

The Northwestern Lutheran

Rev. C. Buenger, Jan. 27
65 N. Ridge

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

Vol. 13.

Milwaukee, Wis., October 31st, 1926.

No. 22.

THE UNCERTAINTY OF LIFE

(Wisconsin Synod German Hymnal 632:
Ich sterbe taeglich, und mein Leben)

I daily die. Life hastens ever
As toward the grave its course is run,
And mortals can assure me never
That I shall see tomorrow's sun.
Time speeds away. Death beckons me!
O to be ready constantly!

Man, burdened down with sins unnumbered,
Is ever ready for the pall.
An apple, by a worm encumbered,
Unknowingly to earth doth fall.
None are excluded who have breath;
My body is a house of death!

Death does not always caution mortals.
Oft he arrives all unaware
To summon us into his portals.
Blest they, who heart and house prepare!
For everlasting weal or woe
Depends on watchfulness below.

O mighty Lord of earth and heaven,
My life and death are known to Thee.
The time that Thou to me hast given
On earth will be unknown to me.
O may I contemplate each day
The fact that I must pass away.

In morning hours I well may ponder
How changed the eventide may be!
Where'er on earth my feet may wander
Death's peril hovers over me.
Yea, but a step, and I shall rest
Where worms upon my body feast.

A stroke may mean life's termination;
A fall may cause my instant death.
I'll bear Thy Father-love's correction,
And trust in Christ in fervent faith,
Then, though my body suffer loss,
My soul can cling to Calv'ry's Cross.

My power may wane to give expression,
And eye and ear their functions end;
Therefore while health is my possession
To Thee my spirit I commend!
When I no more can speak or sigh
My Savior's Blood for me shall cry!

If I no more can give a blessing
To dear ones, bless them, Lord, for me.
When tears flow forth from grief distressing,
Console and cheer them graciously.
Unto their cry incline Thine ear,
And Thy sweet comfort may they hear.

When in the throes of death I languish,
Unlock the Door of Heav'n for me!
O shorten Thou my pain and anguish,
And draw me upward unto Thee.
Then shall the parting-pangs not smart
Although in haste I shall depart.

Translated from the German.

Anna Hoppe.

THE ONE HUNDRED AND NINETEENTH PSALM

Verse 89—106

The Open Bible — the Most Precious Heritage of the Reformation

Two principles of the Reformation are usually spoken of as determining and governing the great world-historical movement. One is the sole authority of the Holy Scriptures in all matters of faith or Christian doctrine, the other is the central truth of these Scriptures as the Word of God, the justification of sinners through faith alone in the righteousness of Christ accounted of God to the believer. Both principles are inseparable, for the one forms the basis or source of the other; and they were indispensable in that great and blessed work the Christian people after ages of darkness had so eagerly been longing for.

How could the Reformation of the Christian Church ever have been accomplished without setting into effect these two great principles? Constituting as they do the very pillars upon which the Church securely and firmly rests, these two fundamental truths had been subverted by that very power the Reformation was directed against — the papal hierarchy. The Pope at Rome, ruling as the supreme lord in the Church in those medieval days, accepted neither of these two principles; on the contrary, he rejected the one as well as the other. Instead of the sole authority of Scriptures the Roman Pontiff substituted his own authority and power. Not merely did he not set an open Bible before the world and say come and read, but shuts the Book and writes upon it "mystery," takes it out of sight and says to the Christian people, you must not read it, for it is a dark and dangerous book; it is enough, if certain privileged ones like the priests shall read it. Thus under the papal dominion the authority of the Bible, the Word of God, was dethroned, and was so for a thousand years. No one was permitted to ask, what does God say in His Word, but men were wont to ask what does the Pope at Rome say. In other words, the Bible had been

closed and sealed; closed and sealed not only to him who might have opened it, had he so desired, but to nearly all mankind.

Imagine the misery, the spiritual darkness that must have befallen the poor Christian people of those days. They were deprived of the greatest treasure of the Christian Church, the only saving and live-giving power — the Word of God, and being deprived of that they were shrouded in dense ignorance, not knowing the way of salvation through faith in the Lamb of God which taketh away the sin of the world, and entirely at the mercy of the absolute rule of the Pope.

What, then, could overthrow that mighty infernal power which had subverted the two great principles of the Christian Church; the supremacy of the Bible and the Gospel of salvation through Christ? What, then, could rescue the Christian Church from the thralldom of the Pope, and restore it to its original standard? There was but one means to that effect, — the written Word of God or the open Bible.

Luther Finds and Unseals the Bible

But how was the Book of God which through ages of corruption had wellnigh been forgotten brought to light again? How was the Bible which, under the papal sway, had been closed and sealed, unsealed and opened to the countless millions of the Christian world?

You know of that man who in the dark and dust of his monastery had found that neglected, unknown Bible chained to the wall. See how that poor monk so desirous of consolation for his sin-sick and anguished soul reads in that holy Book giving entrance at once to its word into his hungry heart — see how, as he reads, God giveth him understanding, how the mind of Luther is emerging out of the chaotic darkness of the darkest ages of the Romish Church, as that Word gives him light. The more Luther studies that sacred Book the more the great truth dawned upon his mind — “The just shall live by faith.” That truth scatters the night in his soul; it bursts its chains; it creates the great Reformer; it lays the corner-stone of the Reformation.

Luther, by the grace of God, had found the Bible, and from that time on he made it his life-work to unseal that Book and to make its truths universally known. It was his heart's desire and resolve to open to the people of his age the holy writings so that they might judge for themselves whether they could be justified by faith alone, or whether the Romish doctrine of indulgences and self-chosen works, was to be their hope of salvation.

It is interesting and of great importance to us to note how Luther performed this great work. That consisted not only in rendering the Bible into the vernacular of the common people — great as this work was — but in the way he disclosed the truths of the Bible. Every one who knows the history of Luther's

activities knows how intensely he studied the Holy Scriptures, how much consolation he found in them, how thoroughly impregnated he was with their teachings, how firmly his own faith was rooted in the Word of God so that he was ready at any time to stand or fall with the doctrines he set forth, in short, how the Bible, the divine Word, became his own.

Reflections of the Psalm Quoted on Luther's Work of Giving us the Open Bible

Much light is thrown upon the matter involved by considering some of the wonderful statements made in the one hundred and nineteenth Psalm, as in the section indicated above, concerning the authority, the power and the blessing of the Word of God. Indeed, this Psalm furnishes us an excellent key, not only for a proper understanding of the Great Reformer's inner life, inasmuch as the sentiments and experiences expressed here exactly correspond to his own, but also for judging and estimating aright the great work he was called to. People would indeed learn to value more the precious heritage of the Reformation — the open Bible by viewing it in the light of this wonderful Psalm. Let us, then, consider some of the reflections of our Psalm on Luther's work of giving us an open Bible. “Forever, O Lord, thy word is settled in heaven.” With a calm and confident mind the Psalmist is communing with the eternal God on a subject that is bound, not only to remove every doubt and uncertainty from a believer's heart in matters of doctrine and faith, but firmly to establish his faith in these as upon a rock: the firm and indestructible establishment of God's Word. In heaven, where God Himself dwells, His Word stands fast and firm, far above the changes and vicissitudes of the world below. Nothing is comparable to God, who liveth and abideth forever, but His Word; for, while all flesh is as grass and all the glory of man as the flower of grass, the grass withering and the flower thereof falling away, the Word of the Lord endureth forever. 1 Pet. 1: 24-25.

It follows that the Holy Scriptures which are that very Word of God are the sole authority in all matters of faith and religion. Scripture is the only source of the saving doctrine. What God says in the Scriptures, that and that alone is the truth. And it is the full truth. Nothing must be added to it, nothing taken from it. Not by human reason, not by church councils, not by the pope or any other creatures. The Word of God is final in its decisions.

It is in this Word that Martin Luther placed his sole confidence. Outside of the Psalmist, and since the days of the Apostles, we know of no other man, no other doctor in the Church, who stood so firmly in the Word of God. To him the Divine Word as revealed in Scriptures was the only source of truth, and the only authority in matters spiritual and doctrinal.

"God will not deal with us," Luther says in the Smalcald Articles, "except through His eternal Word and Sacrament, and whatever proudly introduces itself as the Spirit instead of the Word and Sacrament is the very devil." There shall be no misunderstanding on this point: "Nothing else than the Word of God, not even an angel, shall establish articles of faith." No pleading for the authority of human reason, no church council, no decrees of the Pope could move him from this rock: "The text stands there too powerful." — "I place over against all sentences of the fathers and the artful words of all angels, men, and devils the Scripture and Gospel. Here I make my stand, here I utter my proud defiance. To me God's Word is above all, and the majesty of God is on my side."

It was, therefore, by this Word Luther sought to destroy the power of the Anti-christ, and rescue the Church from his thralldom. A remarkable testimony for this is found in his writings on the fourth commandment. Speaking of the pope as the great Anti-christ and describing how his power must be destroyed Luther says: "He must first be killed by words; the mouth of Christ must do it. By the Word of Christ he is driven out of the hearts of men, and his lies are made know and despised. When he is driven out of the hearts that his teachings are no more regarded then he is already killed. In this way much more is accomplished than with a hundred insurrections. By force nothing can be accomplished against him, but he will rather be strengthened thereby, as many have experienced. But by the light of truth, when he is contrasted with Christ and his doctrine with the Gospel, he falls and is destroyed without labor and trouble. — Because it is said in Daniel 8:25, that this king "shall be broken without hand." And St. Paul 2 Thess. 2:8 says, "He shall be consumed by the spirit of Christ's mouth."

