

# 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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## LENTEN MEDITATIONS

"Behold, we go up to Jerusalem," —

O precious words, uttered by lips divine!  
Within my heart, dear Lord, I cherish them;  
Dear Master, take my trembling hand in Thine,  
And let me follow Thee, be Thou my guide,  
Bless with Thy presence sweet this Lenten-tide.

Thou Friend of Sinners, let me walk with Thee,  
And tread with Thee Judea's hallowed sod;  
Let me in faith Thy holy passion see,  
And follow in the path Thy feet have trod.  
Thou who didst come to seek and save the lost  
Help me to understand how great the cost!

Thou art clothed by mockers in purple dress,  
Thy sacred brow with cruel thorns is crowned,  
That I might gain the crown of righteousness,  
That in the garb of saints I might be gowned;  
Thou criest "I thirst" in Thy pain and woe,  
That for me the Water of Life might flow.

Thou art bound, dear Master, that I might be  
Free from sin's bonds, from Satan's cruel chain,  
Thou art bruised and wounded, dear Lord, for me,  
That with Thy stripes I might healing obtain;  
Thou bearest the scorn of the judgment hall  
That no condemnation on me might fall.

Thou art scorned, and mockingly entreated,  
That with heav'nly honor I might be crowned;  
That in Heaven's Home I might be greeted,  
No haven for Thee, dear Master, was found.  
That I might Life in its fullness obtain,  
Thou on the hill-top for sinners wast slain.

O Master! My Master! I never knew  
Sin's awful guilt until I heard Thy prayer!  
Till at Thy Cross I near Thy passion drew  
And saw Thee pleading, suffering, dying there!  
How couldst Thou leave Thy Father's throne on high  
To give Thy life for sinners such as I?

I am Thine! Dear Master, — Thine forever!  
Thy Blood has bought me, — Savior, take Thine own!  
Thy Love so boundless will leave me never  
Till I behold Thee on the Judgment throne.  
O joy divine! at Thy right hand to stand  
And sing Thy praises in the glory-land!

"Behold, we go up to Jerusalem," —  
City beloved, within thy vast domain,  
The King of Kings now wears the diadem,  
He rules, who once on Calvary was slain.  
O let me dwell with Thee, Thou Perfect Love  
In the Jerusalem that is above!

ANNA HOPPE,  
Milwaukee, Wis.

## Thy Kingdom Come

Matt. 6:10

Again a deep and significant petition which we fear many pray with hardly any thought at all or only with some faint understanding.

This petition asks for the coming of the Kingdom of God. We hear much about the Kingdom of God and its coming in our days. Men speak of this Kingdom as being of mundane or secular nature, looking at outward manifestations alone, and measuring by these the power of its onward march. As civilization advances, as the moral and social condition of society at large is brought to a higher level, as the causes of suffering are reduced and the proportion of ease and well-being increased, as the oppression of the class gives way to the equality of the mass, as the world is made safe for democracy, and wars are banished, and universal peace, justice and equality are established among all the peoples of the earth — many will speak of this as the coming of the Kingdom of God.

On the other hand, there are those who look forward to a glorious manifestation of the Kingdom of God yet to come. They think that there shall be a reign of Christ with His saints on this earth, before the final glory of heaven is reached, in which the elect shall be unmolested in their happiness by the wicked.

But oh, what dreams these be! What a travesty, what earthy, carnal conceptions of the Kingdom of God!

What then is the Kingdom of God whose coming we pray for in this petition? Let us remember that we pray here "Father, Thy Kingdom come." It is the Father's Kingdom, the Kingdom of Him who is the Father of our dear Lord Jesus Christ whom He sent into the world for the salvation of mankind, the Kingdom which Christ Himself has established by His work of redemption. We believe in the Holy Christian Church, the communion of saints, the society of all those who have been called of the Holy Ghost by the Gospel, enlightened with His gifts, and sanctified in the one true faith, viz., faith in the Lord and Savior Jesus Christ, and this is the Kingdom of God. Its citizens no one can point out and count. You cannot measure the numerical strength, the growth and power of God's Kingdom by the standards of human statistics. God only knows the number and identity of those who are citizens of His Kingdom. Yet wherever the Word is preached and the sacraments are administered according to the Gospel there

Jan 23  
Rev. C. Buenger  
65 N. Ridge



are citizens of this Kingdom, and it is there that all spiritual blessing is shed upon them.

There may be those who are asking whether the Christian Church, the kingdom of grace, has not failed in her mission. They may even bring the serious charge against her of not having prevented by her spiritual forces the great catastrophe of the last war with all its hideous cruelty and suffering. But that is only confounding the true purpose of the coming of God's Kingdom. That is not to save the civilization of the world as such for humanitarian ends, but to bring immortal souls into living relation to God through faith in Christ Jesus, souls, who, having been forgiven, cleansed and strengthened, are living in the light of ideals which the world cannot conceive, and possessed of a power increasingly making for righteousness and blessing not accepted by the world.

Whether men can or cannot recognize the Kingdom in its coming, it stands eternally true, that the Kingdom comes and has come. "The Kingdom of God comes indeed of itself," that is, without dependence upon aught that we can do. You and I cannot cause it to come, nor give it success, no less than by our own reason or strength we can believe in Jesus Christ our Lord, or come to Him. But whenever we pray this petition, our chief request is this: that in the coming of the Kingdom we may not be overlooked, but rather that it come to us, bringing the salvation we are in need of.

Do you ask, how can this be effected? Our Catechism answers, "When our Heavenly Father gives us His Holy Spirit, so that by His grace we believe His holy Word, and lead a godly life here in time, and hereafter in eternity." A very proper answer. To pray this petition aright means, first of all, that we ask our Heavenly Father for the gift of the Holy Spirit, that most necessary and precious of all gifts, without which no one can enter the Kingdom of God. It is to pray that Word and Sacraments, the chosen instruments through which the Holy Spirit comes to men, may be blessed to us, in the fullness of their efficacy; that through them we may see the light of the glorious Gospel of Christ in all the richness of its illuminating, regenerating, and sanctifying power. It is to pray that by the grace of the Holy Spirit we may believe God's holy Word, trusting in its promises in simplicity of heart and that we lead a godly life according to it. A godly life is a life built upon the Divine Word alone. It is folly for a Christian to suppose that he can do without the constant, prayerful uses of God's Word in his daily life, and still remain a Christian. And it is mockery for anyone to pray, "Father, Thy Kingdom come," if he persistently neglects to use the Word through which the Spirit comes to us, and by which we are to be enabled to "live a godly life here on earth." Hence, what a mockery, if in secret societies or religious organizations which

deny the personality of the Holy Spirit and His agency through the Word, this petition is offered at their services: "Father, Thy Kingdom come." Of all prayers this is the prayer the Christian Church alone prays acceptably unto God.

"Thy Kingdom come." While the Kingdom of God has its beginning on earth, yet its final glory is in Heaven. And as we pray that we may lead a godly life not only here on earth, but "in Heaven forever," we ask in this petition, for the glorious salvation of Heaven. Our godly life and our salvation would indeed be incomplete should these not find their consummation in the world beyond. We await the Kingdom of glory which the Father has prepared for us from the foundation of the world, and for which Christ, our Advocate, prays: "Father, I will that they may behold my glory, which thou hast given me."

But we must not overlook the fact that in its substance the second petition is a missionary prayer; a prayer that the Kingdom of God shall come to all those still dwelling in spiritual darkness; that to the whole of lost mankind be given the Gospel of salvation. God's Kingdom having come to us without any merit of our own, giving joy and peace to our souls, and making us heirs of eternal life, and learning, in the light of our Savior's passion, the value of human souls everywhere, more earnestly, more fervently, we will pray the Church's great missionary prayer,—"Father, Thy Kingdom come."

The man who does not care whether God's Kingdom is carried to the perishing ones of earth or not, does not pray this petition. To say, "Thy Kingdom come," and have no interest in the extension of this Kingdom, not caring whether the Kingdom of Satan be overthrown, whether the Kingdom of Christ come and increase for the rescue of immortal souls—this is nothing less than to profane the name of God, disregarding His Kingdom.

God grant that when we pray this petition we think not only of ourselves, but also of the needs of others, and that our love for Christ and His Kingdom impels us to carry the Gospel message of love to the ends of the earth.

J. J.

#### COMMENTS

"Educating Parents" "Re-establishing or rehabilitating the natural home of the child by interesting and encouraging the parent or parents to raise the standard and environment of their home,"—that was one of the measures discussed at a recent gathering of social workers for the Protection of Children of Foreign-born Parents. That is right we say, if you mean the right standard and the correct environment. Let Him who gave the child and will one time ask an accounting concerning it,—



let Him lay down the standard and describe the environment. Conditions truly are dreadful, if we can believe such as are in a position to know; but let us not concentrate on the Foreign-born Parent as the inferior ingredient in our national melting-pot.

Here's a clipping on conditions in the south which seems to show a general decadence; it's part of the Milwaukee Journal's report of a meeting held in Atlanta:

"To go into the sordid side of the subject, Mrs. Kate Waller Barrett, national president of the Florence Crittenton homes, says that there has been an enormous increase in the number of occasionally immoral girls.

"The average age of girls committed to Crittenton homes has shifted from 28 to 16 in the last few years.

"A few years ago the majority entering the homes were hardened women nearing 30. Today the baby vamp leads. She thinks she is just 'being modern.'

