

# 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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## THE CHRISTIAN LIFE

(Wisconsin Synod German Hymnal 423:  
Herzallerliebster Gott)

My God, my heart's Belov'd,  
Enthroned on high in Heaven, —  
Life, body, soul, and mind  
Thy grace to me has given.  
Rule Thou my heart, I pray,  
Through Thy blest Spirit's might,  
That in His strength I may  
Perform all things aright.

Grant that I shun and flee  
The lusts of fleshly passion,  
And to Thy Spirit yield  
With zeal and meek submission.  
O may I in the strife  
A conqueror be found,  
That evermore my hope  
May rest on solid ground.

I bear the name of Christ;  
Let me be Christ-like ever,  
And give attention to  
The teachings of my Savior.  
Keep Thou me in the faith,  
And grant me strength, dear Lord;  
Let not the godless world  
Withdraw me from Thy Word.

Kindle within my heart  
The flame of love, dear Savior,  
That I may fervently  
Love Thee and love my neighbor.  
May I, when sorrows come,  
Endure them patiently,  
And in the days of joy  
Grant me humility.

To seek Thy Kingdom first  
Grant me the blest endeavor,  
And may Thy blessing rest  
Upon my labors ever.  
They who in fervor seek  
Eternal things sublime,  
Shall ever be supplied  
With passing needs of time.

Let not hypocrisy,  
Hate, self-will, falsehood stain me.  
While here below I dwell  
May I from these refrain me.  
All malice, avarice,  
All lovelessness and strife  
Remove from me, my God  
Throughout my earthly life.

Guide me with Thy right Hand  
As I pursue my calling.  
Protect me day and night,  
And keep my feet from falling.  
Do Thou my Fortress be,  
My Shield and my Defense,  
In sorrow comfort me,  
Thou gracious Providence.

At last from cross and pain  
Grant me release forever,  
And when I leave this world,  
At rest in Christ, my Savior,  
Then take away all fear,  
And by Thy gracious Hand  
Lead Thou me upward till  
I reach my Fatherland.

Translated from the German.

Anna Hoppe.

## THE ONE HUNDRED AND NINETEENTH PSALM

Verses 97 — 100

### The Christian's Love of the Bible

Do you read the Bible? Do you read it regularly, intelligently, and above all, lovingly, that is, with your heart's desire and delight? Do you read the sacred Book as being the source of all true knowledge, of comfort and salvation, and as being the basis upon which is founded our Christian faith?

Alas, we fear that with many of our professing Christians Bible reading and Bible study has become a lost art or rather a belated practice. Too many have become lamentably negligent in reading and studying the Bible. Though most people are in possession of the sacred Volume, some even in elaborate editions, yet they seldom use it. How few read the Bible in daily devotion? There are some, to be sure, who read God's Word faithfully and with love; but — let us be honest — their number is pitifully small.

There are, no doubt, various causes, contributing to the comparative decay amongst professing Christians, of Bible reading and Bible study. There is the drive of our modern life which crowds out the divine Word. Men and women are so completely absorbed in pressing business vocations and domestic duties that they find no time, as they think, for reading the Holy Book. The grinding of daily labors, the bustle of business activities, the all absorbing task of getting on in this world and making life a material success — all this makes Bible reading impossible to them.

Rev C Buenger Jan 27  
65 N Ridge



Moreover, people have so many other books to read now, as well as magazines and periodicals of every description, and the daily newspaper, that there is little room left for the Bible. This applies predominantly to the American home. We Americans have a much higher rate of newspaper consumption than the inhabitants of any other country. The daily news sheet, all the sordid scandal details included, the reports on the latest football game, the society editor's description of the bride's apparel, etc., etc., is read with almost painstaking fidelity. Nor is this limited to the average American home. We are afraid that many of our Lutheran homes form no exception, in this respect.

The chief cause, of course, for the neglect of Bible reading is the deplorable indifference to the blessed Book on the part of many. While they are deeply interested in the common affairs of human life, the great and blessed things of God's Word are negligible quantities to them. And has not so-called higher criticism or modernism which openly denies the inspiration of the Bible and regards it merely as a product of human nature working in the field of religious literature had its baneful influence on many a Christian in our days changing his hitherto reverent attitude toward the written Word of God? They no more respect its divine authority, but simply treat it as a literary product of olden times or at best as a book of common morals.

Yet over against all this stands the testimony of the Psalmist: "O how love I thy law! it is my meditation all the day," and this still holds true with the devout Christian. We know from previous meditations on this Psalm that the law of God is His Word or what we call the Bible. This the Psalmist loves with his whole heart. His love for the Word is so ardent that it is amazing and wonderful to himself; — perhaps wonderful that he, a sinner, should love it at all. How should he ever have been brought so to love it considering the corruption of his nature which habitually rebels against God and His Word. Yet this is the wonderful thing about it that by its power and grace his heart has been changed, so changed as to be filled with exceeding joy at the Word because of the treasure he has found. No wonder that it is his daily companion. He studies this Word daily; searching it is his favorite occupation. He is ever making new discoveries in it and cannot but speak of his wonderful finds.

The Christian's attitude towards the Bible is no different from that of the inspired writer. He, too, is probably amazed that he should love this Book more than any other book in the world. Why should he have a superior liking to it above all others knowing his natural disinclinations to the same, being a sinner? Yet the Christian has experienced the same grace and power of the Word of God as did the

Psalmist. It has renewed his heart, turned it to God, filling it with love for all that is God's, and therefore also for His Word. Words cannot express the love he entertains for the Scriptures. They are his soul's delight. Hence the Bible is his daily companion. Wherever he goes he carries it along with him, and if not in his hand, yet in his head and in his heart. Nor is he ever wearied by pondering its pages, but ever derives inspiration and refreshing life from its study. The longer and the more diligently we study this Book, the more we come to love and admire it. And the more highly we learn to value it, the more we are attracted to this Word and its deeper meaning.

We could furnish scores of instances where men have learnt to love their Bible as the most precious book, and who have studied it daily, even men of high standing and authority. We refer to but one or two instances. John Quincy Adams, the sixth President of the United States, and son of the second President, a man of great learning, and who enjoyed the advantages of association with the best educated men of his time, — makes this statement in regard to his habits of reading the Bible: "I have for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time, and seems to be the most suitable manner of beginning the day." Daniel Webster was no less influential in many respects, being admittedly the greatest expounder of the American Constitution which this country has yet produced, and he is no less high an authority regarding the value of reading the Bible. This is the testimony he gives in his own experience: "From the time that, at my mother's feet, or on my father's knee, I first learned to lisp verses from the sacred writings, they have been my daily study and my vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents in instilling into my mind an early love of the Scriptures." The foremost men in the world have given due credit to the value of reading the Bible. They have loved their Bible as the most precious book and would not have parted with it for anything in the world.

#### Blessed Results of Bible Reading

Has diligent and attentive Bible reading any immediate results, and are these results of lasting and blessed influence? Having declared his intense love for God's Word, the Psalmist goes on to extol the glorious results of his experience as a student of the Bible. "Thou through thy commandments," he says, "hast made me wiser than my enemies; for they," that is thy commandments, thy words, "are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy command-



ments." It would appear, as if, at least, this student of the Bible is boasting and exalting himself. He claims to have more understanding and greater knowledge than all his teachers, and the aged and experienced men. Yet we need but read his statements carefully, and we shall have no reason of accusing him of being guilty of self-praise, for he acknowledges that his superior wisdom is the result of God's instruction derived from the study of His Word. "Thou through thy commandments hast made me wiser," he says, "thy testimonies are my meditation." It is by daily meditating on the Word of the Lord he has obtained his superiority in wisdom, understanding, and judgment.

Is not this the blessed experience of every Christian who makes the Bible his daily companion? We cheerfully answer: Yes. The simplest Christian, who delights in the study of Scriptures, and who by faith and prayer appropriates the information conveyed to him in the Word of truth, will soon surpass in useful knowledge and practical wisdom the most learned men, and the most aged and experienced persons, who, leaning on their own understanding, reject the oracles of God, or are but superficially acquainted with them. Nor is it presumptuous for such a Christian to claim superior knowledge and wisdom to that of the wise of this world. The latter may be wise in their fashion, they may have made great progress in science and literature, yet the knowledge the Christian has attained from the assiduous study of God's Word surpasses all the science and learning of the world. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7.

"Wisdom's highest, noblest treasure,  
Jesus, lies concealed in Thee;  
Grant that this may still the measure  
Of my will and actions be.  
Humility there, and simplicity, reigning,  
My steps shall in wisdom forever be training.  
Oh! if I of Christ have this knowledge divine,  
The fullness of heavenly wisdom is mine."