Luther well knew that it was the Word of Scripture which created the tumult and that this Word did it, because it is the Word of God. Of this Word the great Reformer was never ashamed. He stood before kings and princes, before bishops and cardinals and joyously confessed. He challenged the world singing:

The Word they still shall let remain,
And not a thank have for it.

J. J.

(To be continued)

COMMENTS

The Old Rome It is still the old Rome, and the old Rome it will remain. The festival of the Reformation has not outlived its usefulness. It commemorates our deliverance from the bondage of superstition and servile fear. It reminds us how our gracious God through Luther caused to shine forth in all its radiance the life-giving light of the

everlasting Gospel of Jesus Christ. In telling the story of the Rome of by-gone days, it opens the eyes of men to the true character of the Rome of our day. For Rome has not changed.

We cull at random from a circular sent out some time ago by a Catholic church that enjoys the distinction of harboring the shrine of St. Anthony. The circular invites the faithful to enroll in "Our Lady's Mass League."

Two Holy Masses are said daily for all the members of the League, one particularly for the intentions of the associates.

The League affords a splendid opportunity to all in distress to have Holy Mass offered immediately for their intentions.

Are you desirous of having the Holy Sacrifice offered according to your intention on any particular day — join the League and your wish will be realized.

Has death robbed you of one near and dear to you, and are you eager to have the fruits of the august Sacrifice applied to his soul — have the deceased enrolled in the League, and the Precious Blood will fall as a refreshing dew upon his soul languishing in the penal fires.

By joining the League you not only secure the Divine Assistance for yourselves and others, but by your contribution you enable the Society to train pious youths for the priesthood, and thus merit a share in all their prayers, sacrifices and good works.

The rates for this desirable service must be considered very reasonable: For living members, for one year \$1.00; for life-time, \$3.00; in perpetuity, \$5.00. For deceased members: for one year \$1.00; in perpetuity, \$5.00.

* * * * *

The month of November is nearing. It is the month where we should remember especially our dear dead ones. Have the names of your dead relatives written on the enclosed leaflet. We shall offer for them one hundred low masses and ten requiem high masses. Send your list and your little offering in before November.

Novena beginning November 16, 1926.

Have your vigil light burning every Tuesday. \$1.30 will take care of your lights.

Here we have not the Sacrament of the Altar instituted by our Lord, but the mass invented by man, an unbloody sacrifice of Christ by the hands of the priest. Here is the old purgatory, the place where God's saints are being purified for entrance into heaven by suffering which can be alleviated and shortened by the benefits of the mass. Here again, the good services and works of the saints. The old Rome, a Rome unchanged.

For a little Reformation reading we reprint Article XXIV of the Augsburg Confession.

ARTICLE XXIV

Falsely are our churches accused of abolishing the Mass; for the Mass is retained on our part, and celebrated with the highest reverence. All the usual ceremonies are also preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed for this end alone, that the unlearned be taught. And not only has Paul commanded to use in the Church a language understood by the people (1 Cor. 14:2-9), but it has also been so ordained by man's law.

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

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

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

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

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

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

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

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

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

The people are accustomed to partake of the Sacrament together, if any be fit for it, and this also increases the reverence and devotion of public worship. For none are admitted, except they be first proved. The people are also advised concerning the dignity and use of the sacrament, how great consolation it brings anxious consciences, that they may learn to believe God, and to expect and ask of Him all that is good. This worship pleases God; such use of the sacrament nourishes true devotion toward God. It does not, therefore, appear that the Mass is more devoutly celebrated among our adversaries, than among us.

But it is evident that for a long time, it has been the public and most grievous complaint of all good men, that Masses have been basely profaned and applied to purpose of lucre. For it is not unknown how far this abuse obtains in all the churches, by what manner of men Masses are said only for fees or stipends, and how many celebrate them contrary to the Canons. But Paul severely threatens those who deal unworthily with the Eucharist, when he says (1 Cor. 11:27): "Whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." When, therefore, our priests were admonished concerning this sin, Private Masses were discontinued among us, as scarcely any Private Masses were celebrated except for lucre's sake.

Neither were the bishops ignorant of these abuses, and if they had corrected them in time, there would now be less dissension. Heretofore, by their own negligence, they suffered many corruptions to creep into the Church. Now, when it is too late, they begin to complain of the troubles of the Church, seeing that this disturbance has been occasioned simply by those abuses, which were so manifest that they could be borne no longer. Great dissensions have arisen concerning the Mass, concerning the Sacrament. Perhaps the world is being punished for such long-continued profanations of the Mass as have been tolerated in the churches for so many centuries, by the very men who were both able and in duty bound to correct them. For, in the Ten Commandments, it is written (Exodus 20), "The Lord will not hold him guiltless that taketh His name in vain." But since the world began, nothing that God ever ordained seems to have been so abused for filthy lucre as the Mass.

There was also added the opinion which infinitely increased Private Masses, namely, that Christ, by His passion, had made satisfaction for original sin, and instituted the Mass wherein an offering should be made for daily sins, venial and mortal. From this has arisen the common opinion that the Mass taketh away the sins of the living and the dead, by the outward act. Then they began to dispute whether one Mass

said for many were worth as much as special Masses for individuals, and this brought forth that infinite multitude of Masses. Concerning these opinions our teachers have given warning, that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ's passion was an oblation and satisfaction, not for original guilt only, but also for all sins, as it is written to the Hebrews (10:10), "We are sanctified through the offering of Jesus Christ, once for all." Also, 10:14, "By one offering he hath perfected forever them that are sanctified." Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ's sake. Now if the Mass takes away the sins of the living and the dead by the outward act, justification comes of the work of Masses, and not of faith, which Scripture does not allow.

But Christ commands us (Luke 22:19), "This do in remembrance of me"; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For, to remember Christ, is to remember his benefits, and to realize that they are truly offered unto us. Nor is it enough only to remember the history, for this the Jews and the ungodly also can remember. Wherefore the Mass is to be used to this end, that there the Sacrament (Communion) may be administered to them that have need of consolation; as Ambrose says: "Because I always sin, I am always bound to take the medicine."

Now forasmuch as the Mass is such a giving of the Sacrament we hold one communion every holyday, and also other days, when any desire the Sacrament it is given to such as ask for it. And this custom is not new in the Church; for the Fathers before Gregory make no mention of any private Mass, but of the common Mass (the Communion) they speak very much. Chrysostom says that the priest stands daily at the altar, inviting some to the Communion and keeping back others. And it appears from the ancient Canons, that some one celebrated the Mass from whom all the other presbyters and deacons received the Body of the Lord; for thus the words of the Nicene Canon say: "Let the deacons, according to their order, receive the Holy Communion after the presbyters, from the bishop or from a presbyter." And Paul (1 Cor. 11:33) commands concerning the Communion: "Tarry one for another," so that there may be a common participation.

Forasmuch, therefore, as the Mass with us has the example of the Church, taken from the Scripture and the Fathers, we are confident that it cannot be disapproved, especially since the public ceremonies are retained for the most part, like those hitherto in use; only the number of Masses differs, which, because of very great and manifest abuses, doubtless might be profitably reduced. For in olden times, even in churches most frequented, the Mass was not celebrated every day, as the Tripartite History (Book 9, chap. 33) testifies: "Again in Alexandria, every Wednesday and Friday, the Scriptures are read, and the doctors expound them, and all things are done, except only the celebration of the Eucharist." J. B.

* * * * *

Responsibility for Crime Generally speaking, man knows the difference between right and wrong. God wrote the law into his heart. But nowadays God is left out of all such reckoning and knowledge of right and wrong is looked at as coming from various sources, such as early habits, environment, education, intellectual fitness, and the like — whatever strikes the particular sociologist who has the floor.

Most men are too much inclined to let "experts" do their judging, if not their thinking, for them. Even Christians are prone to let popular theories upset their better judgment even when they might well avoid silly errors by sticking to the unalterable truths which God has revealed to them.

What the sociologist and his modern theories about right and wrong and responsibility for crime have accomplished lies open to the view of every one. The net result has been a breakdown of elementary justice. The relatively innocent are often punished, minor offenders are dealt with promptly, but the greater offenders can avoid punishment almost indefinitely and are rarely punished for the crimes they did because the public has begun to doubt their responsibility.

It seems one set of sociologists comes along with its theories just in time to upset the theories of its predecessors leaving things hopelessly entangled. Murder, baldfaced thievery are appeals to public sympathy and not to justice. It becomes a problem for the scientist to determine just why a man committed a certain crime, a sort of game for experts; alienists and doctors, orators and statisticians are the principal figures in criminal trials — judge, jury, and attorneys are really before the bar of experts in psychology, the criminal in the dock becomes a sociological touchstone by which the "folly" of the laws on our statute books is exposed.

We have had the intelligence experts who showed that almost all crime was the result of faulty intelligence and therefore not to be charged to the criminal. They almost made us believe that the total population consisted of morons, the favorite word to describe a person who is not quite an idiot, yet is not fully accountable for his acts.

We have had endless variations of the insanity plea, from brainstorms to the exonerating evidence that some criminal's great-grandmother had fainting spells.