"The social worker of a big New York hospital tells the story of two subdebutantes who were recently confined in that institution.

"'They are not essentially vicious girls' she says. 'They are merely silly little fools. In excuse for folly one of them pleaded some silly idea about women's freedom. The other said she had become so accustomed to emotional dancing with her boy friends, to 'petting parties' afterward, to joy rides and spooning, that her step to immorality seemed merely a natural sequence.'

"These things are not only among the uneducated and the supposed-to-be unthoughtful. They occur among those who are engaged in the pursuits of higher education, even college girls. This laxity among women who are engaged in the pursuits of higher education is all the more appalling."

To the above we would add another description of conditions further north but just as general in its sweeping condemnation of conditions. This is from the Wisconsin News report of a later meeting of a different body at Chicago:

New laws should be enacted to assist parents in controlling their children, according to Miss Jessie Binford of the interdepartmental social hygiene board.

In an address yesterday at the opening of the Chicago health conference, she asserted that youth was having the "wildest fling" in the country's history, and parents are powerless to check it.

"Thousands of girls, many of them between 14 and 16 years of age, are leading irregular lives in Chicago," she said. "It is amazing, the youth of the delinquents. In the old days bad women were much older. Now, even in the cabarets, the greatest feeders of delinquency, you rarely see a woman more than 25. Most of them are under 20.

"Among these girls, disease is rampant. Tests taken into the courts have shown high percentages of girls who were affected.

"We have tried scores of regulations, but the irregularities have continued. We must strengthen the morals of girls and boys. They must be cured morally, as well as physically. And the home must be developed to attract them."

You may read reports from the south and from the north, from the east and from the west, they are all agreed on one thing: conditions as regard America's young are bad. When a scapegoat is demanded it

generally falls to the lot of the Foreign-born to be dragged in; but in this instance it were obviously foolish to do so. No, let us listen to the voices of some of the best educators in the land when they tell us that our sins of mis-training are coming home to roost. To ask the average American to concede this were, we know, as yet too great a demand; but there is that other thing he might do: let the Foreign-born parent alone when he seeks to make a better job of educating his young in the schools he maintains as a matter of conscience for his children while being taxed for the schools of the commonwealth. G.

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Why? In discussing an appeal that has been made to the churches by an Association of Protestant Teachers of New York City to establish and maintain throughout the city an adequate number of properly equipped week-day schools (not full parochial schools), the Lutheran says: "In parts, (of the Lutheran Church), we still have parochial schools, where secular as well as religious branches are taught. Unless we are mistaken, they will gradually cease to function effectively if they continue to teach branches which the public schools are in a position to teach far better, in spite of the imperfections in the system." If our memory does not deceive us, the same periodical recently expressed the opinion that the attacks on the church school would cease if it confined itself to the teaching of religion, one of the chief objections against it being that it presumes to teach also the so-called secular branches, thereby causing divisions among the citizens of our country. We are impelled to ask, Why should any one, in this free land of ours, object to it when any free citizen undertakes to teach these branches, and why should the parochial school teacher be less efficient than the public school teacher to impart knowledge of "secular" matters?

Is it a function of our government to determine what should be taught in mathematics, history, natural science, literature, music, art, etc? We are barely able to agree on the external things in life sufficiently to enable us to act as one, how will we, as a free people, ever be able to adopt certain standards of learning? While the very professors salaried from public moneys insist on academic freedom, the private citizen who pays for his school himself should certainly enjoy at least approximately the same freedom.

And why should the teachers in the parochial school not be just as efficient as the teacher in the public school? He spends as much time in preparing for his work; his Christianity should not prove detrimental to his intellect; his motives are clearly higher. It is not our experience that children who enter public schools after having been graduated from the parochial school have been found wanting.



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And what is it that really divides one class of citizens from the other, thus preventing harmony in matters that are truly public in character? Is it a difference in intellectual attainments? Hardly. The association referred to above states that it "is deeply concerned for the religious education of the young of our land, to the end that truth and justice, religion and piety, may be established among us."

We are glad to re-print, in this connection, an article from another issue of the Lutheran:

That something has gone wrong in our system of popular education is now generally admitted. The love of license, the hatred of discipline, the absence of seriousness and earnestness of purpose, and above all, the lack of conscience which lies at the bottom of the prevailing feebleness of character and motive among the young, has compelled this admission. So conscious of this have educators and school boards become, that the necessity of teaching morals in the public schools is being felt and advocated in many sections of the country. A teacher in the high school of a small town, where one would suppose the evils complained of would be least felt, deplored the low ethical tone of the student body, the lack of a serious life purpose, and the absence of lofty tastes and ideals. In the larger cities, it is admittedly worse. In Chicago the Board of Education has resolved that time must be devoted to the teaching of civics and morals. In commenting on this, the Chicago Tribune, which cannot be accused of casting too much weight in favor of religion, significantly says:

"As to morals, instruction in public schools must lack much of its force through its separation from religion, and we must continue to rely upon the church and the home to carry the chief responsibility for character building. The decline of religious and parental authority has certainly shown unfortunate effects and any influence the common schools can apply to affect this loss must be welcomed, but it must be applied with the greatest discretion."

Precisely. We would not have attempted to place the finger on the sore spot any better. You can put a coat of ethics on character, just as you can put a coat of paint on a rotten pillar, but what our youth need is a sense of God, a sense of accountability to Him, and a fear of His judgments. Morals without religion will still leave the youth of our land without conscience. What they need is the consciousness of what is expressed in the words: "Thou, God, seest me."

Let it be remembered that the words, "Thou, God, seest me," can in their true sense come from the heart and lips of no one but the penitent believer in Jesus Christ.

It is godlessness, and not a difference in intellectual attainments, that divides; it is the fear of God through faith in Christ Jesus that gives the individual the right attitude toward his fellow-citizens, even toward those who may antagonize his faith.

That being the case, we do not see how the lower efficiency of the parochial school in teaching the secular branches, **which we, however, most emphatically refuse to admit**, should lower it in the eyes of the man who thinks and justify the attacks the enemies are constantly making on it. Even then it would still be efficiently performing the chief function of a school, which is to educate, to build character. Even then it would be adding to the life of our nation that without which neither individual nor nation can long exist and prosper, that which is essential to individual and national well-being. Why should a school of this kind be continually despised, antagonized and harassed, in the interest of a school that has admittedly failed in the essentials of education?

Why should the church which is asked to do the things that are essential be frowned upon when it takes into its educational system also the secondary things, that is, if such a division can actually be made. We do not believe this can be done. True education encompasses the entire life of man and, consequently, has to deal with all the interests of the human race. The church does not regard the teaching of the so-called secular subjects as a thing for itself, but as an integral part of its educational work.

For us the appeal of the Association of Protestant Teachers of New York City is a strong argument in favor of the full-time Christian school. J. B.

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**What Is Value?** That is the question which the editor of the Wisconsin News recently asked in the editorial column of his paper. The spirit in which the question is propounded is somewhat akin to that of Pontius Pilate of old when he said to the Lord Jesus, "What is truth?" Strange to say the same accused today, more than is ordinarily the case, stands arraigned before the world's judgment-bar; in just about as fair and friendly a spirit the world assails him with her vexing questions: What is truth? What is value? What is morality? etc. Needless to say, the world of today is just as far removed from understanding Jesus' answer as Pilate was. But here is what the editor has to say about the shifting values:

Leipzig, hard up for money, is forced to sell its copy of the Gutenberg Bible, the finest copy in existence of the first book ever printed on earth by mechanical means. Many men will want to buy that Bible that have never read it.



That's one piece of news. Here's another:

Mrs. Woodhouse gets from a jury \$465,000 for the alienation of her husband's affections. That's about as much as Leipzig could get for the original Gutenberg Bible. Estimates of value are strange. A Senegalese savage could get half a million for a prize fight. A lady gets nearly half a million for her husband's affections. Considering his conduct, they probably were worth less. And the Gutenberg Bible will sell for about the same as the prize fight and the affections. What is value?

The point we wish to make is that Leipzig is not the only community which has thought it expedient to part with her Bible; there are other bodies which, because of their pretensions to spirituality, we might style communions just as willing as a matter of expediency to part with their Bibles. The sale is made when the up-to-date Christian declares, "the Bible is not the Word of God." In return he receives a diploma for emancipated up-to-date-ness and his degree for enlightenment and progress. Such a one straightway becomes a questioner. What is truth? What is value? he asks and asks in vain for he finds no answer. He has sold his answer-book, the key to all man-problems for time and eternity.

The Lord says: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee." And Jesus says: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The Bible as the Word of God alone gives man a true value and teaches values. G.

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**A Precedent** Reporting a sermon of the Rev. Percy Stickney Grant, a daily paper says:

Glancing at intervals through a large sheet of notes. Dr. Grant swept the throng on the crest of his eloquence until it broke into prolonged applause.

"Do you want your son from the university when you ask him to come to church with you to say:

"'Oh, don't ask me to listen to that old bunk!'"

For a moment there was a silence, then came an abrupt outburst of handclapping, mingled with cheering. Dr. Grant waited for the demonstration to subside, but it did not subside. Instead, the clapping of hands and the undercurrent of approving voices swelled and the crowd outside the church took up the applause. For a full minute it continued, wave on wave—a demonstration almost without precedent in a solemn Episcopal service.

