

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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ASK!

"All things whatsoever ye ask in prayer, believing,
ye shall receive." Matt. 21:22

"Ye have not, because ye ask not." James 4:2

Ask, and it shall be given you!

O why will ye not ask?

God's Word is sure, His promise true,

He glories in the task.

Has faith a flick'ring flax become?

Has love, once warm, grown cold?

Do hours of prayer seem burdensome,

Not precious as of old?

Does reading His inspired Word

No holy joy impart?

And do His courts no more afford

Peace to the troubled heart?

O stand ye in the ways and see! (Jer. 6:16)

Seek the old paths again.

His Spirit broods so tenderly,

Let Him not plead in vain.

The years the locusts have destroyed (Joel 2:25)

Your Father can restore.

His grace in Christ, pure, unalloyed,

Forgives, if ye implore.

More blessings than ye can contain

Will pour from Heaven's throne,

When all the tithes are gathered in, (Mal. 3:10)

Entrusted to His own.

Shall He, Who gave you His own Son

Not freely give you all? (Romans 8:32)

Through Christ, the interceding One,

His grace awaits your call.

Wound Him no more with earthborn doubt,

But prove His Word, and ask!

No blessing need ye be without

When in His love ye bask!

Anna Hoppe.

RADIO SERMON — APRIL 28, 1929

**Ye fathers, provoke not your children to wrath; but
bring them up in the nurture and admonition
of the Lord. Eph. 6:4**

This year, 1929, marks the four-hundredth anniversary of a book which, though small in size, is of incalculable importance for Christian education. Milwaukee Lutheran congregations affiliated with Synodical Conference of North America are to-day observing the occasion by special services to be held in the several churches this forenoon and by joint services in the Auditorium this afternoon and evening.

The little book that four hundred years after its first appearance causes great joy and sincere thanksgiving to-day is the Small Catechism of Dr. Martin Luther, a book which even now is regarded as a religious textbook of the first order. Other textbooks have come and gone, some, before they passed out altogether, having been re-written and revised to suit the progress of the times till nothing but the name remained of the original. Not so the Catechism; it stands to-day as it came from Luther's pen four hundred years ago. How is it, we may well ask, that a little school-book could outlive the changes, revolutionary changes, of four centuries? The answer is found in our text: Ye fathers, bring up your children in the nurture and admonition of the Lord. The fact that Luther's Small Catechism faithfully adheres to the divine principles of education voiced by Paul insures its lasting usefulness.

I.

As first of these divine principles of education we may mention the idea expressed in the words: **nurture and admonition of the Lord.** Paul is admonishing his readers to give due attention to the proper rearing of their children. And all his pedagogical wisdom he sums up in this: nurture and admonition of the Lord. He does not say one word about the three R's, about the sciences, about the arts, about physical culture, about civics, etc. Does Paul despise these things, or does he recommend their omission from the school program? Indeed not. But he does say by implication that these things in themselves do not constitute education; that a training in these things, if it is not thoroughly steeped in the fear of the Lord, will do more harm than good. The only thing of real educational value is the nurture and admonition of the Lord.

This divine principle was embodied by Luther in his Small Catechism. He places the fear of the Lord first in such a way that whatever else a child may learn or do, it will be guided in all its activities by the fear of the Lord. — Besides the special instruction for advanced pupils on Confession and on the Sacraments the Catechism contains three chief parts; each one being treated so as to instill the fear of the Lord into the hearts of the children. Time will not permit to show this in every detail, we must limit ourselves to a few illustrations.

The first chief part of the Catechism contains an explanation of the Ten Commandments. Take the fifth for an example: Thou shalt not kill. This means

according to the Catechism: We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need. What a great thing is charity work! Helping and befriending the poor and needy, relieving suffering and pain! We are prone to extol this work as most divine in nature, as highly meritorious and as showing us worthy of God's good will. The Catechism presents charity in all its forms as of value, not in itself, but only in so far as it flows from a fear and love of God. God does not need our charity; but He asks us to engage in the works of charity that thereby we may express our fear and love for Him. And if we do charity in any other spirit, if we ascribe any independent value to it, we become guilty of violating the fear and love of God. But if that is true, who can say then that his charity works are pure in God's sight? No, we are forced to admit that our very righteousnesses in this respect are but as filthy rags.