The plea that a crime was committed because the criminal was drunk has lost little of its force in these days of official sobriety. Just as little as the plea that the criminal was unfortunate in having been reared in the slums, though it is one of the stock plots in our "inspirational" literature to show how a sturdy boy, reared in the slums, overcame all obstacles and became a captain of industry or something equally magnificent.

All of these sociological contributions to the factors which man needs to judge his fellow-man are directly traceable to a desire to remove all men the responsibility for sin. If a man avoids the punishment which law provides for lawbreakers he is assumed to be a good man and perfect; if he falls foul of the law, his misfortune must be traced to the failure of our unenlightened forebears who were remiss in providing the proper conditions under which man may prosper. In any case responsibility is placed in some vague way

on some vague cause which relieves the individual.

This has been going on for a long time and we are beginning to get a little tired of the paucity of results. Things seem to be going from bad to worse — they always did but now we notice it. And now there is a reaction. Dr. Louis Bisch, an expert psychiatrist who has made the study of crime his especial problem, comes out with the statement, based on his statistics, that ninety-five per cent of all criminals are fully responsible. The "moron" experts are declaring that even undeniable morons are in every way subject to the same restraints as are persons fully normal, in other words that in practical life there is no difference between the conduct of a moron and that of another person.

In fact, intelligence tests, which held sway but a few years ago as the final word in evidence as to a man's worth, are to-day being quietly dropped as a useless plaything. They spread more misfortune than it was possible to gather without them; they merely added to the jumble of mislabeled facts which complicate but do not solve our modern problems in schools, households, counting rooms, and halls of justice.

If there has been a tendency to get away from the errors in which we rejoiced just a few years ago, there is no reason to hope that we will avoid other errors in the future; on the contrary, errors always remain on the books.

The trouble with man is that he wants to get along without God and without God's truth. That makes him the bungler and the fraud that he is, especially when he poses in the wisdom robes of science.

H. K. M.

* * * * *

Some Problems of the Public School

In our last number there was a mild appeal to our readers to exercise a little independence of judgment in looking at the colossus of our public school system. It was not the intention to point out the feet of clay which are but imperfectly hidden by the gorgeous robes of costly equipment, made possible by the unlimited resources of the public exchequer. In these brief notes but a few of the difficulties and problems will be touched that make the life of public school authorities far from serene. The object is to suggest to our readers the reasonable thought that he could solve many, if not all of these problems in a practical way if he conducted his own school — and it is our contention that he should.

The layman is inclined to believe that schools and the whole system of education are well-ordered undertakings in which everybody knows what he is doing and where he is going. The thought rarely occurs to him that schools are so little settled in their policies that leaders in education are gravely doubting whether we are doing anything right. The public schools are

of the world and for the world. What does the world want, what does it need? If you could answer that question you could manage a school. But the world does not know, or will not admit that it knows what it wants or needs. Therefore its schools will be forever floundering.

The Christian knows what every man should want, and knows what every man needs. Therefore he is able, with all his imperfections and shortcomings, to conduct a school that will be as nearly adequate as his sinful nature permits it to be; it will not be the best possible, not even the best possible measured according to the Christian ideals that he is capable of grasping, but it will be the best possible for him. And no other school or school system can come anywhere near that.

Nothing in recent years within our own experience has exposed the unsettled state of education in our public school system quite as plainly as a recent innovation planned by Glenn Frank, president of the University of Wisconsin. Very similar experiments were resorted to in Germany just after the war, but they are too remote to be of immediate value to us. The Wisconsin experiment brings the question directly home. It concerns the first years of college instruction. Every American knows his America well enough to know that if there is a shadow of success every other school, high and low, will fall in line; and success is here used in its broadest sense.

The Frank experiment is to be made with 250 freshmen; they are to "browse unattended, without the shackles of classroom or professors, in the field of liberal academic education." Frank hopes that in two years they will be more matured than students who follow the more or less accepted methods of acquiring knowledge. The idea seems to be to get away from the "sterility of educational processes now in vogue." The students will have a few professorial guides to facilitate finding material and to answer, if possible, such questions as are asked, but otherwise the student will be bound to no definite hours or courses and will be left to work out his own answers to his own questions in the manner which suits him best. There will be an assignment: the first year one subject will be assigned (not five, as is usual) but that is a rather comprehensive one, perhaps it will be a problem "dealing with a pre-scientific civilization, such as the Grecian civilization."

All of this may be clearer to President Frank than it is to the rest of us, but even so it is simply pushing the European university method, or lack of method, down three or four years. Dr. Frank is expecting of freshmen, average age about nineteen, the type of work done by older men and women who have filled in the worst gaps of elementary knowledge with which their high school left them by a number of years of intensive college work. Dr. Frank is manifestly dissatisfied

with existing college work; his seemingly daring experiment is not as daring as it seems, for he simply chooses to gamble on the fact that a man's hobby will so fill his life that neither he nor others will notice the absence of general knowledge. As an experiment with 250 freshmen we might be most tolerant of the new departure; but as an experiment that will very likely be a pattern for other educational departures, we must be alarmed.

Another problem assails the city high schools, of which the Chicago schools may serve as an example. There, as elsewhere, due to the influence of the enthusiastic welcome accorded by indiscriminating parents to the efforts of teachers of "art" and of "manual training," also of "domestic science," these departments have grown beyond anything intended by those who first introduced them into the schools. The teachers in these departments are rarely equipped to have sound opinions on fundamental educational studies and it follows that their exertions in behalf of the extension of their particular departments is always at the expense of the general good. They work for their department, for their craft, and not for the good of the student. Now when Chicago finds itself hampered in every way by lack of money, lack of room, lack of teachers for regular courses a few of these fol-de-rol courses are dropped, such as stagecraft, artcraft, pottery, weaving, and jewelry. And now comes a violent protest from certain teachers in these departments and also from some parents.

Here is a situation that never should have obtained and when there is an attempt to clear the decks of the worst rubbish there is war. It is hardly possible that people vitally interested in their private school would ever have to face such a situation.

It is an interesting study for itself to trace the origins of some studies that are insinuated into the school curricula. Wisconsin, without knowing it, of course (for these public matters, in this most democratic of states as elsewhere, seem to burst into full bloom before anyone knows that the plant was planted) is to be blessed with a "department of infant hygiene" in its common schools. Every girl will be given a "thorough understanding of the care of an infant." When the course is completed every girl will be given a special diploma identifying her as a "little mother." There will be "free" textbooks and everything. No doubt our old spinsters and twenty-year-old normal school graduates will requisition babies from the "ignorant foreigners" so that the "little mothers" can get their ever so valuable experience for their diploma by dropping real babies on the sanitary tile floors of the "child welfare laboratories" and there ought to be real babies to show how harmful it is to dose with paregoric. But enough of the horrible details; Wisconsin is to have its "little mothers" trained and authenticated by the grade schools of the commonwealth. But

what will they do for the little boys who should also have their chance to get their diplomas as "little fathers?" We fear that they cannot even qualify by building a cradle in the manual training department, for something tells us that the dominant females of the "little mother" innovation have decreed that the cradle is obsolete. We are at a loss to help the boys, but our sympathy goes out to them, also to the harassed school principals of the male persuasion.

How did this colossal joke happen? There is a state board of health in Wisconsin, it has a department for child welfare. Originally these departments were serving a purpose, no doubt. But as they grew and provided jobs for more and more jobholders the law of probabilities began to operate: it is probable that a hundred jobholders can think up ten times more foolishness than ten. And so somebody thought of adding "infant care" to the school curriculum. And the public school being what it is, everybody's football, it is all settled and an estimable lady of the child welfare department, Mrs. Gertrude Hasbrouck, is going to see to it that everything is properly done. And it's all free, did you notice that? All free. The state pays for it and the state is that mysterious good fairy that gets its gold from the clouds and pays all the bills.

Here is another situation, this infant welfare business, that could be most efficiently dealt with by a school board that really had something to say, such as every private school is bound to have.

But little problems assail the schools no less than big ones. Just to relieve the strain we might mention a few: The Reverend Mr. Combie, of Lead, S. D., calls himself the "fighting fundamentalist." He does not like school text books that teach anti-Biblical doctrines. He came to inspect the books of his high school. The principal did not like that and so they fought it out on the school steps with their fists. The fighting preacher thinks he would have won the fistic argument if the pedagogue had not yelled for help. We know of a better way to clean out anti-Biblical text books.

Then there is the question of dress. We have not heard that our parish schools have serious trouble in this respect. If a girl dresses indecently there is no need of a rule for a teacher who has the Sixth Commandment as an argument; other dress problems are not likely to arise. But a minister of the Nazarene faith in Grand Island, Nebr., found himself in a peculiar predicament with his daughter who attended the local high school. It is against the father's faith to permit the women of the family to wear knickerbockers; the school makes gymnastics obligatory and prescribes knickers as the proper costume. The girl was forbidden by her father to wear knickers; the school board threatened to suspend her from school if she did not take gymnastics in the prescribed costume. The solu-

tion was found by the state legal department which ruled that attendance in a course for gymnastics could not be enforced. The minister seems to have won at the cost of school discipline. How much better if schools were managed by those who have to use them.

In still another school, this time at Jeffersonville, Ind., the troublesome knicker problem reappears in a different guise. This time there is a lawsuit to determine whether a school board has the right to bar the school to a child that does appear in knickers. (Just the opposite of the Nebraska case, you observe.) The nine year old daughter of Mrs. Allen came to school in knickers and was forbidden the premises. We are not yet informed as to the outcome of the momentous case.