Let each one diligently study God's Word. It gives a knowledge true and influential. What dying saint ever deplored that he had too assiduously studied it? Says a pious and learned man: "Were I to renew my studies, I would take my leave of those accomplished triflers — the historians, the orators, the poets of antiquity — and devote my attention to the Scriptures of truth. I would sit with much greater assiduity at my Master's feet, and desire to know nothing but Jesus Christ and him crucified." That is speaking like a wise man.

Do we love the Bible? Do we study it? Do we meditate on its testimonies? Are we the wiser for it? Do we find Christ in all the Scriptures? Is He our life?

J. J.

## COMMENTS

**An Example** An example of what some church papers offer the Christian, we have in a review in The Presbyterian Advance of "The First Page of the Bible," by Fr. Bettex. The reviewer says: "The most satisfactory treatment of the subject is that which finds on "The First Page of the Bible" indispensable spiritual truth cast in non-scientific form and leaves to science the task of saying what the exact form of the facts was."

Entirely in line with this attitude toward the Bible is the series of articles "The Old Testament for the New Age" written for the Advance by Thomas Franklin Day, D. D., Ph. D.

In these articles, too, human reason sits in judgment on Divine Revelation and so makes itself the light of the world.

If the reviewer calls this the most satisfactory treatment of the Bible, he is right as far as some people are concerned, but terribly wrong as far as God is concerned, and as far as they are concerned who prefer to believe God and not man. Such a treatment of the Bible will most certainly appeal to the mind of the natural man, of whom the Bible says: "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Children of God reject it and condemn it. We are glad to reprint from the Advance the letter of a subscriber:

I have been an elder for some 36 years and have been listening to sound theological teaching for almost threescore years. Referring to the articles by Dr. Day, he may call what is written "higher criticism," but I suspect a better designation for it would be "infidelity." When it comes to a man-made interpretation of Scripture and declarations of holy men of old who wrote under the guidance of the Holy Spirit, we must inevitably stand on the statements of God inspired men.

There were 40 authors who wrote the Holy Bible. They lived in widely separated parts of the country. The time in which it was written extended over a period of 1,600 years. Rev. R. J. Lowe, Ph. D., says in speaking of the Bible, "Can a book of so many parts, written at such long intervals yet retaining the most complete harmony in its composition, be the product of human genius?"

Dr. Day says, "The facts, when impartially weighed, show plainly that the word "infallible" must either pass out of use entirely as applied to Scripture or be given a different meaning." Every Presbyterian elder declared that the Bible is "the only infallible rule of faith and practice." If the Bible is a divine testimony, then what it says concerning itself is a divine testimony. Being divine, it is infallible, notwithstanding the fallible opinion of a fallible higher critic.

The Word of God has been entrenched in the minds, hearts, lives and consciences of the people through the centuries of the past and will doubtless continue its illuminating influence in all the centuries of the future. The subtlety of higher criticism, modernism and infidelity cannot overthrow it. The gates of hell shall not prevail against it.

Omaha, Nebraska.

J. A. Bradley.

J. B.



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**Twelve Questions** The International Advertising Association is going after church business. As a preliminary step it is preparing its own advertising material so it may be in a position to talk authoritatively and forcefully to the churches to which it offers its service. The modern advertising agency goes over the ground and then approaches the prospective advertiser with graphs, charts, curves, and percentages to show him where and how his advertising may bring results. If it is a breakfast food, the stores and certain sections of the population are canvassed and the advertiser is shown just where his goods are not selling and just which sort of people are likely to respond to the advertising stimulus.

To get the needed statistics the International Advertising Association has launched a campaign in more than 150 newspapers. A questionnaire was prepared by "a hundred clergymen" (we suspect some astute advertising engineer had the last word) and the public was invited to express itself on the twelve questions submitted. It might interest our readers to take a look at the twelve questions which were to determine the religious status of the land. Here they are:

1. Do you believe in God?
2. Do you believe in immortality?
3. Do you believe in prayer as a means of personal relationship with God?
4. Do you believe that Jesus was divine as no other man was divine?
5. Do you regard the Bible as inspired in a sense that no other literature could be said to be inspired?
6. Are you an active member of any church?
7. Do you regularly attend any religious services?
8. Would you be willing to have your family grow up in a community in which there is no church?
9. Do you regularly have family worship in your homes?
10. Were you brought up in a religious home?

11. Do you send your children to any school of religious instruction?
12. Do you think religion in some form is a necessary element of life for the individual and the community?

The questions are not at all bad. It is admitted that answers will be forthcoming from a certain group rather than from a true cross-section of the public. The group that is most likely to answer the questionnaire is that of the church-going newspaper readers. From these 50,000 replies have been tabulated. The returns show that generally speaking seventy of every hundred of those who replied are members of some church. Questions 4 and 5 are answered in the affirmative by 77 and 80 respectively out of a hundred. Generally speaking again, the South is conservative, rural districts throughout the area are also conservative, smaller cities are less so, larger cities are not at all.

Conceding that the figures are subject to many corrections, the result is about what one might expect. Thinking only of those who answered the questions it is unexpected to find the answers to 4 and 5 so little in agreement with No. 7.

We do not anticipate that the researches of the International Advertising Association will affect our missionary work in any way.

H. K. M.

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**"The Church Edifice and Church Edification"** Under the title, "The Church Edifice and Church Edification," The Baptist says:

"Let all things be done unto edification," seems to have been revised in recent years to read, "Let all things be done for the sake of the church edifice." "Keeping up with the Joneses" is a cartoon of real human interest because it is so true to much that we find in everyday life. Baptists all over America, caught in the full tide of material prosperity, have been utilizing the good times to enlarge the place of their church tent by putting up costly cathedrals for worship and expensive church houses for educational and recreational activities while the columns of benevolence in the treasurer's book have steadily dwindled. This raises several questions, chief of which is the query as to the genius of the Baptists for possessing costly plants in which to worship God and serve the people. It is charged against the Roman Catholic Church that many of its ornate and costly cathedrals are found where ignorance and poverty are most pronounced. Does the simple spiritual faith of Baptists, our missionary traditions, our boasted position as champions of the poor, the persecuted, the common people, comport with extravagance in building church edifices of great size at large cost and with decorations, furniture and expensive upkeep to match? We raise the question, not to answer it, but rather to provoke an answer that will justify such extravagance. But whatever the answer to that question may be, there can be but one logical answer to the other question, namely, Is a Baptist Church ever justified in sacrificing the edification of its members in missionary interest, in educational enthusiasm and in generous support of the whole benevolence budget for the sake of an edifice which ministers to the esthetic taste of the most fastidious? A decided negative is the only true answer.



While such extravagance in church buildings is not as prevalent in our circles as it is among the churches of other denominations, we cannot say that we are entirely free from it. It does occur that, especially in the case of school buildings, features that are not essential are added at a considerable cost. The social and recreational activities that have found their way into the life of our congregations are expensive. If they produce an income, they do so at a heavy cost. It is very much like in a household. There is a more or less fixed income. If an unduly great part of this income is spent on things not really necessary, there will be a lack of funds for things that are necessary. A congregation overburdened with its home expenses will not be in a position to take part fully of the work of the Synod. Good housekeeping requires that no money be spent for non-essentials before the essential things have been taken care of in a proper manner; and our institutions and missions belong to these essential things. This is an angle from which we have, perhaps, not yet considered our financial problems. It would be well to do this. A congregation that in making up its budget takes into account its obligations to the synod and is willing to deny itself some things at home in order to be able to meet those obligations is certainly showing a fine Christian spirit.

**Cutting Down** But this would lead us to the question of cutting down the expenses of the synod by not making such large appropriations for our missions and our institutions. This is suggested very frequently and sometimes very emphatically. A ladies' mission society recently had an experience that might give us a little light on this subject. The moneys collected during the year were to be distributed among the various charities and the synodical treasuries. Naturally, everybody was anxious to stretch the amount available as far as possible. It was asked, Can we not omit this or that institution this year in order to be able to increase our contribution for some other purpose? However, it so happened that in every instance some one present had a first hand knowledge of the needs of that particular institution and immediately protested against its being omitted in the distribution.

So it is in our synodical affairs. It is very easy to say, Cut down the appropriations, but very difficult to point out where this can be done without curtailing the work our Lord has assigned us. They who attend the meetings of the General Synodical Committee know that this is true.

In the case of this mission society, there was only one thing to do, namely to look about for more money. A treasury from which the society could draw was found, and all the institutions again got their share.

We simply must look about for more money for our synodical purposes. And, if we all know the needs of our institutions and our missions and feel

them, we will easily find further moneys to supply them all. J. B.