There is a precedent, though not in an Episcopal service. The question on which this enthusiastic audience agreed with the speaker was, practically, the question voiced by Pilate long ago, "What shall I do then with Jesus which is called Christ?" And the applause of this modern audience is in substance the same as the wild shout of that ancient audience, "Let him be crucified!" A sorry spectacle in these days of ours, this audience.

Public opinion seems to be divided. It is strange how those outside of the church will judge such mat-

ters. They will not accord a church the right they claim for themselves in their business, the right to discharge an unfaithful servant. This shows that the natural man simply cannot be fair in matters of religion, though he may be fair enough in other matters. Is it not strange that men like this preacher will not resign as soon as they feel themselves out of harmony with the church they have sworn to serve, but continue to draw their financial support from the people whose faith they antagonize. How would this preacher fare, as far as his financial support is concerned, if he would be compelled to rely on those who so violently applauded the statement of his unbelief?

J. B.

### THE PRESENT SEMINARY SITE

Before we take up the study of the plans for the buildings to be erected on the new seminary site, it will be well to take another glance at the present site and buildings. A survey of these will show us why it has become necessary to build and why the plans which will be submitted later were adopted.

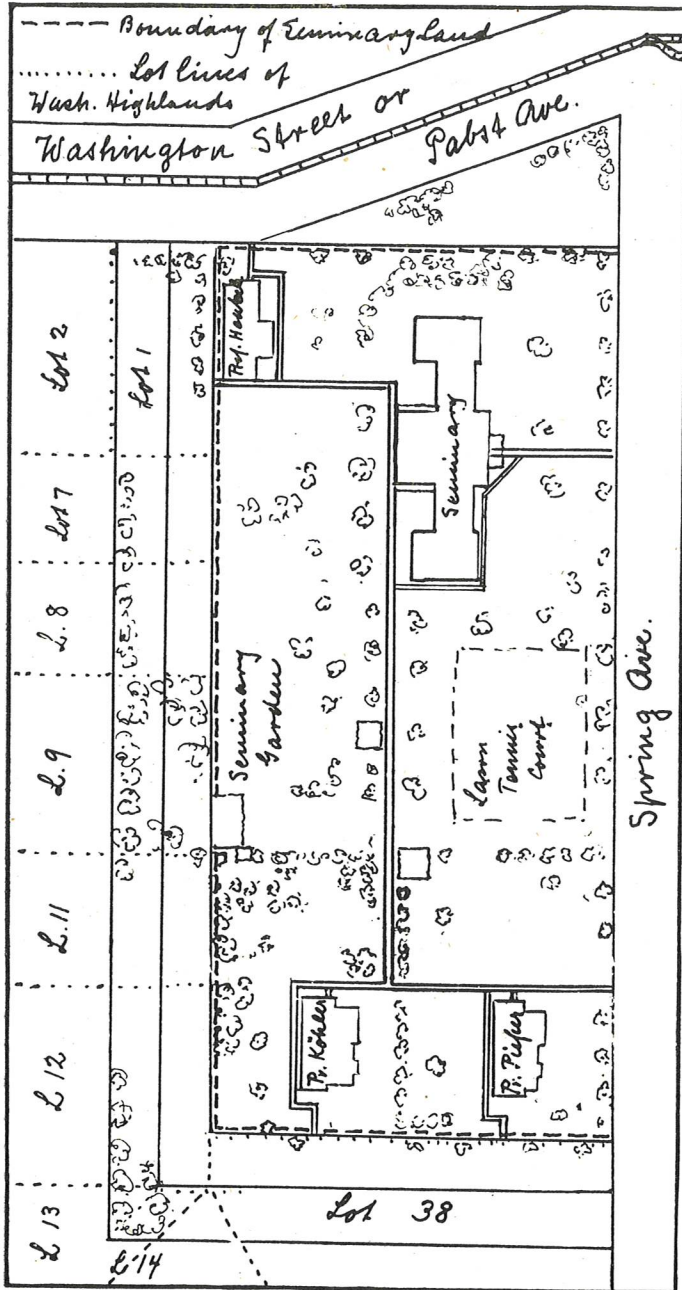
The present seminary property, lying at the intersection of Pabst Avenue (Washington Street) and Spring Avenue (Sixtieth Street), forms the northeast corner of the former Pabst farm, now the Washington Highlands. Its elevation above Lake Michigan is about that of the Van Dyke place, but as it is a part of a larger plain extending toward the north and the east, it does not at all stand out from its surroundings. It slopes toward the south, causing the water from the entire property to drain in that direction to the detriment of the two residences located on the southern end. After a heavy rain the water covers the walks to a depth of two to three inches. In winter it freezes, to the still greater inconvenience of the professors and their families. The water also finds its way into the basements, causing the houses to become damp. Now that Spring Avenue has been graded and paved, the southern part of the seminary grounds lies a foot lower than the surface of the street. If we had decided to remain where we are, it would have been necessary to do quite a little filling and to raise the two basements a foot or two at a considerable cost.

The property measures 240 by 538 feet, which gives it an area of about three acres. On the north end it does not extend to Washington Street, the last eighty feet being the base of a triangle whose sides meet at a walk leading from Professor Henkel's residence to the street.

This triangle belongs to the Pabst Estate. Having no practical value, it was never kept in such order that it would harmonize with the seminary grounds and add to their beauty. Several years ago, however, one of our students obtained from a firm of gardeners in Ohio the gift of several hundred shrubs. These he



planted on the triangle, which the students then began to cultivate. Much of their work was undone by the grading incidental to the paving of the two streets, and the development of the negotiations with the Pabst Estate caused them to lose interest in maintaining grounds that do not belong to us.



Originally the grant of Mr. Pabst had comprised more than four acres, sixty feet along the west and the south line being reserved for street purposes. As these streets never were built, this strip was cultivated by our professors, if for no other purpose, at least to keep it free from thistles and other noxious weeds. When the Highlands were platted, these sixty feet were added to the lots adjoining the seminary property. In consequence, the seminary property

now borders on back yards, Professor Henkel's residence being very close to the line and Professor Koehler's directly facing a back yard of one of the Highlands lots. This certainly does not serve to enhance the beauty of the present grounds.

In addition, these grounds are not large enough for the purposes of our institution. A glance at the map will show that only a space of 80 by 150 feet remain for a lawn tennis court. It is conceded that we do not absolutely need a base ball or foot ball field, or a golf course, for our students, but we certainly should be glad to provide them with adequate facilities for bodily exercise, as we cannot afford to neglect their physical well-being.

But there are things to be rated higher than the sports. Among these a sense for nature is by no means the least. It serves the recreation of the mind no less than do the sports, though in a different manner. In the great transitional periods of the history of the world, an awakening of the joy in nature has again and again by Divine providence become the means to restore the enervated mind to health, for a time, at least, and thus to prosper also the preaching of the Gospel. This fact we should keep before our eyes, not only in this present period of transition, but also, and especially, at all times when we are planning a home for one of our educational institutions.

An institution of this kind requires sufficiently large grounds and grounds of such a character that they give the students pleasure, aside from affording them the opportunity to practice this or that sport, so that they are not compelled to rely on walking the streets of a large city or on systematic physical exercises for their recreation.

Finally, there is on the present site not sufficient room to erect residences for all professors. Two professors are at the present living at a distance from the seminary. On the question of where the professors should live, even the Committee is divided, some members being of the opinion that they should not live too near to each other. For this opinion good arguments could be adduced.

But there is also much to say against an argument of this kind. It would almost preclude a uniform administration, fair to both, the synod and the professors. Then it would be best to increase the salaries sufficiently to enable every professor to find a house for himself and to arrange it according to his own taste. As there is, however, hardly a possibility that the synod would favor this plan, the residences for the professors should be built on the seminary grounds and built so that they add to the beauty of the entire property.

What has been said of the effect of the buildings and their surroundings on the professors and the students applies to all the members of the synod as well. True, many of these will, perhaps, never visit the



seminary. But they who do visit it should carry home with them an agreeable impression of the grounds and the buildings. This will assist in keeping alive their interest in the institution and in making it a joy for them to join the others in supporting it. A visit to the present seminary will hardly have this effect. The Committee feels that the Van Dyke place offers the architect every opportunity to make our seminary a thing of beauty.

The main reason for erecting a new seminary is, however, to be found in the inadequacy of the present building. This will be discussed in the next article.

#### THE SEMINARY BUILDING COMMITTEE.

#### NEWS FROM THE SEMINARY BUILDING COMMITTEE

1) The Van Dyke place has been bought on a land contract at most favorable terms: \$5,000.00 down and \$5,000.00 a year for seven years; interest, payable semi-annually, on the unpaid balance at four and one-half per cent annum.

2) The firm of Clas, Shepherd and Clas, Architects, has been engaged. The Committee decided that it would be advisable to select from the architects of Milwaukee, as it is desirable to have the architect at hand during the entire time of the construction of the buildings and as the Committee was convinced that Milwaukee has a number of architects who are perfectly competent to do the work. The firm chosen was highly recommended to the Committee upon its careful inquiry. Mr. Alfred C. Clas was the architect for the Milwaukee Public Library and Museum, the Milwaukee Auditorium, the Northwestern Fire Insurance Building, the State Historical Library Building and University Buildings in Madison. He also does practically all of the landscape work for the Milwaukee City and County Park Boards.

3) In order to protect the interest of the synod to the fullest possible extent and to avoid mistakes as far as possible, the Committee has invited three practical men prominent in the building lines to work with it as an Advisory Committee. The men who cheerfully responded to this invitation are: Mr. William C. Bensemann, Mr. J. W. Jungbluth, Mr. Charles Grunewald. They have been with the Committee from the time when the work on the plans was begun.

