

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.

Vol. 15.

Milwaukee, Wis., July 8th, 1928.

No. 14.

CHURCH DEDICATION

O Triune God, before Thee
We bow in humble, fervent prayer.
Our hearts and tongues adore Thee
Within this hallowed Temple, where
Thy sacred Honor dwelleth.
To laud Thy boundless love,
Our praise-filled anthem swelleth
Unto Thy throne above.
Accept in dedication
This House of Prayer, we plead.
Unto our supplication,
O gracious God, give heed.

We call Thee "Abba, Father,"
For Thou in Christ hast owned us Thine.
O bless us as we gather
To praise Thy mercy, all divine!
Thy Word, the heav'nly manna,
Joy to our souls doth bring.
Accept the glad Hosanna
Thy grateful children sing!
The streams of Living Waters
That grace the sacred Page,
Refresh Thy sons and daughters,
And flow from age to age.

Blest Son of God, our Savior,
Who art the Head and Corner-stone,
Thy Zion's Help forever,
Whose love hath bound Thy Church in one,
O condescend to enter
These hallowed courts to-day!
Our hopes in Thee we center,
Abide with us, we pray!
Thou Lord of our salvation,
In Thee we rest secure;
Thou art our Rock foundation,
Unmovable and sure.

Thy Shepherd-love hath sought us,
And brought us into Thy dear fold,
Thy precious Blood hath bought us,
And paid the ransom-price untold.
On Calv'ry's mountain dying,
Our pardon Thou hast won;
In faith on Thee relying,
Thou ris'n, ascended Son,
We journey on to Heaven,
Clad in Thy righteousness,
Saved, reconciled, forgiven,
Thy glorious Name we bless.

To Thee, O Holy Spirit
Our heart-born prayers lead to-day.
Through Jesus' blood-bought merit,
Guide us upon our pilgrim-way.
Grant us the consolation
Of Word and Sacrament;

In love-born consecration
May all our life be spent!
O sanctify us wholly,
Thou precious heav'nly Dove,
Set our affections solely
Upon the things above.

O Lord of Hosts, immortal,
Thou mighty, omnipresent God,
We open wide the portal,
O make this House Thy blest abode!
Our hearts would be Thy altar,
Erect therein Thy shrine;
Forbid that we should falter
To give Thee what is Thine!
Till with the saints in glory
The triumph-song we raise,
Our anthems shall adore Thee
And flood Thy courts with praise!
Tune: "Man lobt Dich in der Stille." Anna Hoppe.

THE FORTY-FIRST PSALM

(Continued)

Verses 1 — 3

To Whom Shall Christian Charity Be Ministered?

It ought not to be necessary for Christians to raise the above question, considering that all men are our neighbors whom we should love, and particularly those who are in need of our help; and yet doubts may arise in some cases, as to whom charity should be ministered.

Are those to be treated as objects of charity who are responsible for their poverty and distress, in consequence of idleness and ruthless squandering of their earthly possessions, or who will not support themselves by work, thrift and industry? It is a common experience that some people are unwilling to assume the responsibility of life, and that prodigality lies at the root of their poverty. Far too many people depend on others for their sustenance. Unnecessary begging is a crime. And the most despicable wretches are they who commercialize their misery, or who use unscrupulous methods to arouse the sympathy of the charitably inclined.

Should we not, then, use judgment and exercise caution in such cases? Certain passages of Scriptures would indicate that we should. In Proverbs 6, 6ff, we read: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou

Jan 29
Rev C Buenger
5026 19th Ave

sleep, O sluggard? when wilt thou arouse out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: So shall thy poverty come as one that travelleth, and thy want as an armed man."

Furthermore, St. Paul says, 2 Thess. 3: 10-11: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies."

It would appear that among the Christians at the time of the apostle there were those who lived in idleness, depending on the general charity ministered to the poor by the church, and expecting that such charity would sustain them. Yet Paul rebukes them as walking disorderly, contrary to the life of Christians, and earnestly enjoins them to work and eat their own bread, so as not to become a burden to the church or community at large.

Care has actually been used in the ministration of charity, even by the churches of the early Christian era. Many statements may be produced from the Church Fathers, in which they exhort to be careful in the distribution of gifts, and to inquire into their circumstances. Basil of the fourth century says: "Great experience is required to distinguish between those who are really poor and those who beg only that they may collect money. He who gives to a distressed and sick person gives to God, and will receive a reward. But he who gives to a vagabond and parasite, throws his money to the dogs, i. e., gives it to men who deserve rather contempt for their audacity, than pity for their poverty." Ambrose of the same century speaks of the arts of pretended beggars, and warns to take care lest the portion, which belongs to the needy, becomes the prey of rogues. He lays down the following rules: "They often say they are overwhelmed with debts, try whether they speak the truth; they say they have been plundered, try whether this is the case; in one word, find out whom you are relieving."

To whom, then, shall Christian charity be ministered?

Our Psalm says, "Blessed is he that considereth the poor." The holy writer speaks of the poor in general without making any distinction. But who are the poor he has in mind? The word "poor" in the original means that which is weak, feeble, powerless. Then it comes to denote those who are feeble and helpless either by poverty or by disease, and is such with general reference to those who are in a low or humble condition, and who need the aid of others. Hence in speaking of the poor the Psalmist undoubtedly includes all those who need the sympathy of others from any cause — poverty, misfortune, sickness, imbecility, orphanage, old age, or any other trouble. This is verified by the particular reference to sickness in the subsequent words of the Psalm: "The Lord will

strengthen him upon the bed of languishing: thou wilt make all his bed in sickness." The word rendered "languishing" means weakness, loss of strength or animation, invalidism, or suffering physical or mental disability, from any cause, and the word "sickness," of course, implies the whole realm of disease. All this is comprised by the word "poor" in our Psalm.

It follows, then, that those are true objects of charity who need the sympathy and help of others, — as the poverty stricken, the sick, the imbeciles, the physically and mentally disabled, the blind, the orphans, the aged, etc.

Of the Household of Faith

If among these we are to make no distinction, as the Psalmist shows, but minister charity to all, without any respect to their station in life, race, creed, or their attitude toward us, whether they be friend or foe; then those unfortunates become objects of charity in a special sense, who are of the household of faith. St. Paul expressly states, Gal. 6: 10: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Again, he enjoins the Christians, Rom. 1: 10-13: "Be kindly affectionate one to another with brotherly love; — distributing to the necessity of saints."

We must be ready, as we have ability and opportunity, to relieve any that are in want. We are not to confine our charity and benevolence within too narrow bounds, as Jews and Judaizing Christians are apt to do; but should be ready to extend it to all who partake of the same common nature with us, as far as they stand in need of us. But we are in a special sense bound to communicate to the saints, that is, those who profess the same common faith with us, and are members of the same body of Christ, the Christian Church. There is a common love owing to our fellow-creatures, but a special love to our fellow-Christians.

There lies in this no selfish action on the part of professing Christians. Remembering that those of the household of faith are brethren in Christ, united in the bonds of brotherly love, partaking of the same spiritual blessings, and serving the same Lord and Savior in advancing the cause of His Kingdom on earth by their lives of holiness, and by spreading the Gospel, as much as in their power, even though it be only by prayer and confession of faith—such brethren have a special claim upon our charity, when in need of it.

Let us not overlook this fact. Members of the Church are often prone to contribute promiscuously toward the poor and needy at so-called public charity drives, while they overlook the need of those who are especially entrusted to their charitable care. We Lutherans, for instance, have no lack of opportunity to practice Christian benevolence in our own circles.

We have the poor in our churches. Do we look after them? We have the orphans, the father- and motherless children in our Lutheran "Kinderheims"; we have those poorest among the poor in the home for the epileptics and feeble-minded; we have the old people in the Home for the Aged; we have the sick and disabled in the city hospitals and county institutions. Do we provide for the bodily and spiritual welfare of all these our brethren? Do we support our Lutheran charitable institutions?

With Whom Such Responsibility Rests

Does the care for the poor and suffering rest only with a few? Does it concern only a group of Christians, as a Ladies' Aid or benevolent and missionary society within a church? There are too many who shift this responsibility on others, and thus evade this their sacred duty. Christian charity does not concern them much, if at all, and is looked upon as a matter which is left to the discretion of the individual.

Let no one deceive himself here. The duty of Christian charity is devolved upon every Christian. With him it is a personal matter. The Psalmist says, "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth." Has this reference only to a solitary case? Has not the sacred writer in mind every child of God and calls him blessed for considering the poor?

There is no true follower of Christ who fails to practise charity and benevolence. The Christian life has, so to speak, two sides, an inward and outward side. On its inward side it is a life of fellowship and communion with God; prayer and meditation; saving and cultivating one's soul by hearing His Word and using His sacraments. On the outward side the Christian life is a life of beneficence, manifesting itself in acts of kindness and helpfulness. These two aspects of the Christian life, inward piety and outward activity, in other words, faith and good works are inseparable. Where there is faith, there is also love; and love manifests itself in deeds of charity and beneficence.