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**Christianity By Resolution** Great Britain was given a topic for conversation at least when Councillor Gibson of Edinburgh moved that as an undertaking suitable to the impending Christmas season the city council adopt a resolution declaring its intention to govern the city henceforth strictly in accordance with the teaching of Christ. In support of his motion Mr. Gibson spoke eloquently of the failure of the world to accomplish the ends that all men seek as desirable. He wanted the "active co-operation of Jesus Christ in the city's affairs which could be obtained only by doing His work because He had commanded it." Gibson quoted, not ineptly, "Except the Lord build the house, they labor in vain that build it." And again, "Except the Lord keep the city, the watchman waketh but in vain." — Eventually the motion was voted down after legal advice had been secured which declared that it was incompetent.

The old covenanters' spirit is still in the Calvinist. He still speaks of Christ's law as something to be enforced. He actually believes that laws, prohibitions, ordinances, and resolutions make Christianity. His convictions are touched off as soon as his emotions are stirred. Sometimes the covenanter appears to the naked eye as a harsh, cold, rigorous advocate of abstract justice; but that is deceiving. He is an emotionalist. His righteousness is fanatic, one-sided, astigmatic; he reacts only when his emotions are stirred. He does not pause long enough in his flaming enthusiasm to inquire what is cause and what is effect. His quotations only seem apt. Gibson's observations on the sad plight of the world are accurate, but that is the effect of its Christlessness. Before Edinburgh or any other community can emerge from that condition Christ will have to change the hearts of its inhabitants. And then it will not be the adoption of Christ's laws that brings about a change; the change will already have been wrought and then it will be seen that Christ has no law, that He is Spirit, that only those who know not Christ try to reduce Him to laws. England and all other countries could do no better than to ponder, each individual for himself, just what is missing in the life of modern man. The answer is not obscure, but it will not be found in Mr. Gibson's propositions unless they serve as a starting point to demonstrate the futility of betterment by law and the blasphemy of making of Jesus Christ, the Savior, the legal adviser of Edinburgh and other cities. H. K. M.

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**"Down With Isaiah"** From The Western Christian Advocate:

"According to the New York Herald Tribune, some in these organizations (the Veterans and Mili-



tary organizations of Plainfield, N. J.), protested against the inscription on the war memorial of the 'blatant pacifism' of Isaiah 2:4: 'They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' . . . 'Down with Isaiah,' the protest amounts to."

But Isaiah rightly understood will lend himself to the purposes of those who are making war on war as little as he deserves to be cried down by those military organizations.

The kingdom of peace of which he prophesies was in the world during the world war and will remain notwithstanding all the wars yet to come, for it is the eternal kingdom of our Lord Jesus Christ, in the world, indeed, but not of the world. In it men of every nation on earth, yes, men from nations at war with each other, will remain united by the bond of their common faith in the Redeemer. The eye will until judgment day never behold this kingdom, and yet its peace will be enjoyed by every true believer in spite of the turmoil of this earthly life. J. B.

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**Not Extinct** No, gratitude is not extinct. Of this we again had proof recently when we received a substantial contribution for the Seminary Building Fund. It was from a man who years ago attended one of our institutions. He deeply appreciates what this school has done for him and he certainly found a very apt way of expressing his appreciation, namely by assisting us to erect buildings for another one of our schools. This will certainly be a comfort for our professors, who sometimes feel that their labors are thankless; and it is not necessary to say that the Seminary Building Committee welcomes all such expressions of gratitude.

There are hundreds of us who also owe to our schools the blessings of a Christian education, a sufficient number to lend a mighty impulse to the collection now in progress, if we all are driven by gratitude to our schools and to him who has blessed us through them.

These blessings, however, are not at all confined to the former students of these schools. They have been for many years, and are now being, spread far and wide throughout the extensive field of our synodical work. As members of the congregation, as pastors, teachers, missionaries and professors, these former students are serving our churches. What is it worth to you, dear Reader, that your pastor is preaching the Word to you year in and year out; that your teacher is devoting himself to the training of your child; that a Christian college is at your service when your son or your daughter seeks a higher education that does not endanger the soul; that the home missionary has found you, or some member of your family, and called you back when you stood in danger

of losing your faith? You owe this to your synod's schools. Do you appreciate the service they are rendering you? Have you already expressed your gratitude? Even if you have, do not hesitate to do so again.

**Has It Been Read?** Has it been read? We are referring to the letter we wrote your congregation late in November, in the hope that it would be read at the latest in the January meeting, and that we would hear from you. If, by chance, you were overlooked, or the letter was lost in the mails, write us, and we will gladly supply you. Our letter was read in many congregations. That we know. And there have been results, for which we are very thankful. But, if our letter was not read in your congregation, why the omission? There is always a demand for information; and our letter offered full information. Not advisable to read it at this time? But why should a presentation of the needs of the synod ever be out of season, when a presentation of the needs of our congregation is always in season? We do not turn our backs on our pastor and the officers of our congregation when they desire to report to us, and we should not do this to the officers of our synod who are working under our instructions.

**Impatience** There is some impatience at the delay in the building operations. Many brethren want to see a start made right soon. We have been asked to publish the list of the contributors now. A list will be published eventually, but we believe the time to do this has not yet come. In these recent days, we have received the first remittances from several congregations. More will follow. We appreciate it, brethren, that it is trying to mark time while others catch up, but, let us be patient, all that will be forgotten when they have caught up and we will be presenting a solid front to our task.

**Not Unusual** Our financial situation is not at all unusual. These are the figures we found in *The Baptist*: "In an average church of 100 members, 51 contribute to current expenses, 32 give to missions. Not unusual is, however, not synonymous with ideal. No, this simply goes to show that the old Adam is the very same in all men. Are you permitting him to govern you, or are you yielding your heart to the power of the Holy Ghost? If the latter, you are giving liberally for current expenses and for missions as well.

**Present Status** Our present, December 31, 1926, status is: Total collections: \$412,880.27; invested building fund, \$291,855.90; old debt, \$133,388.08. From this last sum there can be deducted our equity in the old property and the moneys still held by congregations, or pledged. Some forty to fifty thousand will still remain to be raised before we can begin to build.



**Too Much** Has there been too much harping on one string these last months to suit you? Brother, we will gladly stop, but not before all have learned the tune and are singing it a *capella* in a full harmonious chorus. Then we will lean back and listen with rapt attention. J. B.

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**Providing** We translate the following from an exchange:

Some time ago a world congress of freemasonry was held in Belgrade, the capital of Jugoslavia, some forty brethren of the highest degrees attending as the representative of lodges of all lands.

Open meetings were held in the royal university, but the chief affairs of the congress were discussed in secret meetings, the proceedings of which were not published.

The public addresses resolved about the thought of the brotherhood of nations and world peace, graphically exemplified by an embrace and a kiss exchanged by the Grand Master of the French lodge and a representative of the German.

Again and again it was stressed that the word fatherland is obsolete and must be replaced by the term worldfatherland. With great joy it was pointed out that the present League of Nations is almost entirely composed of "brethren," namely, freemasons, who well understand the nationalism (faithfulness to one's particular country) has long outlived itself.

As to the position of masonry on religion, it was declared that masonry does not oppose "religion in general," but that it will combat such religions with their professors "that demand faith in doctrines long rejected by science."

In short, we see, masonry does not oppose religion, providing it is not the true religion, the religion of Jesus Christ and the Bible. Teach the inspiration of the Holy Scriptures, the Trinity of God, the deity and the redeemership of Christ, the total depravity of man, repentance, etc., and freemasonry is your enemy. Plain enough, and perfectly sufficient to any true follower of the cross. J. B.

### CHRISTMAS MASONIC

The Masonic Service Association of the United States, with headquarters at Washington, D. C., published a series of Short Talk Bulletins which are intended to be read "in open lodge" and to be filed in the library or in the records of the various branches. Subscriptions are accepted "from the Masonic Fraternity only." Unquestionably, the Short Talk Bulletin is an official publication of the various Masonic Jurisdictions under whose auspices the Masonic Service Association is organized. The Bulletin is officially, genuinely Masonic, as much as the Lutheran Witness is an official publication of the Missouri

Synod, from which its genuine teachings can be learned. What the Association causes to be read "in open lodge" is undoubtedly true Masonic doctrine. All this introduction is necessary in order that the Freemason who does not know his order, but reads these lines, may not throw this paper on the floor with snorting contempt when he has read the first paragraph. We shall quote from the Short Talk Bulletin's teachings regarding Christmas. Not all lodges subscribe for this Bulletin, and those members who hear it read may still profit by seeing in cold type what their masters are teaching.

The Masonic doctrine regarding Christmas Day is found in a Bulletin article which bears the heading "The Cradle and the Lodge." It speaks of the beauty of Christmas, the joy of Christmas, and when it continues: "God in man — here is the secret of all our hope for the better day," we rejoiced for a moment in the thought that by some mistake a truly Christian sentiment had found its way into the lodge. But, alas, alas! "God in man" does not (Masonically) mean Immanuel, the divine and human nature joined in Christ; it means that in every man there is God and that salvation consists in finding this out! This happens through the new birth, which takes place in the First Degree.

