

The Northwestern Lutheran

Jan 24
Rev. C. Buenger
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.

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VESPERS

"How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the Living God!" Psalm 84, verses 1 and 2.

O precious privilege, to come again
Into Thy hallowed courts, O Lord my God,
And raise with kindred souls the choral strain
Where Thou dost love to make Thy blest abode!
The Vesper bells peal forth invitingly,
To bid Thy children at the close of day,
Again to come, — to be refreshed by Thee,
And gain supplies of manna for the way.

How blest the solemn hush of fervent prayer
Ascending to Thy throne in sweet accord!
Like incense wafted on the balmy air
The anthems rise that laud Thy Name, dear Lord!
And from Thy servant's lips the precepts fall
That grace Thy Holy Word's inspired page!
O hallowed place, where Thou art One and All, —
Where Thou the soul's deep yearnings dost assuage!

Whenever by Thy Holy Spirit led,
I enter this, Thy lovely dwelling-place,
My famished soul by Thee, my God, is fed,
To Thy dear Hand my every boon I trace!
Thy springs of Living Water quench my thirst,
I feast upon Thy heav'nly Bread of Life!
Thy power divine the bonds of sin can burst,
And grant me strength victorious for the strife!

The precious hour of Sabbath eventide
Within Thy House, a holy calm imparts!
A rest divine, — a peace that doth abide
When paths of duty lead through busy marts.
I know that Thou my daily toil wilt bless,
That Thou wilt all my earthly needs supply,
I know Thy Love's paternal tenderness
Will guard my walk with ever-watchful eye!

For Jesus sake, Whose Blood for me was spilt,
Thy justice, O my God, can cancel sin!
Thy holy righteousness can pardon guilt,
Since Thy dear Son hath died, my soul to win!
In Him, my Savior, Mediator, Priest,
My prayers find favor at the Mercy Seat,
And from the penalty of sin released,
I bow in adoration at Thy feet!

O let me in these sacred courts find rest,
Where Thy pure Word brings comfort to my soul,
Till in celestial mansions of the Blest
With heav'nly choirs Thy Name I shall extoll!
And may I at Thy Sacramental Feast
Find strengthening in faith, and growth in grace,
Until for me life's fleeting breath hath ceased,
And I behold the glory of Thy face!

Anna Hoppe

THE SIXTH BEATITUDE

"Blessed are the pure in heart, for they shall see God"
Matt. 5, 8

Undoubtedly this is the summit of the Beatitudes, and expresses the highest relation of man to God — purity, holiness. When the soul reaches this point, it is a perfect child of God. If detached from its connection, however, there is little comfort in this Beatitude. What is the use of telling us how happy purity of heart will make us? It only provokes the despairing question, "And how am I to be pure in heart?"

Of course, there are plenty of moralists and would-be teachers in our days who teach us that by being pure and holy, we will reach the highest stage of blessedness. Characteristic of their teaching, above all else, is a supreme confidence in human goodness. Get beneath the rough exterior of man, they tell us, and we shall discover enough good to found upon it the hope of society. All that is necessary is to develop the good in man. These teachers of morality have lost all sense of human depravity. The loss of the consciousness of sin lies at the very root of their teaching. There is no sense of the gulf that separates the creature from the Creator.

Over and against such doctrine of the good and pure in man, Scripture declares that there is none good or pure. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." "Who can bring a clean thing out of an unclean? not one." And how shall we stand in God's sight without that purity which is without blemish and sin? No sinful man can walk before God whose holiness is like the sun, and not be consumed.

Standing alone the sixth Beatitude ministers despair. But considering it in the place, where Christ set it, as one of the series of Christian experiences which have been described, it kindles the brightest and surest hope. True, at first sight of this Beatitude we must exclaim, "Can the Ethiopian change his skin, or the leopard his spots?" Can we make ourselves pure? pure of heart, pure and holy in the sight of God? Indeed not, but God can change our hearts, and the implication of our Beatitude is just that the purity set forth here is not my working, but it is God's make.

We cannot separate the characteristic of this Beatitude from the preceding ones. All a man's hope and striving after purity of heart must begin with the poverty of spirit which recognizes its true condition, the mourning which rightly feels the gravity and

awfulness of that condition, the longing for Divine grace and righteousness, the opening of the heart for the reception thereof; and only then can we rise to the serene heights of purity and holiness. This, and this alone, is the way by which "a clean thing" can be brought "out of an unclean one." In other words, to become pure and holy, is to be born anew.

It is here that true Christianity begins, with the ultimate result that by divine grace man becomes pure and holy. For to be pure of heart means to be cleansed from all sin, washed from all filthiness, and that is possible only through the purifying power of the blood of the Lamb, which was slain for sinners. "The blood of Jesus Christ his Son cleanseth us from all sin." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Men stained and foul with evil, their hearts filled with impure thoughts and desires, — can be washed and cleansed through the ministration of the Gospel of grace. "Now ye are clean through the word which I have spoken unto you," says the Lord. And speaking of such, in the Corinthian congregation, who had been deeply stained with the vices of their age and place, before their conversion, St. Paul says, 1 Cor. 6, 11, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Have we longings after purity, suppressed, dashed, contradicted a thousand times, in our lives day by day, — the only way by which we can be fully satisfied is when we go with our foul hands, empty as well as foul, and lift them up to God, and say, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me." Regeneration means just this, to be made pure and holy; it means a new life, which after God is created in righteousness and true holiness. "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord." He that brings to us the gift of regeneration, by which we receive the new nature which is free from sin, calls to each of us, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well." Is. 1, 16.

The heart being thus purified by the grace of God, there must, of course, be evidences of such purity; new dispositions and inclinations will prevail. Thus, those that are pure of heart are under the habitual influence of the fear of God — not a slavish fear, but the fear of a child. God has put His fear into their hearts; so that, instead of living without Him, and contrary to Him, as once they did, they live in conformity to His holy will. They know that His eye is

upon them; they set Him always before them, and their desire is to please and glorify Him in all they think and speak and do.

Again, they are humble. They know themselves, know the evil inclinations of their own hearts; they are conscious of innumerable sins which the world does not recognize as such. The remembrance of sins committed in their carnal state covers them with shame, and the sense of much remaining corruption keeps them low in their own eyes; so that they not only live in the dust before God, but they are kept from despising others. If they differ from the worst of mankind, they remember that grace alone made them to differ.

Furthermore, those that are pure in heart are spiritual and heavenly minded. They know, "to be carnally minded is death; but to be spiritually minded is life and peace." Hence, their minds are disposed to prefer spiritual to carnal things. And faith having led them to regard future and eternal things far above the vanities of time, the world can offer them no abiding treasures. By the cross of Christ "the world is crucified to them."

But above all, love is the grand prevailing disposition of the pure and holy, — love which gives its all to God, heart, body and soul, and which delights in all that is God's, His Word, His cause, His people, love which constitutes the true motive for fulfilling all the duties we owe both to God and man, love which abounds in beneficent works and self-sacrifice. The pure in heart love God, because He first loved them. They love their brethren, because they are partakers of the same love. And thus associated by the ties of love, and cleansed from the pollutions of sin through the blood of their Redeemer, they are presented and preserved a chaste virgin to Christ.

"Blessed are the pure in heart, for they shall see God." But is there any possibility of seeing God? Does not Christ say, "No man hath seen God at any time." True, man cannot see Him, either amid the mists of the earth or in the cloudless sky of heaven, if by seeing we mean perceiving by sense, or full, direct comprehension by the mind. Man might as well stretch his short arms round the flaming orb of the central sun, than to comprehend Him who is infinite, and to perceive Him by sense who is invisible. But still, there is a relation to God possible for sinful man in which he can see Him even now, if by it we understand a wholesome and saving knowledge of God effected by the Holy Spirit, namely, the knowledge of His Person as our loving Father and Redeemer, of His blessed manifestation in Christ, of the assurance of His grace, of our communion with Him through faith. Our knowledge of God on earth may become so clear, direct, real, and certain, that it indeed deserves the name of vision. It is the vision of faith, of which Christ speaks to His disciples, "Blessed are the eyes

which see the things that ye see," the light of knowledge which Paul sets forth saying, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4, 6.

Such blessed vision of God is the prerogative of those whose hearts Christ has cleansed. The happiness of seeing God by faith is promised to those, and those only, who are pure in heart. None but the pure are capable of seeing God, nor would it be a felicity to the impure. What pleasure could an impure soul take in seeing God, the pure and holy One? No, "the pure in heart shall see God."

And oh! what a blessedness to see God! It is indeed the most comprehensive comfort of the blessed. The vision of God, even in its incipient and imperfect form which is possible upon earth, is the one thing which calms our distractions, which supplies our needs, which comforts in all tribulations, which gives us that peace which passeth all understanding, which lifts our lives to a level of happiness, impossible by any other method. It will make us lords of ourselves subduing the lusts of the flesh, masters of the world meeting all its perplexities without fear, kings conquering the fiercest enemies, sin, the world, death, and the arch foe. That is what is possible for those seeing God, holding fast by Jesus Christ, and in Him having communion with the Father and the Holy Spirit.