It is indeed the special grace and glory of true Christianity that it does not consist in empty formalities, or forward professions, or looking demurely; but in really producing sensible fruits of goodness; in doing, as St. Paul says, "things good and profitable unto men," such as those chiefly are, of whom we speak. Nor can we express ourselves more dutiful toward God, or better please Him, or more truly glorify Him, than when we are kind and good to our poor brother. We grossly mistake, if we take giving alms to be below our dignity, suitable only to children and dullards in church. No; 'tis a duty most properly and mostly highly Christian, as none more; a most goodly fruit of grace, and a most faithful mark thereof.

"By the experiment of this ministration, we glorify God for our professed subjection unto the Gospel of Christ, and for our liberal distribution unto our brethren and unto all men." 2 Cor. 9:13.

Reward of Christian Charity

Charity thus practised by Christians shall not be wanting in blessings. The Psalmist lays particular stress on the reward of the charitable. "Blessed is he that considereth the poor." Literally, "Oh the blessings of him that considereth the poor." Charity, mercy toward the poor and helpless, is twice blessed; it blesses him that gives and him that receives. Next to peace and happiness in God there is no higher happiness on earth than that experienced in making others happy by relieving their suffering and misery. In this we experience something of that joy our Savior felt in comforting and helping the poor and destitute. What a joy it must have been to Him in going about and doing good! Charity has indeed its own reward — peace, tranquility, heavenly mindedness.

The Psalmist here describes this reward more specifically. "The Lord will deliver him in time of trouble." This is the first happy result of showing proper sympathy with others in their troubles. It is a statement of the general principle or promise that the Lord will deal with us as we do with others and adapt His providential dealings to our conduct; not that we have merited particular favor of God by practising mercy, but that He would graciously reward it.

Furthermore, "The Lord will preserve him, and keep him alive, and he shall be blessed upon the earth." Again a general rule is the divine administration, that acts of piety will be abundantly rewarded on earth, especially acts of charity. Happiness and prosperity, comfort and help, are promised to those "who consider the poor." Experience shows how rarely charitable persons have been destitute. Does not the Lord say, "Blessed are the merciful; for they shall obtain mercy." Yea, blessed are those that are charitable, blessed in their lives, blessed in their family, blessed in their estate, blessed as far as this world is concerned, and blessed also in their relation to the world to come. The Lord will "keep them alive," spiritually alive, until they enter the place of eternal reward. J. J.

(To be continued)

COMMENTS

Faith—Practice "The actual facts is that the merger of practice takes longer than merger in faith: since practice adjusts itself to faith, rather than the converse."

"I am of the conviction that homogeneous practice will come twenty-five years earlier in a merger than in synods left separate and competing."

"It is a safe conclusion that our Lutheranism is suf-

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

In Milwaukee and Canada single copy by mail \$1.50 per year. All subscriptions are to be paid for in advance or at least within the first three months of the year.

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

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

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

Address all communications concerning the editorial department to Rev. John Jenny, 632 Mitchell St., Milwaukee, Wis.

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

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

ficiently controlled by our desire to obey the Lord Jesus Christ and to determine our practices by the Word of God, that we can conform our ways to those most effective for the welfare of His Kingdom."

We are quoting two men who defend the merging of church bodies that do not agree in practice. It does not matter who these men are, for we take issue not with their persons but with the opinion they express, an opinion with which we meet only too frequently these days.

The question is, Should, or may, church bodies differing in practice merge, that is, enter into a fellowship that makes them one at the altar, in the pulpit and before the world? Of such fellowship the Scriptures speak when they admonish us: "Endeavoring to keep the unity of the Spirit in the bond of peace"; "that ye all speak the same thing"; that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel."

That the practice of a church has something to do with its faith is admitted by the writers. But the remark, "practice adjusts itself to faith," does not do this relation justice. Practice springs from faith; it is the application of faith to life, and especially to the upbuilding of the Church; it is the public confession of faith. In matters of outward forms and customs Christians can and should adapt themselves to each other. But questions like that of lodge membership, altar fellowship, pulpit fellowship, etc., directly concern our faith. Churches that refuse to accept lodge members and to fellowship with errorists do this because they are firmly convinced that they would be denying Christ and disobeying his Word if they took a different attitude. To them this is a matter of conscience. If it were not, it would not be right for them to take such a position, for we dare not arbitrarily refuse fellowship to another Christian.

The second writer says: "It is a safe conclusion that our Lutheranism is sufficiently controlled by our desire to obey the Lord Jesus Christ and to determine our practices by the Word of God."

In the days of the apostles this held good. A person who confessed Christ was accepted as a brother whom

one trusted to be obedient to the Word of God in all matters.

It is different to-day. Error has crept in and is confessed by Christians who avow their sincere desire "to obey the Lord Jesus Christ and to determine their practice by the Word of God." They preach justification by works; they reject infant baptism; they empty the Lord's Supper of its contents; etc. They believe they are obeying our Lord Jesus Christ, but we know that they are not obeying Him and therefore we refuse them our fellowship in obedience to the Word of God, fellowshiping only with those Christians who are one with us in the confession of our faith.

So it is also with practice. If the question of lodge membership, altar and pulpit fellowship, etc., had never confronted our church, we would ask no more of one who wants to be considered a brother than that he subscribe to our Lutheran confession, trusting that he will prove obedient to the Word of God in all issues that way arise in the future.

Now, however, that Lutheran bodies tolerate practices that militate against our faith, the expressed "desire to obey the Lord Jesus Christ and to determine our practices by the Word of God" is not sufficient. Now it is our duty to confess the truth by saying to such Lutheran, In respect to these matters you are patently not obeying our Lord Jesus Christ and are not determining your practices by the Word of God; you are therefore not of one spirit and of one mind with us striving with us for the faith of the gospel; consequently we cannot fellowship with you without denying the truth our church confesses.

That homogeneous practice will result from merger of bodies that are not one in practice, we do not deny; but what reason have we to hope that the trend of practice in such a merger will be upward and not rather downward? By compromise truth loses and error gains. There is only one right way, unity in faith and practice first, and then fellowship.

J. B.

"America at the Cross-roads"? That was the subject of an address given before the meeting of the Congregational Home Boards at their recent annual convention in Minneapolis. Our information on the subject was gained from a number of the Minneapolis Morning Tribune, sent in by a reader. The speaker was a Presbyterian pastor from New York, a "noted authority in sociology." He spoke on a variety of heads and from the newspaper report we gain the impression that America's path is anything but clear, to his mind, and she had better mind her step. It is for the principles he lays down that we would advise earnest consideration, lest worse confusion result.

Of course, the candidacy of Governor Al. Smith received consideration. The speaker declared that as a Protestant and a prohibitionist he totally disagreed with

Governor Smith on fundamental questions, but, defining his stand, he goes on:

"I would fight to the death any attempt on the part of the Ku Klux Klan or any bigoted religionist or alleged patriot to prevent Governor Smith from expressing his personal convictions or living his own life as an American citizen. America must demonstrate that it is big enough even to elect to the presidency one who accepts a religion which is entirely different from that of a majority of its citizens."

Leaving aside the question of prohibition entirely, we would point out that those who oppose the Governor's candidacy on religious grounds do so because they maintain that in the case of his peculiar religion "his personal convictions" and "leading his own life as an **American citizen**" can never appear distinct and separate, but are always merged together and in such a way that the religious factor is always the one that dominates. Here you might ask: is not this the case with every citizen who in all that he does strives to prove himself a Christian? The answer is, yes, the true Christian obeys his conscience which, again, is directed by the Word of God. So finally the Word of God is the directive for the Christian American citizen and in matters of conscience he will obey his God even if he incurs persecution as a result of his obedience. In other matters where conscience is not involved he considers himself free to act according to his best lights which he has as a Christian. The two sometimes merge so that a matter which otherwise was one of free judgment becomes subject to the directive of conscience. An example is the prohibition law. A Christian may look upon it with disfavor, for the way in which it came to be, for the manner in which it is being administered, for the grave results which have followed in its wake, for the unholy mixture of Church and State for which it stands as a monument. Thus if he were placed before the alternative, shall I vote for prohibition or not? his answer would be a most decided No. But now the prohibition law is in power and as a matter of conscience the Christian obeys, for God tells him to be an obedient citizen under the laws of his land.

Those that oppose the candidacy of Governor Smith on religious grounds consider his a peculiar religion: in that he as a Catholic owes obedience to his pope who contends that he is God's vicar on earth; in that this obedience is absolute and not merely restricted to spiritual matters; in that the Catholic church demands for its pope temporal power and holds that he should be the highest sovereign on earth. This is stating the matter baldly but honestly: that is what history has taught us and that is what you have been able to read in so many quotations from the teachings of the Catholic church quoted in the papers since the present controversy was started. These opponents bluntly ask, Can a man swear to uphold the Constitution of the United States when he has, in effect, already sworn obedience to a foreign potentate which he is

not willing to renounce. There is nothing hazy about this matter and for America to act in this matter as the speaker quoted insinuates would not be a demonstration of America's bigness but of her gullibility.