"In the First Degree we are symbolically born out of darkness into the light of moral truth and duty, out of a merely physical into a spiritual world. An Enter Apprentice discovers his own Divinity. No secret that science can uncover is half so thrilling. Finding a new star out on the edge of the sky is nothing alongside the discovery of God in the soul. In the same way, in the Third Degree, we are symbolically initiated into the eternal life in time. Actually we pass through death and beyond it while yet walking upon the earth! God is here within us, eternity is now, and death is only the shadow of life, — such is the secret of Masonry."

So the secret is out. This is the teaching of Masonry. This, the doctrine which it conceals under so many symbols and ceremonies: Man must discover that God is in his soul! Not a word of the Law which tells us that our soul is utterly corrupt with sin, that by nature its lord is not God, but the devil; not a word of repentance, of conversion, of illumination by the Holy Ghost. And the Bulletin expressly says that there is no deeper truth anywhere than its own view of self-salvation. The Bulletin continues: "Thus Masonry, in its own way, teaches the truth of Christmas and Easter Day, and deeper truth it is not given us to know or imagine. It lights up the world with joy and changes even dull death into a last enchantment."

As for the birth of Christ, it is a "symbol" of this deepest truth. Furthermore, Christmas teaches us to take care that our children are born "in purity."



"No man does more to bring the kingdom of heaven to earth than he who takes care that his child is born in purity and honor. A child nobly and sweetly born will not need to be born again, unless some killing sin slay him by the way. No wonder the greatest religion in the world makes a cradle its shrine and finds in the heart of a little child its revelation of God and its hope for man. No man of us — whatever his religion — but is touched to tenderness by that picture of a Child, a Mother hovering near, a Father (!) in the background, and a Star standing sentinel in the sky."

Only one presentation of the Christmas story can be true — either that proclaimed from our pulpits or that read from the Bulletin "in open lodge." Not both, only one. And the most important thing in the world is to know which of these two interpretations of Christmas is right: Christmas, the beginning of our salvation by grace, or: Christmas, a symbol of purity and salvation by good works. The Masonic Bulletin says, in so many words, that no one can claim to have "the only real possession of the truth." The sentence reads: "To contend that there is but one square of virtue, one level, one plumb for all people of all times, is to arrogate to ourselves the only real possession of the truth."

That Christians may be drawn into the Masonic lodge without losing their faith we shall not absolutely deny. That no Christian can remain a Freemason after knowing the doctrines of the order should be clear from the above. "Come ye out from among them, and be ye separate!"—G. in Lutheran Witness.

### PREACH CHRIST OR DIE!

Not long ago I was sitting in a large church in one of the six largest cities in the land. It was the hour of evening service. In the course of his sermon the minister asked: "Where are the young people who ought to be here? You know as well as I do where they are — out where the lights of the world attract. We must bring them in, — or the church of to-morrow will die."

Journeying here and there over this land I have found almost these same words repeated over and over again on the lips of pastors, young people's workers, Sunday school teachers, and parents. It is beginning to be realized that the young people prefer jazz to church, that the strong young life is not going church-ward. And it is becoming apparent, too, to the slowest observer, that with young people at least, there is a real connection between pure morals and faith, and that when a generation neglects faith its morality slumps — as it is doing to-day.

To many, the realization of a crisis has meant energetic action. Some have merely bewailed this drifting away, pointed to it as a sign of the drift of the times, but have done nothing.

May I give my reaction as a young person, and what I know to be the reaction of thousands of other young people, to the schemes used by the churches to attract us? If what I say seems harsh, it merely demonstrates the fact that the methods proposed have failed to reach a large number of young people.

Those who sit still and do nothing while they deplore the situation, we laugh at. If they half meant it, they would do something. Of those who do act, there are various kinds, and they use various methods to attract.

Perhaps the commonest method resorted to is the beginning and the maintenance on the part of the local church of an endless round of pleasure. Many churches gather round them large groups of young people in this manner. They gather them, but they do not hold them. Of course any group loses and gains members constantly, but the group gathered to the church only by social appeal changes much more swiftly.

And here, as a young person, let me say with the utmost candor that if the church thinks it can beat the world at the social or amusement game, it is sadly mistaken. It can't. When a church tries to balance off the counter attractions of the world, backed by unlimited capital, with its own equipment for amusement, it fails. There may be always a crowd there, but from week to week it is not the same crowd, and it is impossible to teach much to young people who come a few times just to be amused.

I do not want to disparage a true social life among young people. It is good, and it is absolutely necessary. But there are other things that come first, and that cannot be subordinated. I myself was induced to join a young people's society while in high school, through the instrumentality of a "social," and what it has meant to me only eternity can ever reveal. But I was held in that society not by socials, but by something else. No, a program of amusement and entertainment, with a little morality talk slipped in here or there, will never bring and hold young people.

Some churches have reasoned that since the young people have drifted away, it must be because the old message did not attract. So they have looked for a new message, and in many places the young person has been confronted with a "social gospel." I say "confronted," for that is just the way he feels about it! It does not attract him. It is purely academic. There is no warmth, no vitality in it, no matter how enthusiastic the personality of the teacher. There is no real personal call to him. The age of adolescence is the time of the unfolding of an individual's consciousness of himself. He thinks of everything in terms of himself. He thinks of the world not abstractly as a world full of problems, but as the world he must meet and conquer. Youth is full of visions — visions in which the dreamer is always one of the central figures.



And to be drawn away from this natural direction of thought, and to be plunged into a cold-blooded discussion of social problems is distasteful, and is inwardly resented. The "social gospel," which rightly understood has its proper place, does not, and never will, attract young people.

We young people feel we have been overanalyzed. The psychologists have taken us into the laboratory, have put us on the table like so many worms, and have scientifically decided the type of appeal which should be made to each age. I don't know how worms feel about it, but I do know that normal young people resent it when a leader or a teacher or a lesson begins to measuredly approach them from the "correct psychological angle." Maybe the angle is correct enough, and we are all wrong, but any way it "doesn't go." We want to be considered not as the subjects of experiment, but as real humans with desires and choices all our own.

The fundamental thing that those who substitute the study of social problems and carefully graded discussions forget, is that the young people have drifted away, not as a result of the proclamation of the old message, but as the result of the repeated failure to proclaim that everlasting Gospel.

What attracts us? The Gospel of the Lord Jesus Christ, delivered once for all, attracts us!! He attracts us. The old Gospel is certain. The New Theology doubts are uncertain. Only certainty attracts the live young person — something so certain that in a glorious paradox he can risk his whole life, throw his whole self into it. And the uncertainty of a modern pulpit which doubts its infallible Book, and its risen God-man, is sending the young people out into the world and away from the Church. That which thrills the heart of a young person is an everlasting faith. That which repels is the statement that "we have now discovered that all things are relative and uncertain." For the young, at least, the "New Theology" has no appeal, and never will have any appeal. The great affirmations of the faith, those truths which have come down through the centuries, not worn out, as some would say, but hallowed and proved, these are the things that grip the imagination and stir the faith and aspirations of us young people. The Risen Christ, "I am he that liveth and was dead; and behold I am alive for evermore," will capture the hearts of millions of us before the New Theology will attract one person to the shrine of a dead example!

And we know that this Gospel is true. We know that we can sense some things better than scholars who have forgotten a youthful experience with God. We know the great facts of the Gospel to be true, because to us they have become real. The Holy Spirit is real because he lives in us who are saved. The Book is real because its message fits our every need. "I know that Christ lives, for he liveth in me."

The New Theology will never help us, never attract us, because it does not deal with our sin question. The professors may have forgotten it, but the struggle against sin, — the struggle to overcome in the morn of life with the dew still upon us, is the most real of all our experiences. Of course we sin. Our elders may haggle about the nature of sin, or the reality of sin, but we are experiencing its appeal and its power. There is more sin among young people than the older folks dream of. If the mothers of some sons and daughters know what things their petted and trusted children are doing, — well, it would kill them, that's all. A good first step, regardless of tears and wails, would be to take away the automobiles that our youth sail around in. In city and in country, this generation of young people is on a prolonged moral debauch. The religious sanctions for morality are gone, and when they are gone, nothing much else will hold the young person of to-day from doing whatever his fancy dictates, especially since in some schools he is taught that all his impulses are good. Fear will not hold him. He is afraid of seeming afraid to do anything. The crisis in this country is real, though unknown. Any minister or person who dares tell the truth is branded as "sensational" by the ostriches who want to stick their heads in the sand. But we know, we young people, how things are — and how little the church is doing. We know that unless something intervenes, this America which is now sowing the wind is going to reap a triple whirlwind. And the only thing that can intervene is a great revival — and its central message must be one which openly and squarely deals with the sin question!