4) Mr. Fred Gamm, who has consented to manage the financial end of the undertaking, has begun his work. Files have been started. Prof. Th. Schlueter, who has not yet recovered sufficiently to make it advisable for him to resume his class work, has consented to assist Mr. Gamm in this work. The pastors are asked not to begin collecting before the time fixed by the Committee. Cards have been sent out asking the pastors to report to Mr. Gamm the number of voters, communicants and families, in their congregation.

Seventy-five replies were received within three days. This is a very good showing.

5) The two articles that have appeared in the recent issues of the Northwestern Lutheran and the Gemeindeblatt will be re-printed in a circular that will be sent to every congregation within the synod. The brethren in the ministry will kindly co-operate by seeing to it that a circular is placed in every home in their congregation by asking all members to read it carefully. Other circulars will follow. The Committee is anxious to keep every member of the synod fully informed.

#### MODERN BUBBLE-BLOWERS

By Rev. Alexander Marlowe, D. D., S. T. D.

My little daughter sits on the front porch amusing herself by blowing soap-bubbles. It is interesting to watch the performance. She is full of glee, and thinks she has made a great discovery. No one has ever been able to make such glittering globes before. It is a modern discovery—and it is hers. Why should I quarrel with her? She will know better by and by. But let us study the bubbles.

A bubble is a thin film of liquor, inflated with air or gas. It is a spectacular affair, without any special value, and its duration is the length of a short-drawn breath. So much for the noun "bubble." Then there is the verb "to bubble." My child is "bubbling" on the veranda. There are those who are "bubbling" elsewhere. Noah Webster informs us that "to bubble" may mean "to cheat, to deceive." Addison accuses a certain woman of having "bubbled him (not Addison) out of his youth." Sterne says of the great Locke, that "he was seldom outwitted by false sounds, but was nevertheless bubbled here." Alexander Pope speaks of "all the Jews, jobbers, bubblers, projectors, etc." But let us come to the point.

I think it was the late Professor Rudolph Virchow, of Berlin, who in his world-renowned work, "Vorlesungen ueber Cellularpathologie," refers to certain evolutionist-clubs as "bubble-clubs." He knew of course that, in spite of the assertions of Darwinists, the hypothesis of evolution is not "modern science." It is merely a theory whose origin is pagan. More than six hundred years before the birth of Jesus Christ, there existed fifteen schools of evolution among the Greek philosophers. Some asserted that fire was the primordial germ, others water, others number, others still contended for "infinity." The evolution-bubble has appeared and re-appeared upon the stream of time, and the same is true of what is called Liberalism, Higher Criticism, New and Advanced Theology, etc. There is nothing new about German rationalism as we find it incorporated in the Unitarian cult, and afloat within other denominations. It is an old bubble which has glittered upon the surface many times before.



The church has no quarrel with the honest skeptic. She is ready to listen to him and to instruct him, but she is not willing to surrender the God-given truths of which she is the custodian, in order to accept and promulgate his doubts. The Christian religion is reasonable. The Bible issues this invitation: "Come, let us reason together." As long as criticism is an honest search for facts, as long as its aim is the uplift of humanity, the church will both encourage and applaud it. But such is not the conduct of the champions of Unitarianism who have found their way into prestige and power in the orthodox church. Their aim is to destroy the sacred truths upon which Christianity is founded. They may wear the white draperies of the angels of light, but underneath these coverings is the black armor of the Prince of Gehennah. More than once have they asserted that their purpose is to eliminate from the sacred Canon all that is supernatural, and to reconstruct the history of the Bible in harmony with the theory of evolution. Listen to a statement once uttered by the German Professor Kruger: "It is the calling of the theological professors, not only intentionally to shake their hearers in their naive faith, but to lead them into doubt, even though there are those who on this dangerous way are lost; hence it is our task to endanger souls." That is a refreshing piece of bull-headed Prussian candor. Even the Rev. Mr. Fosdick could hardly have spoken much plainer.

The originator of the so-called modern theology, began his investigations and scientific experiments in the Garden of Eden with a strictly limited class. Although his first recorded venture ended in a catastrophe, that professor has not yet been placed on the superannuated list. He merely did what his followers have done ever since. By a subtle, but false process of reasoning, he persuaded the woman to put a rationalistic interpretation on God's infallible Word. The Almighty God found it necessary to send the Flood upon the world, in order to cleanse it from the results of the teachings of that early school of advanced theology.

It cannot be doubted that the primitive forms of heathenism which originated after the deluge began with a rejection of the revelations which God had given to men. The teachings and requirements of the Holy One did not please the natural man. Hence he puts his own constructions upon them, and explained them away. From the time of Moses to the time of Christ, we have a record of the fact that false, liberalistic prophets resisted the true and inspired prophets of Jehovah.

The number of the conspicuous "diabological" teachers who have flourished since the beginning of the Christian era is legion. Already during the days of Paul, prominent members of the church of Corinth, demanded a re-statement of certain Christian doctrines,

and the mighty apostle was compelled to use all his power and influence to prevent these heretical purveyors of liberalism from introducing their false theology and practices among his converts. Celsus, Julian and Phorphyry taught the early Christians those destructive ideas which Dr. Harry Emerson Fosdick has been engaged to teach Presbyterians. Clement and Origin, the two great theological professors of the Catechetical Seminary of Alexandria, tampered considerably with certain Biblical doctrines. Later came Arius with his liberal offer to give the church a new theology which should supersede that of Jesus and his apostles. But God in his wise providence raised up men to prick these early bubbles, and they disappeared for a time.

The primitive "bubble-blowers" were all men of generous learning, thorough scholarship and gentlemanly bearing. Because of their winning personalities, they gained many adherents. But while a beautiful, glittering bubble may for a moment awaken either idle or eager curiosity, it can never cause a lasting interest. The great mass of Christian believers have always refused, and will always refuse, to exchange the full and explicit teachings of the infallible Bible for the experimental vagaries of theological charlatans.

In the seventeenth century a type of bubble-theology appeared in England which is historically known as Deism. The sect of free-thinkers which embraced it acknowledged the existence of a Creator, but would not admit that he had made, in words, any revelation of his will to mankind. They sought on the basis of their own philosophic notions to disprove everything supernatural, as well as the cardinal Christian doctrines. The principal standard bearers of Deism in England were Thomas Hobbes, Herbert of Cherbury, Toland, Shaftesbury and Bolingbroke. Hobbes was the largest snake among this brood of vipers, which the gentle-hearted John Wesley called "the Spawn of Hell." English Deism was exported to France, where it appeared in the garments of frivolity and filth. Voltaire, the French chieftain of unbelief, embraced it, and commenced his campaign of ridicule against the Bible, the Deity of Christ, the Atonement, and eternal punishment. As pastor of many an American church of today, or as professor of Dogmatics in some of our seminaries, Voltaire would attract but little attention, as his methods of interpretation were exactly the same as those now employed by our own destructive critics.

Another bubble-blower of that period was Thomas Paine. He published a savage piece of Higher Criticism, under the title, "Age of Reason." He declared the Bible to be "a pious fraud," and modestly avowed: "I can write a better book myself." He was the apostle of mob-infidelity, and died an unchaste drunkard. The commercial infidel, Robert Ingersoll,



who sold his opinions for so much an hour, was merely a cheap imitator of Voltaire and Paine.

Why shout so loud about "modern theology," "advanced theology," etc., when the blatant nonsense put up for sale under these titles, contains little more than the well-refuted opinions of long-buried Deists and mob-infidels? Is it not somewhat beneath the dignity of that august body, known as the Presbytery of New York, seemingly to place its seal of approval upon such doctrines?

The writings of modern French, English and American destructivists all carry the German earmark. They contain to a very large extent the re-varnished heresies of the old Tubingen school of rationalists. What is Renan's "History of the People of Israel" but a piece of plagiarism from divers German writers? Have not the lesser gods of Higher Criticism themselves pointed out that the writings of their great idol, Prof. R. S. Driver, is a mere re-hash of "The Wolfenbuttel Fragments," by Prof. H. S. Reimarus? And, comparatively speaking, what are our "prominent" American critics but a herd of sophomores, trumpeting the views of their spiritual German masters?

A bubble is, as I have said, a thin film of liquid, inflated with air or gas. Yes, air or gas! Quite a harmless thing in itself. But if the little child, seeing that attractive, spectacular affair upon the stream, jumps in after it in order to possess it, the bubble may cause a calamity. If the purveyors of destructivism would study the history of the bubble-theology of the past, they would find ample food for serious reflection. The first destructive critic caused the fall of the human race. The false prophets of Israel, who were the modernists of their day, undermined the faith of the Hebrew people, and caused the downfall of the two kingdoms. The Lord Jesus prophesied that the Unitarian spirit in Jerusalem, which refused to accept his Godhead and his atonement, would bring about the destruction of the city, and his prophecy was fulfilled in 70 A. D. Conditions in the first church in Corinth gave proof that lax morality and a liberalistic belief go hand in hand. The teachings of Celsus, Phorphyry and Arius were conducive to lax conduct. English Deism was the prolific mother of dissoluteness and profligacy, of vice and impurity. The infidel writers of France, headed by Voltaire and Rousseau, clothed their destructivism in the attractive garments of eloquence and poetry, until it swept like a blasting sirocco over the nation, causing a hell-flood, which drowned the sentiments of religion, as well as the instincts of common humanity, and submerged both the altar and the throne. I have often stood on the street corners in the slums of our large cities and preached the Gospel of Jesus to the passing crowd. In former days when some misguided member of a slum-assembly would take exception to the preaching

of the evangel, he would offer some threadbare argument from Paine or Ingersoll, but—the world is progressing. Today the mob-leaders counter with the tenets of their new apostle, the Rev. Harry Emerson Fosdick. That experience was mine a few months ago on Halstead Street, in Chicago. By attempting to undermine the fundamental truths of the Bible, Dr. Fosdick does more for the cause of anarchy and Bolshevism than any fifteen misguided disciples of Lenine.