And so it is with the good works demanded in the other commandments: prayer, hearing God's Word, chastity, honoring father and mother, etc., they have no value in themselves, if God is to regard them at all they must be manifestations of our fear and love of Him. Notice here the nurture and admonition of the Lord in the Catechism. So emphatic is the demand that it makes us all appear as we are lost and condemned sinners before God.

Now turn to the second chief part, the Creed. According to the Catechism God is our heavenly Father, who out of pure divine fatherly love provides us with everything we need and protects us against all evil and harm. He has even sent His only-begotten Son to rescue us, doomed sinners that we be, from sin, from death and damnation, not with silver or gold but with His own precious blood shed for us in a bitter and accursed death on the cross. More than this: since we are by nature unable even to come to Jesus and to believe in His salvation, God sent His Holy Spirit to call and enlighten us, and to see us safely to heaven.

All this, what is it but nurture and admonition of the Lord!

Turn to the third chief part, the Lord's Prayer. The Catechism here begins by showing us how God tenderly invites us to believe that He is our true Father and that we are His true children, so that we may with all boldness and confidence ask Him as dear children ask their dear father. At the close the Catechism directs our attention to the meaning of Amen. God Himself has commanded us so to pray and has promised to hear us. Amen, Amen, that is, yea, yea, it shall be so.

Again, what is this but nurture and admonition of the Lord in sweetest terms! — Do we wonder that the Catechism has withstood the ravages of time and has retained its vitality as a religious textbook, since it

accords to the nurture and admonition of the Lord the place of eminence demanded for it by God?

II.

But more may be said to account for the lasting value of the Catechism. It embodies a second of God's principles of education. God, so Paul tells us, wants **children** to learn the fear of the Lord. Frequently we meet with the opinion that children ought not to be introduced to religion until they have reached the years of discretion and can choose for themselves. It is even argued that it would be unethical to give religious instruction to children, to force opinions and principles upon them which are foreign to them and over against which they, on account of their immaturity, are helpless. It would constitute a violation of their personality.

In passing we remark that if this principle were applied consistently, then all instruction and training of children would be impossible. Take mathematics as an illustration. Does any sane teacher postpone instruction in numbers till the child is old enough to ascertain for himself whether the multiplication table is correct or not? — Or, do we give our children no information about the wonderful history of our country, its discovery, its colonization, its struggle for independence, its unparalleled growth, its liberty-breathing institutions, etc., until they are of age to investigate the sources for themselves? Why then make an exception in the case of religion?

But it is not true that religion, that is to say union with our heavenly Father through faith in our Savior Jesus Christ, is foreign to the child's soul. True, every child is by nature still-born in respect of true religion. We all have come into this world as religious corpses, seeing we have been shapen in iniquity and conceived in sin. We are by nature the children of wrath. We are dead through trespasses and sin. That is original sin.

But the children of Christians are alive spiritually. Christian parents have their children baptized, and baptism is a washing of regeneration. In Baptism the spiritual life of faith in the Triune God is conceived in the heart of the child. We may not notice any outward manifestations of this life, we may not be able to grasp it: yet our Lord Himself assures us that little children believe on Him and are heirs of the kingdom of heaven.

For that reason Paul wants to see the nurture and admonition of the Lord applied to children, and does not approve of withholding it till they reach the years of discretion. What would happen if we withheld from children the nurture and admonition of the Lord? To answer this question ask yourselves, what would happen if we withheld proper food from our children. They would die of starvation. The spiritual life of children, implanted in their hearts through Baptism,

requires nourishment, otherwise it will languish and die. Worse: withhold from children instruction in the nurture and admonition of the Lord, adapted to their developing years, and the more you train them otherwise and develop their natural faculties, the more will their inborn depravity increase, the more will they come under the total control of their original sin.

In later years you may offer them religious instruction, and it may appear fascinating to them on account of the novelty, but it will be very difficult for the Word to take root. It is too much like trying to raise a crop from a neglected, thorn-infested field. On the other hand, as it is a comparatively simple matter to raise a good crop from a well prepared clean field, so it is easy to nourish the spiritual life of a Christian child by bringing it up in the nurture and admonition of the Lord.