Yes, it is only the eternal, supernatural Gospel-call of the Holy Spirit that thrills the nerves, dims the eyes of us young people, that makes a lump come in our throats, that puts a victory over sin in our hearts, and the fire of quenchless purpose in our eyes!

The Gospel of Jesus Christ attracts us as no other thing could ever attract. The Gospel of Jesus Christ holds us as nothing else could ever do, for it shows us our sin plainly, and shows us the Way out. We want the Gospel — we need it — and no substitute. We do not want eloquence. The Gospel message has power to make any lips eloquent beyond man's ability, if the words come from a full heart.

"By their fruits ye shall know them." It is the churches that stress the Gospel of freedom from the bondage of sin that are to-day attracting and holding and helping the young people, and those churches alone. A little investigation will verify this.

And finally, to the church we young people say: "Preach Christ or die!" That is the choice. Only the proclamation of the true and the everlasting Gospel of a risen Lord will ever attract us and hold us. It is not theory, it is experience. Hundreds of churches, and thousands of lives attest the fact. Our friends of the



ministry, our teachers, all of you who work with us, our parents, the old message is not outworn for us: it is you who have been alienating us by giving us something else. We would look up, and looking up see no man, but Jesus only!

Preach Christ or die!

—The Sunday School Times.

### LAYMEN RESPONSIBLE

Better watch the recruiting department of your church, you members of the official board. Are you getting any new members? If you will check the matter up you may find that you are dismissing members by letter and getting none to take their place. Don't leave it to the pastor to be concerned about this situation. He may be going at next Annual Conference, but you have the church to take care of at all times. At the last the responsibility is yours. What are you going to do about it? This is the question for you to face. Do not ask the pastor what he is going to do. Face it yourself. What are you going to do as a responsible member of the official board? Do you want us to tell you what you will do? In all probability you will "pass the buck" to the pastor. After all, you, as a layman, have to bear the burden. The church and its prosperity rests with you. The pastor may fail and your church goes on; but when you as the laymen of the church fail, then the organization comes to grief. The most important question for the consideration of every local church is, How is the recruiting department getting on?

—The Western Christian Advocate.

### A LITTLE LUTHER

In the town of Beslau, reports Kirchenblatt, lived an Evangelical Lutheran family. Through gifts and promises to take care of the education of the children, the woman, who was in bitter distress, was induced to join the Roman Catholic Church. The children were to go to the Catholic schools, but an eleven-year-old boy refused firmly to do so. With great eagerness he had read the little book on Luther which had been given to him at the Luther festival in school. The mother threw the book into the fire. Fortunately, however, the boy rescued a few pages.

His Lutheran teacher, learning of the facts, asked him what was to become of him now. To which he replied that he would refuse to become a Catholic. "But what will you do them," asked the teacher, "if they give you money, clothing, books, and other things, and will say to you 'Thou must become a Catholic?'" The boy did not long ponder over the question, but replied, "I will say, 'Here I stand, I cannot do otherwise!'"

### DANGER TO THE SPIRITUAL CHARACTER OF THE CHURCH

It may safely be said that the Church is in constant danger of secularization. Human schemes and devices of all sorts in the way of entertainments and attractions are lugged into the church, and, though the ultimate purpose may be the salvation of souls, even with the help of secondary and subordinate means the result too often is that the high purpose of the Church is beclouded with the artificialities of social entertainments and human enterprises. The sole and only mission of the Church of Christ on earth is the salvation of souls, the magnifying of His Blessed Name. When people get the notion that the Church is a place for social concourse and interesting entertainment, intellectual, esthetic, or otherwise, the church is lowered in their estimation and the ministry undervalued. The people are to be reminded that the Church is the mouthpiece of God, the instrumentality through which He speaks to them. When the Church speaks to sinners, God speaks. When the pastor preaches the Word, it is God who preaches. When a Christian father, mother, or teacher, inculcates spiritual truth it is the Holy Spirit who calls, gathers, enlightens, and not merely a human being. The frequent abuse of the Church for purposes of social exhilaration may readily become a canker which eats into the vital and essential character of the Church itself. We wonder if in our time especially the tendency toward the secularizing of the Church and the lowering of its ministry to social and civic ends is not a very real danger to the spiritual character of the Church of Christ. —Lutheran Church Herald.

### CONSCIENCE AND HELL

An editorial in Collier's for December 4 says that the idea of a literal hell has gone out of style to such an extent that few people were disturbed when a bishop recently declared that he did not believe in such a place. It then declared that the hell that is retained is the hell of conscience, which is sufficiently adequate to punish evil-doers.

If conscience is hell, then hell is created out of social environment and by the force of ideals (good or bad) according to which the individual has been trained to conform his acts and desires. These ideals might be almost anything. For example, in America it would hurt a man's conscience (perhaps) were he to strangle his grandmother after she became too old to provide for herself. A savage, however, might view the situation from an entirely different "social consciousness." It might hurt his conscience should he fail to strangle his grandmother, provided such were the custom of the tribe. Thus it is obvious that heaven would be limited to ease of conscience due to social conformity, and hell would be forthcoming to the



man who fails to conform. The American would be in hell for strangling his grandmother, while the savage would be in hell for failing to strangle her.

Or take the example of the apostle Paul. If the pangs of conscience constitute hell, and the approval of conscience constitutes heaven, as the editorial mentioned above infers, then Paul experienced heaven when he persecuted the saints! He said definitely that he was always of a good conscience. Had he never been converted to Christianity, his conscience would never have disturbed him in this respect, and he would have continued to live in heaven while conducting a mission of persecution against the saints! To carry that kind of reasoning to a greater extreme, it would be easy to infer that his conversion to Christianity sent him temporarily to hell!

Moreover, the slayers of Christ (at least, those who were really motivated by conscience rather than by ecclesiastical ambition) would have performed a heavenly deed when they crucified the Son of God, according to the logic of this position.

We wonder whether the people who keep saying that conscience is enough of hell mean that they would limit heaven and hell to conscience alone. We wonder whether they would exclude the idea of hell from the "consciousness of being" or from the reality of "being." And we wonder what reputable psychologists would have to say if these people would try to identify "conscience," "consciousness" and "being" each with the other.

The doctrine of heaven and hell is too important to be sloughed away with a simple flourish of the hand and the mumbling of the word "conscience." Too much is involved, too much is at stake, for anything like that. The eternal well-being of the immortal soul of man is involved. For this reason it is very important for Christians to study the New Testament to ascertain what heaven and hell really are, how the former may be won and how the latter may be avoided.

—The Christian Standard.

### AN ORIGINAL BIBLE

By Robert W. Richter

There is on display in a bookstore in the city of Tabriz, a very old Syriac Bible. Its practical value is as great to-day as it was many years ago. To understand its story, you must remember that the Moslems believe that our present Bible is not like the original one, but that it has been changed.

And this is the story. Before the war there was an old Syriac Bible in one of the Assyrian churches over in Urumia. It was written in ancient Syriac and was considered quite valuable. During the war it disappeared. A year or two after the war an Assyrian saw it down in a bookstore of a Moslem in the bazaar. As he had no money with which to buy it, he confided the secret of its whereabouts to a friend of his.

The friend, upon learning of it, went down and bought it for himself. The first man thought he should have a share in it because he had made the discovery. When the buyer did not grant the request, the first man took the case to the governor, who was a Moslem. In order to settle the case the governor took the Bible himself and kept it. It is now in a Moslem bookstore in Tabriz with a sign above it which reads: "At last one of the copies of the original Bible of the time of Mohammed has been found."

When the statement is made to a Moslem that their own holy book, the Koran, testifies to the truth of the Bible, they reply that those statements referred to the original Bible and not to our present Bible. One of our Assyrian evangelists proved the authenticity of our present Bible in rather a novel way. He went down to the shop in which this ancient Bible was kept, and took a Turkish Bible with him. He told the shopkeeper to open this old Syriac Bible to any place he wished and he would translate it into Turkish and let the shopkeeper and the other men who were there, compare the translation with the Turkish Bible. The shopkeeper opened it and the evangelist translated about two chapters, and the men were very much surprised to see how much the present Bible corresponded to the ancient one.

—The Presbyterian Advance.

### THE MODERN WAY

In olden days of long ago,

When preachers preached from Holy Writ,  
And rode on horseback to and fro,

Men heard the word and answered it.  
But times have changed, and people, too;

We try the good old ways no more.  
We simply Pass a Law that's new  
To waft men's souls to Golden Shore.