If such vision of God is heaven on earth, what will it be in the great beyond? "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." 1 John 3, 2. To see Him as He is, face to face, and no longer through a glass darkly; to see Him as ours, and to see Him and enjoy Him; to see Him and be like Him, and be satisfied with that likeness, and to see Him in His glory forever, never losing sight of Him — this is indeed heaven's greatest happiness. J. J.

COMMENTS

A Methodist Law Repealed The two greatest branches of the Methodist Episcopal Church, north and south, are practically assured of reunion in the near future. It was the question of slavery that brought them to the parting of their ways in 1844. A new constitution is being prepared for the united church. A feature of this constitution that seems certain of adoption, though not without some warm debate, is the absence of the old law of the north wing that listed certain amusements and diversions as forbidden to Methodists upon pain of expulsion from church membership.

It was in 1872 that the northern Methodists made this law against dancing, card playing, going to theaters or the circus, and, of course, against any one connected with the "liquor" traffic. The law was a fine

source of hypocrisy, for in recent years the amusements mentioned in the prohibition were not infrequently used by church people, if not by churches with the sanction of the pastor, for raising church funds.

Recently a noted comedian, Fred Stone, was converted. He appeared to be sincere enough. Not long after his declaration that he was become a Christian he was applauded in his act and appeared before the footlights for a curtain speech. He made his new conviction his text and appealed to his audience to go and do likewise. On top of this some of the conservative Methodists got together and quoted the old law. How could Fred Stone, an actor, be a member in good standing? It was indeed an uncomfortable position. On the one hand the most noted conquest for the church, on the other the necessity of refusing him admittance to the church on the grounds of a law that originated in 1872.

That, as much as anything else, may have influenced the Methodists to repeal the law. It is now said that instead of promulgating a law the church will advise its members in regard to dangerous amusements. It would be quite unfair to impose the northern law on the reunited southern brethren who had never had it.

The Lutheran Church makes no laws regarding amusements but it is not silent on Christian conduct. The dance, for example, in all its forms, is highly disgusting to a great many earnest Lutherans. There would be no flicker of doubt in these men if asked whether one should "go in for dancing" or not; they would say with conviction: Stay away from it as you would from the devil himself. And they could give very good reasons for their answer. But between that attitude and making a law there is quite a difference.

There are Lutherans, perhaps, who reason that since we have no laws against this or that, they may indulge in such things with impunity. They are poorly informed — that is, they have refused to gain the knowledge which every Lutheran Christian could have from the hearing of the Word. A Christian's conduct grows out of his spiritual condition. He lives as he does because he is convinced that for himself any other course would be deadly and a wilful denial of his enlightened Christian understanding. And Christians go a step further: If they have any reason to feel that their own conduct may induce other, weaker brethren and sisters to take harm they will govern themselves accordingly. That was St. Paul's way.

It is always a sign of weakness rather than of strength when matters of outward behavior are made the issue in weighty church debate. Even in sermons that deal too frequently with the Christian's conduct in certain outward matters the hearers will in the end profit but little for they will make the spiritual truth which gains its own way without argument a matter of human logic and reasoning. The same human logic

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will under other conditions make of them enthusiastic devotees of some erstwhile forbidden amusement. Nobody plays cards more frantically than he who was told in early youth that it was sin to do so. Nobody dances with more abandon than the girl who was kept away from the dance while under her parents' care.

It is right for parents and the teachers of the church to warn against dangerous amusements, but it must be done with a fine sense of Christian truth. If you are ever put into the position that you must repeal a law because it was not the proper subject for law in the first place, you are further from success than ever.

Too many of our own people view the Lutheran attitude against the lodge as a matter of law. "You have a law against the lodge," they say. We have no such thing. If we had, we would have had to repeal it long ago, for the evil of the lodge is its denial of the Gospel of Christ and that evil cannot be rectified by observance of any law. No matter how specifically any question involving Christian truth may be stated, it will always be found that the solution lies in that great basic distinction which must be made by every man of Christian faith: the distinction between Law and Gospel. The Bible preaches and teaches that distinction as a revelation from God. That is why the Bible will ever be the most needed, the most timely book.

H. K. M.

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Set Good Example The Jews of Milwaukee have recently set the general public a good example. It appears that a certain Jewish organization applied to the city council for permission to hold a tag day for a home for dependent Jewish children. This home an officer of the society declares to be necessary because "Jewish children placed in the county institution are not brought up in the religion of their parents and are sometimes placed in Gentile families." Dr. Simon Peiser, superintendent of the

Federated Jewish Charities, however, appeared before the council in opposition to the proposal. His reasons for opposing the granting of the permission to hold a tag day the Journal states as follows:

Dr. Peiser said the appeal made by Mrs. Eisler "wounded Jewish pride." He declared there are only two Jewish children in the county home; that the Federated Jewish Societies stand ready to support any legitimate organization; that the Jewish Social Service is taking care of Jewish children in private homes, which is better than placing them in institutions, and that if there are any more children in need they have not been brought to the attention of these organizations.

"We will take care of our own poor," said Dr. Peiser. "We have means to provide for Jewish children and do not need a tag day. This organization has no children to care for, is not licensed by the state board and has never come before the Jewish organizations for aid."

Call it pride if you will, but it is a commendable pride, pride in their faith. We cannot but admire the spirit that says, Children of our faith must be provided for in such a manner that their faith will not be endangered and, as that is the case, we should not appeal to the general public for a cause that is distinctly a Jewish cause, our very own cause. That these are not idle words is attested by the fact that, as we have frequently heard, the Jews take care of their dependents and do not often permit them to become a burden to the community.

Our Lutheran Church takes the same attitude. We hold that no Lutheran should be permitted to become dependent on the public and that the funds for our Lutheran institutions should be collected solely from those who are of the household of our faith. They who share with each other in the grace of our Lord Jesus Christ cannot but gladly share with the brother or sister, old or young, the material blessings which our Lord has bestowed on them in order that they might sacrifice it to him in serving those whom he has made his very own and whom he has promised to provide for. Giving to the poor is an act of faith in which only they can truly join us who believe with us in our Lord.

Individual Lutherans who may here and there depart from this principle stand disavowed by their church. It is, however, not enough that we do not violate this principle by appealing to the general public for a Lutheran cause; the principle is violated as well by the neglect of those who profess it to contribute liberally toward the various institutions through which we take care of those who stand in need of assistance. We have our home finding societies, our home for feeble-minded and epileptics, our homes for the aged, our hospitals, and so forth. Many of our people are doing nobly in their support, yet who can say that our love is as warm as it should be and that our faith speaks as loudly as it ought? Let us not be weary in well doing; for in due season we shall reap, if we faint not."

J. B.

Romanist Statistics "The Catholic Press Directory," a semi-official publication, has just been issued and presents figures for the Roman Catholic Church in the United States. These are the most important totals: membership, 20,103,761; sisters and nuns, 59,347; priests, 22,545; churches, 17,062; seminaries, universities, and colleges, 212; monasteries, abbeys and scholasticates, 207; convents and novitiates, 586; academies and boarding schools, 608; high schools, 599; hospitals and sanitarium, 559; charitable institutions, 594.

That is an impressive array of figures and it is not our intention to belittle it in the least. The Romanists are up and doing. They have demonstrated that by these results. Envy may not be the proper word, but something like that creeps up our throat when we note the number of educational institutions they may call their own. If we but had as many in proportion!

And something like anger assails us when we think of the millions of dollars gathered from weak-kneed "protestants" to keep these schools agoing, in some cases, to establish them! We know that Lutherans have contributed and then have often been "unable" to support their own cause as they would like, if we are to believe their protestations.

We cannot well blame the Romanists if they have correctly classified us as legitimate game in their pursuit of funds for their work. Before we accuse them of unethical conduct in asking for funds from people against whom their activities are otherwise directed we should try to brace up the wobbly spines of those of our people who lack the courage to say, No, when they are approached to help support some Romanist institution.

"My business would suffer," says one. Another says, "Smith is such a good friend of mine, I cannot well refuse him; I'm doing it for his sake." And still another, "Well, it's all for a good cause; I believe that all churches are working for the best, our country needs them." All such explanations are rather thin. It is a lack of enthusiasm for and a lack of intelligent understanding of the needs and the possibilities of our own work that enable the Romanists to load their guns from our cartridge belts.

Rome could never manage half of its work if its revenues from non-Romanists were cut off. And then it taxes on youth into many of its schools and ties them to the Roman chariot, providing for the next generation another source of revenue.

Rome enjoys one other advantage in rapidly extending its work which must not be underestimated. It is the great army of its volunteers, nuns, and monks, devoted exclusively to her service at no cost whatever to the church as such. What little these workers receive or require for their support is gathered by them. And they do more than furnish their own keep. It is

their initiative and their financing that erects many a school and many a hospital.