Of the many problems that come to vex the public school not a few are born of the unwieldy size attained by some of these institutions. In Omaha, where they seem to specialize in schools with unheard-of attendance figures, the school board ruled that candy sales within the schools are to be forbidden. There was a school with 2,200 pupils in which the pupils spent \$2,700 for candy in two short months. The school board did the wise thing but the problem was created by its system and will not be solved by an edict. Small schools with personal interest of teachers in their pupils is the better solution.

That question of size becomes a threat to all school management when one considers that such large institutions are constantly tempted to classify and reclassify their students in respect to their intellectual standards. We are told that there are six millions of backward children in the country. What untold possibilities for irreparable damage can be done by the administrative mill that depends on intelligence tests, and the like, for classification and herds some of these children, who may present problems to the teacher but who are by no means abnormal, into separate groups where they are treated as imbeciles.

We have problems in our schools, many of them. But we should not grow weary of dealing with them for we can always see our great aim lighting us on our way toward a genuine solution. How hopeless the bickering and the fumbling for a way out in the state system with its long-distance management and its factory standard of ethics. It is true that a church without a school escapes many annoying experiences, but the church which would shirk its manifest duty and privilege because of that is without that courage which is the Christian faith.

H. K. M.

* * * * *

Our Chronicle Our Chronicle has been neglected somewhat of late, not because there was a lack of interesting happenings but because it was something of a task to make a selection for the wealth of material that was offered by the daily press. As a

sign of the time distant India is entitled to furnish the first item of this issue's grist: Mahatma Gandhi, the great nationalist teacher and patriot, who is a Brahmin, has decided to teach Christianity in his school. He himself will be the teacher. He justifies his act to his fellow-Hindus by saying that the students are entitled to be taught what they wish to learn. They want to know something about Christianity and so their Brahmin teacher gives them a course. There you have Christianity reduced to a historical item with a vengeance.

* * *

A doctor recently prescribed prayer before meals as an aid to digestion. He did that purely as a doctor who believes that by breaking the chain of thought that binds us to our troubles and to our worries we will do our digestive organs a service. If prayer would only get men away from their selfish material worries it might be far more than an aid to digestion; there is the danger that even when they do pray they are not detaching themselves from the sordid grubbing with which they fill their lives. The prayer that lifts man to spiritual communion cannot be a formula or a habit; it is born from the richness imparted to the heart by God's own wisdom in His Word.

* * *

It is fashionable among the intelligent to profess great admiration for Saint Francis of Assisi, the great Catholic saint whose septi-centennial is being celebrated. This admiration is largely make-believe and is based on nothing more than that he was so utterly unlike a man of to-day. A little wholesome matter-of-fact discussion of the quaint man will do much to deflate the pomposities with which modern liberals seek to adorn their barren discussions of things that are foreign to their usual thought. An English ecclesiastic recently said in public, and the general effect is bound to be wholesome: "We must not look through a haze of false sentiment. Francis wore no linen and his attitude toward body vermin was not ours. A modern nurse would have bathed him in warm water and an antiseptic. If the absolute poverty which Francis commanded was a Christian ideal, then we would be faced with communism."

* * *

Uldine Mabelle Utley, aged fourteen, is the present rage in the East among those who still take child evangelists seriously. Some time ago she preached a whole Baptist congregation into revival by a two hours' sermon. She really wanted to be a movie actress but seems to have decided that the revival preaching brought her more thrills. The connection is quite natural; if I can't star in the movies, I'll try religion. But if Uldine Mabelle looks a bit shady in her success she still serves as a foil to set off those guardians of man's dignity, the American Association for the Advancement of Atheism. This society was deeply dis-

turbed by Uldine's antics and feared that the poor child was being exploited for profit by grasping relatives and managers. So the Atheists asked the Society for the Prevention of Cruelty to Children (the children of the New York slums call it "the Cruelty" for short) to investigate the case. The report now comes that Uldine's affairs are quite in order as far as the law is concerned. But can the Atheists take chances by calling attention to their own practices? Are they not fostering the organization of boys and girls scarcely more mature than Uldine seems to be into Atheist societies at many American schools?

* * *

The pope was so peeved that he figuratively slapped some Protestants severely on the wrist the other day. It was during the height of the tourist season and the pope, like other features that appear in guidebooks, was duly dusted off and made ready to receive the streaming hordes of sightseers. All went well until some English Protestant refused to kneel and kiss the papal ring. Thereupon the pope issued an order which forbids English and American Protestants to be received in papal audience. Well, he must know his business; but we know that the kind of tourist that pays his respects to the pope, though nominally Protestant, is often the heaviest contributor to Romanist causes. What's a little kiss between friends? Why couldn't the pope be reasonable? He ought to know that he is putting a serious crimp into the Roman tourist trade by being so obstinate.

* * *

Just to relieve his bad humor the pope recently took subtle revenge on the stiffnecked Protestants by beatifying 191 martyrs. It is true, he turned down twenty-two others in whose behalf application had been made but there were still 191 left, who are now officially referred to with a capital "B," that means "beatus," blessed. In due course of time many of these "B's" will become regular saints, and then, if not before, there will be numberless campaigns for shrines and other institutions dedicated to their memories and woe unto the Protestants who are in the path of the Romanist fund gatherers. The pope didn't need to take his momentary displeasure so seriously; one hundred and ninety-one is almost too much at one time.

* * *

In justice to the evil reports that have been circulated about the American Shriners, who were in Philadelphia for their annual convention and many of whom took a little sidetrip to Quebec, let it be said that those who took this trip did not cause the Quebec liquor stores to shut shop by buying them out. The liquor commission officials declare solemnly that the shops did not close under the pressure of business brought in by the Shriners though they admit that their resources for handling the trade were sorely taxed.

This somewhat tardy justice toward the Shriners shall not close our eyes to the stern discipline which the Elks of the South exercise in regard to this self-same question of humidity. The Birmingham lodge of Elks was charged with violation of the prohibition laws. The Exalted Ruler of Elkdom in Texas no sooner heard of this deplorable lapse than he exercised his rule to the extent of severely punishing the offenders in his own name. He suspended their charter for fifteen days. For fifteen days the Alabama Elks of Birmingham were outside their charter. We do not quite get the significance of the punishment, but it must be gruesome. Something like the chamber of horrors in the old Dime Museum. — Not quite so unintelligible is the fate of the Freeport Moose. They had been selling beer in their lodge and pleaded guilty. The heartless judge said that would cost \$1,000.00. He said nothing about suspending their charter.

* * *

Totals are always impressive. Your church may be poor, but the church, as the government statisticians see it, is rich. The Federal Trade Commission announces that the wealth of all religious organizations in our land is \$3,271,558,000. The total membership at the same time that these figures were gathered was 47,000,000. A little figuring will show that the total, impressive as it seems, is rather sorry. It represents an accumulation of many years, yet even to-day it does not amount to \$100 for every member. If we took our church as seriously as our auto, 47,000,000 members could show in one year much more than this accumulation of more than a hundred and fifty years.

H. K. M.

THE DOCTRINE OF THE CALL TO THE PUBLIC MINISTRY OF THE KEYS

(Published upon request of the Southeast District of the Wisconsin Synod)

(Concluded)

- 3) *Vocatio legitima*: A call extended without any guilt of unscriptural irregularity on the part of the pastor called and the congregation calling.

The call is *rata*, valid, if extended by those who have the authority to call. It must also be *vocatio legitima*, a legitimate call. When is a call legitimate? When neither the pastor who is called, nor the congregation calling have been guilty of any unscriptural irregularity in the calling.

As we heard in the part treating of the qualifications of those, who are to be entrusted with the public administration of the Keys, the right of the congregation is not unrestricted as regards the person to be called. **If a congregation, therefore, simply ignores the qualifications demanded by Christ of ministers when calling a pastor, it is acting contrary to God's will and its calling is illegitimate.** A congregation

deals wisely, if it consults the synodical officers when about to extend a call. It is not bound by conscience to call one of the candidates proposed by the synodical official; however, seeing that we have the rule by mutual agreement that the district presidents nominate candidates for a vacancy, no congregation should willfully despise this arrangement. Surely, no pastor, at least, ought to be guilty of ignoring a rule, which he himself was instrumental in making. Such rule or arrangement does not in any way abridge the rights of the congregation and is in strict conformity with God's command, "Let everything be done decently and in order."

A temporary call, a call for a definite period of time, is illegitimate. Let us not forget that God places the pastor in the congregation. The congregation is merely the medium, through which the call is extended, and it should not undertake to stipulate the time that the minister is to remain in its midst. Not one instance is to be found in the Bible, where an apostle or a teacher were called for a limited time. The very idea of temporary call militates against the high character and dignity of the ministerial office. God calls upon His pastors to be faithful. What a presumption for a congregation to ask its pastor to be faithful until next July! The result of a temporary call will be that the pastor becomes nothing more than a servant of men, not a minister of Christ, who preaches the Word without fear or favor. On the other hand, the pastor is not allowed to promise the congregation that he will remain with it until his death. That is a matter for God to decide, not for him. (Self-evidently, when speaking of a temporary call, we are not referring to a call, which a congregation extends to a vacancy pastor, nor to the calling of a student as vicar, until the congregation is able to call a pastor of its own.)