Where once they preached of riven side,  
We seek a legislative writ;

Talk not of One once crucified,  
But seem to have forgotten it.

Yes, times have changed in many ways  
Since those old days our parents saw.

We take a shorter cut these days —  
To save a soul we Pass a Law.

Where once they sang the Zion songs  
And made appeal to heart and mind

To lead men from their sinful wrongs,  
We now leave that old stuff behind.

Yes, times have changed, and now we seek  
An easy route o'er Jordan's rolls;

And three or four times every week  
We Pass More Laws to save our souls.

—By Will M. Maupin in The Omaha Bee.



### BRING THE CHILDREN

Bring the children to the church services is the plea that is now most urgently being made from the Protestant pulpits in New York City. The "family pew" has disappeared from most of our churches and with it much that we can ill afford to lose. The writer still remembers the enclosed pew with its swinging doors to the aisle, its numbers and nameplate, one to a family, unless the family was too large, when two might be needed. The family was a unit and sat together in church. We are more democratic now and have open pews. The children do not as often as formerly sit with father and mother in the same pew and sing out the same hymnal. Far too often the children are not in church at all. Somehow, they have conceived the notion, and perhaps both pastor and parents have helped unwittingly to foster this notion, that the Sunday morning service is not for them but only for grown-ups. Sunday school is their church. This is most unfortunate, and the more farsighted are anxious about the result. Justice Thomas C. T. Crain, of the Supreme Court of New York, speaking recently to a group of more than 400 Protestant clergymen, made the significant statement:

"I invoke God's aid in order that I may give voice to that which is in my heart, for I am overburdened with a sense of danger to the church because of the absence of the children from the place of worship on Sunday morning. There is only one word which describes this condition, and it is 'tragic.' It is symptomatic of a dying church.

"Jesus stands on the shores and asks, 'Children, do you love Me?' And they answer 'No.'"

Many pastors and Sunday schools are putting forth every effort to secure attendance at morning service on the part of the children and are meeting with encouraging results. But they must have the cooperation of the parents. Are they getting it?

—The Lutheran Companion.

### ONE YEAR AT A TIME

The Methodist preacher faces the fact that he is sent to his charge for one year at a time. In the old days he faced a time limit. First he could stay three years, and then five years. Now he is informed that the time limit has been removed, and he goes to his task for twelve months; then he is confronted by a possible change. We ask, under these circumstances, is the time limit removed?

The fact is that the Methodist preacher to-day is working under a one-year time limit. It is possible for him to be removed at the session of each Annual Conference. The possibility of surviving that gathering rests upon his own ability to succeed. We are of the conviction that we have not, as yet, reached the level of perfection in this matter.

A man should be sent to a charge to hold a pastorate until he works himself out. There should be no time limit. What the church needs to-day — and, for that matter, what the ministry needs to-day — is to be given the assurance when sent to a charge that he will not be molested until he has worked out a program in that field. This prevails in other denominations. Worthy men, growing men, aspiring men, in other religious bodies know that when they accept a charge and settle down to a pastorate, that they are not going to be molested by the striking of a clock, or the gathering of a body of their brethren who will have more to say about their remaining than they have themselves. Of course, this is not Methodistic, but it might work to a better efficiency in our ministry. Somehow let us remove the time limit entirely. Let us set our hearts on pastorates, not charges. When we conceive of our work in the pastorate in the light of the conception of a charge, we are more than likely to act the part of a guardian rather than that of one who digs himself in and makes himself, as a pastor, a part of the very life of his congregation.

—The Western Christian Advocate.

### THE PEASANT WAR

The year just closed was, says Bilder-Bote, the 300th anniversary of a period of distress, when the fate of the Lutheran Church in Austria was at stake.

There is a hill in Pinstorf, near Gmunden, under which are buried 6,000 peasants, who gave their lives for the Lutheran faith during the Upper Austrian Peasant War in 1626. With this struggle, the illustrious names of Stephanus Fadinger and Christopher Zeller are connected.

"For a long time," says that publication, "history was inclined to present the war in such a manner as to show the Austrian peasants who took up arms were wild rebels. However, it has been proven long since that the war was a struggle for the liberty of conscience and conviction. It is undoubtedly true that it was a time of great suffering for the peasants. The farmer population of upper Austria, largely Evangelical Lutherans, lived under unbearable conditions. Deeply indebted, they were forced to pay excessive taxes, and in some places were made serfs. They had originally embraced the Lutheran faith almost en masse, being repelled by the immoral lives of their Catholic clergymen. Two crop failures and a severe winter increased the bitter need.

"When, upon imperial order, the counter-reformation began, and Lutheran pastors were expelled, Italian-speaking Catholic priests having been substituted for them, the first uprising of the peasants occurred in January, 1625, at Natternbach, upon the occasion of the installation of such priests. Three months later, a similar revolt occurred at Franken-



burg under like conditions, the result of which was a trial before the criminal court in that city, when the governor forced forty-eight peasants to throw dice for their lives. Seventeen who lost the gamble were speared and hanged in a public place. New oppressions followed, and the horrible religious war of 1626 broke loose."

#### "APOSTLES' BONES FOR SALE"

The Chicago Tribune of December 7, 1926, contained an item that makes one wonder whether we are living in the dark ages or whether really four hundred and ten years have passed since Luther began the Reformation. The item reads as follows:

"A set of twelve reliquaries containing fragments which, according to an accompanying explanation written on ancient parchment, are bones of the twelve apostles, was discovered recently in the foreign section of the Gunther collection at the Chicago Historical Society. They will be for sale at the society's building, Dearborn and Ontario Streets, Thursday, Friday and Saturday. The reliquaries, with the bones, are contained in a tooled leather case said to have been made for them in 1729 at the command of the archbishop of Milan. The parchment text found in the case is written in ecclesiastical Latin and signed by the archbishop, datel July 18, 1729. The archbishop declares these bones to be of the apostles and commends them to the care of a priest of Vienna named Fabius Maximilian Gavesty 'to have and to hold to donate and display for the veneration of the faith.'"

— Lutheran Herald.

#### THOSE LUTHER FILMS

Announcements of a film reproduction of the life of Luther, to be held in a public school building of a certain city in California, called forth a mild protest from a Roman Catholic priest, which was published in the paper where the announcements appeared. This priest made his appeal to what he terms a "fair-minded public." It is couched in language that is not offensive and is intended to convince rather than to decry. The argument is, that as the films naturally expose some history that is anything but palatable to Roman Catholics, and that is the public school is an institution intended to serve all people alike, irrespective of their religious beliefs or connections, its buildings should not be used for such purposes.

No doubt an auditorium sufficiently large was not available and the simplest, easiest and cheapest way to provide such an auditorium was to secure the public school building. From a Lutheran point of view, the objection is well taken; only we could wish that the Roman Catholics were as innocent as we Lutherans are of trying to press into service by secret political lobbying what is the property of all American citi-

zens alike. We Lutherans say, "Hands off what belongs to the State!" Are Roman Catholics ready to follow suit?  
—The Lutheran.

He who pleads well knows the secret of prevailing with God, especially if he pleads the Blood of Jesus, for that unlocks the treasury of heaven. Many keys fit many locks, but the master-key is the Blood and the name of Him that died but rose again.

— Spurgeon.

#### FROM OUR CHURCH CIRCLES

† Reverend Frederick William August Thrun †

Frederick William August Thrun was born in Pommeria, Germany, on the 27th of April, 1864, of the parents, John and Caroline Thrun, nee Hering. At the age of 3 years his father died leaving his mother with her family destitute. This circumstance caused one Herr von Heiden-Linden to become interested in the lad and provide, besides the necessities of life, a very good school education. After attending the village school the deceased was sent to the college at Stettin. After graduating with honors he came to the United States in the year 1888 taking up his residence for a short time in Michigan. The acquaintance made here with the Pastors Lohrmann and Beritzky changed the career of the young man. He now entered the seminary at Springfield, Ill., to study theology and devote his life to the work in the vineyard of the Lord. After a short stay here he was sent to the relief of a pastor in Chicago. Instead of returning to Springfield to complete his education he entered the seminary of Wauwatosa. Again he was sent out to serve the church at Markesan, Wis., temporarily. His stay here lasted about 18 months. Finally in the year 1889 he was ordained a pastor by the Rev. Adolph Spiering. In the same year at Hadley, Michigan, he was united in marriage with his life long companion, Ida Seelbinder.