Think of it: sixty thousand nuns and sisters alone! An almost inexhaustible reservoir of teachers for their elementary schools, complete staffs for every hospital, thousands of single-minded agitators and propagandists gathering funds for their work. The number of monks and lay brethren is not given but that is likely to be in proportion. — And we have to scramble to get enough men to fill our pulpits, we have to beg and plead for paltry sums so we can put up a building here or there.

Of course, this imposing array of properties, man and material, must not blind us to the fact that we have infinitely more than Rome can ever have, we have the Truth. We are not envious of what they have, we deplore the fact that we cannot gain the means from our own available resources to do what we know we could and ought to do.

We could imitate the example of Rome and go out and importune all people outside our own church for help in our work, but we do not think of doing that, thank God. We would rather limp along as we do than to build with their aid. We do not consider that honest. We know that our aims and our hopes differ from those of all others and would consider it dishonorable to take money from those whose ways and ideas differ from ours. For the sake of immediate success others besides Rome have gone the easier way. The value of their success should be judged accordingly.

The thing that rankles is that we do not ask others to help us, but others take all they can get from some of our people, and they always find such among us who, it would seem, give easier to others than for their own.

H. K. M.

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New Seminary Site Considerable interest is displayed by out-of-town visitors in the site for the new seminary. Anticipating such interest, the committee has had it in mind to make the place as presentable as possible without any immediate expenditure of money.

During the springs months some of the seminary students gave the property the once-over; a wall was laid up at the head of the ravine, which had been used as a dumping ground, and the rubbish from all over the place was assembled there. Delivery of dirt has been promised, so this unsightly spot can be covered up and the work of beautifying the front of the grounds can proceed. One of the students with a knack for carpentry erected ornamental signs, so visitors going to the end of the Vliet Street car line (on 60th Street or Spring Avenue) will now have no difficulty in locating the property.

Much remains to be done and will, of course, be done, as volunteer help can be secured. Up to the present writing we have ben left in the lurch three

times in the matter of cutting the hay and weeds on the thirty-two acres. Hence, in preparation for the fall work and next year's, the committee is looking for someone of our people in or about Milwaukee, the owner of a team and other implements, who in return for the hay and the use of upwards of an acre of the most excellent garden soil will take care of this work. Communications will be gratefully received at the seminary.

J. P. K.

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Priests Frighten France Nobody knows what is going on in Europe, or what is going to happen. The more one hears or reads the more does confusion reign. Almost every day some new factor appears that complicates matters still further. Everything is so hopelessly unsettled that even the weakest cause may hope for success. Everybody knows that and suspects the worst upon the least provocation. We are not inclined to take every seriously one of the recent developments that has made the impressionable French go through one of their periodic shudders. It concerns the activities of the Roman Church.

The French liberals have suddenly awakened to the fact that the Roman priesthood has not resigned itself to its subordinate place in the scheme of things that prevails in the French republic. Shorn of their former power the priests feel, like most others who have something to regain, that now is a good time to try to regain it. The specific charge is built around the fact that about 2,000 French priests have rallied about twenty thousand French youths under their banner in a sort of imitation of the Italian Fascist organization. The young men are being instructed and drilled. They have a distinctive uniform — the "black shirt" of their Italian prototype — and are bound under the discipline of their leaders.

The charge is made that this body of men are aiming at a restoration of the deposed French monarchy. It is almost too plausible to be true. Nobody would gain more under such a change than Rome. And Rome knows that and for that reason would scarcely betray its hopes and its activities in such an open manner.

No, the French liberals are seeing things. Rome will be there when any upheaval casts up spoils but we are sure it does not depend upon an army of boys to carry out its plans. For the present time we may take their black shirted boys' army as nothing more than it is, a plaything in imitation of boy scouts and pathfinders.

H. K. M.

YOUR SCHOOL

—Vacation time is a good time to think of your school. The building and the grounds demand your attention. The necessary repairs must be made. The

building should be put into a sanitary condition. Do not fail to give attention to the proper lighting of the classrooms. Look over the heating plant and make sure that it will keep the little ones comfortable next winter. Positively see to it that your school is safeguarded as far as possible against fire.

—The building and the grounds should be made attractive. Very little may be required to change a cold and forbidding place into one that is pleasant and homelike. To neglect to beautify the school means to neglect an opportunity to educate our young.

Besides, the exterior of your school will tell those who will never enter it just what you think of it.

—Look over the equipment. Fred Lewis Pattee, who, pleading in *The Nation* for real men in the classrooms of our colleges, quotes the old definition of a college, A log with Mark Hopkins on one end and a student on the other, and correctly says: "Better Mark Hopkins in a miserable barn without a shred of equipment than a half-baked instructor in a marble laboratory equipped with the last word in apparatus."

From the too much log of some schools we are happily free, though not owing entirely to our better judgment; it is the other extreme that bothers us, we often have not enough log for our Mark Hopkinses and our students to sit on. While more depends on a good mechanic than on a full equipment of tools, there can be no doubt that a very good mechanic is seriously handicapped by a lack of the proper tools for his work.

—We should not treat our parish schools and our colleges niggardly. They have a strong claim on our interest, yes, on our love. Why does this claim so frequently remain unrecognized?

St. Augustine says: "And men go to admire the peaks of mountains, and the huge tides of the sea, and the vast moving volumes of streams, the vast extent of the ocean, and the orbit of the stars, and they neglect themselves," and, we might add, also their children.

The writer quoted above cites the words of Roger Ascham of the time of Queen Elizabeth:

It is a pity that commonly more care is had, yea and that amongst very wise men, to find out rather a cunning man for their horse than a cunning man for their children. They say nay in word, but they do so in deed. For to the one they will gladly give a stipend of 200 crowns and loath to offer to the other 200 shillings. God that sitteth in heaven laugheth their choice to scorn and rewardeth their liberality as it should, for he suffereth them to have tame and well ordered horse, but wild and unfortunate children, and therefore in the end they find more pleasure in their horse than comfort in their children.

The high importance of the education of the young is realized so little that many parents must practically be compelled to do for their children what they ought to be eager to do for them — and that even many enthusiastic advocates of education fail wide of the mark in their purposes and aims and are content to remain on the surface and spend their time and energy on externals.

Men neglect themselves and their children because they do not know, or want to know, who they are and what is their life's purpose. Consequently they do not know what should be the aim of all education.

The aim and purpose of education is the glory of God and the eternal welfare of man. Paul puts it thus: "That the man of God may be perfect, throughly furnished unto all good works."

Should it, then, be necessary again and again to urge Christian parents to educate their children and to give them the only education worthy of the name? Vacation time is the time when school committees, teachers and pastors, again make a general canvass of the Christian homes in their congregation for children for the Christian School. A Christian home is a home where the child is regarded as a gift of God; where parents love their child with an intelligent love, knowing, as they do, what the grace of God in Christ Jesus has already done for their child and what it still earnestly intends to do for the child's happiness; where parents daily pray for their child and teach it to pray; where they begin early to tell it of the Friend of Children and the Good Shepherd to whose flock it belongs; where the parents themselves daily experience their need of the Gospel and its comforting, sustaining and cleansing power. In such a home, one would think, there could be no question as to which school it is to be entrusted with the supplementary training of a child so trained. Yes, supplementary training, for the school can never relieve the parents of the responsibility resting upon them, or take their place.

Still, our annual, or more frequent, calls must be made. These calls are a joy to him who loves God and little children. Discouraging experiences should not dampen our ardor. We are carrying God's blessings into the homes we visit. We are sowing the good seed and looking to God for the harvest. Let us continue to labor and to pray. God will hear our prayers and prosper our labors. Of this the very fact that the Christian school still exists is a comforting proof.

—Our school has enemies. The right of the Christian parent to give his child a Christian education is being openly challenged. Compulsory attendance of all children to public schools is being advocated. The object is to kill our schools.

No Christian parent would want to take his stand with those who seek to kill our schools. But there is more than one way to kill a man. One can fell him with a well-directed blow or — starve him to death. So it is with the Christian school. We starve it to death when we withhold our children from it and refuse it our hearty interest and our financial support.

—Yes, if our schools were accredited, some parents say. We have our serious doubts whether that would change matters in their case. We cannot refrain to reprint from our *Quartalschrift* parts of an article writ-

ten for the "Moody Institute" by Professor Powell H. Coate, B. D., Marion College, Ind. The subject is "A New Scholarship Needed." The article treats of the accrediting of colleges, but the principle set forth applies to other schools as well.

The churches have built and heavily endowed their large colleges, and secured the world's recognition in order that their graduates may go to the post-graduate universities without inconvenience and embarrassment, and with the disappointing result that whatever evangelical truth they have received may be entirely counteracted, and their Christian faith wrecked. When the church herself sets the example by spending millions of dollars to secure the world's recognition she need not be surprised when her young people follow the course to its logical conclusion, — enter the larger graduate institutions to the undoing of their faith.

The church exists because it has a peculiar work to do, and a special commission to fill. . . . If our church schools are going to offer the same course of instruction, from the same text-books, and with the same objective that the world has, they can give no adequate reason for their continued existence.