The destructive critics began by mutilating the historic records of the Bible. Being encouraged by the applause of the non-Christian world, they abandoned the authority of the Bible. The inevitable consequence followed. Hundreds of them have renounced the Christian faith altogether. They cannot stop there. Unless the Lord sends the Pentecostal afflatus from on high, the time will come when their spiritual offspring will rebel against every restriction, and when that day comes, the United States will tremble on its foundations after the manner of Russia.

But, in the meantime, the Triune Jehovah is upon the throne, and the assurance of the Lord Jesus, that the gates of hell shall not prevail against his church, still stands. The bubbles of which Professor Virchow spoke, have been bursting in the past, and the present bubble-blowing of the modernists will cease when the mighty rushing Wind of the Fiftieth Day begins to blow. The sound of that Wind is heard upon the mountains. It will come in answer to the prayers of the struggling church. Then the Divine-Human Christ will again be enthroned in the earthly temple of God, and the infallible Bible will again, as the true Light from heaven, shine in every Christian pulpit.

—The Presbyterian.

#### WHY EXCLUDE?

"Is the theory of evolution unsound, and should it be barred from our educational courses?" is the question sent to the Protestant clergy of Minnesota by The Literary Digest. One hundred and ninety-two replies were received; 115 to 77 against the teaching of evolution, we are informed. Among these 115 there were 62 Lutherans; 6 Lutherans were listed the other side, not necessarily in favor of evolution but opposed to barring the teaching of the theory from the public schools. The Methodists and Congregationalists seemed to be in the majority of those in favor of evolution, although some of these were also listed as being opposed.

We should like to know why the Catholic clergy were excluded from this questionnaire? Are they in agreement, or are they not allowed to express an opinion? The latter is possibly the reason. The priest would not come out with a doctrinal statement without the imprimatur of the archbishop and the nihil obstat (no objection) by the censor. Again, the archbishop



would turn the matter over to the Apostolic delegate who would pass it over to the cardinals and the cardinals submit it to the center of infallibility, the pope, who would spend some years considering whether it is good policy to express an *ex cathedra* opinion or remain neutral. The religious and social service department of the Digest has been, and, as far as we know, is yet in the control of a Catholic. He has invited the Protestant clergy to enter this cockpit partly, we believe, for the entertainment of the readers. This ping-pong game bandying "you-are-an-other" arguments indulged in by some, makes interesting reading. It also serves the dual purpose of exposing the factions among the Protestants, and at the same time painting a dark background out of which the Catholic hierarchy and priesthood shines forth in the glory and resplendence of their dignified silence and solitary aloofness.

We are not blaming the pastors for answering the question and giving an account of the faith that is in them, but the fragmentary quotations give very little information, tend to confuse, and create wrong impressions.

— Lutheran Church Herald.

#### GERMAN BAPTISTS COLLECT \$33 A MEMBER

The twentieth triennial meeting of German Baptists was held August 22-28 in St. Paul, Minnesota. From a report of the meeting given in the *Watchman-Examiner* we quote the following:

"Three years ago, when the conference met in the Moody Church, Chicago, a great forward movement was inaugurated. It was proposed to raise \$1,000,000 in three years for missions and benevolences. More than \$100,000 was pledged there and then from the floor. It was a cause of rejoicing when the budget committee announced that the goal had been reached, and that the German Baptists had gone over the top, 32,000 members contributing \$1,050,000, or about \$33 a member. This amount includes all intra- and extra-denominational missionary and benevolent contributions. The new budget calls for about the same amount, including denominational purposes only."

— F. in Lutheran Witness.

#### THE THINGS THAT HELD HIM

"I once met a scholar," says Bishop Whipple, "who told me that for years he had read every book that he could which assailed the religion of Jesus Christ, and he said he would have become an infidel but for three things:

"First, I am a man. I am going somewhere. Tonight I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that this was not a dream.

"Third, I have three motherless daughters (and he said it with tears in his eyes); they have no protector but myself. I would rather kill them than to leave them in this sinful world if you blot out from it all the teachings of the gospel."

— Christian Advocate.

#### "GOD LOVES ME"

The thought that we must love God to be saved, instead of being saved solely because God loves us, clings most tenaciously to fallen nature; but nothing but seeing God's love to us in the cross of Christ, shown when we were dead in sins, can give us peace.

A gentleman, after living in sin for many years, in companionship with many others, heard that the ring-leader of the party was converted, says the British Evangelist. All were sorry to lose such a jovial friend, and marveled that he could be such a fool as to become religious. Still he was very happy, and went to his old associates, one by one, and spoke to them of the salvation he had found in a risen Savior. There was one, however, that he took special interest in. It was this very gentleman of whom I am speaking, and he felt it much, and soon he began to realize the unsatisfying nature of the pleasures of sin, and to feel that he needed salvation. He read his Bible, but could get no comfort. One day he met his old friend, who said to him:

"Do you ever read your Bible?"

"Yes," replied he, "but I get no comfort from it—I can not love God!"

"No," said his friend, "nor could I; but the blessed truth is, that God loves me," and then wished him good morning.

"God loves me, God loves me," thought the gentleman to himself, "what can he mean?" But before he reached home that day the thought of God having given His only-begotten Son to die on the cross to save sinners flashed upon his soul with divine, living light.

"Now," thought he, "I see it. I see now that God loves me as a sinner. Yes, God so loves me as to save me"; and his whole soul was filled with joy and peace.

So it is, as the apostle John declares, "Herein is love; not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins." This enables us to love and serve God; for "we love Him because He first loved us" (1 John 4:10-19). It is here the heart finds real joy, gathers up strength for service, and gives glory to God.—The Christian.



### ANY ROOT OF BITTERNESS

It is written: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15).

A root of bitterness—a root that bears wormwood and gall. The root must be planted before it can spring up, and it may be planted by unkind words, false accusation or by unjust suspicion. It may be planted by a careless word or look. The person may be grieved, then by brooding over the grief, by not forgetting it quickly, or getting the victory over the grief, the grief may become a root of bitterness which springs up and troubles the person. A root that bears wormwood and gall to the person in whose heart it is planted. The person may be innocent at first and clear of offense, but the false accusation, unjust suspicion, or the careless, thoughtless word may fall upon an unfortified heart and quickly take root downward. A root of bitterness ready to spring up and defile.

Or the person who has the unjust suspicion concerning another may let it grow, and feed upon circumstances, until it becomes a root of bitterness in their own hearts, ready to spring up at the slightest provocation into wormwood and gall; thus defiling all who may come in contact with it. It may grow a big top if circumstances are favorable and thus be ready to make itself felt by many.

Anyhow, anyway it will bring trouble with it. How many thousand weary miles have pastors traveled chasing up, or chasing down, false accusations and trouble caused by roots of bitterness which have sprung up. Things that amounted to nothing and never did, things that should have been forgotten as soon as said, things that were taken in a way that was never meant; these and a thousand other things that have sprung up and formed some root of bitterness have caused the pastors endless work and tears. Yes, they have split churches and divided congregations, and many have been defiled.

The many are defiled by taking sides with any breaking out of the root of bitterness. When it becomes known that a root exists, then let all watch and pray that they do not become involved. Oh, the tops that these roots have! How they grow and spread till they will shut out the sunlight of God's love. When we undertake to cut them back and dig out the root, how monstrous the root has become until it seems it will utterly destroy at least the heart in which it has grown. It feeds upon that which is good and devours it, and takes its place, until all the good is gone and only the bitter root fills all the space.

Let us look diligently "lest any may fail of the grace of God." How much better to forget and forgive, and have plenty of grace to cover all supposed slights, or false accusations, or careless words. How

much better to entertain no unholy suspicion concerning any man. How much better to keep the heart well cultivated by prayer and watching until no such roots can spring up. "Look diligently," that there be no such roots and keep clear of anything that may defile. Even though your brother has done wrong it is better to forgive him, and do it quickly, than to harbor any evil thoughts. —Selected.

### PRAYER IN THE TIGER JUNGLE

In September, 1863, Dr. Jacob Chamberlain started on a long journey into Central India, requiring months of time, and fraught with great peril. But the missionary fortified himself by the command, "Go ye into all the world and preach the gospel to every creature"; and by the accompanying assurance, "Lo, I am with you always, even unto the end of the age."

The travelers had reached the farthest northern point, expecting to find a government steamer, when they struck the Pranheta River, an affluent of the great Godavery, a stream of tumultuous waters, three miles wide.

The steamer, in attempting to stem that fierce current, had broken its machinery and could not come to their aid. There was now no way out but to march seventy-five miles through the jungle, to reach the next steamer.