His first charge as an ordained pastor was at Bloomfield, Wis. His zeal for the Christian Day School was manifested and in the two short years of his pastorate at this place signally blessed of the Lord. The church was remodeled and enlarged, a fine school building erected and a teacher called. His next charge was at Neillsville, Wis., where he labored more than 12 years. Again his zeal for the Christian Day School bore the accustomed fruits. A fine school building was erected and a teacher provided. During these years also a neat church edifice was erected under his guidance at Globe, the sister congregation of Neillsville. During this time also the deceased was for a number of years the visitor of his district and also for some time member of the Board of Regents for Northwestern College at Watertown. From here he accepted the call of Bethel



Church at Bay City, Mich. Again his zeal for the Christian Day School was manifested and the fine brick school hall of Bethel remains as an enduring monument to his incessant efforts under the blessing of God. It was through his efforts, too, that the present site of Bethel parsonage was procured and the same removed thither. The last 11 years of his work as pastor were spent in Salem Congregation at Scio, Mich. Again his efforts in behalf of the Christian Day School were blessed of God. The part time school was converted into a full time school and the present brick school hall erected.

In the year 1920 the deceased felt obliged to resign from the ministry on account of ill health of his life companion and the stress of other unpleasant circumstances. He first lived at Lansing, but soon moved to Ann Arbor, and about a year ago to his last residence at River Rouge, Mich., where he departed this life after a short illness of about one week with pneumonia on Thursday morning, December 30th, in firm faith on the Child in the manger. His earthly pilgrimage was 62 years, 8 months, and 3 days.

He leaves to mourn him: his widow, 4 sons, Walter, Gerhard, Martin of Lansing, and Carl of River Rouge; 4 grandchildren; 1 sister, Mrs. August Schneider of Port Huron, Michigan, besides other relatives. During the last few months the deceased had been a member of St. John's Church at Wayne. From this church therefore the burial was conducted on Monday morning, January 3rd, with interment at Mt. Hope Cemetery at Lansing. The undersigned spoke words of comfort, basing his remarks upon Luke 2:29-32. A number of the brethren in the ministry were present and expressions of sympathy were received from Bethel Church at Bay City, Emmanuel First Lutheran Church at Lansing, as also from one of the sister churches of the Missouri Synod. May he rest in peace until the great day of resurrection of all flesh.

Oscar J. Peters.

#### Winnebago Pastoral Conference

The Winnebago Pastoral Conference will meet in the congregation at Neenah, Wis. (Rev. A. Froehlke), from January 24th, 7:30 P. M. till January 26.

The following papers will be read:

1. Christ's dealings with believers and unbelievers (Rev. M. Hensel).
2. Exegesis of 1 Tim. 5:18ff (Rev. W. Pankow).
3. Exegetical and homiletical paper on the Gospel of 4th Sun. p. Epiph. (Rev. Pifer).
4. A catechetical paper on "The Calling by the Holy Spirit" (Rev. Wm. Wadzinski).

Sermon by Rev. Kleinhans (Scherf).

Confessional by J. Dowidat (J. Schulz).

All the brethren are requested to register early.

F. C. Weyland, Sec'y.

#### Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will convene, D. v., in St. Matthew's Church, Winona, Minn., P. Froehlke, pastor, on January 25th and 26th. Sessions will commence on Tuesday noon and close Wednesday noon. Communion services Tuesday evening.

Confessional address: Gamm (Fischer).

Sermon: Ehlert (Herwig).

The following papers will be read and discussed:

1 Peter 4:15 (homilet-exeget.): E. H. Paleček.

Continuous exegesis of Epistle to the Hebrews; 1st chapter: A. Hanke. W. Bodamer: selfselected theme.

All brethren are kindly requested to inform Brother Froehlke of their coming, resp., not coming at an early date.

Rud. P. Korn, Sec'y.

#### Manitowoc Pastoral Conference

The Manitowoc Pastoral Conference will meet at Manitowoc, Wis. (Rev. K. Machmiller), February 7th to 9th.

Papers by W. Haase, G. Hoenecke, P. Hensel, Br. Gladosch.

Sermon: P. Kionka (Koch).

Confessional: Denninger (Sauer).

Please announce early!

G. Hoenecke, Sec'y.

#### Southeastern Conference of Michigan

The Southeastern Conference of the Michigan District will convene at Adrian, Mich. (J. Nicolai, pastor), on February 22nd and 23rd.

Papers to be presented by the following: Hoenecke, Ehnis, Gauss, Eckert.

Sermon: Maas (Arndt).

Confessional: Ehnis.

Please announce! Alfred F. Maas, Sec'y.

#### Central Pastoral Conference

The Central Pastoral Conference will meet February 15th and 16th in St. Mark's Congregation at Watertown, Wis. (Rev. J. Klingmann, pastor),

Services on Tuesday evening.

Confessional address: M. Nommensen (W. Schumann).

Sermon: E. E. Kowalke (O. Kuhlow).

Papers are to be read by Pastors W. P. Hass, L. Kirst, Ph. Lehmann, E. Schoenicke, M. J. Hillemann.

Early announcement requested.

Theodore Thurow, Sec'y.

#### Meeting of the Board of Trustees

A meeting of the Board of Trustees will be held in Milwaukee, at the school of Rev. E. Dornfeld, February 1, at 10 A. M.

O. Kuhlow, Sec'y.



**Southwestern Conference**

The Southwestern Conference will meet in West Salem, Wis., for its winter session from January 25 till January 27 (noon till noon).

Papers: Exegesis of 1 Thess. 4: 11-12, H. Schwarz. Seventh and Eighth Article of the Augustana, J. Glaeser.

Exegesis of 1 Cor. 9, C. E. Berg.

Services Wednesday evening.

Sermon to be delivered by W. Litz (J. Mittelstaedt).

Confessional address by P. Lutzke (H. Pankow).

Announcement is kindly requested.

M. A. Zimmermann, Sec'y.

**Northern Conference of Michigan District**

The Northern Conference of the Michigan District will convene at Bay City, Michigan, from February 22nd to February 24th (Rev. K. F. Rutzen).

Papers have been assigned to Rev. A. Hueschen, Dir. O. J. R. Hoenecke, Rev. G. Wacker, Prof. A. Sauer, Rev. A. Westendorf, Rev. L. Mielke.

Confessional address: A. Hueschen (O. Frey).

Sermon: L. Bernthal (F. Cares).

Erich E. La Haine.

**25th Anniversary of Dedication of Church**

Christ Church, Milwaukee, celebrated its twenty-fifth anniversary of the dedication of its church on the 12th of December. Rev. Julius Klingmann delivered the German, and Professor Alexander Sitz the English sermon. The Choir aided the congregation in praising the Lord, Teacher B. J. Wetzel directing. The carpet, altar and pulpit hangings, as well as additional electric lights, were furnished by the Ladies' Aid.

May the Lord continue to bless us and keep His Gospel among us in truth and purity. P. J. B.

**Installations**

Authorized by the President of the North Wisconsin District, the Rev. E. Benjamin Schlueter, undersigned installed the Rev. J. C. Masch as pastor of Immanuel Lutheran Church at Black Creek, Wis., on the first Sunday after Epiphany, January 9th, 1927.

Address: Rev. J. C. Masch, Black Creek, Wis.

R. Lederer.

\* \* \* \* \*  
The third Advent Sunday, Rev. Louis Mielke was duly installed as pastor at Shiocton, Wis., and on the fourth Advent Sunday at Deer Creek, Wis., authorized by President E. B. Schlueter.

Address: Louis Mielke, Shiocton, Wis.

Ad. Spiering and K. Timmel.

**Acknowledgment and Thanks**

The Lutheran Apache Mission of Bylas received Christmas gifts from the following:

Mrs. Arthur Schleifer, Mrs. W. M. Pfaff, Mrs. Geo. R. Young, Mindoro, Wis.; Mrs. Frank Wichert, Norfolk, Nebr.; Pastor Lueckel, Leavenworth, Wash.; R. Medenwald, Reedsburg, Wis.; Pastor J. B. Bernthal, Ixonia, Wis.; Pastor A. F. Zich, Green Bay, Wis.; Trinity Congregation, F. E. Stern, pastor, Watertown, Wis.; Pastor H. Albrecht, Hutchinson, Minn.; Ladies of Friedens Congregation, E. P. Pankow, pastor, Green Lake, Wis.; Pastor H. W. Koch, Friesland, Wis.; St. Matthew's Sunday School; Mrs. Bertha Cowalsky, Milwaukee, Wis.

Thank you!

A. R. Hillmer.

**RADIA STATION K F U O**

St. Louis, Missouri

**PROGRAM FOR JANUARY**

**Sundays, 3: 30 P. M. Foreign-Language**

**Half-Hour. Music**

January 23: "Thy Will be Done on Earth as It Is in Heaven" (German); Rev. A. Lange. French: Mr. F. Mock, student of theology, Concordia Seminary.

**Sundays, 4 P. M. Shut-In Hour**

**General Topic: Jesus**

January 23: "Jesus My Advocate," Rev. E. Hofius. Musical program by children of Emmaus Lutheran Church.