Lest we be judged as having entered the fields of politics we will confess that we view with just as much alarm the possibility of placing in the presidential chair one who is an exponent of the Reformed church tenet that it is the church's duty to reform the United States by laws. If America is at the crossroads here, we do hope that by the time when decision must be made another road will open out to our view—a way that promises more for a clean separation of Church and State.

Dr. Stelzle's discussion of "America at the Crossroads" also led him to discuss a field where the church might show her bigness. Here he is reported as having made an impassioned plea for a "readjustment of the old-time religion to the ever-changing new times." Our authority quotes him as declaring that "those who believed everything in religion just as they did twenty years ago were practically dead themselves." This is the way of presenting the subject church doctrine which enjoys marked favor with the Modernists. When they cast aside the doctrine of the inspiration of the Bible and the consequent need of adhering faithfully to its teachings they have made a wide breach for little man to enter and give him a free hand to air his pet notions about God and things eternal. If you adopt his notions about things you are not really committing yourself to anything, for if to-morrow someone else comes along with a doctrine or an explanation that you like better, why it is your privilege to adopt the new. This is in effect discharging God and putting man in his stead. What God says in the Bible about sin, about man's natural depravity, about his need for regeneration if he is to see the kingdom of heaven, of the sufficiency of Jesus Christ for all the sinner's needs — that is all dragged down from the exalted position it has held with the church in the centuries past as the Word of Truth and degraded to the dust of man-made tenets. If the Bible is not inspired then it is not divine, it is of human origin. Thus while you personally may elect to believe in a heaven into which you hope to pass from this life of trouble, you have really nothing on which you safely base your beautiful hope; to-morrow someone will in all likelihood stroll over the stage on which the limelight shines and in passing demonstrate most plausibly that your hope is all wrong, that this life is all that is given you, and that it is most noble therefore to make the best of it — for time, not for eternity. If the American church is here at the crossroads then one of the ways very evidently is pointing to the adopting of the religion of natural man, for that is really what it amounts to. If this is progress and "re-adjustment" it is so in a very limited sense, for instance, that of the horse which is tied to a tree. "He that is of the earth is earthly, and speaketh of the earth." Dr. Stelzle seems in a way to realize the

direction in which he is drifting, but he does not seem to feel any apprehension: "In pointing out that the church should reach out for the Socialists, Communists and philosophical anarchists, he said that while he was not affiliated with any of these groups, he knows that many of them were dominated by the true spirit of religion, and were needed in religious organizations."

Yes, these days of re-adjustment be days of murk and fog for the modernist. God guide our steps that we may not leave the path of truth, for without Him all is darkness. G.

\$4,000,000 Pension Endowment Fund The United Lutheran Church has succeeded in raising its \$4,000,000 Pension Endowment Fund. The Lutheran calls attention to the fact that the greater part of this fund was contributed by the average church member. The Board of Publication gave \$50,000. The next highest gift was \$15,000. The second individual subscription was \$10,000. About sixty subscriptions totaled \$200,000, the remaining \$3,950,000 were paid by 200,000 pledges.

The Lutheran comments:

We regret upon this phase of the campaign, not to regret that we have no rich men, for we have people whom God has blessed with wealth. Nor do we desire to scold our "capitalists" and accuse them of stinginess. But it is, in our judgment, a sign of the sensibleness of the rank and file of the membership of the constituents of the United Lutheran Church, that what concerns the comfort and encouragement of their ministers shall be the business of the many and not of the few. There are plenty of causes to which wealthy people should give in proportion to their gross incomes. But this pension endowment is in essence an adjunct to the pastor's salary. Any congregation that permits a few people to supply that item in the upkeep of their church instead of all of them contributing, deserves a snob in their pulpit and occasionally they will get one. There are some phases of Christian service which cannot be disavowed by anybody. One is thankful for the significant spirit of self-respect which has been shown in this appeal.

We would say no phase of Christian service can be disavowed by any Christian. Never should church members rely upon a few to perform the service the Lord asks of all those who confess Him. But all should at all times give according to the means with which the Lord endowed them. The \$15,000.00 donation of a wealthy Christian may be entirely out of proportion with the \$1.00 contribution of a poor working man, the latter giving of his necessity, the former of his surplus. Church members who are growing wealthier seem to find it very difficult to adjust their contributions to the increase in their income. They realize and acknowledge other claims. They live in better houses, wear better clothes, permit themselves luxuries befitting their new station in life. But they often do not realize and acknowledge the claim the Lord has on them for an increase in their offerings for his cause.

If we in these days of affluence would learn this lesson, there would be no deficits in our church and synodical treasuries.

That the various church bodies are giving the question of pension endowment funds their attention is an encouraging sign. But we are not yet ready to recommend that our synod raise such a fund. It seems to us that the better way is to provide for those with whose care we are charged through our current contributions. They are members of our large family and as such should share the life of the family such as it is. They are not to live luxuriously (that this will never be the case every one knows), while the rest of the family lives plainly; they are not to suffer want, while the rest live in comfort. Day after day we should share with them what we have. In this manner their support will adjust itself to the conditions obtaining. Besides, funds hardly ever suffice. Usually there still have to be collections for this purpose, and the presence of a fund may easily prove a cushion for the conscience of the church member. And, finally, funds may shrink in spite of the most expert and painstaking care or be wiped out entirely as it happened over in Europe through the late war.

But no matter how a church takes care of its retired servants, their widows and orphans, their care is to be considered a sacred trust and a blessed privilege.

J. B.

Fellowship Without Unity What fellowship without unity means can be learned from the following characterization of the Thirty-nine Articles of the Episcopal Church by George Craig Stewart in *The Witness* (Episcopal), quoted by one of our exchanges:

"The American clergy do not have to subscribe to them. They study them as a part of their seminary course in Church history and dogmatics, just as they study the Forty-two Articles which preceded them in the reign of Edward VI or the Ten Articles of the reign of Henry VIII. Interesting they are as fossil remains of 16th Century ecclesiastical controversy and compromise, but deader than a smelt so far as modern religious thought is concerned.

The "39 Articles" is not a living issue — it is a graveyard. No one much cares whether they stay in or go out, because they have no binding effect on anyone — you can take them or leave them — and since they are long-winded, ambiguous, theological attempts at comprehension of Puritan and Baptist, of Calvinist and Anabaptist within the 16th Century Church of England, normal American churchmen may be pardoned a yawn over the whole controversy. If the laity want to lug along this excess luggage, no one very much cares. We are living in the 20th century which throbs with living problems. The Church is often accused of looking backward. Let us bend our attention to vital questions of to-day and tomorrow. We are not interested in these old, dead issues of the 16th century."

Can you imagine a member of the Episcopal church who still believes implicitly in the doctrines confessed in the Thirty-nine Articles standing at the

side of the writer of these words during a service or kneeling at the altar with him? What have the two in common? They certainly cannot preach together, and it is difficult to see how they can pray together. Little comfort one could offer the other in any affliction, or advice and help in doubts that at times beset the soul. What is there left of the fellowship described in the Acts: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." J. B.

* * * * *

The Coleman Standard How the Coleman Standard was established we do not know. It was presented at the (Baptist) Detroit Convention by the Board of Missionary Cooperation.

"Under this plan a small church gives 25 cents to missions for every dollar appropriated to local church expenses; an average church, 50 cents to missions for each local expense dollar; a leading church, dollar for dollar; and an exceptional church, two dollars or more to missions for each dollar pledged for local expenses."

So chose your class. But seriously, it is a most difficult, if not impossible, thing to establish equitable distribution of the common burden over the various churches of a church body. We wonder what adjustments would be made by those who fixed this standard for the cost of the maintenance of parochial schools.

We believe our method is sufficient. A church is informed how much per communicant member is required to take care of our synodical work, and the church then makes an honest attempt to raise its quota. There is, after all, no such great difference between the various churches in our synod when all matters are taken into consideration. However, churches situated better financially should not stop at the quota but should attempt to relieve the weaker churches as much as they can.

J. B.

* * * * *

Catholic-Protestant Cooperation In the question box of a (Roman) Catholic paper we find the following:

"Q. May a Catholic contribute to a Protestant church in a small town where Protestants help the Catholic church?"

"A. (1) Since a Catholic believes that the Protestant churches are in opposition to the Church of God — even though we do not question the sincerity of our Protestant friends — it would be inconsistent and wrong to contribute to the erection or maintenance of a Protestant church. The same logic would apply to a Protestant, who should not contribute to the erection or maintenance of the Catholic church since he must believe that the Catholic church is wrong.

"(2) In some communities it is very difficult to refuse contributions to Protestant churches. Where such churches are engaged in philanthropic or charitable works, you might contribute to such works which are good in themselves."