Near the end they met two huntsmen from whom they learned that the floodwaters, thirty feet higher than usual, had made unfordable the rivers beyond, and that there was neither boat nor raft, whereby to cross to the knoll, where they had purposed to encamp. The party were even then standing in the wet and mud. The royal guides and native preachers of the party were disheartened; and the hungry roar of the tigers could be heard as night began to fall.

At this point, Dr. Chamberlain rode apart to commit the whole case to Him who said, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

And the substance of that prayer in the greatest strait of his life was this:

"Master, was it not for Thy sake that we came here? Did we not covenant with Thee for the journey through? Have we not faithfully preached Thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Didst Thou not promise, 'I will be with thee?' Only Thou canst save us from this jungle, these tigers, this flood. O Master, show me what to do!"

An answer came, says Dr. Chamberlain, not audible but distinct: "Turn to the left, to the Godavery, and you will find rescue."

It was a mile to the river. Its banks were all overflowed, and there was no village nor rising ground for a camp. So said the guides. Again, the leader



of this caravan rode apart, and again came the inner voice, "Turn to the left, to the Godavery, and you will find rescue."

Again he consulted his guides, but only to meet new opposition. It would take half an hour to reach the river bank, and they would lose that much precious time, and have to come back to the jungle after all, with so much less time to press forward to a bluff six hours further on, and it would be a dark-man-hour, and then — the tigers!

For the third time he rode apart for prayer. Once more the inexplicable response, heard only by that praying soul, came with thrilling distinctness. "It is God's answer to my prayer," said Dr. Chamberlain.

And so he called a halt, and, against all remonstrance, commanded the column to wheel about sharply to the left, and take the shortest way to the river. To the native preachers who looked up into his face as though to ask a solution of the strange movements, Dr. Chamberlain could only respond, "There is rescue at the river." The word went round among the coolies: "The dhora has heard of some help at the river." Anxiety was gone, and in its place a strange, intense expectancy.

Just before reaching the river, Dr. Chamberlain cantered ahead, and as he emerged from the dense undergrowth of bushes, there, right at his feet, tied to a tree at the shore, lay a large flatboat, built by the British authorities to ferry over artillery and elephants. It belonged at a station high up on the north bank of Godavery. Two men were with the boat.

"How came this boat here?" said the doctor. They, taking him to be a government official calling them to account, begged him not to be angry, and protested that they had done their best to keep the boat where it belonged, but that it seemed to them possessed. A huge rolling wave had swept down the river, snapped the cables, and driven the boat before it. They said they had fought all day to get it back to the other shore, and an hour before they had given up, let it float to its present position, and then tied it to a tree.

Dr. Chamberlain, who was clothed with full authority to use any government property required on the journey, took possession, and astonished the whole party, who now came in sight, with a means both of safety and transportation, which no human foresight could have improved.

"Who," says the grateful missionary, "had ordered the tidal wave that had torn that boat from its moorings, and driven it so many miles down the river and across to the other bank, thwarting every endeavor of the boatmen to force it back to the north shore, and had brought it to the little cove-like recess, at just that point where we would strike the river? Who, but He on whose orders we had come, He who had said, 'I will be with you'; and who had thrice told me

distinctly, 'Turn to the left, to the Godavery, and you will find rescue'?"

Dr. Chamberlain closes his sketch of that critical day with these words:

"Nothing can equal the vivid consciousness we had that day of the presence of the Master; nothing can surpass the vividness of the certitude that God did intervene to save us. Some who have not tested it may sneer and doubt; but we five know that God hears prayer."  
—The Christian.

#### A DAY OF JOY AT TINELA, ALA.

Down in Monroe County, Ala., there is a happy band of people who will long remember the 17th day of December, 1922, for on that day a fervent hope was realized. For six years this little band of people, constituting the Mt. Olive congregation, has assembled in a small log cabin to hear the Word of God, sing praises to their Redeemer, and to offer fervent prayers to the Giver of all good gifts. During these six years they have prayed for and talked about a new building where they could worship God in comfort. And now, in this year of grace, their prayers have been heard, God has given them a chapel and school and their hearts are full of joy.

On the above date, although the sky was overcast with threatening clouds and the earth was wet and muddy, this little band of faithful Christians came together and dedicated their new building to the service of the Almighty God. The dedicatory sermon was preached by the undersigned. On the basis of John 8:31-32, the congregation was urged to continue steadfast in the Word of God, even though they had changed their place of worship from a log hut to a new building.

In the afternoon Superintendent Schmidt drove home some impressive truths from "The Story of Jacob's Ladder," emphasizing especially that this, their new building, was to be indeed a "Bethel," a House of God. These truths were driven home in a masterly catechisation on the story.—To fill the hearts of this little congregation to overflowing the Lord added, as a climax to their celebration, five new members by confirmation. Indeed, Mt. Olive could say with the Psalmist, "My cup runneth over." God not only gave them a new building, but at the same time members to help fill that building. Truly, the Lord is good, and His mercy endureth forever!

The day's rejoicing was brought to a close with an Advent sermon on Luke 2:1-5, by the writer of these lines. All went home thanking God for the gift of His dear Son and a new building in which they can worship the Son for the salvation which He brought into the world.

May God continue to bless Mt. Olive congregation in the future as He has in the past! May His merci-



ful protection be over members and building that the congregation may be a saving salt to the community in which it is located!

R. O. L. L.

### THE SOUL'S QUEST FOR A FRIEND

Life is spent in a search for sympathy and understanding. We have many needs in this world — food, clothing, shelter, and a chance to work. But the great need is some one who is a true companion of the soul, receiving the confidences and confessions we long to make, giving back the encouragement we require, the affection without which we go famished through the years. Such a friendship is hard to establish. It demands time, and trust, and full appreciation of virtues as well as sensitiveness to the defects, but always an unflinching love that forgets the evil and treasures the good. Stevenson says in a fine paragraph: "In this world of imperfections we gladly welcome even partial intimacies. And if we find but one to whom we can speak out our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the world or God." Most of us have acquaintances without number, associates in groups, companions and comrades, whose society is a comfort and a pleasure. But fortunate above most is the one who in all the fine intimacies of affection and self-revelation has — a friend.

— Christian Century.

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Prov. 18:24 we read: "And there is a friend that sticketh closer than a brother." It is to this Friend that the writer of the following (from the Free Methodist) would direct us:

#### The Solitary Way

There is a mystery in human hearts,  
And though we be encircled by a host  
Of those who love us well, and are beloved,  
To every one of us, from time to time,  
There comes a sense of utter loneliness;  
Our dearest friend is "stranger to our pain,"  
And cannot realize our bitterness.

"There is not one who really understands,  
Not one to enter into all I feel!"  
Such is the cry of each of us in turn.  
We wander in a "solitary way"  
No matter what or where our lot may be.  
Each heart, mysterious even to itself,  
Must have its inner life in solitude.

And would you know the reason why this is?  
It is because the Lord desires our love,  
In every heart He wishes to be first,  
He therefore keeps the secret key Himself,  
To open all its chambers, and to bless,  
With perfect sympathy and holy peace,  
Each solitary soul that comes to Him.

So when we feel this loneliness, it is  
The voice of Jesus saying: "Come to me!"  
And every time we are "not understood"  
It is another call to us to come.  
For Christ alone can satisfy the soul,  
And those who walk with Him from day to day,  
Can never have a "solitary way."

Then if beneath some trial great you faint,  
And say "I cannot bear this load alone."  
You say the truth. Christ made it purposely  
So heavy you must leave it unto Him.  
The bitter grief which "no-one understands,"  
Conveys a secret message from the Lord,  
Entreating you to come to Him with it.

The Man of Sorrows understands it well,  
In all points tempted, He can feel with you.  
You cannot come too often or too near.  
The Son of God is infinite in grace,  
His presence satisfies the longing soul,  
And those who walk with Him from day to day,  
Shall never know a "solitary way."

— Unknown.

### INTERSYNODICAL ANNOUNCEMENT

The Intersynodical Committee hereby wishes to call attention to the fact that intersynodical negotiations have progressed to such an extent that theses on Conversion and Predestination, and special statements concerning "Intuitu Fidei Finalis" and "Cur Alii prae Aliis?" can now be submitted to the participating synods and their members. These documents are published in English and in German. The price of the English edition is 5c per single copy, 50c per dozen copies, \$3.50 per hundred copies; the price of the German edition is 3c per single copy, 25c per dozen copies, \$2.00 per hundred copies. Kindly order copies from the secretary of the committee, **Rev. A. C. Haase, No. 14 Iglehart Ave., St. Paul, Minn.** German copies may also be ordered from Prof. Geo. J. Fritschel, 465 Wartburg Place, Dubuque, Iowa.

THE INTERSYNODICAL COMMITTEE,  
by A. C. Haase, Secretary.

#### † MRS. THEODORE H. ALBRECHT †

On December 9th, 1922, it pleased our dear Lord to call Mrs. Minnie Albrecht, the wife of Pastor Theo. Albrecht, unto Himself in His glorious heaven. She was ill only two weeks before her departure, one of which was spent at her home in East Farmington, Wis., the other at our St. John's Hospital in St. Paul, Minn. It was our pleasure to be able to comfort and strengthen her for her last journey with the true comfort and strength of God's holy word and the blessed sacrament. It is a cause of great comfort and joy to know that she died, as she lived, a Christian.

Funeral services were conducted in her home church at East Farmington, Wis., on December 11th,



1922, Pastor A. C. Haase preaching the English, and Pastor Ernst the German sermon. The body of the departed was then taken for burial to Winona, Minn. Another service was held in St. Martin's with a sermon by Pastor A. Sauer. Burial was held at Woodlawn Cemetery of that place.