A call is illegitimate, which a pastor receives through all kinds of machinations of his own. He may be located in a small village. He begins to feel that he might do so much better and more important work in some large city congregation. Accordingly, when a vacancy occurs there, he gets in touch with the officers and other influential members of that congregation and intimates to them that he would welcome a change. If he receives the call, dare he call such a call divine? Did God really place him there? How well it would be for him to heed the serious words of Luther: "My dear friend, do not let your skill rend your belly. God has not forgotten you; if you are to preach His Word, He will call you in His own good time. Set the Lord no limit, time, or place; for where you do not care to go, there He will urge you to, and where you would like to labor, there you will not be stationed." Let us not worry. If God wants us in a certain parish, He will be able to find us without any help on our part. He found Moses in Midian, Daniel in Babylon, Paul on the way to Damascus; he found

Luther in the monastery. His arm has not grown short, He is still able to place His pastors where they are needed. — Another case: A pastor begins to feel that matters have come to a standstill in his congregation. In spite of all his most conscientious efforts, it seems impossible to infuse new spiritual life. He grows disgusted and writes to the synodical officer to provide him with a call. Is that faithfulness to his congregation and to the Lord, who placed him in his present charge? Or, he might hear of a vacancy and write to the vacancy pastor, "Don't forget me when candidates are proposed." I ask, is such action in keeping with the dignity of a call? How mean, how small, how like an intruder must such a call-seeking pastor feel, if he actually receives the call, knowing how instrumental he was in securing it!

We dare not forget the abominable practice that is creeping into some Lutheran Churches. When a charge is vacant, invitations are sent out to pastors of other churches to come and deliver a trial sermon (Probepredigt). Those sermons are to determine who is to be called. What a desecration of the ministry to make it the object of such a contest! How dare any man attempt to urge God to have him called to a place he desires!

A call is illegitimate, which a pastor receives through the machinations of others. Relatives in the congregation, which is extending a call, often resort to practices displeasing to God. They have a brother, a son, or some other relative in some far distant mission field. How fine it would be, if he were nearer home, they think. A vacancy occurs in a congregation in their vicinity. They fear the Holy Ghost will not be able to handle the case alone, that there is grave danger that the right man will not be called. Some busybody Rebecca feels that her favorite Jacob will not receive the blessing unless she intervenes; some over-zealous Uzzah begins to worry that the ark of God will fall, if he reach not out his hand to steady it. The "wire-pulling" begins, and ere long brother or son are comfortably located in the desired place. Are we to look upon such dealings as God-pleasing and legitimate?

"It is a shame to speak of such things in a public assembly," someone might interpose. Yes, it is a shame that such things must be spoken of. I am attempting to picture conditions as they are and I must needs hew to the line, let the chips fall where they may. Rather than grow indignant when these abuses are mentioned, let us rather search our bosoms and, if we find aught of guilt there, repent of our sin and go and sin no more.

VI. The Call to the Public Ministry — How Terminated

God terminates the call either by death, physical disability, dismissal, or by a call from one congregation to another.

We have heard the qualifications God demands of those, who would serve him in the ministry. Let us bear in mind that these are the qualifications necessary, not only to enter the ministry, but also to remain therein. Though the call of the congregation is not temporary, yet the congregation is not morally bound to keep a pastor, if he willfully persists in adhering to false doctrine, willfully neglects his duty, or leads a scandalous life. On the contrary, the congregation has the God-given duty to dismiss him, if all admonition is fruitless. By such dismissal the congregation in God's name not only terminates his call, but his ministry also. We Lutherans do not believe that the call into the ministry grants a character indelibilis to the minister. He is a minister, as long as he has a call. When the call ceases, the ministry ceases. There is no public ministry independent of the call. Permit me to quote Luther on this point, "And if it came to pass, that one called to the ministry would be deposed because of abuse of it, he is the same as before he was called. For that reason a priesthood in Christianity should be nothing else than an officer; while he is in office, he is to be honored as an officer; but if he be deposed, he is a farmer or citizen like the rest. Therefore, assuredly, a priest is no longer a priest after he is deposed. But now they have invented 'character indelibilis' and prattle that a deposed priest is something more than a common layman; yes, they dream that a priest may never become anything but a priest. That is all man-invented talk and man-made law."

God terminates the call by calling the pastor from one congregation to the other. Does this mean that the pastor must accept every call he receives? Every call, sent out by a Christian congregation, is a divine call in this respect that the congregation exercised a God-given authority when extending it. Whether it is divine in this respect that it demands acceptance, cannot be decided but by weighing the reasons pro and con.

Who is to weigh these reasons? Who is to decide whether the call is to be accepted or returned? As both, pastor and congregation, had a part in effecting the relationship existing between them, both should have a voice in regard to its termination.

The congregation should remember that God says I Corinthians 12, 7: "But the manifestation of the Spirit is given to every man to profit withal." Literally, "To each is given the manifestation of the Spirit for the common good." Consequently, if the congregation realizes that their pastor's gifts could be used to greater advantage in the congregation to which he has been called, it should not selfishly refuse to grant him a peaceful dismissal. It should be in their interest to build the Church of God at large, not only their own local congregation.

But, though the congregation should be consulted, **the decision** regarding acceptance or refusal ultimately

rests with the pastor. The call has come from God, it is directed to him personally, and it is for him to endeavor to ascertain the Lord's will in the matter. How can he do that? The fact that God has placed him in his present pastorate is a strong argument for remaining there. Unless he can adduce weighty reasons for leaving it, it is his duty to remain. What might some of these reasons be? His physical condition, special dangers confronting the calling congregation, his ability to do the special work required in the new congregation, etc. Above all, he must guard against being swayed in his decision by selfish motives: larger salary, larger parsonage, nearness to relatives and friends, less hardship, opportunity for study, and the like. He must be convinced in his heart that it is the will of God that he accept, that the call is also divine in this respect. Consulting with other pastors may assist him in arriving at a decision; but the final decision rests with him. How important, therefore, for him to go down on his knees and to pray the Lord to give him light and understanding! Oh, if there were more prayer, more unselfish and God-fearing consideration of calls, we would soon cease to see people shrug their shoulders, when we speak of a call being divine. May God forgive us our sins of the past and send His Holy Spirit to assist us in mending the error of our ways!

We have thus considered an important doctrine of Holy Writ, the doctrine of the call to the public ministry of the Keys. Let me close by appending the words of a Lutheran pastor: "A proper understanding and a conscientious application of this doctrine is of prime importance to the congregation; for the congregation which believes that the Gospel ministry is by divine appointment will be moved to render to its pastor due honor, obedience, allegiance, love, support and sustenance. A proper understanding and a conscientious application of this doctrine is of great importance to the pastor; for the pastor who has the heartfelt conviction that God has called him will be inspired to faithfulness, diligence, contentment, cheerfulness and prayer." May God grant that we maintain this doctrine in its purity and at all times conscientiously apply it to our church-life! H. J. Diehl.

OUR POLISH MISSION

After a safe passage the Rev. A. Dasler has arrived at his new field of labor, Lodz, Poland. He was met at the depot by Mr. Schwartz, a member of our Lodz congregation. During the past months Mr. Schwartz has been of great assistance to our Rev. Maleczewski, who has been seriously ill, due to overwork.

Pastor Dasler made a few short visits in Germany before taking up his work in Lodz. At Zehlendorf, near Berlin, he visited the Seminary of the Free Church of Saxony in order to adjust several business matters with the Director of that institution. He also wished

to become acquainted with the students, who are preparing to enter the ministry in our Polish Mission. — From here he went to Dresden to attend the yearly Synodical Meeting of the Free Church of Saxony, and also to become acquainted with its pastors.

The first impressions that Pastor Dasler gleaned of our work in Poland reached the Commission in the form of brief, but interesting notes. We shall attempt to give our readers a number of verbatim excerpts.

"Am at last within the confines of my room. I have been in Lodz since last Saturday, but have been kept so busy that I have not even written a postal card to my family, neither have I visited my brother, who lives here in Lodz.

"Joyful tidings. An immense field of labor open to us. Golden opportunities await us on every hand. Oh, that we had ten men here and the necessary funds to carry on the work for the time being. The field is ripe unto the harvest.

"We must secure a suitable location and building. Our meeting place in Lodz seats 200 people. Each Sunday about 250 persons are uncomfortably packed into this room. On account of such conditions many stay away entirely. On account of lack of room we dare not invite anyone to our services, much less make public announcement of our meetings."

About a week later we received a second letter from Brother Dasler. In this letter he is able to give a more detailed account of conditions. We shall also give our readers a few extracts from this letter. Pastor Dasler writes:

"It was high time that relief came for Brother Maleczewski, otherwise he would have broken down entirely.

"Great joy reigns among our members since my arrival. They hope that our mission work will now be actively and earnestly carried forward. At my installation both our meeting place in Lodz, as well as the church in Andrespol were appropriately decorated for the occasion. The choir took part in both services. Many were the tears of joy that flowed at the few words that I spoke to the assembled congregations at the close of the two services.

"Our meeting places are filled to overflowing. Such are the existing conditions in Lodz and Andrespol. It was also thus at Konstantynow, where I visited the services. Ripe unto the harvest. How many have already been lost to the Lutheran Church through the active work of the American sectarian churches, who have preceded us here. How intensively is not the American Y. M. C. A. working among the youth of this region. And we sit here and watch, because our hands are bound.