At this point permit us to introduce the main question — the question previously alluded to, Is it consistent with the dignity and purpose of the church to bow and beg for recognition from the world from which she professes separation. Has the church . . . become so weak and impotent that she is no longer capable of organizing her own courses of study and of establishing her own standards independently of the world, which has always been her avowed enemy? We trust not; and yet where is the church college that has done so? Instead of seeking the recognition of God and of the church, colleges are almost universally bending every effort to conform to the standards which have been arbitrarily set up by the world for its own purposes, and certainly not for the particular welfare of the church. We seem not to be cognizant of the fact that the church and the world are headed in exactly opposite directions — the church toward heaven and eternal happiness; the world toward perdition and everlasting woe. But the church and the world following the same educational program can never hope to arrive at different destinies. The church must right-about face, and adopt a system in harmony with her call and purpose, if she is going to rescue others, or save herself from the destruction awaiting the travelers of the broad way. "If any man love the world, the love of the Father is not in him." How can Christian people and institutions be ambitious for endorsement and recommendation of the world and at the same time retain the love of the Father? Let us think on these things.

These are only a few random thoughts on our Christian school. Their object is to set you thinking.

J. B.

THE NON-SEQUITUR OF AN EVOLUTIONIST

By Professor L. S. Keyser, D. D.

(Continued)

Another quotation from Dr. Conklin: "Monkeys, apes and men have descended from some common but at present extinct ancestor. Existing apes and monkeys are collateral relatives of man, but not his ancestors; his cousins, but not his parents." How cheering and uplifting! Is that any less repugnant than the older view was? In that case, man's ancestors

were once still lower in the scale than the monkeys and apes are now. For our part, we would just as lief be the genuine, bona fide descendant of a monkey as to come from the same stock. It is the difference between tweedledum and tweedledee.

Apropos to this point, we quote: "Such evolution may be graphically represented by a tree on which the leaves and terminal branches represent existing individuals and species, while the larger branches and trunks represent ancestral forms; one leaf is not derived from another, nor one terminal branch from another, but these are derived from some lower-lying branches. In short, there has been evolution in divergent lines. The human branch diverged from the anthropoid branch, not less than two million years ago, and since that time man has been evolving in the direction represented by existing human races, while the apes have been evolving in the direction represented by existing anthropoids. During all this time, men and apes have been growing more unlike, and, conversely, the farther back we go, the more we should find them converging until they meet in a common stock, which should be, in general, intermediate between these two stocks."

There we have man's pedigree "graphically" set forth. Does it sound plausible and probable? Let us scrutinize it. First, have you ever seen a tree like the one here so graphically limned? Have you ever known a tree, has any one ever known a tree, that bore such diversity of fruits on a common trunk? Who has ever seen a tree that bore pokeberries on one branch and peaches on another? No one. There are humanly cultivated trees that may bear inferior and superior fruit of the same species on different branches; but no one has even seen such a tree in the purely natural sphere where man has not entered. Therefore, Dr. Conklin's famous geneological tree is constructed purely out of his imagination, and bears no resemblance to any tree known in the realm of natural history.

Second Dr. Conklin gives his theory plenty of time: "The human branch diverged from the anthropoid branch not less than two million years ago." Is that science or is it conjecture? A scientist ought to be very, very sure of his premises, to make a statement like that. To tell just what took place two million years ago would require indubitable proof — proof so clear that even a clown could not gainsay it. Here is dogmatism beyond compare. We know scores of theologians either personally or by repute; but we do not know one who would risk his good name for veracity and sanity by asserting what took place "not less than two million years ago." None of them dogmatize in that way. They are too modest; they do not have the aplomb.

In the third place, we would humbly inquire why the human branch diverged from the anthropoid

branch "not less than two million years ago"? Why did not the other branches start out along the human line, too? Again, could one branch of the common trunk have started out to produce a different type unless something new was inserted into the "germ plasm"? Can fruit of higher variety today be produced from a common trunk without budding or grafting by a human hand moved by human intelligence and purpose? If a new germ was injected from without by the Almighty, that would not have been evolution, but creation. Note again that "since that time . . . the apes have been evolving in the direction represented by existing anthropoids." One would surely think that, if the apes have been evolving for "not less than two million years," they would have evolved into something a little higher than their present status. Is there any evidence of their making any improvement today? Historians and archaeologists tell us that the present-day monkeys and apes are precisely like those of ancient Egypt and Babylonia, from three thousand to five thousand years ago; that they have not made one iota of progress. They can be taught some things by men, as many other animals, but in their natural condition there is no evidence of advancement of intelligence or otherwise. Thus, so far as empirical evidence goes, evolution cannot be proved; scientists simply beg the question by asking for two million years, to which it is impossible for any observer to go back.

Our author declares that man "comes from ape-like or monkey-like forms." Then how is the new doctrine any more palatable than the old? He utters this dictum: "On the other hand, the resemblances between monkeys, apes and men are due to the persistent inheritance of certain common traits which they have derived from a common ancestor; just as the resemblances of cousins are due to the inheritance of traits from common grandparents."

This is another ipse dixit. Evolution is one inference that may be drawn from the premises; but, on the contrary, it may be a non-sequitur. At any rate, it is that logical fallacy which we call "begging the question," or taking for granted the very thing to be proved. Is there not some other way of accounting for the resemblances between men and animals? Would not the doctrine of special creations, according to the Biblical narrative, furnish an adequate and rational explanation of these parallelisms? If God made man to be a part of the natural cosmos (which he had previously made), and to live and function in the midst of a natural environment, would he not have made him to fit therein? How could this have been done except by making him in many respects like the natural realm about him? Even the so-called "recapitulatory theory," if it were proved, might be explained on that basis, because it would indicate that man was created to have an organic relation to the

natural cosmos, which was to be his home and over which he was to exercise dominion.

A recent author tries to account for man's trait of curiosity by saying he inherited it from his "brute ancestry." Is it not more rational to believe that God originally created man with that trait, which is the source of his desire to increase in knowledge and power? Is not that a higher and nobler origin for such a royal psychological trait. Romanes is quoted by Dr. Conklin as saying that, if we reject the evolutionary theory, then "we can only suppose that the Deity in creating man took the most scrupulous pains to make him in the image of the beasts." While that seems to be said in scorn, yet the truth in it is that, in the matter of physical structure and natural instinct, God did make man very much like the natural creatures around him. Had man been totally unlike the soil, the vegetables and the animals, how could he have lived in the midst of his natural environment? Therefore, the fact of these many striking resemblances between man and other creatures is the most cogent argument for the divine creation of all things. This view assigns an adequate cause for the cosmos and an adequate purpose in its creation and peculiar constitution. But if man bears in his lower nature a similarity to the physical realm, in his higher nature, in his psychical being, he bears the image of his Maker. Thus he is vitally connected with both the natural and the supernatural realms. Is not that a rational doctrine? How different from the crude, crass, materialistic teaching of Van Loon, who says in one of his books, intended for the instruction of children: "We do not know how or why or when the human race began its career on earth." How utterly depleting and demoralizing is such teaching! What kind of citizens will it produce for the future? Elsewhere Van Loon declares that "it took man's ancestors nearly a million years to learn to walk on their hind legs"! Most uplifting doctrine to teach our children!

Regarding the "recapitulation theory," Professor Conklin says that "in it we see evolution repeated before our eyes." Perhaps — but that, too, may be a non-sequitur. The doctrine of creation may also explain that phenomenon, for that may be the Deity's way of connecting man vitally and organically with his natural environment. However, our evolutionist is honest enough to say that "development from the human embryo repeats some of the main stages of evolution." Note the qualifying words "some" and "main." But he adds: "The fact that certain embryonic structures do not repeat the evolutionary history does not destroy this general principle of embryonic recapitulation." We would ask, Why not? Here again the scientist must supply the "missing links" by means of his imagination. He must make his inference broader than his facts. This is another logical lapsus. Perhaps our evolutionist has not read Drs.

Colgrave and Short's recent book, "The Historic Faith in the Light of Today," in which these learned laymen and scientists (not preachers or theologians) have this to say of the recapitulation theory: "Nor will any one who has any acquaintance with the facts of human and animal embryology be disposed to accept without a great deal of qualification the old evolutionary theory that every man in this development climbs up his own genealogical tree." Then they quote Professor Kellogg, as follows: "The recapitulation theory of Fritz Mueller and Haeckel is chiefly conspicuous now as a skeleton on which to hang innumerable exceptions. . . . The recapitulation theory is mostly wrong." Thus, according to the testimony of scientists themselves, this theory is far from proving evolution.

—The Presbyterian.

(To be concluded)

SIX THOUSAND YEARS AGO AND TODAY

Read Genesis 4 and 5. Reread 4, 26

Luther's translation reads: 'Zu der Zeit fing man an zu predigen von dem Namen des Herrn'. The English version is a correct, literal translation, but Luther with his happy knack of translating has rendered into terms of his and our own time what the 'calling upon the name of the Lord' in Old Testament times was equivalent to, to wit: the public worship and declaration of the name of the Lord. So we might substitute the word 'preaching' in English, too, and read: Then began men to preach the name of the Lord.