This is Paul's principle. This is the principle the Holy Ghost teaches throughout the Scripture as also in our daily experience. This is a principle which Luther embodied in his Catechism. The Small Catechism was intended for use in homes and schools. Luther was a very learned man, well versed in literature, in science, in art, in philosophy, in theology. He could write, and did write, books for the most highly educated people. But when he wrote the Small Catechism he thought only of the uneducated, especially of the children. It was his idea that, if the Church should ever flourish again, this could be accomplished only by a thorough training of the children. Hence in his Catechism he tried to produce a book which not only might be used by the pastors as a text in their schools, but which also the head of every family could use in instructing even the youngest members of his household. In accordance with this principle he chose only the most elementary truths of the Bible, such without the knowledge of which a person can not be a Christian, and he presented them in the simplest language possible.

Is it any great wonder then that the Catechism has till to-day not outlived its usefulness, being a book which carries out the divine principle of giving the first religious instruction and training to children?

III.

Our text impresses a third divine principle of education. Paul addresses **fathers** and reminds them emphatically that it is their specific duty to train their children in the nurture and admonition of the Lord. Paul does not appeal to his readers to organize child-welfare societies; he does not argue that it is the prerogative of the State to provide schools; he does not even mention the duty of the Church to maintain parochial schools in which she may carry out her commission of preaching the Gospel to the young: he comes right home to the fathers and impresses upon

them their obligation: Ye fathers, bring up your children in the nurture and admonition of the Lord.

It is the will of God that parents, especially fathers, train their own children. For this purpose God instituted the home, the family. He wants one husband and one wife to live together. He makes the husband to be the responsible head and the wife to be his co-ordinate help or assistant. Then God places children into the world not by committing them to some organization, be it Church or State, but by committing them to the care of a definite family. The parents are to take care of the body of their child, and the parents are to provide the necessaries for the soul, guarding it against all evil influences and supervising and guiding its healthy development.

This is God's arrangement by creation, confirmed by Him in Holy Writ. He created man in His own image. Male and female He created them. And He said, Be fruitful and multiply. In the children should be repeated the image of God, and the parents are appointed by God Himself to be instrumental in reproducing and developing His images. Thus there is a solemn obligation connected with parenthood. Anyone ready to become father or mother thereby offers his services to God for training duplicates of His divine image. That is what Paul had in mind when he wrote, Ye fathers, bring up your children in the nurture and admonition of the Lord.

This arrangement gives us a glimpse of God's wonderful wisdom. Parents are naturally best fitted to give their children the proper training: they love their children. We know the importance of love in taking care of the bodily wants of people, for instance, in nursing the sick; indispensable is love when it comes to taking care of souls. But no love may quite equal the love of parents which God Himself created in their hearts. — Again, children are most ready to receive instruction, warning, admonition, reproof, correction from their parents. From the first moment of their life they have breathed the atmosphere of warm parental love, they have day by day experienced the love of their mother and father. Unconsciously there has grown up in their hearts a feeling of implicit trust in their parents, which places them into a receptive mood for the education coming from their parents. How can you hope to influence the inmost character of a child which does not trust you? Every other educational agency must therefore first strive to win the confidence of the children, an attitude of heart which is developed in them naturally and without special effort toward parents. Thus it was the wisdom of God out of which Paul wrote, Ye fathers, bring up your children in the nurture and admonition of the Lord.

Parents cannot be relieved of their responsibility in this respect. No school, be it public or parochial,

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can do this. Rather, a parent who sends his child to a school, though he may thereby gain some valuable assistance in his work, at the same time assumes the additional responsibility for the influence the school exerts on his child. And the question of choosing a school for the child, thus, becomes a most serious matter for the parent.

On the other hand, parents must not be interfered with in their work of training their children; and they may not be hindered or hampered with impunity. They may be admonished, they may be warned, they may be encouraged: but since the responsibility rests with them, the actual work of educating their children, including the choice of school, must be left to them if irreparable damage is not to be done. All tendencies to undermine the home, to loosen the family ties, to deprive parents of their freedom of action in training their children cannot but work havoc among human society, no matter how well-meaning the meddlers with parental prerogatives may be. The laws of God in nature, in the educational as well as in the physical realm, are inexorable and may not be violated without the direst consequences.