The second paragraph suggests a way out of the rather unneighborly policy outlined in the first paragraph.

If Catholics solicit Protestant aid in the building of Catholic churches, they will find it difficult to refuse to

reciprocate. They must act consistently. It is, therefore, better not to ask Protestants to subscribe to the building of Catholic churches. Let each denomination stand on its own bottom in providing its houses of worship.

As to buildings erected in behalf of charity, there can be no objection against mutual help. We are on a common platform. — Catholic Citizen.

And even here there are valid objections. Charity practised by any religious body is a part of the religion of that body. A Catholic institution propagates the Catholic religion, a Lutheran institution, the Lutheran religion. Every institution of this kind should be supported by the church that conducts it. Where charity is of a purely civic character it is different. There we can be said to be standing on common ground.

J. B.

THE WAVERING FAITH OF MANY MINISTERS

We have no doubt at all that our work has been made more difficult and that the work of the churches has been hurt by the attitude of many of our ministers. In trying to explain away the mysteries of our religion and in seeking to make our faith "acceptable" to certain doubters, these leaders have driven away many who have become disgusted. People generally have been reared to believe the Bible, and many without saving faith have profound convictions. Now that the tampering process is engaged in by so many ministers, these people have simply turned away saying, "If we cannot follow the ministers of religion whom can we follow?" Not only has the faith of believers been upset, but the incipient faith of many unbelievers has been utterly destroyed. Don O. Shelton recently used these wise words:

"What is the chief hindrance to the growth of the Christian churches? It is not the infidelity and skepticism outside the churches, but the weak and wavering faith of many ordained ministers occupying church pulpits. Altogether too many of these question the divine authority of the Bible; renounce allegiance to truths clearly affirmed in the Gospels and Epistles; and preach a gospel which any one acquainted with the New Testament would not recognize as the Gospel of Christ. Men who are filled with a variegated assortment of doubts would help the Christian cause by retiring from their pulpits until their faith is restored."

— Watchman-Examiner.

THE SIMPLIFIED CALENDAR

As a matter of interest we offer our readers the following article on the subject of a simplified calendar.—Ed.

The movements to simplify the calendar, stabilizing Easter and other church days and equalizing the months, has been making great headway.

In September, 1923, the League of Nations established a committee of inquiry to go into the question carefully. The defects of the present calendar were examined. One

hundred and eighty-five different plans for removing the defects were considered. Opinions of leaders from many countries were found to be in remarkable agreement. On September 30, 1927, the League of Nations informed the government of the United States that it had invited all the governments of the world to give its committee "all information of value" bearing on the simplified calendar proposal, and particularly requested that a National Committee be formed "to study this reform."

The American National Committee has now been formed, with Mr. George Eastman as chairman. The Federal Council of Churches, having been invited to appoint a member thereon to represent the Protestant churches, took the following action at the April meeting of the Administration committee:

"Resolved, that since the simplified calendar involves the stabilization of Easter and other days widely observed by many churches, the Administration committee requests the general secretary to take appropriate steps to inform the Federal Council constituent bodies of changes proposed in the calendar and to inquire if any communion is opposed to such changes and to ask for some statement on this matter for transmission to the National committee."

Without committing the Federal Council or its constituent members to any given view on this question, the Administrative committee "requested its president, or some one designated by him, to sit with said National Committee in an unofficial capacity, merely as friendly visitor for purpose of contact and conference."

The proposed simplified calendar consists of a thirteen-months year, each month having twenty-eight days, as shown in the diagram.

All Months of Every Year

| Sun. | Mon. | Tues. | Wed. | Thu. | Fri. | Sat. |
|------|------|-------|------|------|------|------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 15 | 16 | 17 | 18 | 19 | 20 | 21 |
| 22 | 23 | 24 | 25 | 26 | 27 | 28 |

The new month "Sol" would follow June; the 365th day would be December 29th, to be called "Year-Day." "Leap-Year" would come once in four years on June 29th. Easter would fall every year on April 8th.

To one who had made no especial study of the subject the defects of the present calendar and the advantages of the one proposed appear surprisingly many and great. The convenience of knowing in advance without calculation when Easter and other church days occur is obvious; not so obvious but none the less real is the advantage to business of every kind of having all months absolutely equal. Questions of pay-roll, interest, accounting and other business transactions would be amazingly simplified under the proposed calendar. So important is this matter of equalizing pay periods that many great industries in America, as well as in Great Britain and Europe, have already adopted a thirteen period division of the year.

All churches and church people in America are now earnestly invited to give this matter careful study. If they find any real objections to the proposed calendar they are requested to communicate promptly with the president of the Federal Council of Churches, who will assemble all such information for the benefit of the National Committee.

Objections or approvals should be in hand before July 1st if possible, in order that the National Committee may make its report to the Secretary of State at Washington for incorporation in his reply to the League of Nations. It is hoped that a general world decision may be reached by December 31, 1929, for, of course, after world decision has been reached adequate time must be allowed for adjustments before the new calendar goes into operation.

If the decision is reached during 1929, the new calendar will go into effect January, 1933, when January 1st falls on a Sunday. In case the decision is reached after 1929, the next date on which the new calendar can easily be put into operation is 1939, when January 1st again falls on Sunday.

Those who desire a brief yet adequate pamphlet discussing this question should by all means secure "Calendar Simplification," by George Eastman (343 State Street, Rochester, N. Y.)

The man who above all others has brought this movement to its present state of popularity is Moses B. Cotsworth, who, in 1888, as statistician of the Northeastern Railway, England, was forced to study the defects of the calendar because "it was his duty among other things to explain increases and decreases in the net earnings of the company each month." In 1902 he published a 540 page book entitled "The Rational Almanac," in which he elaborated his now famous "Simplified Calendar." For many years he has devoted his entire time to the furtherance of this movement, believing that its adoption would be of well-nigh incalculable value to humanity.

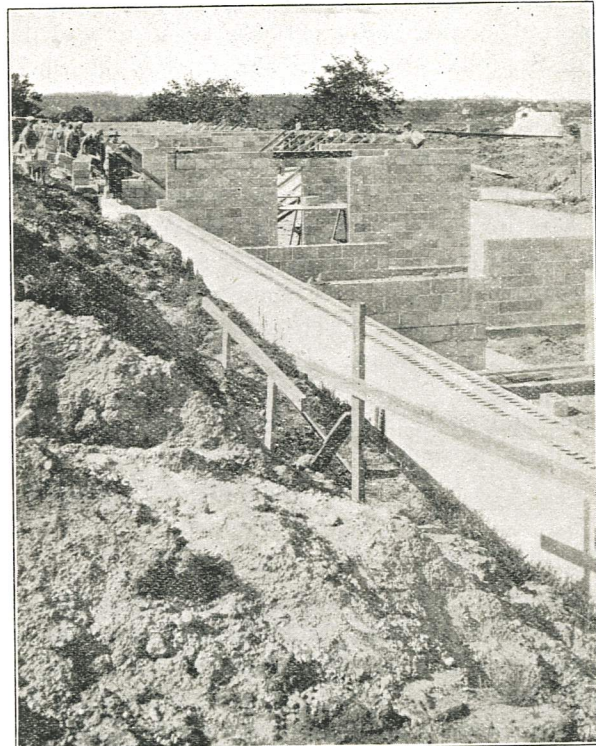
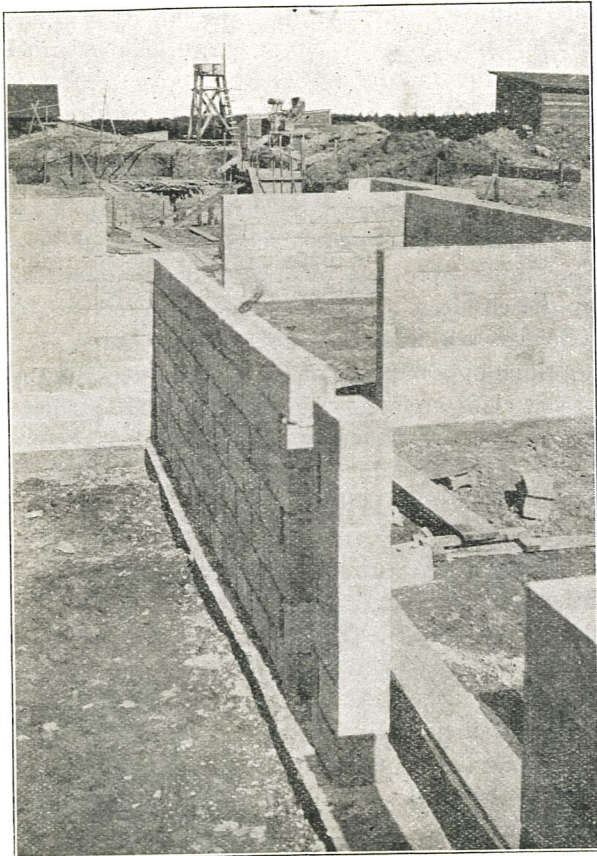
The foregoing statement of the situation has been prepared in order to invite leaders in the Protestant churches of the United States to give this subject such study as may seem to them needful. Unless serious objections are soon raised by church men, every indication points to the early adoption of the simplified calendar by the nations.