Special significance attaches to the name 'the Lord'. It is the word used to translate the name Jehovah, the divine name used quite generally in the Old Testament, but always used, when the true God of revelation is alluded to in his character as savior, in distinction, for instance, from his capacity of creator. It is the name by which God specially named himself to Moses in view of the covenant He proposed with Israel. Jehovah, the Lord, is the God of the Covenant, the God of the Promise, the God of Salvation, the Savior God. We see why the New Testament disciples at once appropriated the name 'the Lord' for their master, our Blessed Savior.

Deep significance also attaches to the phrase the 'name of the Lord'. It would be a long story to set forth that to the ancients one's name spelled one's most precious and sacred possession, that in one's name his whole being and personality were supposed to be bound up and expressed, that hence misuse of one's name was tantamount to personal violence. From this point of view we readily appreciate the import of the second commandment 'Thou shalt not take the name of the Lord thy God in vain' and of the first petition 'Hallowed be Thy name'. The question with us here is, what is it whereby the most inward being of

God is expressed, what is the essence of his being and personality? Again there is a long chain of texts that shed light on this, and the answer derived from them is the same as the one we have found as the meaning for the name Jehovah. Saving grace, that tells what God is, that's His name, 'Thou, O Lord, art our father, our redeemer, that is thy name from everlasting' (Isa. 63, 16); and again: 'This is his name whereby he shall be called, the Lord, our righteousness' (Jerem. 23, 6).

Now, then, we'll reread Gen. 4, 26: Then began men to call upon the name of the Lord. Then began men publicly to worship and proclaim the name of the Lord. Then began men to preach the name of the Lord. Then began men to preach the name of Jehovah, the God of the Promise, the God of salvation, the Savior God. Then began men to preach about the saving grace, the plan of redemption and justification of Jehovah. In short, to use our current New Testament phrasing: Then began men to preach the Gospel.

We have here the first preaching of the Gospel. With that as our general subject in this and in another installment we shall now give our attention to the first believers and see what lessons we may derive thereby for our Christian lives in these latter days.

The first believers were Adam and Eve, their son Abel, and after his violent death their son Seth and his descendants. Chapter 5 of Genesis is devoted to the Sethites, chief of whom were Enos, in whose days the preaching of the Gospel began, Enoch who walked with God and so pleased Him that he was translated to heaven without seeing death (Hebr. 11, 5), Methuselah, the oldest man in history, age 969 years, and Lamech, his son and the father of Noah.

Faith

Theirs was a great faith, and its greatest feature their ardent desire and longing for salvation and the coming of the promised savior. Just note the sayings of the second and the last but one of their line. Of Eve it is recorded that she exclaimed upon the birth of her first son: 'I have gotten a man from the Lord'. Again Luther does better justice to the thought, also translating exactly: 'Ich habe den Mann, den Herrn'. I have gotten a man, the Lord, Jehovah, the Savior. And Lamech called his son Noah, i. e. rest-giver, saying, 'This same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord hath cursed'. Both Eve and Lamech were deceived as to the nature of their offspring, but it was because of their ardent faith, their intense yearning for the coming of the redeemer.

To be sure, Adam and Eve had had a wonderful experience. They had once lived in the image of God, they had once enjoyed the high estate of personal communion with God in Paradise. Then their whole world of supreme perfection and bliss had tumbled down, when their first disobedience and the fruit of

that forbidden tree brought sin and death into the world and all its woe'. They knew by awful experience what they had lost, they knew what the image of God and union with Him meant. They knew what they had forfeited. But lo, even while they were in their deepest misery and, moreover, were sinking still deeper by adding deceit and insult to their first misstep (note their answers to God's inquiries), they heard God announce to the serpent: 'I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel' (Gen. 3, 15).

What a wonder! Here God whom they now had learned to fear and from whom they were becoming estranged more and more with every thought, here He was transacting their salvation! And transacting their redemption with them merely witnesses on the sidelines as it were. So it was not up to them to climb back to their high estate; if ever anybody, Adam and Eve realized the utter futility of such an attempt, because they had been there. No, the Woman's Seed was to work their redemption. But then, wonder of wonders,—why then, with human ability to regain fellowship with God out of the question, why then God himself would impersonate the woman's seed, enter into the flesh to restore His lost image among human-kind and establish something sublimer and sweeter still than communion with Him, the holy, almighty, good, and loving creator, namely: fellowship with Him by virtue of His mercy, His redemptive grace and self-sacrifice. For, setting the heel on the serpent's head, to Adam and Eve in their naked state, meant inviting certain death, the penalty they had incurred. With this assurance of redemption our first parents went forth into the world, little disturbed by the toil and sweat, the suffering and sorrow, yea, and the sin of earthly life, living in anticipation in the other world, their former world, and looking forward with eagerness to their reunion with God through the promised Seed. No wonder then that Eve in the joy of anticipation gave vent to her exclamation: I have gotten a man, Jehovah, the Savior!

Would that our faith were such and that of the Church to-day! With all our hearing and preaching of the Gospel, with all our purity of doctrine and the manifold work, intricate organization and machinery to spread it, we lack that salient feature of living faith: other-worldliness. We are earthbound and worldly-minded, our conversation is not in heaven, from whence we look for the Savior, the Lord Jesus Christ (Phil. 3, 20).

The trouble would seem to be that we have no pronounced sense of sin. But then, let's get it! Consider who it is with whom we have to deal. We are here still close to creation. Consider the starry universe, in which our earth is but a speck of dust. In this universe light travels at the rate of 186,000 miles per

second; the most distant star visible with the naked eye is eight light years distant, that is to say, its light, as you perceive it of an evening, has left its source, traveling 186,000 miles per second, eight years previous to its reaching your eye; the most distant stars visible only through the most powerful telescopes, are said to be a thousand, nay, thousands of such light years distant. Consider the wonders of the microscope, the millions of living organisms revealed by it in a little drop of water! Or on the other hand, the monsters of the animal world, inhabiting the earth in antediluvian days and unearthed now and then to-day and exhibited in museums, alongside of which the elephant is but a pigmy; just the other day the report came that the Chicago Field Museum expedition has dug up the skeleton of a dinosaur in Patagonia, sixty feet in length and fifteen feet high; we are reading much of late about the Leviathan, the monster ocean liner, built by the Germans and again put into commission by our government, and we pat ourselves on the back because of this marvel of human skill; it is named after one of these animal monsters of Biblical record. If that is what you stand in awe of and admire, then do, too, consider the marvel of the human mind, its ingenuity and achievements.

But then think of Him who created it all by the word of His mouth, directs and governs and destroys it at will, as He once did in the Deluge. It is He whom we defy by our every transgression, He who notes our every transgression in His book of reckoning. But what is more, that mighty God humbled himself, entered our flesh in His Son, and instead of crushing us under foot as the miserable dust we are, offered His heel to the sting of the serpent in order to redeem us. Now then, that does make us humble and gives us a poignant sense of the exceeding sinfulness of sin, and we embrace with glad faith the assurance of redemption vouchsafed us in His very death, and we anticipate with joy and eagerness the day of His return, when we shall be reunited with our mighty and merciful Creator, the Great Jehovah, our gracious God and Savior. As did the first believers.

Worship

Theirs was also a true, living worship. The story of Abel's sacrifice will serve to illustrate that. We are told that God had no respect unto Cain and his offering, but unto Abel and to his offering he had respect. And in Hebrews (11, 4) we read that by faith Abel offered unto God a more excellent sacrifice than Cain. Thus it would seem that Abel's sacrifice was an expression of his faith and therefore acceptable unto God. The question will be: In what way?

It would seem a matter of course that Cain should offer of the fruit of the ground, being a tiller of the soil, and that Abel, being a keeper of sheep, should bring of the firstlings of his flock. But we bear in

mind that Moses' record was written in the first place for the people of Israel who had very definite notions as to the various kinds of sacrifices. The offering of a lamb, without any other explanation being offered, to them meant a bloody sacrifice, and this shedding of blood in the sacrifices of the Old Testament ritual was to typify the atoning death of the promised redeemer. 'The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul' (Lev. 17, 11).

The atonement to be wrought by the death of the coming savior was known to Abel from the First Gospel, the promise of the Woman's Seed given to his parents in Paradise. That was the all-absorbing theme of his thought, that overwhelmed him. And 'out of the abundance of the heart the mouth speaketh' (Matt. 12, 34), we must give expression to that which fills our heart to overflowing, we are built that way. Abel was wholly bound up in his faith, and with the compelling thought of the wonder of the Savior's death seeking expression, he discovered this form of expression and worship: the bloody sacrifice. That was true, living worship and pleased God, because it gave honor to His Blessed Son, who in the fulness of time was to come and shed His blood for us.