Mrs. Minnie Helen Albrecht, daughter of Fred Eifealtdt and his wife Alwina, nee Hohensee, was born in Winona, Minn., September 19, 1886. She was baptized and confirmed in St. Martin's by the late Pastor Ph. von Rohr. She received her elementary education in the parish school of St. Martin's and later attended the High School of the city. May 4th, 1910, she was united in marriage with Pastor Theodore H. Albrecht, of East Farmington, Wis. This union was blessed with five children, the first child dying in infancy. The children surviving are Dorothy, aged 8 years, Irmgard, aged 6 years, Egbert, aged 2 years, and the baby named Kurt. She also is survived by a brother, Theodore Eifealtdt, and her mother-in-law, Mrs. W. Albrecht. She attained the age of 36 years, 2 months and 20 days.

May the Almighty God comfort the bereaved ones and take the motherless children under the shadow of his wings.  
G. A. ERNST.

### FROM OUR CHURCH CIRCLES

#### Eastern Conference

The Eastern Conference will meet, D. v., at Wauwatosa, Wis., February 13th and 14th, 1923.

Papers are to be read by the Revs. Kneiske, Wojahn, Schulz.

Sermon: Wojahn (Paul Gieschen).

PH. H. HARTWIG, Sec'y.

#### From St. Matthew's at Appleton, Wis.

On the 15th of January, 1923, the St. Matthew's Lutheran congregation of Appleton, Wis., became self-supporting. Through the Northwestern Lutheran the congregation wishes to express its appreciation and thanks for the support thus far received from the Synod and pledges to support the same in the future as it has done in the past.

The St. Matthew's congregation now has 43 voting members and 10 women who have joined. It has a serviceable parsonage, a chapel which is almost too small and an empty lot, on which we some day hope to build a parochial school. Up till now R. E. Ziesemer, E. Bruns, H. Werner and the undersigned have served as pastors of this congregation.

May the prayers of our Christian friends in the Synod still support us!

PHIL. A. C. FROEHLKE.

### Acknowledgment

The following friends of the Apache Mission in Arizona donated toward the Christmas cheer of the Indians at the East Fork Mission, near Whiteriver. The donors will please pardon that, owing to the long list of givers, we do not publish their addresses or specify their gifts.

Wm. Miller and sons; Mt. Olive S. S., Appleton; Miss D. C. Sauer; Y. P. S., Gresham; Y. P. S., Kaukauna; St. Peter's Church, Stambaugh; St. Paul's Church, N. Fond du Lac; Pastor F. Kolander; Pastor W. C. Albrecht; Pastor W. H. Lehmann; Pastor F. Koehler; Mrs. F. Strauss; Mrs. G. Veglan; Mrs. Art. Knoop; N. N., Zumbrota; Mrs. J. Kopping; Mrs. H. Luchsinger; L. A. S., Norfolk; Pastor M. Lehninger; Nurses, Hot Springs; Teacher Glaeser; L. A. S., Hot Springs; Pastor Zarling; Pastor Lietzau; Miss Martha Hoene; Student W. Adam; Pastor Jul. Lenz; Mrs. A. Becker; Mrs. F. Domke; Miss Christensen; Miss Keller; Pastor C. P. Kock; Pastor Sydow; Friend in Kansas; Wm. J. Miller; Miss Sophie Unkel; Miss Eleanor Rosell; Miss Marg. Smith; C. J. Bender; L. A. S., Amery; Miss Clara L. Hill; Willing Workers, Waterloo; Miss Ida A. Stoll; Y. P. S., Platteville; Magdalena Berge; Pastor H. Koch; Miss Leona Klement; Mrs. Hy. Maerki; Roswitha Luebke; Pastor Lorenz; Pastor Heidmann; L. A. S., Arlington; Chas. Lueders; Miss Erna Jehn; Mrs. F. J. Sulzbach; Teacher Falk; L. A. S., St. Mark's, Watertown; Mrs. F. Smith; Anna Kahlbaum; Henrietta Libera; Pastor Smukal; Pastor F. Stern; Miss D. Koehler; A. Braun; Miss Clara E. Kammeyer; Pastor H. Lange; Teacher Trettin; Mrs. Wm. Kessler; Mrs. Albert Pawlisch; Y. M. S., Bethany, Detroit; Hugo S. Schwan; M. Gensmer and Son; Mrs. C. H. Doerr; C. Wille; Pastor M. Schroeder; Mrs. L. Fredericksen; Pastor Gose; Miss Martha Brune; A. Paul; Gerald Jenny; E. Westerman; E. Senft; Miss M. Schulz; Pastor Lutzke; Pastor M. Glaeser; Howard Bergquist; Miss Lillie Kiesow; Mrs. G. W. Wehling; Y. P. S., Aberdeen; Misses Florence and Marie Muhly; L. A. S., South Haven.

Heartly thanks to all donors in the name of the camp Indians, school children, and orphans who were benefited by the gifts.  
H. C. NITZ.

\* \* \* \* \*

Received from the Ladies' Aid of Grover, South Dakota, for the sick-room at Hillcrest Hall, Dr. Martin Luther College, New Ulm, Minn., three pillows; from Miss Lena Rueneke a dresser scarf.

Thanks to the kind donors.

LUELLE SITZ, Matron.

\* \* \* \* \*

Rice, Arizona, December 19, 1922.

Mrs. Fred Tarras,

266 David St., Winona, Minn.

Dear Madam:

I herewith wish to express my sincere thanks to the Women's Mission Society of the St. Martin's Lutheran Church for the large number of fine gifts it has remembered our Apaches with. The Society has surely helped much to make it easier for us to gladden the hearts of many poor Indians.

This is surely the season of great joy through the one great and perfect gift of God, His own Son. It is our aim to give this great gift to every Apache that he might also enjoy real peace and joy in his heart. And every small



material gift should aid in this. It is a pleasure to observe the interest the children take in preparing for the Christmas program.

But in our joy we have also a great grief through the loss of our main interpreter, Mark Hopkins. He died yesterday from the severe burns he received ten days ago by an explosion of gasoline. He was a sincere Christian and on his death bed peace in heart was manifest. We shall feel his loss to the mission in many ways.

With sincere Christmas greetings to all the kind givers,  
I am sincerely yours,

H. E. ROSIN.

\* \* \* \* \*

Apaches by the hundred, large and small, are indebted to the following Mission friends for the many useful gifts received at Whiteriver on Christmas day:

Congregation of Rev. C. Buenger, also Mixed Choir Eintracht and Male Choir Concordia, Kenosha, Wis.; Ladies' Aid, Rev. K. Machmiller, Manitowoc, Wis.; Fred Konrad, So. Kaukauna, Wis.; Rev. H. Schaller, Renville, Minn.; John Reetz, Renville, Minn.; Rev. F. Koehler, Nicollet, Minn.; Rev. H. Albrecht, Hutchinson, Minn.; Ladies' Aid, Hoskins, Nebr.; Rev. G. Theo. Albrecht, St. Peter, Minn.; First Ev. Luth. Church, Racine, Wis.; Rev. R. Schierenbeck, Renville, Minn.; Rev. E. G. Fritz, Fairfax, Minn.; Miss Meta Kassler, Chicago, Ill.; Rev. J. M. Raasch, Lake Mills, Wis.; Rev. Theo. Thurrow, Sun Prairie, Wis.; St. John's Congregation, Rev. P. C. Dowdat, Minneapolis, Minn.; The Tabitha Society, St. John's Church, Red Wing, Minn.; Rev. R. Jeske, Caledonia, Minn.; Irene Pliefke, Gresham, Nebr.; A. Brown, St. Paul, Minn.; H. Braatz, La Crosse, Wis.; Rev. V. Gruber, Hamburg, Wis.; Mr. J. Schumann, Milwaukee, Wis.; G. Gieschen, Edgar, Wis.; Rev. H. Anger, West Bend, Wis.; Chas. Stabnow, Milwaukee, Wis.; St. Matthew's Ladies' Aid, Winona, Minn.; A. J. Jett, Wabasco, Minn.; Aug. Manthey, Pardeeville, Wis.; Mrs. Christ L. Volz, Pigeon, Mich.; Christ Luth. Sunday School, Menominee, Mich.; Mrs. B. Emmel, Mankato, Minn.; Mrs. A. Ackermann, Mankato, Minn.; Carl Breaker, Neenah, Wis.; Rev. A. C. Haase, St. Paul, Minn.; Rev. J. C. A. Gehm, Woodville, Wis.; Rev. M. Kionka, Milwaukee, Wis.; H. A. Braun, Reedsville, Wis.; Mr. Gensmer and Family, Caledonia, Wis.; N. N., Prairie Farm, Wis.; N. N., Wilton, Wis.; H. J. Heilman, Redwood Falls, Minn.; Rev. A. Schlei, from Mrs. H. M., Mrs. E. R. and Ladies' Aid, Algoma, Wis.; Rev. E. E. Rupp, from G. M. Meyer, Bay City, Mich.; Rev. Wm. A. Kuetner, Kiel, Wis.; Rev. Otto E. Klett, from Ladies' Aid and Young People's Society, Rauville, S. Dak.; Dr. J. H. Ott, Watertown, Wis.; D. Sprengling, Chicago, Ill.; G. F. Schlei and friends, Algoma, Wis.; Mrs. J. K., New Ulm, Minn.; Rev. H. Koch, Reedsville, Wis.; Berea Bible Class, Neenah, Wis.; F. Kowalka, New Hampton, Iowa; Rev. Paul Theo. Oehlert, Kaukauna, Wis.; Rev. G. Philip Brenner and K. Brenner, Kaukauna, Wis.; M. H., Fond du Lac, Wis.; Rev. W. J. Schulze, Hutchinson, Minn.; Aug. Boettcher, Baraboo, Wis.; Miss Marie Venzke, Lindsey, Wis.; St. John's Luth. School, Lake Benton; Minn.; N. N., Fond du Lac, Wis.; Mrs. John Reetz, Renville, Minn.; Mrs. Ernest Hermerding, New Ulm, Minn.; F. R. Reddin, Long Beach, Calif.; Rev. H. Knuth, Milwaukee, Wis.; Ladies' Aid, Rev. O. W. Koch, Lowell, Wis.; Rev. H. W. Herwig, Lewiston, Minn.; J. C. Thimijan, Lake City, Minn.; Bible Class, Rev. John Brenner, Milwaukee, Wis.; Rev. Pankow, Rockford, Minn.; Mrs. Frank Conrad, Melrose, Wis.; Rev. H. Bergmann, Milwaukee, Wis.; Mrs. Sitz, New Ulm, Minn.; Selma Jedele, Sebawaing, Mich.; Amos Schwerin, Neenah, Wis.; Wm. A. Peters, La Crosse, Wis.; Rev. O. Hoyer,