From the standpoint of the churches it may be worth noting that the proposed calendar is in fact merely a return to the "Mosaic Calendar," as Mr. Cotsworth has shown in his "Moses, the Greatest of Calendar Reformers." According to the report of the League of Nations Committee, "Most of the Christian churches have declared themselves disposed to accept the stabilization of Easter on condition that the measures are adopted by the various churches simultaneously."

— Lutheran Standard.

CORNERSTONE LAYING

God willing, the cornerstone of our new Seminary in Thiensville
will be laid on July Twenty-Second



The service will begin at three o'clock in the afternoon. All the members of our Synod are invited to attend. We request especially the pastors of congregations in the vicinity to make this announcement and to extend this invitation to their members.

Further particulars will be given in the next issue of the "Gemeindeblatt."

These cuts show how far the work had progressed on June 15th.

With the laying of the cornerstone for the New Seminary and the expected completion of the work at New Ulm before the beginning of September next, should not all the congregations of our synod make every haste to complete their collection in the very near future.

July and August, the vacation months, afford all pastors sufficient time to canvass their congregations or to organize a canvass conducted by a committee appointed for this purpose. Nothing is gained and much is lost by delay. Brethren, may we not hope for your prompt and energetic cooperation?

The Seminary Building Committee,
By John Brenner.

READS THE BIBLE WITH HIS TONGUE

There is a man in Kansas City, Mo., who shows his devotion to the Bible in a most unusual way. This man is William McPherson, who was not only blinded as the result of an explosion, but also lost his hands at the same time. This latter fact made it impossible for him to read by hand the edition of the Bible with raised type which the American Bible Society has issued for the blind. By chance, however, he learned of the possibility of using a Bible with this raised type and of recognizing the different characters by means of the tongue. Under the instruction of a teacher, Mr. McPherson mastered the alphabet in about two weeks and soon began to read the Gospel of St. John. Now he is able to read the whole Bible with little exertion by means of a specially constructed book-rest. The nine separate volumes that make up this raised-letter Bible are the only books that are to be found in his library. "They are all that I need," he says. "Yes, for I find comfort in the Word of God. Nothing caused me more sorrow after my accident than the thought that I would never again be able to read my Bible, and when my prayers were answered and I learned to read again, I was happy. The Bible is the only safe guide to heaven."

Do you think as much of your Bible, and do you show your gratitude by studying it diligently?

—The Lutheran Pioneer.

THE NEED OF A GOOD EXAMPLE

The other day a prominent minister was called to conduct a funeral service. The funeral was in one of the magnificent homes. The daughter of a multimillionaire had died. When the minister entered, he spoke to the father and mother and to the son, who was plainly intoxicated. Later, when he arose to read the burial service, suddenly the old man, the gray-haired millionaire, pushed his way past him, took hold of the side of the casket, dropped his head, and was heard to be whispering: "Daughter dead, son disgraced, billiards, society, the club, bank all week, club every evening, automobile all day Sunday, money, wine, cards, — no Christ, no family worship, no Bible, no hope!" The old man stood for a moment, staggering as if he would fall, then dropped his head in his arms, this man of millions, and cried as if his heart would break.

Yes; something like this comes to every one in the land of sin. Everything is going out, nothing is coming in. I want to ask you fathers and mothers, What kind of home are you giving your children? What kind of atmosphere are you making for them? If I should go back through this crowd this evening and find your boy and speak to him, would your life as a father or a mother help me to win him to Christ? Stop a moment and think about this. What kind of influences are you fathers and mothers throwing

about your children? You, who are prominent business men, what kind of example are you setting to the younger people of your city? Is it not worth while for a strong man to set a good example before a boy or girl? The prodigal had a vision of his home, and he said, "I will arise." —Chapman.

COMBINING HUMOR AND PATHOS

At some of the larger public institutions there are also children who receive religious instruction from the missionary. One morning, in a tuberculosis sanitarium, the missionary pastor spoke to the Sunday-school about creation. He told the children that God created all things out of nothing, by the mere power of His word. He concluded by saying that Adam was the first man created by God. After a little while the pastor requested the class to review the lesson. Questions were put by him and promptly answered by the children. Finally he asked, "Tell me, children, who was the first man created by God?" Here was a golden opportunity for little Willie to save the honor of his class and win the praise of his teacher. With beaming countenance and the attitude of a conquering hero, assuring himself that he was being seen and would be heard, Willie answered, "George Washington!"

Beneath the humor of the situation is a note of tragedy. There are some twenty-seven million children and young people under the age of twenty-five in our country who have no religious instruction of any kind, who know perhaps less of the saving truth than this little boy. What a challenge to our Church to whom the Savior gave the command: "Suffer the little children to come unto Me!" What an appeal to our Christians whom God has blessed so richly in their spiritual and bodily needs!

E. A. Duemling.

TOO TIRED TO GO TO CHURCH

You are "too tired to go to church"! That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; in a hammock; loll in a big rocking chair; go to sleep over a book. Tell yourself honestly — did you ever see a loafer who didn't look tired all the time?

A group of laborers had worked all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now they were "resting." Some of them were pitching quoits. They were workmen "resting." And sitting on the curbstone watching them — too lazy even to stand up and look up and out at them — were the loafers, who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day. An hour in church, an hour of the quiet, the sermon, the reading, the uplift which comes from the new channels into which your thoughts, your mind, is led, will rest you more physically, morally, intellectually, than all the day spent in trying to "rest."
— Bishop Huston.

INCREASING IN QUANTITY

"Religion by radio," says the Northwestern Christian Advocate, "is increasing in quantity but hardly in quality. In the early days the sheer wonder of the radio made enduring all sorts of flippancies, irrelevancies and unintelligent preaching. But now surely the time has come for the elimination of all the miscellaneous infantilism which still mars many 'churches on the air.' Radio religious services, for obvious reasons, need to be even more guarded against lack of reverence, dignity and reality than the usual services in the churches."

We never were much enthused over the "churches on the air" and "religion by radio," and what little has come to our notice has not tended to increase our opinion of it. Religion is part of man's very being. It is nurtured through close communion with God in the silence of the home services in the churches. And finally it is put to its severest test in the public life of the individual. "Religion by radio" and the "churches on the air" will surely not make any one more religious.

— The Lutheran Companion.

YOUNG PEOPLE AND CHURCH SERVICE

In a Presbyterian church in California it is reported that the Christian Endeavor society passed a resolution without a dissenting vote, that they would attend the evening services; but, "Resolved, further, that if the pastor preaches more than twenty minutes we will go out in a body."

In former days the children of the church did not legislate for the pastor and the congregation. Parents took their children to church, and there was no voting on the question. Solomon's advice is difficult to improve upon: "Train up a child in the way he should go: and when he is old, he will not depart from it."

The tendency in modern education seems to be to permit children to decide for themselves the things they ought to do. While there is much wisdom in the policy of leading rather than driving, it is evident that the pendulum, as usual, has swung too far.

If either Sunday School or young people's organizations become a substitute for the regular church worship, it is plain that they have missed the mark and defeated their own purpose.

Speaking of brief sermons, we remember an instance some years ago when the pastor of a local congregation asked a visiting clergyman who was to

occupy his pulpit that Sunday to "make it short." The visiting pastor, who was a veteran in the service, answered quietly:

"The Holy Spirit does not guide by means of a stop-watch."
—The Lutheran Companion.

FAMOUS "GHOST" CHURCH REAPPEARS

In almost every country there are curious legends woven around ancient church structures, but news dispatches from England a few weeks ago carried a story, apparently well authenticated, that rivals the most interesting and imaginative of tales.

It told of the reappearance of the old "ghost" church at Walton, a structure which for more than a century has been buried under the sea. An exceptionally low tide, following a heavy storm, revealed the thousand-year-old stone church, evidently as sturdy and well-preserved as it was in 1798 when it sank from sight, due to the encroachment of the ocean.

Heavily covered with shells and seaweed, three miles out at sea, the ancient church presented a strange spectacle as it stood silhouetted against the somber sky. It is said that a number of the spectators were so overcome by the hoary old edifice appearing, as it were, from another world, that they fell to their knees in prayer.

Some ran down the beach in an attempt to cross the sands to the church, but were driven back by the incoming tide. The structure was visible for only a few hours, and then the waves again covered it.

Sailors and fishermen cling to numberless superstitions regarding the lost church. They claim that often when passing the spot where the church stands they have heard the clanging of a bell. They also claim that it possesses an unusual charm, since it has never been struck by a boat although it is not far from the surface of the sea.

When the old church disappeared, it was replaced by All Saints' church in Walton, built in 1804.