We have here the genesis of the rite of bloody sacrifices, which the heathen later also practiced and perverted, as they did so many of the earlier traditions; which God later also ordained as part of the Old Testament ritual, but which Israel likewise perverted, losing sight of its spiritual significance and practicing it merely as an act of legal obligation and of good works, designed to earn their salvation.

It is the same story with our form of worship to-day. God has not ordained our assembling for common worship of a Sunday, as little as He ordained the sacrifice of Abel in the dawn of history before the days of Israel. Our worship, if it be right, is a spontaneous expression of our faith; out of the abundance of our hearts we are urged to speak forth our faith and everything it implies: our gratitude towards and our love of God our Savior. Indeed, there are those who go to church as a matter of obligation to insure their safety in the hereafter by fulfilling this obligation; they are in the same class with self-righteous Israel of old. But it is no alibi for one to say that he may just as well worship at home, faith does not require common worship. Someone has said that man is a gregarious animal; so he is, it's a natural law for men to congregate, and especially for fellow-believers to congregate, no matter what their belief. Thus the early disciples of Christ congregated and thus the Christian congregation came into being, and that is one of the strongest reasons why it 'behooves no one to forsake the assembling of ourselves' (Hebr. 10, 25). He is going contrary to a natural impulse with which

the Creator has endowed us, and it argues that there is no abundance of faith in his heart to seek expression in a natural way. That is the long and short of it: out of the abundance of our heart do we do whatsoever we do on Sunday or, for that matter, on any other day: out of the abundance of heart we work to amass riches, we seek the pleasures of this life, or we — profess Christ. No, — true, living faith inspires sincere, living, and common worship.

Service

It likewise inspires service. Not the service the unbelieving world and the Christless churches and schools and societies prate about and about which we shall hear more next time, but the true service of bringing the Gospel to our fellowmen. As soon as men began to multiply on earth, in the days of Enos, the son of Seth, the children of God began to call upon the name of the Lord, which is to say, as we have heard, they began to preach the Gospel.

How can it be otherwise with us? When we consider that the one absorbing purpose, the consuming passion of God Almighty, whose majesty we have tried to visualize before, is to gather together in one all things in Christ, when we know that He would have all men to be saved and come to the knowledge of truth, how can we who know the truth, whom He has elected and sanctified, how can we do otherwise than bend all our own little efforts toward the consummation of this end! We can know no other aim and purpose in our own little lives, and thank God for the privilege of preaching the Gospel of salvation unto men.

There are many practical forms of this work, varying with time and conditions, none specially ordained by God, but all truly divine, inasmuch as they serve the preaching of the Gospel. The one most apropos just now is the liquidation of the synodical debt and the building of the Seminary. The wiping out of our debt, which hampers our Gospel work all around, and the building of the Seminary, which prepares the future preachers and teachers of our body, spell 'preaching the Gospel' as quickly as any undertaking we have in hand. And the non-success or the dragging out of our venture will mean a general paralysis of our work that may not again be overcome, barring a miracle of divine intervention. It would appear that Synod is approaching the crisis in its history. The great test is upon us, whether we can read the signs of the times aright and are made of the stuff to meet the test. Let us get the right slant on this!

The signs of the times indicate that there is a peculiar mission for Synod in the field of Christian education. God has always assigned special missions in history to individual groups in His Church. It behooves us to see our peculiar mission and to live up to it. That is the one point the writer would like to urge.

Give to all legitimate purposes to the point where it hurts, inasmuch as giving toward all purposes all that is needed has not hurt very many of us as yet. But if the point be stressed and precedence be argued for other undertakings, local or synodical, in opposition to the present campaign, then call upon the name of the Lord and give toward the debt liquidation and seminary building campaign, because we don't want to build the Seminary, before the debt is wiped out, but we do need to build the Seminary and that at once. For the building of the Seminary is intimately bound up with the success of our educational work; the Seminary is our educational headquarters, the central station, the power plant, and Christian education is the issue to-day.

To get back to our beginning and the first believers: God grant us to know, as they did, the exceeding sinfulness of sin and fill our hearts with the joy of faith in the Redeemer and longing for the day of His coming. Then our worship and our churchgoing, our service and the debt will take care of themselves. The building of the Seminary was suggested six thousand years ago, when men first began to call on the name of the Lord; it surely is going to materialize.

(In the next number: **The First Unbelievers.**)

GEOLOGICAL SCIENCE

Geological science must be admitted to be as yet in the stone age of its development, but still we find many who take the guesses of geologists to be "confirmation strong as proofs of Holy Writ." We have never been able to understand how it is possible for a man to know whether a rock is 300,000,000 years old or perhaps only 50,000. In fact we may be quite sure that he is merely guessing and has absolutely no reason for his contention. An instance to show the folly of this guesswork we quote from the Milwaukee Sentinel:

"Some time ago a form exactly resembling the leather sole of a shoe was found in the Nevada mountains. John Reid, of Lovelock, Nev., the present owner of the stone, says that he took it to a number of geologists, paleontologist, and other scientific men, all of whom were astonished with the specimen's similarity to a shoe, but none would accept it as anything but a freak of nature. This strange fossil or freak was found imbedded in a mass of Triassic rock, which is considered by scientists to be from 100,000,000 to 300,000,000 years old. By those who consider it a freak rather than a fossil, it has been pronounced one of the most remarkable imitations of an artificial object ever discovered by man. But when a microphotograph of this find was taken by the Rockefeller Institute, every feature of a modern leather shoe, as the holes punched in the sole for the stitching, and even the twist of the thread used in the welt, is plainly shown. In every

respect it duplicates the exact process which takes place in a worn-out shoe.

"This should make it clear to any thinking person how little confidence should be placed in those who go to the rocks in order to learn what is the length of time that has passed since God created man, instead of to the revealed Word of God. This is especially true when it has been clearly proved that in parts of the Rocky Mountains, in the United States and Canada the rocks are found in the exact reverse order from what they are found in other parts of the world. The chief object and delight of many scientists seems to be to find something that contradicts the Bible account of creation. Those who do so may be wise in their own estimation and in that of their deluded followers, but time will yet prove how deceived and unreliable they have been."

—Lutheran Church Herald.

"There is a charm in seeing things grow that men's hands have planted. What a zest it gives to life? But how much more charm there is when the seed we have sown is in the human heart, and we can watch that seed grow into the beauty of the character of Christ!"

FROM OUR CHURCH CIRCLES

List of Candidates for New Ulm

- Teacher Claus Gieschen, Milwaukee, Wis.
- Teacher Herman Gurgel, Wonewoc, Wis.
- Teacher Charles Kelpel, Tomah, Wis.
- George Meyer, Medford, Wis.
- Pastor Edwin Sauer, Morton, Minn.
- Teacher Louis Serrahn, Manitowoc, Wis.
- Teacher Herbert Sitz, New Ulm, Minn.
- Teacher Th. G. Stelzer, Racine, Wis.
- Teacher Alb. Stindt, Lewiston, Minn.

All communications in regard to this matter are requested before the 15th of August.

Herbert A. Sitz, Sec'y.,
New Ulm, Minn.

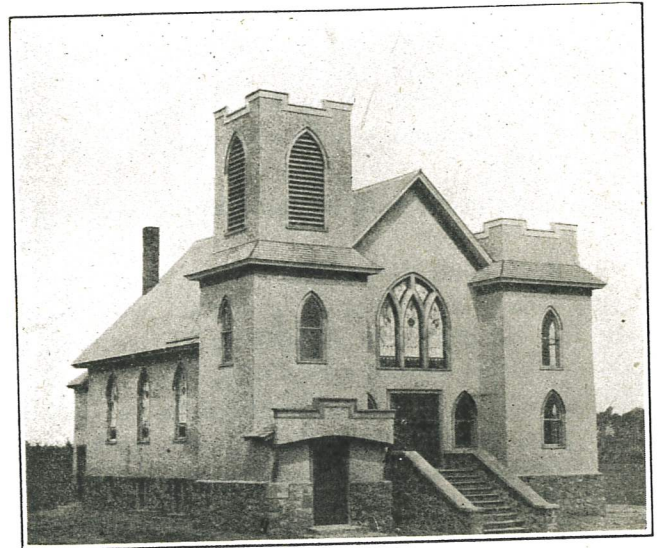
Church Dedications

On Sunday, July 1st, St. John's Lutheran Congregation at Enterprise, Wis., dedicated its new church to the service of the triune God. The undersigned, the pastor of the congregation, conducted the dedicatory act according to the ritual of our agenda. Although the weather was threatening and prevented some neighboring Christians from attending, still the church was filled at both services.

The Rev. Herman Pankow, Indian Creek, Wis., preached in the morning service in German. In the afternoon service the Rev. J. Krubsack, Eagle River, Wis., occupied the pulpit and preached in the English language. Appropriate solos were rendered at both services by Otto Henning.

Dinner and refreshments were served by the Ladies of the congregation.