Just as Paul emphasized the responsibility of fathers, so the Small Catechism aims to inculcate and arouse a sense of this responsibility, and to strengthen the family ties. In the superscription of each one of the chief parts the head of the family is addressed, and is reminded that he is under divine obligation to see to the proper training of his entire household. He is duty-bound to avail himself to the utmost of the assistance the Church offers in her preaching of the Gospel to the young — his very Christianity may be questioned if he does not — but he himself is the one who before God will be held accountable. Thus the Catechism. — And what family ties can be closer and firmer than the spiritual ties of family devotion — and instruction conducted by the head of the family.

Thus the Catechism is built on and embodies three divine principles of education. The fathers' responsibility is recognized; the religious training of the

young is aimed at; and the proper spirit, the nurture and admonition of the Lord, permeates the entire book. It is, therefore, a living book, and will continue to live. May God bless our present celebration that we draw life from this gift of God for ourselves and for our children. Amen.

M.

COMMENTS

More Information Our people need more information on our institutions and missions, this is the burden of a letter written us in a spirit of friendly criticism. We welcome criticism of this kind and are compelled to admit that it is to a certain extent justified.

There should be more written on our institutions and missions. However, the editorial committees are not at fault. They have always done their very best to induce the various boards and committees to tell our people about their work. The members of the editorial committees cannot well go out to get this information. They have to wait till it is sent in.

But the letter in question was not addressed to an editorial committee. It was written to the Seminary Building Committee. And this is an instance where we honestly believe such criticism to be unjustified.

If ever the members of our synod have been informed on any project it has been on the project of the new seminary, the collection for the seminary, for the "old debt" and for the new recitation hall in New Ulm. We cannot conceive of how any member of the Wisconsin Synod can have remained without the fullest information concerning these projects, unless some one in the congregation failed to give the Committee the support it had a right to expect.

Four or five circulars were sent out at the beginning of the collection, a copy for every communicant member in our synod. Letter after letter was written by Mr. Gamm. Our files are filled with copies of his appeals.

After we took over the work of collecting the balance, we have written so many articles and reports on the subject that we sometimes felt we were overdoing it. Every congregation received several letters with the data referring to its own case. Last year a circular presenting the New Ulm project as well as the seminary project was sent out for distribution to the individual communicant members. At about the same time, another appeal went to all the congregations that had not yet completed their collection, and the Board of Trustees added a very strong appeal to ours soon after.

We offered the readers of our papers views from New Ulm and from Thiensville, showing them the buildings they were erecting for these institutions.

As often as a little progress had been made, this progress was brought to the knowledge of our people.

Month after month our acknowledgments have appeared in both papers, showing the exact status of the collection.

And we have not even spoken of the preparatory work done by members of the New Ulm faculty, who visited every District meeting and presented there the needs of their institution.

No, in the instance of the seminary and the New Ulm projects and the collection of the Seminary Building Committee, we energetically plead, Not guilty of any neglect to offer the members of the synod full information on the work that is being done.

If this work is to-day not sufficiently well known to any of the thousands of Christians in the Wisconsin Synod, the blame must fall on someone else.

Two hundred and three congregations have now made their quota. Quite a number seem to be engaged in winding up the collection. Many have failed to give a sign of life after the effort they made in the beginning. An inspection of our files would show that not a few failed to meet the repeated urgent request that they tell us what they are going to do in the matter. And there are some who have to this very day not sent in a single cent in spite of our most urgent appeals.

We will have to begin all over again to write to these delinquent congregations as soon as we have cleared our desk of the correspondence piled up during a few very busy weeks.

Dedication We shall gladly continue to give information whenever matters of interest develop. Here is a bit. The Seminary Board, which will have full charge of the dedication of the new seminary, has decided that the dedication be held on the synod Sunday, in order to afford as many as possible the opportunity to attend the celebration.

Meanwhile the seminary may be removed to its new home, which is now almost completed. The grading and planting is making good progress. The Committee saw itself compelled to order and install the new furniture without awaiting the arrival of the special contributions for this purpose. It was not possible to buy a part of the necessary number of beds, etc., with the money on hand, and then to order the rest as the contributions come in. The Committee, however, feels assured that a sufficient number of interested Christians will be found who are willing to help cover the cost.