— Ex.

A CHILD'S FAITH

Ruth's mother was thankful when those in authority at the hospital told her that she might stay with her little daughter, who, after a long illness, had to be taken there for an operation. Ruth was quiet and patient; she seldom complained and never said anything to show how she felt about the operation through which she was to pass. She did not seem frightened, and she met every one with a brave smile.

Being with her night and day, her mother noticed that she was careful to keep her handkerchief in a place where she could get it easily. There was nothing strange about that, but her mother also observed that whenever the nurse brought her a clean handker-

chief, she would transfer to it something that was tied into the corner of the one she had used. Her mother was naturally curious about the mysterious something of which the child was so careful, and one day she gently asked her what it was that she guarded with so much solicitude.

Ruth looked up with tears in her eyes. "I found it," she answered, "in the drawer when we left home, and I wanted that much with me." She let her mother untie the knot in the corner of the handkerchief, and there, in a tight little roll, was a leaf from the Bible.

She wanted "that much" with her; she could take "that much" to the operating-room; she could keep "that much" in her hand when the dressings were made. She had it when the stitches were taken out, and it meant, oh! so much to her. On the scrap was this verse:—

"Fear thou not, for I am with thee; be not dismayed, for I am thy God."

Oh, for the trust and faith of a little child.—Sel.

A LUTHERAN MARTYR IN RUSSIA

Another Baltic martyr has fallen in Bolshevist Russia. This is Siegfried Schultz, a Lutheran evangelist among the immigrants of Siberia. When the Bolshevists came to power he was put in prison for ten months without cause but was freed unexpectedly at the end of that time instead of being shot. As pastors are classified among those exercising harmful professions, he was, after his discharge, subjected to tax upon tax. When he did not pay promptly his few possessions were pawned. Only one room was allowed him and he and his whole family had to live and cook and study in this single chamber. Nor could his relatives help him since they had little themselves, and they, too, feared to awaken the suspicions of the ever-watching Tcheka.

The number of pastors in the Russian Lutheran church has sunk from over three hundred to eighty, and this naturally imposes a heavy burden on the remaining ones. Schultz was sent by Bishop Malmgren to assist and encourage the Christians in the Esthonian colonies in North Russia. The cold here is so intense that traveling in winter is next to impossible. Before the war school houses and communal buildings could be borrowed for meetings, but at present pastors are excluded from them for the Marxian reason that they represent "religion, the opium of the people." So in summer gatherings are held out of doors before fires of juniper brush whose smoke keeps at a distance the millions of black flies.

Wherever Schultz preached a great spiritual hunger was manifest and the people came by hundreds, even Communists among them. They realized when they heard the evangelist that here was no "capitalist soul-trapping" or "systematic chloroforming of men's minds," but the preaching of the Gospel of peace and righteous-

ness. The joyous singing and testimony of the Christians bitterly excited the local Bolshevist agents. One of them, an Esthonian named Puusepp, determined to kill Schultz as a counter-revolutionist. This he did when the opportunity came, shooting down the evangelist in cold blood, without giving him any opportunity for self-defense.

On the following Sunday the city of Omsk experienced a novel sight. Through the center of the city which had turned the churches into movie houses and clubs, through the streets where the holiest Christian things had been dragged in the mud, passed a procession of many hundreds bearing the coffin of their martyred pastor and singing, "Jesus, meine Zuversicht" ("Jesus, my Confidence"), and "Jerusalem, du hochgebaute Stadt" ("Jerusalem, Thou Lofty City").

—Sunday School Times.

SINKING THE SHIP

Through the centuries the church has been likened to a ship. This figure does not necessarily refer to a given denomination, but to the churches as the church of Christ. Through many rough waters has the old ship sailed on; she has been storm tossed, battered with the enemy guns, and blasted by treacherous mines. But after each crisis she has gallantly sailed on in triumph.

The ship is in this century sailing one of the smoothest seas she has ever sailed, but is meeting with the craftiest treachery that she has ever met with during all her history. Persecution and physical violence have largely abated, and out-spoken harshness against the church has in large measure ceased, but under a cloak of courtesy and stealth, men are robbing the church of life itself.

What is happening to-day reminds one of a crew bringing back to the port of sailing a ship with its load of freight. Some of the sailors have much grievance at the captain and the company which owns the ship. They think the captain has mistreated them and the company has been too stingy with their wages. So they have laid their heads together and plotted a revenge. To-morrow shall be their day on duty and while the captain and his trusties are sleeping or at least off duty, a few will slip down into the hold and drill some holes in the ship's bottom; and returning from their treacherous mission, they secretly loose the life boats, take off to sea and leave the ship, with her remaining crew and the freight to sink.

This illustration, as all others, cannot be carried through in every detail, but it is very significant. Stealthily creeping about in many of the churches some years ago were men teaching the very things that in principle, when properly analyzed, were undermining the most sacred heritages of those churches. They crept in unawares, and their designs were not understood by the majority.

Perhaps a few leaders apprehended the true nature of their teachings, but for the sake of their "official scalps" they did not oppose them, hence they went on with their work of destruction unmolested. They were drilling holes into the bottom of the ship, determined to win out in their own objectives regardless of what the result might be to the heritages of the church for which the many thousands had sacrificed.

As they succeeded and the water of worldliness and liberalism came into the hold of the ship, and the priceless treasure of bygone generations was sinking beneath the waters, they rejoiced in the gaining of their policies, and were quick to assume the leadership.

Thus through the letting in of the waters of worldliness and liberalism the entire front of the church is to-day being changed and the priceless treasures of the kingdom, crystallized through the ages, is being sunken. Thousands who have trusted in the atonement of Christ for salvation stand perplexed and faltering as their moorings are being snatched away from before their eyes by unscrupulous teachers.

The churches were first confronted with a wave of indifference and then false teachers snatched the leadership. They went forth as angels of light deceiving the people, and defrauding them of the priceless treasure of salvation. Let us not deceive ourselves; this wave of worldliness has not receded; it is still overwhelming the churches.

— Christian Cynosure.

"Just as the water stops running when the pump stops, just as the electric bulbs flash out when the generator ceases to work, so the Church languishes and dies when Christian schools are weakened. Christian schools pump the life blood of power and growth to every part and every enterprise of the Church. They are the power stations sending the life current over the land to bring the light of the Gospel to hungry souls. Luther rightly said, 'Where schools decay the devil rules.'"

— Ex.

FROM OUR CHURCH CIRCLES

Central Delegate Conference

The Central Delegate Conference will meet on July 31st and August 1 in the congregation of Pastor W. Nommensen at Columbus, Wis.

Services will be held on Tuesday evening.

Sermon: E. Wendland (E. Schoenicke).

Confessional address: M. J. Hillemann (G. W. Fischer).

Opening session on Tuesday morning at 9 o'clock.

Papers are to be read by Ph. Lehmann, M. J. Hillemann, L. Kirst, E. E. Kowalke, J. B. Bernthal.

Early announcement requested.

Theodore Thurow, Sec'y.

Synodical Conference Convention

Delegates to the Synodical Conference convention to be held in Omaha August 8 to 13 should send in their credentials **immediately**, to be in the hands of the officials not later than July 18th. The housing committee will then send out further detailed information. Remember to have your credentials signed by the president and secretary of your District Synod or Synod, and mail one copy to Prof. L. Fuerbringer, D.D., 801 De Mun Ave., St. Louis, Mo., one to Rev. Paul E. F. Rohlfing, 1907 Spring St., Omaha, Nebr., and one to the undersigned.

H. M. Zorn, Secretary,
717 S. New Jersey Street,
Indianapolis, Ind.

Resolution Adopted by Dakota-Montana District

The following resolution was adopted at the Dakota-Montana District in session at Zeeland, North Dakota, from the 31st of May to the 5th of June, 1928. It was resolved to have it placed in our church papers.

Whereas: we hold that the baccalaureate services, prayers and benedictions at the graduation exercises in our public schools are a mixing of church and state and therefore contrary to the Word of God, the teachings of our church, and the constitution of the United States, and

Whereas: such participation often involves us in unionistic practice, and

Whereas: we thereby compromise our own position as champions of the Christian day school, as the only true means of education, and

Whereas: we thereby infringe upon the religious convictions of others —

Now therefore be it resolved that we, the Dakota-Montana District, are in principle opposed to officiating at any religious exercise conducted with our public schools, and

Be it further resolved, that this resolution be published in our synodical papers.

Herbert Lau, Sec'y.