The dimensions of the new church building are 32 feet by 52 feet with two towers each extending 14 feet, and an altar niche and vestry extending 16 feet. It has a seating capacity of 300. The interior finishing work is entirely of high grade oak, while the exterior is of stucco. The main floor contains the vestibules, the large auditorium, a rest room, and a vestry. The basement contains a Sunday School room, kitchen, boiler room, fuel room, and other necessary rooms. The windows of leaded art glass with figures were



St. John's Ev. Lutheran Church, Enterprise, Wis.

purchased of Carl Reimann, Milwaukee. The pews, altar, pulpit, baptismal font, hymnal board, all in natural oak, and a life size statue of Christ were purchased of the Northwestern Publishing House.

May the Lord abide among us and bless all who enter this house to call upon His Name.

Rev. J. F. M. Henning.

* * * * *

With great joy and enthusiasm Grace English Lutheran Congregation and their friends dedicated their newly erected church in Monico, Wis., to the service of the Lord on Sunday, June 17th.

At ten o'clock in the morning the entire congregation and guests assembled before the new building, where a short service was held. The undersigned then read the dedicatory liturgy and unlocked the doors. Thereupon the pastors, the congregation and guests formed a procession and entered the church.

The Rev. W. Gutzke of Powers, Mich., delivered the sermon in the morning service, basing his discourse on Rom. 1:16.

In the afternoon service the Rev. Otto Kuhlow of Waterloo, Wis., spoke to the congregation on the words of Revelation 21:3.

In both services the Rhinelander choir, under the leadership of Dr. Dorpat, rendered beautiful hymns of praise.

Grace English Congregation, although organized but only a little more than a year ago with 10 voting members, is a thriving and enthusiastic congregation. It has gained steadily in membership ever since and now has a membership of twenty.

In the fall of 1921 the undersigned began preaching in Monico. Services were held in private homes. These places were too small to accommodate the increasing audience and, owing to the limited seating capacity, parents were compelled to leave their children at home, otherwise we could not accommodate the adults. Shortly after organizing, steps were taken to build a place of worship — and to build without the aid of the Synod. Now, however, we have room for all in our beautiful church with its seating capacity of about 225.

The structure is built of frame and measures 30x50 feet.

The furnishing (altar, pulpit, pews, baptismal font, hymnal board, and a statue of Christ) were secured from the Northwestern Publishing House; the bell from Stuckstede Brothers, St. Louis, Mo.

"Therefore, my beloved brethren be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Rev. J. F. M. Henning.

Twenty-fifth Anniversary

Zion's Lutheran Congregation of Zion, Town Omro, Winnebago County, Wis., celebrated the 25th anniversary of its birth on July 15th. Next to God, this congregation owes its very existence to the untiring efforts of Rev. George Saxmann, deceased. In his missionary journeys from Eldorado a door was opened unto him in the townships of Omro and Utica to spread the saving Gospel of Jesus Christ, so that Rev. E. Kielgas of Winneconne could organize a congregation on the 7th day of July, 1898. Under the pastorate of Rev. Martin Plass, the first resident pastor, the present church building was erected. Other pastors that served this congregation were: Vicar M. Keturakat, Wm. Roepke, Adolf von Rohr, Emil Duerr, Herman Hartwig, and the undersigned.

Two former pastors of the congregation preached: The Rev. M. Plass of Oakwood, Wis., in the forenoon in the German language, on Ps. 103: 1-3; the Rev. W. Roepke in the afternoon in the English language on Jeremiah 23:28. Both speakers encouraged the members of Zion to thank and praise God for His grace in Christ Jesus, which was offered, conveyed and sealed unto them by Word and Sacrament.

On account of local conditions the growth of this congregation has been very slow. It has a membership of 20 voting members, and yet the Gospel has not been preached in vain at Zion, because it has

grown spiritually. The collection, which at the same time was a mission-festival offering, netted the sum of \$75.50. During the noon-hour a meal was served to the many guests by the ladies of the congregation. The interior of the church had been redecorated for this joyous festival and presents a pleasing appearance. The local choir assisted at the celebration in singing hymns of praise to Almighty God, for keeping his protecting hand over Zion these 25 years.

May it be said of Zion what Paul has written to his dear Philippians: I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now: being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

O. Hoyer.

Joint Synod

The seventeenth convention of the Ev. Luth. Joint Synod of Wisconsin and Other States will be in session August 15th to 21st at Bethesda Church (Rev. H. Knuth), Milwaukee, Wis.

The lay delegates from the various congregations may present their credentials to the secretary on Wednesday morning, August 15th, before the opening of the session. For this purpose the delegates may meet the secretary at Bethesda School from 9 to 10 a. m. the first morning.

Synod meets at the church at 10 a. m. for the regular opening session. The Rev. M. Lehninger will read a paper on synod's Christian institutions of learning. The opening services are to be conducted on Wednesday evening at 7:45.

All requests concerning the assignment of lodging places are due the Rev. H. Knuth, 1114 Chambers Street, Milwaukee, at an early date.

G. Hinnenthal, Sec'y.

Delegate Conference of the Nebraska District

The Nebraska District will, D. v., hold its sessions from the 23rd to the 27th of August, 1923, in the Trinity Ev. Luth. Congregation (Rev. F. Brenner) at Hoskins, Nebr. The Rev. Prof. W. Henkel will present a paper. Credentials of delegates should be signed by the president and the secretary of the congregation. Please announce yourselves!

Ph. Martin, Sec'y.

Wisconsin Valley Conference

The Wisconsin Valley Conference will, D. v., convene on September 11th and 12th in Hamburg, Wis. (Rev. G. Fischer.)

Papers are to be read by the following: G: Thurow, O. Hensel, G. Fischer, L. Thom, W. Eggert, Wm. Bauman, E. C. Dux.

Confession address: O. Hensel, O. Kehrberg.

Sermon: W. Fuhlbrigge, H. Geiger.

Kindly notify the local pastor when and how you are coming (whether by train or auto).

Walter A. Gieschen, Sec'y.

Delegates of the North-Wisconsin District to the Joint Synod in 1923

1. Fox River Valley Conference:
 Rev. Aug. F. Zich (substitute Rev. A. Werner).
 Rev. R. Ziesemer (substitute Rev. F. Reier).
 Rev. L. Kaspar (substitute Rev. E. C. Hinnenthal).
 Lay-delegates and their substitute from Immanuel's Congregation at Maple Creek, Wis.
 St. Paul's Congregation at Algoma, Wis.
 St. John's Congregation at Dundas, Wis.
2. Winnebago Conference:
 Rev. H. C. Klingbiel (substitute Rev. J. Pohley).
 Rev. Wm. Hartwig (substitute Rev. M. Nommensen).
 Rev. J. G. Oehlert (substitute Rev. A. Froehlke).
 Lay-delegates and their substitute from St. Paul's Congregation at Winneconne, Wis.
 St. Peter's Congregation at Winchester, Wis.
 Zion's Congregation at Vandyne, Wis.
3. Manitowoc Conference:
 Rev. W. Haase (substitute Rev. Ed. Kionka).
 Rev. K. Toepel (substitute Rev. Br. Gladosch).
 Lay-delegates and their substitute from St. John's Congregation at Gibson, Wis.
 Zion's Congregation at Morrison, Wis.
4. Lake Superior Conference:
 Rev. G. E. Schroeder (substitute Rev. P. G. Bergmann).
 Lay-delegate and its substitute from Friedens Congregation at Escanaba, Mich.
5. Rhinelander Conference:
 Rev. H. Schmitt (substitute Rev. H. Heidel).
 Lay-delegate and its substitute from Trinity Congregation at Wabeno, Wis.
6. Teacher's Conference:
 Teacher E. Gruett (substitute Teacher E. Blauert and Theo. Boettcher).
 Teacher L. C. Sievert (substitute Teacher M. L. Dommer).
 G. E. Boettcher, Sec'y.

Ordination

Authorized by the President of the Southeast Wisconsin District, the candidate of Theology, Rev. Erich La Haine, was ordained as pastor and Indian Missionary for Arizona by the undersigned on the 5th Sunday after Trinity at Owosso, Mich. The Revs. Geo. Tiefel and Wm. Wietzke of Nebraska assisted.

May the Lord bless the work of this young laborer in His vineyard!

Address: Rev. Erich La Haine, Ft. Apache, Ariz.
 T. G. Hahn.

Ordination and Installation

Tutor W. K. Bodamer was ordained and installed as pastor of our congregation at Prairie du Chien by the

undersigned—who had received authority from President G. M. Thurow so to do—on the 6th Sunday after Trinity, July 8, 1923.

Address: Rev. W. K. Bodamer, Prairie du Chien, Wis.
 Julius W. Bergholz.

Installations

Authorized by the President of the Dakota-Montana District, the undersigned installed Rev. C. Strasen as pastor in the congregations at McIntosh and Walker, South Dakota, and Paradise, North Dakota, on the 3rd Sunday after Trinity. The Lord bless him and his flock.

Address: Rev. C. Strasen, McIntosh, So. Dakota.
 E. R. Gamm.