January 30: "Jesus My Bridegroom," Rev. E. Jahn, Edwardsville, Ill. Musical program by children of Holy Cross Lutheran Church.

**Sundays, 9: 15 P. M.**

**Series of Addresses on Modernism by Prof. Walter A. Maier**

January 23: "Modernism Not Modern." Musical program by Glee Club of Concordia Seminary Chorus.

January 30: "The Destructive Tendencies of Modernism." Musical program by members of Holy Cross Lutheran Church.

**Mondays, 8 P. M. Young People's Hour**

**Series of Lectures by Rev. F. Brand,**

**Director of Foreign Missions,**

**who has just returned from a visit to China**

January 24: "Effect of Missions in China." Musical program by students of Concordia Seminary.

January 31: "The Present Unrest in China and the Missions." Musical program by members of Zion Lutheran Church.

**Tuesdays, 6: 30 P. M. Children's Program**

**Bible Stories by Mr. E. Koenig**

**Bedtime Stories by Miss A. Mueller. Music**

January 25: Bible Story: "How Abraham Obeyed God." Bedtime Story: "A Little Messenger of Peace." Contest.

**Wednesdays, 9: 30 P. M.**

**K F U O Question Box**

January 26: "What Was Christ's Attitude toward the Poor? Did Samuel Appear when Summoned by the Witch? Are Blood Sacrifices Old Superstitions?" Rev. R. Jesse. Musical program by mixed quartet of Trinity Lutheran Church.



Fridays, 7: 15 P. M.

K F U O Bible Class, Rev. L. Buchheimer

The Book of Joshua. Music

January 28: "The Conquest." Joshua, chapters 9, 10, 24.

Note—Write in for a copy of the printed outlines for these Bible Study Hours.

### WEST WISCONSIN DISTRICT

October, 1926

Rev. G. Gieschen, Immanuel, Tp. Rib Falls .....	\$ 37.39
Rev. G. Gieschen, St. John, Tp. Stettin .....	29.99
Rev. G. Gieschen, St. John, Rib Falls .....	77.77
Rev. E. Zaremba, St. Jacobi, Norwalk .....	62.90
Rev. M. Taras, St. Stephens, Fountain Prairie .....	52.22
Rev. J. M. Raasch, St. Pauls, Lake Mills .....	53.37
Rev. Gerh. Fischer, Tripoli .....	14.00
Rev. Gerh. Fischer, Prentice .....	42.00
Rev. Gerh. Fischer, Zions, Spirit .....	48.00
Rev. M. A. Zimmermann, Christus, Burr Oak .....	52.45
Rev. Adolph Zeisler, 1st Luth., Woodruff .....	56.12
Rev. J. Klingmann, St. Markus, Watertown .....	1154.89
Rev. F. F. Ehlert, Zions, Eitzen, Minn. ....	211.00
Rev. A. Werr, Zions, Cambria .....	125.00
Rev. G. O. Krause, St. Paul, Tomahawk .....	40.52
Rev. E. Dux, St. Matt., Town Lincoln .....	15.04
Rev. Gustav Fischer, St. Math., Savanna, Ill. ....	11.76
Rev. Gustav Fischer, St. Peters, Savanna, Ill. ....	93.62
Rev. O. W. Koch, Salems, Lowell .....	174.00
Rev. Wm. A. Baumann, St. John, Poplar Creek ....	145.89
Rev. J. Mittelstaedt, St. Pauls, Wonewoc .....	3.00
Rev. J. Mittelstaedt, St. Pauls, Hillsboro .....	104.00
Rev. H. Geiger, St. Paul, Naugart .....	57.55
Rev. J. H. Paustian, St. John, Barre Mills .....	586.22
Rev. H. W. Herwig, St. John, Lewiston, Minn. ....	16.00
Rev. A. Zeisler, Trinity, Minocqua .....	44.40
Rev. Chr. Sauer, St. John, Ixonia .....	41.25
Rev. A. W. Sauer, St. Martin, Winona, Minn. ....	981.02
Rev. M. J. Nommensen, St. John, Juneau .....	335.00
Rev. H. W. Koch, Trinity, Friesland .....	132.00
Rev. H. W. Koch, Grace, Dalton .....	50.00
Rev. Aug. Paetz, St. Peters, McMillan .....	115.19
Rev. O. Kehrberg, St. John, Mosinee .....	102.33
Rev. E. Walther, Friedens, Randolph .....	200.00
Rev. W. F. Beitz, 1st Luth., Rice Lake .....	80.00
Rev. O. Hensel, Immanuels, Marshfield .....	394.28
Rev. O. Hensel, Immanuels, Marshfield .....	5.00
Rev. J. W. Bergholz, Immanuels, No. La Crosse ...	258.35
Rev. J. W. Bergholz, Immanuels, No. La Crosse ...	94.00
Rev. J. W. Bergholz, St. Pauls, Onalaska .....	17.50
Rev. Theo. Thurow, Friedens, Sun Prairie .....	124.55
Rev. W. A. Eggert, Gnaden, Ringle .....	37.75
Rev. W. A. Eggert, Salem, Wausau .....	83.00
Rev. W. A. Eggert, St. Petri .....	50.00
Rev. E. C. Dux, St. Luke, T. of Knapp .....	10.50
Rev. Herbert Schaller, Immanuels, Medford .....	144.40
Rev. M. J. Hillemann, St. Pauls, Marshall .....	21.20
Rev. F. P. Popp, St. Pauls, Westfield .....	89.64
Rev. A. Hanke, St. Pauls, Whitehall .....	-106.25
Rev. Wm. F. Lutz, Mauston .....	100.00
Rev. Wm. F. Lutz, St. Peters, T. Summit .....	34.00
Rev. Wm. F. Lutz, St. Lukas, New Lisbon .....	85.00
Total .....	\$7001.31

H. J. Koch, Treasurer.

### ITEMS OF INTEREST

#### The Church Courageous

That cynicism and indifference have not entirely destroyed the deep stirrings in men's souls is refreshing to know. The heroic faith of the martyrs still lives as was attested on a recent occasion at Leningrad, Russia.

The students at the Lutheran Theological Seminary, established a year and a half ago in that city, were gathered to honor the memories of two pastors who had sacrificed their lives in missionary effort. Early in the fall, Pastor Schultz on a visitation of Siberia was shot and killed by street ruffians on the sidewalks of Omsk. Two months later Bishop Palsa, leader of the Esthonian group in the Evangelical Lutheran Church of Russia, died as the result of exposure and illness brought on by the rigors of a four-months missionary journey through Siberia. When the deeds of these men were related, and the forsaken condition of the Lutheran congregations in Siberia was presented, four students rose in their places and volunteered to devote their lives to the work in Siberia as soon as their training is completed and they shall have been accepted for such service. — News Bulletin.

#### New Church in Vienna

The second Lutheran Church to be built in Austria since the war was dedicated in Vienna on the first Sunday in Advent, bearing the name "Church of the Transfiguration." A large number of leaders of the church as well as civic and governmental officials attended the services in which more than one thousand visitors participated. Construction of the church was begun in 1912 but only recently was it possible to secure sufficient funds to complete the work.

The new church is located in the center of the Wien-Leopoldstadt district of the city, chiefly populated by Jews. It will serve as a gathering place for a congregation of eight thousand members, originally worshiping in a basement room. The new church is the sixth Lutheran Church represented in Vienna, a city with a Protestant population of 100,000.

#### Churches Aid Seamen's Work

The German Lutheran Seamen's Missionary Society needed 551,000 marks during 1925 for the continuation of its work and the maintenance of its stations at home and abroad. Of this sum, the society was able to raise 357,000 marks on receipts for rooms and board. In order to secure the additional 194,000 marks necessary an appeal was made to the Lutheran Churches of Germany to assist. During the year, the churches raised for Seamen's Missions 107,000 marks through free will gifts and offerings.

#### Figures Show Lutheran Gains

Church statistics for the province of Saxony for 1925 show that 80.6% of all children born were baptized by the churches, an increase from 78.4% during the preceding year. Likewise, of all marriages performed in the province, in 84.4% the church officiated, as against 81.8% in 1924, and the churches officiated at the funerals of 95.8% of all deceased persons, as against 92.2% the preceding year. During 1925, the church lost 32,410 members, chiefly to the Free Thinkers. The Lutheran Church lost 28 members to Roman Catholics, and the Roman Catholics lost 607 members to the Lutherans.

During 1925, the Lutheran Church in Saxony gained 71,888 members by baptism, 84,306 by confirmation, 183 from other confessions, and 3,163 by evangelization of the unchurched. The membership in 1925 reached 4,509,455 baptized members, served by 1,541 pastors and 1,808 churches.