREST

Seminary in Hungary

The Hungarian Government has established in Sopron a faculty for the training of theological students of the Evangelical Church of the Augsburg Confession, says Evangelische Deutschland. The church itself plans to open a seminary for the practical training of clergymen. Negotiations with the government in Bucharest have resulted in a promise to permit Hungarian Lutheran students of Magyar nationality living in Roumania to cross into Hungary for the purpose of attending this institution.

"Step Toward Reconquering"

Commenting upon the decision of the Indian Government to permit Lutheran Missionary Societies of Germany and Denmark to return to their work in that country, Evangelische Pressedienst says: "So, the gates, after having been closed for 10 years, have been opened again to German mission work in that part of the British empire. This fact is looked upon in official missionary circles as a remarkable step toward the reconquering of the Lutheran German mission fields."

— News Bulletin.

The Total Number of Jews in the World

is given in a German periodical ("Bote aus Zion"), according to Zionist Jewish sources, as amounting to eighteen millions (18,000,000). In 1660, the total number of Jews is said to have been only one million. What a tremendous increase during 260 years! Probably neither of these figures are correct, one million for 1660 being too low, and 18 million for the present too high. There were no means of taking a proper census for the Jews in 1660, scattered as they were all over the globe. As to the present, the total Jewish population of the world was supposed to have been only 13-14 million, just a few years ago.

Our own United States absorbs the greatest number of Jews, nearly 4,500,000. Next comes Poland with 4,100,000, so Russia with its 3,600,000, Roumania with 1,000,000, Germany with 600,000, Hungaria with 500,000, England with 400,000, Czecho-Slovakia and Austria with 300,000 each.

In spite of recent immigration to Palestine, there are only about 120,130 Jews in the Holy Land — a mere fraction of the nation's total. 1-25th, or 4 per cent of the ground in Palestine is now in the hand of the Jews.—The Friend of Zion.

The Confessions of the "Living Church" in Russia

The so-called "Living Church" is that part of the old Orthodox Russian Church which has given in to the Soviet government and been recognized by the Bolsheviks. The character of that church may be judged from its confession. For example: "I believe in an eternal great Force which has created heaven and earth. . . . I believe in a united church body of humanity, and in this in the great man of God, called Jesus Christ, born in a human natural way by the Virgin Mary. . . . I believe in the spirit of the churchly united humanity who has by God been deposited in us all and has accomplished great things in the world." — The Lutheran Church Herald.

An Example of a High Sense of Honor

Considerable space has been given in the daily press, and justly so, to Mr. Jacob Bunn who died recently, and it was not his wealth nor any crooked act of his that won him place on the first page and in the editorial section, but rather his deep sense of honor.

Mr. Bunn was president of the Sangamon Meter Company, the Illinois Watch Company, and the Marine Bank of Springfield, Ill. "Men of greater wealth and greater importance in the business world," says one Chicago paper, "die every few days and receive only the briefest mention in the back pages of the newspapers."

This is the story. In 1878, nearly fifty years ago, the bank of which Mr. Bunn's father was president failed. It was by no means a dishonorable failure. There was no legal obligation on the part of the family of the bankrupt to repay the depositors. Nevertheless, the family, headed by Jacob Bunn, who has just died, assumed the obligation as a debt of honor. Last Christmas the depositors or their heirs were repaid in full, principal and interest. It required \$1,000,000 to do it.

The significance of this transaction was not so much the size of the payment, which was large, as the recognition of the fact that the debts, though legally dead, were still debts until they were paid. At the time of the failure the depositors had received some 70 cents on the dollar. But the Bunn's felt that the family honor was involved in the failure to pay in full. There could be no compromise on the family honor.

It must be admitted that this is an unusual case. Business failures from one cause or another are very common, and in most instances those who fail never think of repaying those who are losers because of the failure. A settlement is made between the debtor and his creditors, and there the matter ends. Opportunity is given the one who fails to start anew, and often he succeeds better the second time because of his experience. But the business honor that actuated Mr. Bunn is rarely found. Most men would never think of making restitution even though they might be abundantly able to do it. Their sense of honor is not compelling enough. Here was a man whose sense of family honor was so strong that he was willing to use the larger portion of his accumulations of a life time to repay in full, principal and interest, those who had lost money through the failure of his father for which he could not be held accountable.

"Mr. Bunn and the members of his family might have used their million dollars to endow a public library, an art museum, a hospital, or some other philanthropy," says one editor. "We venture the prediction that the repayment of their debt of honor has been of far greater service to their community. It has furnished an example which will be remembered long after the names and deeds of wealthier men and women have been forgotten forever."

It would indeed be well if there were more examples of this kind among Christians to-day, more men and women who are willing to discharge their full duty as Christians at all costs, who are anxious, above all, to be on the square with their God and their fellow men, and who do not wish to have any cloud attached to their family honor which they are able to remove.

—The Lutheran Companion.

Nazareth To-day

Nazareth is more genuinely Christian than any other place in Palestine. Out of a population of about 7,400, there are nearly 4,900 Christians and only a few Jews live there. Nazareth has several Christian Children's Homes, schools, and other Christian institutions, besides several churches.

—Kyrka och Folk.