Dr. Martin Luther College

The new school year in Dr. Martin Luther College, New Ulm, Minn., will begin September 12, at 9 A. M. For catalog, information, application blank kindly address

E. R. Bliedernicht,
213 South Jefferson Street,
New Ulm, Minn.

Northwestern Lutheran Academy

Northwestern Lutheran Academy, Mobridge, So. Dak., will open on September 5th, 1928. Only one class is contemplated for the first year, the 9th Grade High. The purpose of our school is to give young men and women of our Dakota-Montana District opportunity to prepare themselves for the work of the church. Such others who wish to acquire a general education will also be welcomed. Anyone desiring information, regarding the school, may obtain it from the undersigned. Such students who plan to enter the institution this fall should be announced as early as possible, so that the necessary arrangements can be made. The undersigned will receive such announcements at Hazel, So. Dak., until the 1st of July, after which date all mail should be addressed to Box 1017, Mobridge, So. Dak.

K. G. Sievert.

Cornerstone Laying

On the 1st Sunday after Trinity, June 10, 1928, the Zion's Ev. Luth. Church of Kingston was privileged to lay the cornerstone of its new church. Speakers at the occasion were the Rev. L. Kirst of Beaver Dam, Wis., and the Prof. W. Schumann of Watertown, Wis. The laying of the cornerstone was done by the local pastor, Rev. T. W. Redlin.

The cornerstone is a white cement block 2'x1½'x9". The year "1928" is nicely placed on the front of the stone. The beautiful white cement stone was made by one of Zion's devout Christians, Mr. Aug. Belau.

May the gracious Lord in the future prosper and bless the work which gladly has begun in Zion's Luth. Church so that its present members and all future Christians who therein come to worship may be led and kept on the everlasting way, the way of eternal life.

Rev. T. W. Redlin.

* * * * *

On Trinity Sunday, June 3rd, Zion's Ev. Luth. Congregation of Rhinelander, Wis., was permitted, by God's grace, to lay the cornerstone of a new church edifice, now under construction. The Rev. August Bergmann, of Wausau, Wis., addressed the congregation and the many visitors in the German language, while the Rev. Herbert Kirchner, of Stambaugh, Mich., spoke in the English tongue. The pastor of the congregation, the Rev. Paul Bergmann, officiated at the laying of the cornerstone, assisted by the visiting pastors.

May Christ, the chief cornerstone of His Church, bless the congregation and the building now being erected unto His glory.

H. K.

Installation

On the first Sunday after Trinity, June 10, the undersigned installed Rev. M. C. Kunde as pastor of the Pine Island and Oronoco, Minn., parish. May the Lord's gracious blessing rest upon his labors.

By the authority of District President Im. F. Albrecht.

Rev. M. C. Kunde, Pine Island, R. F. D. 2, Minn.
W. P. Sauer.

Golden Wedding Anniversary

Mr. Charles Brandt of Escanaba, Mich., and his wife, Mrs. Rose, née Loeffler, observed the fiftieth anniversary of their wedding on June 19. Of the seven living children with whom the Lord has blessed them but one was unable to be present at the joyful gathering at the old home. The pastor led the family in a brief service of praise and worship. Father Brandt himself in an after-dinner-talk spoke to his children and grandchildren words of Divine truth and exhortation which their filial love and reverence will remember and prize highly even after their parents have gone to their Eternal home. — Notwithstanding their high age Mr. and Mrs. Brandt still are very active as members of Salem Church.

D.

Acknowledgment

The undersigned herewith acknowledges with thanks the receipt of \$120.27 from the Immanuel Ev. Luth. Congregation, North La Crosse, Wis., for the new Mount Calvary Mission, South La Crosse. May God reward the kind donors.

Theo. J. Mueller.

Change of Address

Rev. M. C. Kunde, R. F. D. 2, Pine Island, Minn.

ITEMS OF INTEREST

Attendance More Than Membership

In a recent report published in Leipzig regarding the work of the Leipzig Mission in the Mt. Kilimanjaro field in Tanganyika territory, remarkable progress is noted during the past few years. This is the field which was held for its German owners by the American Lutheran Augustana Synod for several years following the war. The baptized membership of the district is now 13,000, but an average of 15,000 persons attend services every Sunday. Three thousand heathen are under baptismal instruction, and 11,000 school pupils are being educated in 126 schools served by 220 teachers. The mission seminary at Marangu enrolls 90 students, who will in the near future be added to the number of teachers in the schools.

Consistency

The jewel of consistency does not always decorate church procedure. The general conference of the Methodist church at Kansas City found Bishop Bast of Denmark guilty of "imprudent and unministerial conduct," and decided that he may no longer be a bishop but may continue in the Methodist ministry. Is this to be understood as an official certificate

of the moral superiority of bishops over ministers? Or that "unministerial conduct," though permitted to ministers, is forbidden to bishops? We do not press the point.

—The Baptist.

Tells of Chinese Jewish Settlement 1,300 Years Old

London (S. A.)—Commenting on the ethnological expedition being sent to Abyssinia to investigate the Falashas, the black Jews, The Daily Mail tells the story of a Jewish community in China 1,300 years old.

"Queer things have happened to more than one straggling colony of the chosen people when it got cut off from its base.

"Do you know, for instance, about the three hundred Chinese Jews, huddled together at the city of Kai-feng-fu, in Honan province, sadly contemplating the ruins of their synagogue, and carrying on, by word of mouth the teachings of their last rabbi, who died eighty years ago? They are very poor. None of their wealthy fellow communities elsewhere in the world lends them a hand, nor does any museum or archaeological institution take steps to preserve what remains, and records are still to be found there. The British Museum, at all events, knows about them for it has a number of Hebrew manuscripts from Kai-feng-fu and there are some in the Bedleian Library.

"These Chinese Jews were camp followers of a Persian king who was driven out of his country 1,300 years ago. They lost their way and failed to keep in touch with what was left of the Persian army when it ventured to go home. There is to-day a stone in the ruined synagogue that records the construction of the first place of worship, in 1163, and its rebuilding about 355 years ago."

Dean of Religion

Religion is to be given its proper place on the Princeton campus. It is not to be considered by either athletics or social pursuits. Religion is to be recognized by the university administration as being on a par with scholarship and, as such meriting a place in every aspect of college life. Rev. Robert Russel Wicks has been named as Princeton's first dean of religion.

— Ex.

BOOK REVIEW

"Lars Lee." A Story. Published by The Christian Literature Company, 406 6th Ave., So., Minneapolis, Minn.

The writer, N. N. Ronning, wrote this story first in Norwegian and now presents it to the public in the American language. His endeavor is to write a religious story so interesting that people — especially young people — will read it. We have read the story and are glad to say that the writer has, to our mind, succeeded in his endeavor. The story is not only interesting but clean throughout, something that cannot be said of most of the literature which finds its way into the hands of the young in our day. What the young people read has become largely an indifferent matter to their responsible elders; here is a story that they may read and place in the hands of their children with the conviction that not harm but benefit will result from its reading. The book is very modestly gotten up — in paper binding. We are not able to quote the price but are sure that it may be obtained by applying to our publishing house. A more elaborate edition is promised for the fall. We wish the story success.

G.

Parochialbericht der Acht Distrikte der Allgemeinen Ev-Luth. Synode von Wisconsin u. a. Staaten fuer das Jahr 1927. Northwestern Publishing House, Milwaukee, Wis. Price, 50 cents, net.

G.

The Pentateuch and Joshua. — Outlines and Comments by Samuel M. Miller, D. D., Dean of the Lutheran Bible Institute. Capitol and Hamline Avenues, St. Paul, Minn. Price, 35 cents.

At a time when so many insidious attacks are directed against the Bible as the Revelation of God not only by outspoken unbelievers but also by many professed Christians this little book is a cheering reiteration of the Bible truth, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Of the purpose of the brief outline the writer says: "The purpose of this little book is to guide the reader of the first six books of the Bible. It can be of interest and value only to those who actually read that portion of the Bible. The comments and suggestions have been given to groups who have been reading the books in the Bible. An attempt is made to present something about the author, the historical background, the relation to the rest of the Bible and the grouping of the material of each book. Practical applications are made in the running comments on each chapter."

God spake, the little book asserts, and He spoke of Sin and Grace. Every outline, every application is to the glory of the Lamb slain who has redeemed us to God by His blood. We recommend the book to earnest Bible students and assure them that if they use it as the writer directs both outlines and applications will be a source of profit to them. In order to give our readers an idea of how the writer presents his subject we quote, p. 61,

The Day of Atonement. Chapter 16

It is of value to observe the relation of the Day of Atonement to the rest of Leviticus. It provided for all the failures suggested by the rest of the book. It stands as a glorious type of the cross of Christ and His sacrifice which covers all our sins. With reference to the Day of Atonement, we may think of the outline of Leviticus in the following way:

Chapters 1—10. Sacrifices. Remembrance of sins.

Chapters 11—15. Separation. Bondage.

Chapter 16. Atonement.

Chapters 17—22. Sanctification. Penalties.

Chapters 23—27. Sacred Feasts. Threat.

Chapter 16. In the midst of the book, the Day of Atonement. God's great provision for all the failures.