"Dear member of the Wisconsin Synod will you be indifferent to this great work of the Lord? Can we not hope to go to work earnestly and with fervent

zeal? One of my old friends, now a member of the established church here, was delighted with the visit I paid him. He said: 'I believe the Lutheran Church of America has a wonderful future in Poland. Your church will save the Lutheran Church of our country.'

"We should begin missionary activities at many different places, but at the present time we have no man to take over the work. Could not a man be sent from America?

"If our work here is to prosper as it should someone interested in our mission should be sent from America to become acquainted with all its phases. This man would then be in a position to arouse interest in the Wisconsin Synod for our Polish Mission and its needs and requirements. There is so much at stake here, there are so many problems of far reaching consequences to solve that I can not take the deciding steps alone, except with a heart filled with anxiety."

Dear reader, you will surely agree with us when we say that this is an encouraging and gratifying report. First of all it coincides in every particular with every account ever received from such as know the field from personal observation. And, again, this information shows us a field ripe unto the harvest, one that we need not cultivate with all the resources at our command before we begin the harvest. No, it is a field now ripe unto the harvest, bidding the harvester to come and gather in the sheaves.

We too ask with the superintendent of our Polish Mission: Do we wish to conduct this mission in a half-hearted, listless way? I am sure that every Christian in our entire Synod will answer this question with the words: "Far be it from us to do such a thing." Let us do all that is in our power to do. If we all do our duty, then there will be so many crumbs falling from our table so lavishly covered with every spiritual and earthly blessing that we can conduct our church work in Poland with an abundance of blessing and with visible results.

What we have done for this mission up to the present time? Many will say, "I am not sufficiently acquainted with the field," or, "I have not had the necessary confidence in the undertaking to cheerfully give it my whole-hearted support." Such attitudes are not uncommon, they come to light whenever any new and important work is begun. This has been the attitude shown towards every new mission in the past, and will continue to be so in the future. In the past years we have published many reports regarding the spiritual conditions in Poland, as well as about the calls for help that came from there directed expressly to our own Wisconsin Synod. And we also know that the Polish Mission is not a private undertaking, but a great and glorious mission opportunity for our Synod. On that account one and all should hearken unto the voice from over the sea that beckons and calls unto us to come

over and help. With full trust in our Lord and Savior let us do His will, let us heed His call.

If we all do our share the Lord will prosper the work of our hands. His strength is made perfect in weakness. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

J. G.

Albert Christen

October 15th Albert Christen of Waterloo, Wis., was called to his heavenly reward. He served his congregation and his synod in various offices of trust. For 30 years he was a member of our church council and president of our congregation. With few exceptions, he was the continuous delegate of our congregation at our synodical meetings. For a number of years he was a member of the West Wisconsin Mission Board and, since the last synod, also a member of the Joint Mission Board. He was an outspoken champion of the cause of Christ, of a child-like faith in Him, of a modest, pleasing demeanor, a credit to the children of God.

Through his demise our congregation lost an ardent advocate and patron of the Christian Day School, for the uplifting of which he labored untiringly with his pastors. A tinge of joy spread over his pain-worn countenance when he was told at his bedside that this year's enrollment of pupils had almost reached the one hundred mark. Shortly before his death he, for the second time, subscribed a greater amount for the Seminary Building Fund, and after his death it was revealed that he had bequeathed our congregation one thousand dollars.

Amid the following of a vast funeral cortege, we carried him to his final resting place on the 8th of October. The undersigned's "In Memoriam" was based on Acts 13:36: "For David, after he had served his own generation by the will of God, fell on asleep." Pastor Julius Bergholz, speaking in behalf of the Mission Board, dwelt on Gen. 24:56, and his former pastors, Revs. M. Pankow and O. Kuhlow, held short funeral addresses, centering on the theme: "Albert Christen, a servant of the Lord." Ps. 116:15, "Precious in the sight of the Lord is the death of His saints."

G. M. Th.

Er Twin Birkholz

Twice within a year the family of our brother, the Rev. E. Birkholz, St. James, Minn., has been sorely bereaved by the hand of death. It was in the month of July that the first death occurred depriving the family of a child of tender years, only to be followed a few months later by the loss of another of more advanced years. It was Er Twin E., their oldest son, whom the already bereaved parents on September 11th saw depart this earth. A brief but painful illness pre-

ceded his demise. This was to have been his last year at home, according to his own and his parents plans: he was destined for the ministry and was to leave them to take up his studies. God in His infinite wisdom had willed otherwise.

The mortal remains of the deceased were laid to rest on September 13th. At the funeral the Rev. H. Meyer spoke words of comfort and cheer in the German language while the Rev. Prof. Ed. Bliefernicht did likewise in the English language. May the God of love keep us all steadfast in faith unto our end that we also may attain life everlasting to behold our Lord and Savior. Amen. J. C. Siegler.

FROM OUR CHURCH CIRCLES

Michigan State Teachers Conference

The Michigan State Teachers Conference will convene, God willing, at Scio, Mich., on the 3rd, 4th, and 5th of November. Kindly announce to Albert Wandersee, R. R. 4, Ann Arbor, Mich. Upon arrival by trolley or train go to the American House (hotel) and call Phone 743 F 22 and ask for Wandersee.

According to a recently passed resolution all pastors, teaching school, are hereby cordially invited and kindly requested to attend the Michigan State Teachers Conference.

The assignments are as follows:

- 1) A Drawing Lesson, Miss Hoenecke.
- 2) Arithmetic. — Find Contents of Rectangular Solid, Held.
- 3) Reading Lesson, Jantz.
- 4) Auferweckung des Lazarus, Rev. Naumann.
- 5) Civ. Govt. — Preamble of Constitution, Wandersee.
- 6) Michigan, Mehnert.
- 7) Life in the Colonial Days, Mrs. Bauer.
- 8) Vierte Gebot, Rev. Schultz.
- 9) Das Gebet, Mohrhoff.
- 10) Jesus in the Temple, Miss Zempel.
- 11) Developing a Story from a Picture, Miss Mueller.
- 12) Regional Geography, Zimmer.
- 13) Charakterbild Josephs, Wacker.
- 14) Gedankengang einer Epistel, Fakultaetsglied von Saginaw.
- 15) Lebensbild Amos Comenius, Gehm.
- 16) Luther als Paedagog, Rev. Krauss, Jr.

Kindly arrange days of travel for the 2nd and 6th of November. John B. Gehm, Sec'y.

Central Pastoral Conference

The Central Conference will meet November 9th and 10th in St. John's congregation at Jefferson, Wis. (the Rev. O. Kuhlow, pastor).

Services on Tuesday evening.

Confessional address: Pastor R. F. Wolff (Pastor M. Nommensen).

Sermon: Prof. W. Huth (Pastor H. Sterz).

Papers are to be read by Pastors E. Walther, R. F. Wolff, L. Kirst, W. P. Hass, Ph. Lehmann.

Early announcement requested.

Theodore Thurow, Sec'y.

Conference of Minnesota Institutional Workers

The Synodical Conference pastors, doing religious work in public institutions of Minnesota, will meet, D. v., Tuesday, November 16, at 9:30 a. m. for a two-day conference at Hopkins, Minn., in Pastor Munding's church.

Papers by the Pastors H. J. Bauman, W. Friedrich, G. Th. Albrecht, A. E. Frey.

Services Tuesday evening with short addresses by several Institutional Missionaries.

All workers able to attend are asked to announce their coming to Pastor Munding by November 12th.

A. E. Frey, Sec'y.

Nominations for Northwestern College Professorships

The following were nominated as candidates for the two professorships to be filled at Northwestern College, Watertown, Wis.:

- Rev. A. Ackermann, Mankato, Minn.
- Rev. Wm. Albrecht, Sleepy Eye, Minn.
- Prof. W. H. Beck, Greensboro, N. C.
- Rev. W. F. Beitz, Rice Lake, Wis.
- Rev. A. Berg, Sparta, Wis.
- Rev. Wm. Blauert, Mound City, S. D.
- Rev. W. Bodamer, Prairie du Chien, Wis.
- Rev. Frederic Brenner, Hoskins, Nebr.
- Rev. Richard Burger, Milwaukee, Wis.
- Rev. H. J. Diehl, Lake Geneva, Wis.
- Rev. Gustave Fischer, Savanna, Ill.
- Rev. Im. P. Frey, Graceville, Minn.
- Rev. Paul Froehlke, Winona, Minn.
- Prof. William Herrmann, Chicago, Ill.
- Prof. O. J. R. Hoenecke, Saginaw, Mich.
- Rev. A. W. Hueschen, Owosso, Mich.
- Rev. Elmer Kiessling, Libertyville, Ill.
- Rev. L. Kirst, Beaver Dam, Wis.
- Prof. Karl Koehler, Wauwatosa, Wis.
- Rev. Roland Kremer, Witten, S. D.
- Rev. M. Lehninger, Plymouth, Nebr.
- Rev. Wm. Lutz, Mauston, Wis.
- Rev. J. Mittelstaedt, Wonewoc, Wis.
- Rev. H. C. Nitz, Whiteriver, Ariz.
- Rev. Paul Oehlert, Kaukauna, Wis.
- Rev. Walter Pankow, Markesan, Wis.
- Prof. H. Parisius.
- Rev. Gerhard Pieper, Baraboo, Wis.
- Rev. E. Reim, Fox Lake, Wis.
- Rev. Paul Schulz, Freeland, Mich.