From the comments of those who visit the new seminary we have reason to believe that no one who contributed will feel sorry that he gave.

And now permit us to ask for a little information: Shall we be compelled to report to the synod at its meeting in August that only about one-third of our congregations has met the quota?

Pulpit Language "Why is it," asks "A Subscriber," "that so many Lutheran pastors use such vulgar language as 'Hell — Damned and Devil' in their sermons, when there are other words that could be used to convey the same meaning, and do not sound to terrible, especially if children are to listen to them. It certainly leaves a bad impression on a child's mind to have to listen to such vulgar expressions, and so many times children do not grasp the sermon and wonder what it is all about."

We strive to comply with the request preferred in the words, "Please make comment on this question;" and hope we will be able to strike the heart of the matter.

It is the **Lutheran** pastors whose diction is called in question as to its propriety. Their impropriety is not instanced by isolated cases merely, it would seem to be a rather general fault of these brethren, for "so many Lutheran pastors" are being accused of vulgarity in the pulpit. Just because the Lutheran pastors are here found wanting in pulpit propriety, we are led to think that the critic is familiar with the pulpit style of other pastors who are not Lutheran. A comparison is made, and such a difference is found that it supplies food for thought and a cause for comment. A query suggests itself right at the outset as fairly demanding an answer, if justice is to be done to both of the classes being compared — Are both treating the same subject or series of subjects in their pulpit oratory? The fact that many Lutheran pastors are using the words "Hell, Damned, Devil" very naturally leads us to conclude, these people are preaching that lack of faith in Jesus Christ leads directly to eternal damnation in a place called Hell, a place peculiarly suited to the Devil and his own — the children of unbelief. Now, to preach about these things is not considered good form in some circles, because in these circles these things are no longer believed. I can readily imagine such a pastor painfully avoiding even the mention of these things — if for no other reason, then because it is an unpleasant thing to be reminded of what his forefathers believed, nor is it an unalloyed pleasure for him to see how far the bark of his faith has drifted from their anchorage.

This very naturally leads to the further question: who is correctly performing his pastoral duty, the one who flat-footedly preaches a hell as the place of the damned, or the other who tries to hush this whole matter out of existence? If it were left to the human mind to find the eternal verities and thus, of course, to determine what had best be preached about to the truth-seekers, we are inclined to think the words in question would have long been put out of the human vocabulary. But now another, a higher mind — the Triune God — has **revealed the Truth** to us poor erring creatures: that narrows things down considerably.

J. B.

"Holy men of God spake as they were moved by the Holy Ghost." This applies as well to the prophets of the Old as to the evangelists and apostles of the New Dispensation — not to speak of the Great Prophet who said: "He that hath seen me hath seen the Father." God's messengers have their clear-cut message: "Teach all nations . . . to observe all things whatsoever I have commanded you." Insofar as they are true to their mission it is true, "He that heareth you heareth me." Theirs is not a selective service, they are to proclaim the whole counsel of God to man's salvation. Jesus says, "he that believeth not shall be damned." Describing the eternal lot of Dives He says, "And in hell he lifted up his eyes, being in torments." To His foes among His people He said, "Ye are of your father the devil." In the parable of the sower He says, "Then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." Damned, hell, devil — our Savior uses the very words. Would you call Him vulgar for doing so? He uses these terms because they describe some awful realities, do you not think His choice of words best presents these verities? "The disciple is not above his master; but every one that is perfect shall be as his master." Why criticize the disciple who is obeying his Master, even in calling things as the Master called them?

"It certainly leaves a bad impression on a child's mind to have to listen to such vulgar expressions," our subscriber states. Here the home contact can prove of inestimable value. The pastor cannot follow up the individual child and bring home the truth of the pulpit utterance to the child mind, but the parent can, yea, it is the parental duty so to do. Then the bad impression will be replaced by the good — that of the truth. Let us thank God that the pastors of the Lutheran church still deserve the criticism that they speak the truth as it is written in God's own Word: "For the time will come when they will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3.

G.