The Meaning of the Day

Its purpose was to teach the incompleteness of all the other sacrifices. Even the tabernacle itself had been defiled by the daily sacrifices and now had to be cleansed. Therefore it particularly points forward to Christ who alone could accomplish that of which all other sacrifices were a type. On this day alone, the priest entered the holy of holies. By which the Holy Spirit taught according to Heb. 9 that the approach to God was not open as long as the fulfillment of this ceremony had not arrived. Christ Jesus entered with the sacrifice of His blood into the holy of holies in heaven and opened up a new and living way by which we may boldly approach God's throne of grace.

Ceremonies of the Day

1) The dress of the high priest. He laid aside his beautiful robe and put on a simple white garment. It was not with priestly prerogatives but with the purity of cleansing that he should approach the holy God. So Christ laid aside His glory and took upon Himself a human nature. And that human nature was pure and white.

2) Offering was made for the priests and for the tabernacle which had been defiled by them in their ministrations. This taught the imperfection of their priesthood and the need of a perfect mediator to come.

3) The two goats for the sin offering. One was to die instead of the people. Teaching that the Savior when He came would thus be our Substitute. On the second goat the sins of the people were laid and he was brought out into the wilderness. He was to bear their sins away and take them out of their sight. He is thus called Azazel, which means removal. So Christ not only died instead of us, but John the Baptist says, "Behold the Lamb of God that taketh away the sin of the world." Because of His death, our sins are removed from the face of God and we have His promise, "I will forgive their iniquities and their sins will I remember no more."

4) The burnt-offering for priest and people. This was to show that the sacrifices were all now accepted by God. And as the carcasses of the animals were burned without the camp so "Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach." Heb. 13:12-13. —

As to the exact meaning of what the writer says on page 66 we are in doubt. His words are: "The Day of Atonement was on the tenth day of this same month and in this chapter it is specifically stated that it will be a day of affliction. "Ye shall afflict your souls." See also verse 29 and verse 32. And thus it will be when our Lord returns. Those who are in Christ will be caught up to meet Him in the air and to share His glories with Him. But for Israel there follows the awful times of affliction which Jesus has Himself foretold." We assume that here the writer is with the "awful time of affliction" referring to the eternity of doom which is to follow upon the final judgment. G.

RECEIPTS FOR SEMINARY AND DEBTS

Month of June, 1928

| | |
|--|-----------|
| Rev. J. G. Jeske, Divine Charity, Milwaukee, Wis.... | \$ 320.25 |
| Rev. H. J. Anger, St. John's, West Bend, Wis..... | 25.00 |
| Rev. H. W. Reimer, St. John's, Tuckertown, Wis.... | 32.00 |
| Rev. H. Knuth, Bethesda, Milwaukee, Wis..... | 10.00 |
| Rev. Geo. N. E. Luetke, Zion's, Toledo, Ohio (Es- tate of Mrs. Auguste Moraht)..... | 50.00 |
| Rev. A. Petermann, St. John's, Newberg, Wis..... | 2.00 |
| Rev. O. Hoyer, St. Paul's, Winneconne, Wis..... | 37.00 |
| Rev. O. Hoyer, Town Omro, Wis..... | 23.75 |
| Rev. G. Schuetze, St. John's, Sheridan, Minn..... | 20.00 |
| Rev. Fred Graeber, Apostel, Milwaukee, Wis..... | 35.00 |
| Rev. E. Hoenecke, St. Matthew's, Marathon, Wis... | 46.75 |
| Rev. E. E. Prenzlów, Stanton, Nebr..... | 10.00 |
| Rev. C. E. Berg, St. John's, Ridgeville, Wis..... | 42.00 |
| Rev. T. H. Albrecht, St. John's, Lake City, Minn. | 40.00 |
| Rev. F. Marohn, Bethanien, Hustisford, Wis..... | 81.00 |
| Rev. Ph. H. Koehler, St. Lucas, Milwaukee, Wis. | 19.00 |
| Rev. E. G. Hertler, Trinity, Brownsville, Minn.... | 2.00 |
| Rev. E. G. Hertler, Immanuel's, La Crescent, Minn. | 1.00 |
| Rev. W. J. Schulze, Hutchinson, Minn..... | 247.42 |
| Rev. V. Winter, Redeemer, Martin, S. D..... | 25.00 |
| Rev. C. E. Berg, St. John's, Ridgeville, Wis..... | 30.00 |
| Rev. F. Weerts, Cambria, Wis..... | 50.00 |
| Rev. J. H. Schwartz, Christus, West Salem, Wis... | 100.00 |
| Rev. Paul Hinderer, St. John's, Cedar Mills, Minn. | 20.00 |
| Rev. C. E. Berg, St. John's, Ridgeville, Wis..... | 10.00 |
| Rev. Herm. C. Klingbiel, St. Paul's, Town Forest, Wis. | 5.00 |
| Rev. Wm. C. Albrecht, St. John's, Sleepy Eye, Minn. | 57.00 |
| Rev. A. Schumann, St. John's, Firth, Nebr..... | 26.00 |
| Rev. S. Jedele, Friedens, Wilmot, Wis..... | 3.00 |
| Rev. A. Petermann, St. John's, Newburg, Wis..... | 50.00 |
| Rev. E. E. Prenzlów, Bethlehem, Stanton, Nebr... | 2.00 |

| | |
|---|-------|
| Rev. R. Gamm, Faulkton, S. D..... | 10.00 |
| Rev. G. P. Albrecht, St. John's, Bowdle, S. D.... | 61.00 |
| Rev. Edm. C. Reim, St. John's, Fox Lake, Wis.... | 64.50 |
| Mrs. E. Schaller, Milwaukee, Wis..... | 1.00 |

| | |
|-------------------------------|--------------|
| Total | \$ 1,558.67 |
| Previously Acknowledged | 483,976.68 |
| | <hr/> |
| | \$485,535.35 |

Expenses, June, 1928

| | |
|---|----------|
| Northwestern Publishing House, Printing..... | \$ 11.60 |
| Northwestern Publishing House, Halftones..... | 10.00 |
| Mr. Ed. Wiborg, Pictures..... | 2.00 |
| Total | \$ 23.60 |

Congregations That Made Their Quota In June, 1928

| | |
|---|-----------------|
| 147. Rev. H. Reimer, St. John's, Tuckertown, Wis. | \$453.00—\$6.38 |
| 148. Rev. A. Schumann, St. John's, Firth, Nebr. 519.10— | 5.40 |
| Dr. Martin Luther College Fund..... | \$25,423.85 |
| | <hr/> |
| | John Brenner. |

GENERAL TREASURER'S STATEMENTS

May 31, 1928

| | Receipts | Disbursements |
|---------------------------------|--------------|---------------|
| General Administration | \$ 98,927.29 | \$ 30,396.64 |
| Educational Institutions | 122,029.97 | 156,325.01 |
| Home for the Aged | 5,371.49 | 7,256.20 |
| Indian Mission | 24,612.99 | 36,552.91 |
| Home Mission | 67,954.93 | 104,530.19 |
| Negro Mission | 15,029.22 | 13,268.65 |
| Mission in Poland | 3,104.73 | 8,752.33 |
| Madison Students Missions | 692.57 | 2,242.14 |
| Indigent Students | 4,640.97 | 7,010.03 |
| General Support | 12,092.27 | 16,118.80 |
| To Retire Bonds | 5,542.30 | |
| | <hr/> | <hr/> |
| | \$359,998.73 | \$382,452.90 |
| | | 359,998.73 |
| | <hr/> | <hr/> |
| Deficit | | \$ 22,454.17 |

Statement of Collections for Budget Allotments and Arrears

| | Receipts | | Allotments | Arrears |
|--------------------------|------------------|--------------|--------------|---------|
| | July 1 to May 31 | 11 Months | | |
| Pacific Northwest | \$ 1,163.95 | \$ 1,624.37 | \$ 460.42 | |
| Nebraska | 9,874.48 | 9,380.47 | | |
| Michigan | 30,930.60 | 35,735.37 | 4,840.77 | |
| Dakota-Montana | 12,541.32 | 11,573.32 | | |
| Minnesota | 54,296.43 | 68,140.82 | 13,844.39 | |
| North Wisconsin | 61,005.54 | 91,896.64 | 30,891.10 | |
| West Wisconsin | 62,955.31 | 94,454.91 | 31,499.60 | |
| Southeast Wisconsin | 53,343.50 | 93,277.91 | 39,933.86 | |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$286,111.13 | \$406,083.26 | \$121,434.14 | |
| From other sources | 1,011.11 | | 2,473.12 | |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| Total Collections | \$287,122.24 | | \$118,961.02 | |
| Revenues | 72,876.49 | 74,937.00 | 2,060.51 | |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| Total Receipts | \$359,998.73 | \$481,020.26 | \$121,021.53 | |
| Disbursements | 382,452.90 | 382,452.90 | *98,567.36 | |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| Deficit | \$ 22,454.17 | | \$ 22,454.17 | |
| Unappropriated | | *\$98,567.36 | | |

THEO. H. BUUCK,
General Treasurer.