Rev. Wm. J. Schulze, Hutchinson, Minn.
 Prof. Alfred Schweppe.
 Rev. F. Stern, Watertown, Wis.
 Rev. Aug. Vollbrecht, Fountain City, Wis.
 Rev. Arthur Werner, Appleton, Wis.
 Rev. H. R. Zimmermann, Cochrane, Wis.
 Rev. N. A. Madson, Princeton, Minn.
 Rev. F. Uplegger, Rice, Ariz.

Communications concerning the qualifications of candidates are welcome and desired; they should be in the hands of the secretary of the Board before November 7th. Hans Koller Moussa, Sec'y.
 52 E. First St., Fond du Lac, Wis.

Laying of Cornerstones

On October 3, 1926, Friedens Ev. Luth. Church laid the cornerstone of their new church. Because of the heavy rain the service was held in the old church, Pastor Hy. Boettcher of Gibbon preaching the German, Pastor John Guse of Litchfield the English sermon. After the service in church the cornerstone was laid by the pastor of the congregation, some seven hundred members of the congregation and their guests attending the impressive ceremonies.

The cornerstone is a red granite block $3 \times 2 \times 2\frac{1}{2}$ feet, polished on three sides, bearing on the front side the inscription: Friedens Ev. Luth. Church U. A. C. 1926; 1891 on the north side, the date on the cornerstone of the old church; 1902 on the south side, the date on the cornerstone of the large addition to the old church built in that year. The cutting of the inscription and the dates was done by the local stonecutter, Ted Newmann. The new, beautiful cornerstone is a gift of one of our members, Mr. A. C. Borkenhagen.

May the Almighty and Everlasting God prosper and bless the work which we have begun that it may promote His glory and the salvation of many souls, through Jesus Christ, our Lord! W. J. Schulze.

* * * * *

On October 17, the First German Ev. Luth. congregation of Manitowoc, Wis., was privileged to lay the cornerstone of a new church for the new Immanuel Congregation on the North Side of the city. May the Lord bless this erection of His house.

T. F. Uetzmann.

* * * * *

In humble gratitude to God the St. Paul's Congregation of Cudahy, Wis., laid the cornerstone to its new Christian day school on the 26th of September. Prof. W. Henkel delivered the German sermon on Matt. 21:42, and Rev. Paul Pieper the English address on 2 Tim. 3:15-17, the former stressing the importance of the true and only cornerstone, Jesus Christ, while the latter emphasized the dire need of the Christian training of the young. Both pastors assisted in the attending ceremonies.

May the Lord prosper the work begun in His name to the welfare of His church and the perpetuation of His gospel of peace. Paul J. Gieschen.

Golden Wedding Anniversary

Mr. and Mrs. Fred King, members of the First Lutheran Church at Lake Geneva, Wis., celebrated their fiftieth wedding anniversary on Tuesday, October 12. The undersigned delivered an appropriate address, using Isaiah 46, 4 as his text. H. J. Diehl.

Twenty-fifth Dedication Anniversary

The Holy Cross Lutheran Church, Daggett, Mich., celebrated their 25th Dedication Anniversary June 13. Rev. L. Kaspar of Appleton delivered the German sermon in the morning service, and Rev. Aug. Paetz of Marshfield preached the jubilee sermon in the afternoon in the English language. Both formerly were pastors of the congregation. H. A. Hopp.

Dedication of Parsonage

On Sunday, October 3, Grace Ev. Luth. Congregation at Pickett, Wis. (I. G. Uetzmann, pastor), dedicated a new parsonage. Three services were held, one in the German and two in the English language. Prof. H. W. Schmeling of Watertown preached a dedicatory sermon in the English language during the morning service, the undersigned spoke in German at the service held in the afternoon and the Rev. Theo. F. Uetzmann of Manitowoc addressed the congregation in English during the evening service.

This new and first Lutheran parsonage at Pickett is a frame building, 30×38 feet, not including the porch. It is modern in every respect, being equipped with a hot air furnace, electric lights and a flowing water system. The congregation built this home for the pastor, containing eight rooms, at the expense of \$5,000.00. This sum would be much larger, however, if the members of the church had not done so much work free of charge. The electric fixtures were donated by the young people of the congregation, while the bath room was completely equipped by the Ladies' Aid. F. C. Uetzmann.

Ordination and Installation

By request of Superintendent E. E. Guenther, Alexander Hillmer, was on the 5th of September, ordained and installed as missionary at Bylas, Arizona, by the undersigned. H. E. Rosin.

Installations

By request of our District President the undersigned installed the Rev. Andrew Langendorff as pastor of St. Matthew's Congregation at Cady Township, Wis., on September 26, A. D. 1926. The Pastors

J. C. A. Gehm, O. K. Netzke and J. W. F. Pieper served as assistants at the installation ceremony.

Address: Rev. Andrew Langendorff, Spring Valley, Wis. A. C. Haase.

* * * * *

On the 29th of August Mr. Edgar Backer, graduate of our Seminary at New Ulm, Minn., was duly installed as Teacher of St. Paul's Christian Day School at Cudahy, Wis. May God bless him and his work on the souls of the children entrusted to his care.

Address: Mr. Edgar Backer, 728 Plankinton Ave., Cudahy, Wis. Paul J. Gieschen.

Acknowledgment and Thanks

The following gifts for equipment in the addition to the Boys' Dormitory in Dr. Martin Luther College, New Ulm, Minn., have been received: Ladies' Aid, Norfolk, Nebr., \$50.00; the Congregation in Town Welling-ton, Minn., Rev. E. G. Fritz, \$83.00.

To all donors we beg to express our sincere thanks. E. R. Bliedernicht.

Announcement

At a regular meeting of the Lake Superior Dele-gate Conference, convened at Menominee, Mich., the Rev. Christian Doehler, of Escanaba, Mich., was duly elected as "Visitor" of the conference.

Herbert C. Kirchner, Sec'y.

Change of Address

Rev. G. C. Haase, R. 3, Whitewater, Wis.
 Rev. J. Haase, R. 3, Whitewater, Wis.
 Rev. Paul G. Bergmann, 19 W. Frederick St., Rhinelander, Wis.
 Rev. Melvin W. Croll, Florence, Wis.

MISSION FESTIVALS

Appleton, Wis., St. Matthew Church, Philip A. C. Froehlke, pastor. Speakers: Wm. Fuhlbrigge, George Pape, Martin Sauer, Paul Bergmann. Offering: \$241.77.

Jenera, Ohio, Trinity Church, J. Gauss, pastor. Speak-ers: J. Zink, J. Nicolai. Offering: \$413.85.

Eleventh Sunday after Trinity

Mauston, Wis., St. Paul's Church, Wm. F. Lutz, pastor. Speakers: H. Reimer, Edm. Reim. Offering: \$100.00.

Greenwood Township, Mich., Immanuel's Church, H. Cares, pastor. Speakers: O. Eckert, H. Heyn. Offering: \$105.00.

Thirteenth Sunday after Trinity

Silverwood, Mich., Zion's Church, H. Cares, pastor. Speaker: F. Cares. Offering: \$30.55.

New Lisbon, Wis., St. Luke's Church, Wm. F. Lutz, pas-tor. Speakers: G. Vater, J. Abelman. Offering: \$89.00.

Monroe, Mich., St. Paul's Church, G. Ehnis, pastor. Speakers: E. Wenk, H. Heyn (English). Offering: \$123.55.

Eldorado, Wis., St. Paul's Church, W. K. Pifer, pastor. Speakers: E. Witschonke, Im. Uetzmann. Offering: \$191.45.

Fourteenth Sunday after Trinity

Mavyille, Mich., St. Paul's Church, H. Cares, pastor. Speakers: H. Cares, L. Mielke. Offering: \$23.40.

Neenah, Wis., A. Froehlke, pastor. Speakers: F. Greve, Kurt Timmel. Offering: \$441.62.

Norwalk, Wis., St. James Church, E. Zaremba, pastor. Speakers: H. Herwig, J. Glaeser, A. Berg. Offering: \$68.00.

Batcheller, Mich., Emanuel's Church, E. E. Rupp, pastor. Speaker: A. J. Clabuesch. Offering: \$100.00.

Mishicot, Wis., St. Peter's Church, Edward Zell, pastor. Speakers: O. Gruendemann, G. Hoenecke, T. Uetzmann. Of-fering: \$152.06.

Bristol, Wis., Zion's Church, C. Jaster, pastor. Speakers: Theo. Monhardt, S. Jedele. Offering: \$78.72.

Pardeeville, Wis., St. John's Church, M. C. Schroeder, pastor. Speakers: E. Fredrich, H. Klingbiel, T. Redlin. Of-fering: \$136.75.

Flint, Mich., Emanuel's Church, B. Westendorf, pastor. Speakers: A. Maas, E. La Haine, A. Wacker. Offering: \$139.56; Ladies' Aid, \$71.38.—Total: \$210.94.

Minocqua, Wis., A. Zeisler, pastor. Speakers: Gerh. Gieschen, Gust Krause. Offering: \$46.40.

Woodruff, Wis., A. Zeisler, pastor. Speakers: Gerhard Gieschen, Gust Krause. Offering: \$56.12.

Fifteenth Sunday after Trinity

Spirit, Wis., Zion's Church, Gerhard P. Fischer, pastor. Speakers: G. Krause, F. Senger. Offering: \$49.50.