Winneconne, Wis.; Paula Trinhee, Milwaukee, Wis.; Mrs. J. H. Schroeder, Strum, Wis.; M. Laiesing, Appleton, Wis.; from a few packages handed us by the postmaster both address and return had been obliterated.

Luth. Apache Mission,  
by E. Edgar Guenther.

### Installation

Authorized by the President of the Dakota-Montana District the undersigned installed Rev. E. R. Gamm as pastor of the Ev. Luth. Zion's Church of Mobridge and St. Jacob's Church of Glenham, South Dakota, on the third Sunday after Epiphany. May the Lord bless pastor and congregation.

Address: Rev. E. R. Gamm, Mobridge, South Dakota.  
A. W. BLAUERT.

\* \* \* \* \*

On Sunday, December 3rd, 1923, the undersigned installed the Rev. Carl Schmidt in his new charge in Oshkosh tp., and Taunton, Minnesota. May God bless Pastor and Parish!  
R. H. VOLLMERS.

### Change of Address

Rev. Ploneit, McAllen, Texas.  
Rev. Kurt Koehler, Pateros, Wash.

### ITEMS OF INTEREST

#### Is It a Sample?

The Missouri Freemason, published at St. Louis, September 16, 1922, contained the following: "Reen Memorial English Lutheran Church, Kingshighway and Gibson Ave. 'Easy to find, easy to like.' Rev. C. W. Maggart, D.D., Pastor. We cordially invite all Freemasons and their families to our services and membership." Reen Memorial is a congregation of the United Lutheran (Merger) Church. It is to be assumed that this advertisement is a sample of the so-called "educational method" to which we find an occasional reference in the Lutheran.  
—Lutheran Witness.

#### Single Order Placed for 1,500,000 Bibles

What is said to be the largest single Bible order ever placed by any organization in the United States has just been given by the American Bible society to a firm here, in ordering 1,500,000 volumes of scriptural portions, consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts and the Book of Proverbs, in English and Spanish. The books will be sold throughout the United States and South America for 1 cent each. Advance orders for 800,000 have been received.  
—Milwaukee Journal.

#### The Feast of the Ass

Formerly the Feast of the Ass was celebrated in the fourteenth of January, in commemoration of the "Flight into Egypt." Theatrical representations of Scripture history were originally intended to impress religious truths upon the minds of an illiterate people, at a period when books were not, and few could read. But the advantages resulting from this mode of instruction were counterbalanced by the numerous ridiculous ceremonies which they originated. Of these probably none exceeded in grossness of absurdity the Festival of the Ass, as annually performed on the fourteenth of January. The



escape of the Holy Family into Egypt was represented by a beautiful girl holding a child at her breast, and seated on an ass, splendidly decorated with trappings of gold-embroidered cloth. After having been led in solemn procession through the streets of the city in which the celebration was held, the ass, with its burden, was taken into the principal church, and placed near the high altar, while the various religious services were performed. In place, however, of the usual responses, the people on this occasion imitated the braying of an ass; and, at the conclusion of the service, the priest, instead of the usual benediction, brayed three times, and was answered by a general hee-hawing from the voices of the whole congregation. A hymn, as ridiculous as the ceremony, was sung by a double choir, the people joining in the chorus, and imitating the braying of an ass.

The "Festival of the Ass," and other religious burlesques of a similar description, derive their origin from Constantinople; being instituted by the Patriarch Theophylact, with the design of weaning the people's minds from the pagan ceremonies, particularly the Bacchanalian and calendary observances, by the substitution of Christian spectacles, partaking of a similar spirit of licentiousness,—a principle of accommodation to the manners and prejudices of an ignorant people, which led to a still further adoption of rites, more or less imitated from the pagans.

—Adapted from Chambers' The Book of Days.

#### Things Happen in New York

New York is so huge that it has a wedding every 13 minutes. Every 14 minutes, day and night, there is a funeral. Ten times every hour a child is born. A ship clears the harbor every 42 minutes. A train enters the city every 42 seconds. To keep Manhattan from starving, 266 trainloads of food are required each week. The city uses ½ billion gallons of water every day. Every 24 hours, 1,062,000 persons cross East river. Twice as many persons ride every day in New York's street cars and in the subway as ride on all the steam railways of the United States combined. Last year 2½ billion street car fares were collected in New York. Thirty-seven million passengers, more than a third of the population of the United States, entered New York's Grand Central station on railroad trains. No wonder New York has the big head.

—Copper's Weekly.

#### Bible Gaining Many Readers, Records Show

There was more reading of the Bible last year than ever before. Various reasons are ascribed—increase of cults in which personal interpretation of the Bible is paramount, growing appreciation of the Bible as literature and church campaigns stressing the importance of the "written word."

William Thomson, president of Thomas Nelson & Co., one of the largest Bible publishing companies in New York, reports an increase of 15 per cent in the 1922 sales over those of 1921. Asked for a reason for the growing popularity of the scriptures, he referred to a speech of ex-Senator Albert J. Beveridge, of Indiana, in which he said:

"If I wished to be a lawyer, business man, diplomat, editor, reporter or correspondent, I would study the Bible."

—Milwaukee Journal.

#### Episcopal Church Adds 39,772 Members

A net increase of 39,772 in the communicant membership of the Episcopal Church is reported by The Living Church Annual for 1923, with an increase in contributions of \$875,404.47. The annual points out the increase in contributions is

supplemental to the \$10,500,000 increase reported last year. Other gains reported are 34,132 in Sunday school membership, with 5,022 new teachers, 6,026 confirmations and 4,459 baptisms. The shortage of clergy remains an embarrassment, only thirteen new priests having been added during the year.

—Wisconsin News.

#### Church Attendance in U. S. Army Ranks High

The Rev. John T. Axton, chief of chaplains of the United States army, is especially pleased with the showing his unit was able to report for the fiscal year. There were approximately 13,000 religious services held in the army, with a total attendance of 1,284,834. That meant an average attendance of 100 for every service. On such a basis, Chaplain Axton concluded, the average per capita attendance for every officer and enlisted man in the military service was about 12 times a year. The chaplain's office doubts seriously where the whole membership of any other profession in the United States can show as good a record. The services included in the report were both Protestant and Roman Catholic.

—Milwaukee Journal.

#### Luther's Refuge in Germany Decaying

The historic Wartburg here, where Martin Luther was hidden from pursuit when placed under the ban after the diet of Worms and where he translated the New Testament into German, is falling into ruin, another victim to conditions resulting from the depreciation of the German currency.

The income from the Wartburg endowment fund and from visitors' admission fees does not begin to meet the ordinary running expenses of the castle, to say nothing of undertaking urgently needed repairs. Some of the historic paintings inside the castle are going to ruin from exposure to dampness.

The Wartburg endowment directors have appealed to the federal and Thuringian governments for appropriations for the preservation of the castle so indelibly associated with the Protestant reformation.

—Milwaukee Journal.

#### Cosmetics Cost More Than Home Missions

Methodist women spent more last year on cosmetics than they contributed to home mission funds, mite boxes and other missionary causes, according to Mrs. Dan B. Brummitt, Chicago, national field secretary of the Women's Home Missionary Society, speaking at the eighth annual meeting of the Newark conference branch of the association at Newark. Mrs. Brummitt estimated that Methodist women had spent \$30,000,000 for the various articles that go under the head of cosmetics.

—Milwaukee Journal.

#### BOOK REVIEW

**Synodal-Bericht:** Verhandlungen der einundsechzigsten Versammlung des **Michigan-Distrikts** der Allgemeinen Evangelisch-Lutherischen Synode von Wisconsin und anderen Staaten.

This report is intended for free distribution in the home district. Single copies may be purchased for the price of 20c at the Northwestern Publishing House, 263 4th St., Milwaukee, Wis.

**Proceedings** of the Sixth Convention of the **Alabama Luther Conference** of the Ev. Luth. Synodical Conference of North America. Held at Tilden, Alabama, November 5th to the 8th, 1922. Price 10c. G.