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The Rev. J. C. Siegler was installed in Zion Church, Olivia, Minn., on the 8th Sunday after Trinity.

Address: Rev. J. C. Siegler, Olivia, Minn.
 Edwin H. Sauer.

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Mr. O. C. Albrecht having accepted a call of Christ Congregation of Burr Oak to their school was inducted into his office July 22nd by the undersigned.

May God bless his labors abundantly.
 Address: Mr. O. C. Albrecht, Mindoro, R. 2, Wis.
 H. R. Zimmermann.

Announcement

Mr. Emil P. Hass, 1198 Buffum St., Milwaukee, Wis., has been appointed chairman of the Revision Committee of the Southeast Wisconsin District in place of the late Prof. E. Sampe who has been called to his eternal reward.

C. Buenger, Pres. Southeast Wis. District.

Theological Seminary

The next session of the Seminary will open Wednesday, September 12. Prospective students should register with the undersigned by September 5 and report in person the day before the opening.

John Ph. Koehler,
 Lutheran Seminary,
 Wauwatosa, Wis.

Dr. Martin Luther College

The new school year at Dr. Martin Luther College will begin Wednesday, September 5, at 9 A. M. The dormitories and dining hall will be open on the day before. The undersigned requests that announcements of new scholars be made as soon as possible in order that the necessary preparations can be taken care of in due time.

For information and catalogs apply to
 E. R. Bliedernicht,
 213 S. Jefferson St., New Ulm, Minn.

Michigan Lutheran Seminary

The new school year at Michigan Lutheran Seminary will begin Wednesday, September 5th, at 9:30 a. m.

It is urgently requested that announcements of new scholars be made as early as possible, if possible before August 20th, in order that the necessary preparations can be made.

For catalogs and other information apply to:

O. J. R. Hoenecke,
2200 Court St., Saginaw, Mich.

FOR LIQUIDATION OF DEBTS AND THE NEW SEMINARY THE FOLLOWING SUMS HAVE BEEN RECEIVED

H. Albrecht, Hutchinson, Minn.: \$40.00 (2 payment); \$300.00 (3 payment).
Wm. F. Beitz, Tucson, Ariz.: Personal \$15.00; \$61.01 (1 payment).
C. E. Berg, Bristol: \$161.00 (1 payment).
W. Bergholz, Kewaunee: \$140.50 (3 payment).
J. Brenner, Milwaukee: \$7,000.00 (1 payment).
V. Brohm, Kenosha: \$30.63 (1 payment).
C. Buenger, Kenosha: \$250.00 (2 payment).
Rich. Buerger, Waukegan, Ill.: Libertyville \$188.00 (1 payment).
F. Cares, Frankenmuth, Mich.: \$100.00 (1 payment).
A. J. Clabuesch, Remus, Mich.: \$100.00 (2 payment).
Chr. Doehler, Escanaba, Mich.: \$214.81 (2 payment).
E. Dornfeld, Milwaukee: \$2,900.00 (1 payment).
O. Eckert, Riga, Mich.: \$600.00 (1 payment).
R. Fenske, Ellensburg, Wash.: \$46.00 (1 payment).
G. Fischer, Hutchinson, Minn.: \$185.50 (2 payment).
H. A. Fleischer, Hustisford: \$691.25 (1 payment).
J. Freund, N. Freedom: \$20.00 (4 payment).
O. Frey, Saginaw, Mich.: \$49.00 (3 payment).
A. Froehлке, Neenah: \$1,500.00 (1 payment).
Herm. Gieschen, Wauwatosa: \$402.00 (2 payment).
J. G. Glaeser, Tomah: \$204.00 (2 payment).
F. Graeber, Milwaukee: \$145.00 (1 payment).
A. J. Grothe, Neosho: \$209.00 (1 payment).
W. Haar, Loretto, Minn.: \$342.00 (3 payment); \$195.00 (4 payment).
A. Habermann, Bonduel: \$20.00 (1 payment).
W. C. Heidtke, Crivitz: \$7.00 (2 payment).
C. C. Henning, Peshtigo: \$480.00 (2 payment); \$121.50 (3 payment).
P. E. Horn, Morgan, Minn.: \$750.00 (1 payment).
O. Hoyer, Winneconne: Winneconne \$129.55 (1 payment); T. Omro: \$129.25 (1 payment).
R. W. Huth, Milwaukee: \$57.25 (1 payment).
W. Huth, Wabeno: \$50.00 (1 payment).
L. Kaspar, Appleton: T. Clayton \$60.00 (1 payment).
A. Kehrberg, Tawas City, Mich.: \$86.00 (2 payment).
M. Kionka, Milwaukee: Auferstehungs-Gemeinde: \$132.06 (1 payment).
L. Kirst, Beaver Dam: \$112.95 (5 payment); \$91.00 (6 payment).
H. C. Klingbiel, Malone: St. Paul's \$160.00 (2 payment); St. John's \$25.00 (2 payment).
J. Klingmann, Watertown: \$184.50 (4 payment).
Th. Koehler, Iron Ridge: \$60.00 (2 payment).
O. Kuhlow, Waterloo: Personal \$25.00; \$252.00 (2 payment).
Wm. F. Lutz, Mauston: \$185.00 (1 payment); T. Summit \$140.00 (1 payment); New Lisbon \$125.00 (1 payment).

F. E. Manteufel, Malaton, Minn.: \$16.00 (5 payment).
Ph. Martin, Stanton, Nebr.: \$362.50 (1 payment); \$175.00 (2 payment).
J. C. Masch, Sault Ste Marie, Mich.: \$53.75 (1 payment).
L. E. Mielke, Saginaw, Mich.: Personal \$20.00.
E. C. Monhardt, Clatonia, Nebr.: \$146.00 (1 payment).
A. F. Nicolaus, Ft. Atkinson: \$1,581.50 (1 payment).
Aug. Paetz, Marshfield: McMillan \$130.00 (1 payment); March \$35.00 (1 payment).
H. A. Pankow, Tomah: Jul. Mueller, Hustler \$25.00.
W. E. Pankow, Friesland: \$290.00 (1 payment); Dalton \$74.00 (1 payment).
Congr. in T. Paris, Kenosha Co.: \$108.00 (1 payment).
A. Petermann, Newburg: \$583.50 (1 payment).
E. Redlin, Appleton: \$118.00 (2 payment).
J. J. Roekle, Chesaning, Mich.: \$95.00 (1 payment).
W. Roepke, Marquette, Mich.: Marquette \$106.23 (1 payment); Green Garden \$44.19 (1 payment); Bruce's Crossing \$27.00 (1 payment).
A. W. Sauer, Winona, Minn.: \$1,820.35 (1 payment).
E. Schoenicke, Ixonia: \$259.30 (1 payment).
Gust. Schoewe, Muskego: \$81.00 (6 payment).
J. Schulz, Van Dyne: \$38.60 (1 payment).
F. Soll, Yakima, Wash.: \$45.00 (1 payment).
K. F. Toepel, Manitowoc: \$200.00 (1 payment).
J. Uhlmann, Hartford: \$173.00 (1 payment).
A. H. Werner, Appleton: \$736.50 (1 payment).
W. Wietzke, Grafton, Nebr.: \$190.00 (1 payment).
F. Zarlring, Zumbrota, Minn.: \$575.00 (1 payment).
A. Zich, Green Bay: \$80.00 (1 payment).
H. R. Zimmermann, West Salem: \$118.00 (2 payment); Burr Oak \$62.00 (2 payment).
Total \$27,642.18
Previously acknowledged 38,745.92
Total \$66,388.10
Watertown, Wis. F. W. GAMM,
July 14, 1923. Treasurer.

A Correction

In the last list (July 15) instead of: H. R. Zimmermann, West Salem: \$365.50, read: West Salem \$270.50, Burr Oak \$95.00.

MISSION FESTIVALS

Town Weston, Wis., St. John's Church, O. K. Netzke, pastor. Speakers: P. Horn (German), Wm. Fuhlbrigge (English). Offering: \$190.31.

Lewiston, Minn., St. John's Church, H. H. Herwig, pastor. Speakers: H. Geiger, Arnold Eickmann, Rud Korn. Offering: \$438.44.

First Sunday after Trinity

Town Lynn, Minn., Zion's Church, Henry Albrecht, pastor. Speakers: H. Nickels, Henry Bruns, Herbert Schaller. Offering: \$123.00.

Sixth Sunday after Trinity

Grover, S. Dak., Emanuel's Church, Aug. Pamperin, pastor. Speakers: Dir. E. E. Kowalke, Rev. M. L. Voss. Offering: \$240.00.

Colome, S. Dak., Zion's Church, W. J. Schaefer, pastor. Speakers: B. Lange, E. Hahn, M. Carter. Offering: \$120.00.

Eighth Sunday after Trinity

Altamont, S. Dak., St. John's Church, H. Lau, pastor. Speakers: A. Fuerstenau, E. E. Kowalke. Offering: \$68.00.