Prentice, Wis., Mission, Gerhard P. Fischer, pastor. Speaker: F. Senger. Offering: \$42.00.

Tripoli, Wis., Mission, Gerhard P. Fischer, pastor. Speak-er: F. Senger. Offering: \$14.00.

Picketts, Wis., Grace Church, Im. G. Uetzmann, pastor. Speakers: Fr. Brandt, W. K. Pifer, L. Koeninger. Offering: \$83.93.

Brady, Mich., H. Engel, pastor. Speakers: Prof. O. J. R. Hoenecke, O. J. Eckert. Offering: \$100.45.

Mission, S. Dak., Theo. Bauer, pastor. Speakers: W. Kistermann, O. E. Reimnitz. Offering: \$90.00.

Osceola, Wis., Trinity Church, T. E. Kock, pastor. Speak-ers: H. Lietzau, W. P. Haar. Offering: \$44.00.

Ft. Atkinson, Wis., St. Paul's Church, A. F. Nicolaus, pas-tor. Speakers: Alfred W. Sauer, Robert E. F. Wolff, Ed-ward C. Fredrich. Offering: \$379.50; Ladies' Aid, \$70.00.—Total: \$449.50.

Sparta, Wis., St. John's Church, A. Berg, pastor. Speak-ers: O. Koch, R. Korn, J. Mittelstaedt. Offering: \$423.86.

Jefferson, Wis., St. John's Church, O. Kuhlow, pastor. Speakers: Professors E. A. Wendlandt, H. W. Schmeling. Offering: \$820.00.

Raymond, S. Dak., Bethlehem Church, W. T. Meier, pas-tor. Speakers: A. W. Blauert, E. Hinderer. Offering: \$149.00.

Sixteenth Sunday after Trinity

Clark, S. Dak., Peace Church, W. T. Meier, pastor. Speak-ers: F. Kolander, R. Vollmers. Offering: \$79.00.

Milwaukee, Wis., Siloah Church, P. J. Burkholz, Jr., pastor. Speakers: Arthur Halboth, F. Gundlach. Offering: \$186.94.

Eldorado, Wis., St. Peter's Church, W. K. Pifer, pastor. Speakers: F. Uetzmann, O. Hoyer. Offering: \$91.00

Richwood, Wis., St. Marcus Church, Philip Lehmann, pastor. Speakers: A. Paap, J. Klingmann. Offering: \$200.00.

Root Creek, Wis., St. John's Church, Wm. Mahnke, pastor. Speakers: G. M. Thurow, J. Brenner, M. Schroeder. Mission Festival and 80th Anniversary. Offering: \$263.83.

Shiocton and Deer Creek, Wis., E. F. Sterz, pastor. Speakers: Th. Brenner, W. Schink. Offering: \$114.26.

Montello, Wis., St. John's Church, Mecan, Wis., Immanuel's Church, Wm. J. Hartwig, pastor. Speakers: F. Weerts, H. Scherf, S. H. Koeninger. Offering: Montello, \$286.21; Mecan, \$146.13.—Total: \$432.34.

Allegan, Mich., St. John's Church, J. J. Roekle, pastor. Speakers: G. Pieper, C. Leyrer. Offering: \$230.75.

....Pleasant Valley, near Whitehall, Wis., A. Hanke, pastor. Speakers: C. Plocher, E. Abelmann. Offering: \$110.25.

Columbus, Wis., Zion's Church, Wm. Nommensen, pastor. Speakers: Prof. E. Wendland, G. Fischer (English), Prof. Aug. Pieper, J. Henning (German). Offering: \$1,056.65.

La Crescent, Minn., Immanuel's Church, E. G. Hertler, pastor. Speaker: E. Sauer. Offering: \$82.50.

Savanna, Ill., St. Peter's Church, Gustav Fischer, pastor. Speakers: Robert Ave-Lallament, W. Bodamer. Offering: \$103.80.

Willow Lake, S. Dak., R. J. Palmer, pastor. Speakers: Prof. E. Blieferricht (German), Im. Albrecht (English). Offering: \$105.00; from church treasury for traveling expenses, \$12.40.

Seventeenth Sunday after Trinity

Town Summit, Juneau Co., Wis., St. Peter's Church, Wm. F. Lutz, pastor. Speaker: Geo. Kobs. Offering: \$33.00.

Winner, S. Dak., Trinity Church, Wm. P. Holzhausen, pastor. Speakers: Roland H. Kremer, W. J. Schaefer. Offering: \$52.03.

Rib Falls, Wis., St. John's Church, Gerh. Gieschen, pastor. Speaker: John Abelmann. Offering: \$77.77.

Township Rib Falls, Marathon Co., Wis., Immanuel's Church, Gerh. Gieschen, pastor. Speaker: Gerh. Gieschen. Offering: \$37.39.

Township Stettin, Marathon Co., Wis., Gerh. Gieschen, pastor. Speaker: G. Gieschen. Offering: \$29.99.

Marshall, Minn., Edw. A. Birkholz, pastor. Speakers: A. Sauer, Bade and Pamperin. Offering: \$130.51.

Aurora, S. Dak., First English Lutheran Church, E. R. Blakewell, pastor. Speaker: E. Duemling. Offering: \$128.71.

Maribel, Wis., St. John's Church, P. J. Kionka, pastor. Speakers: E. Behm, L. Baganz, O. Gruendeman, Ed. Schmidt. Offering: \$223.28.

Onalaska, Wis., St. Paul's Church, J. W. Bergholz, pastor. Speakers: E. Abelmann, G. Vater, A. Berg. Offering: \$154.61.

Elkhorn, Wis., Friedens Church, W. Reinemann, pastor. Speakers: M. A. Zimmermann, E. Jaster. Offering: \$151.15.

Saline, Mich., Trinity Church, A. Lederer, pastor. Speakers: O. Sonnemann, F. Schwede, H. Hoenecke. Offering: \$514.50.

Johnson Creek, Wis., Immanuel's Church, A. W. Paap, pastor. Speakers: Theo. Eggers, K. Wedel, P. Lorenz. Offering: \$334.50.

Baraboo, Wis., St. John's Church, Gerhard Pieper, pastor. Speakers: O. Kuhlow, Jul. Gamm. Offering: \$280.00.

BOOK REVIEW

Agenda. Herausgegeben von der Allgemeinen Evang.-Luth. Synode von Wisconsin u. a. Staaten. Order of Services and Forms for Ministerial Acts. Price, \$1.75. Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

This is an enlarged and thoroughly revised edition of our small or pocket Agenda. The forms are presented in German and in English, as are the Orders of Service, and supply all the needs a book of its size can be expected to supply; yet the bulk of the new book is hardly appreciably greater than that of the old. This edition is half an inch longer and by fifteen

pages thicker than that of 1912. Two forms are offered for Solemnization of Marriage; Communion of the Sick has been improved on. The forms for Baptism and Burial now offer hymns; the Appendix: In the Sick-room, — these are a few of the changes made. Personally we would have been pleased to see the General Confession which is given on page 102 also offered on page 134 (Communion of the Sick); the form now given on page 134 might, if considered desirable, also be presented and the Creed at this place be omitted. A few misprints are found.

The Agenda is very neatly and appropriately gotten up: good paper, clear print, heavy gilt edges and morocco leather binding.

We welcome the book and hope it will meet the favor of the brethren. G.

Does the Bible Contradict Itself? A Discussion of Alleged Contradictions in the Bible by W. Arndt, Professor of New Testament Exegesis and Hermeneutics at Concordia Seminary, St. Louis, Mo. \$1.00. Concordia Publishing House, St. Louis, Mo.

This is another staunch testimony for the words of Christ: "The Scripture cannot be broken." In a scholarly manner the author not only solves, but thoroughly dispels the alleged discrepancies in the Bible, thus reiterating its inerrancy and plenary inspiration. Following are the contents of the book: Introductory Considerations. Part I. Passages of a Historical Nature from the Old Testament. Part II. Passages of a Historical Nature from the New Testament. Part III. Passages of a Doctrinal Nature from the Old Testament. Part IV. Passages of a Doctrinal Nature from the New Testament. Concluding Remark. — The book may easily be read by lay members, and we would recommend its reading to them. J. J.

Hospice Directory, Lutheran Travelers Welfare Work. 1926. 6438 Eggleston Ave., Chicago, Ill. 40 cents per dozen, \$2.00 per hundred.

This Directory contains valuable information and advice for Lutheran travelers, pointing out the various Walther League Hospices in the different cities and states of our Union and Canada.

Sehet das Kindlein! Our Savior and King! Deutsch-englische Weihnachtsfeier zusammengestellt von J. Gieschen, Lehrer. Per copy 6c; per dozen, 60c; per hundred, \$4.50. Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

This Christmas program offers a pleasing arrangement of songs, Scripture texts, questions and answers, a complete liturgy for German or English classes. We recommend it to the attention of our readers. G.

Refuge and Strength. Seven-minute talks delivered at daily convocation of Capital university students by Otto Mees, President. Price, \$1.00. Lutheran Book Concern, Columbus, Ohio.

The book contains a series of over forty short addresses to young people on various phases of Christian life based on short Biblical texts. Its purpose is, as stated on the front covering, "to awaken and to keep alive in the minds of the young people the consciousness, that, while intellectual growth is fostered, spiritual development must not be neglected and that in any crisis in life the soul will find safe anchorage in the eternal verities of God's revealed Word." May the book be placed into the hands of many young people. J. J.