Systematic Teaching One of the blessings due to Luther's Catechism is the clear-cut way in which the doctrines of Holy Writ are brought out and displayed. All confusion of thought and mind is avoided. The vital distinctions between the Gospel and the Law with its different purposes and effects are always clearly stated. Memorizing the very form in which these divine truths are stated is a great gain for clear understanding of what we must know to be saved. St. Paul admonishes Timothy, 2 Tim. 1:13: Hold fast the **form of sound words,**

which thou hast heard of me, in faith and love which is in Christ Jesus. Thus the form of words, as handed down to us by the apostles and prophets are important in the labor of impressing upon the hearts and minds of our hearers, young and old, that the truths unto salvation are unchangeable. A Lutheran Christian who has learned his Luther's Catechism well, has or should have a very clean-cut conception of God's will toward man. Having these words in his heart and mind also serves to give him a clear sight for detecting error in doctrines offered by other churches. Such a Christian, well trained in the parts of his Catechism, will not so easily be misled by the vague vapors of false prophets. He can easily see where such doctrines go either not far enough or too far in expressing his faith.

Teaching the Christian religion in old established ways and forms has often been attacked as stultifying the intelligence and leaving the heart untouched, as tending to a mechanical faith without life or vigor. Aside from the fact that the word of our Lord never returns to Him void, no matter in what form it may be presented, the holding fast to the very expressions learned in our childhood tends to stabilize our unstable hearts. Teaching the Word systematically need not be dry as dust, but may well tend to enliven our faith. Only thus shall we get a complete picture of the love of God for sinful man and His way of life. Z.

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I Give and Bequeath I give and bequeath, solemn words, these, words that involve a high privilege and a grave responsibility. The men who write these words are "like grass which groweth up. In the morning it flourishes and groweth up; in the evening it is cut down and withereth." Soon death will stay their feet, fetter their hands and silence their lips. They are cut off from this earth; their earthly form from which the spirit has departed is borne away by other men and laid into the grave where it will soon be only a handful of dust.

And still these frail and passing creatures can say, I give and bequeath, and can so by their last will and testament distribute their material possessions and direct how they are to be used, and thus, as it were, continue to exercise and control on earth even after they themselves have gone.

Is this right? Does not the Lord, Job. 41:11, declare: "Whatsoever is under the whole heaven is mine?" It is true, "The earth is the Lord's and the fulness thereof." And it will ever remain true that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights," even every temporal gift. Every bequest a man receives is a gift of his loving God to him.

And still it is not presumption on the part of a man to write these words, I give and bequeath. It is his

sacred privilege to do this. When God had made man, He gave him dominion over all creatures; and to the saved the Lord again says, "All things are yours; and this term "all things" does not only include only the sum of the spiritual riches we have through Christ and in him, but all the treasures of the earth as well. When God bestows earthly possessions on his children, he wants these children to exercise their will in the use of these possessions. It is, therefore, perfectly proper for a man to make his last will and testament, distributing his savings and, within proper limitations, directing how they are to be used.

But a testator should remember that he is exercising a God-given privilege when he by testament disposes of his worldly goods. It is a privilege, not a right; for God never gives us earthly goods outright. He merely entrusts them to us as to his stewards.

When a man sits down to write the words, I give and bequeath, he should remember that he is doing this under God and should do it according to the will of God. Then the writing of his testament will, as it were, be the final act of his faithful stewardship.

While we cannot in every case judge a man by the will he writes, there are wills that betray an ungodly spirit, and there are wills that show that the maker was a child of God who accepted his earthly possessions from the Father's hand with thanksgiving and whose mind was in accord with the Father's as to their proper use. Of such a will a communication sent us these days tells us:

When the last will of the late Mrs. Pauline Horisberger, a member of St. John's Ev. Luth. Church at St. Paul, Minn., who died March 8, 1929, was read, it was found that about one-half of her property was disposed of in the following manner:

- 1) "To Dr. Martin Luther College of New Ulm, Minn., \$1,000.00."
- 2) "To the Waisen und Altenheim at Belle Plaine, Minn., \$1,000.00."
- 3) "To the Allgemeine Synode of Wisconsin, Minnesota, Michigan and Other States, \$2,000.00, of which sum One Thousand Dollars is to be used in its discretion in the furtherance of its Negro Mission, and the sum of One Thousand Dollars is to be used in its discretion in the furtherance of its Indian Mission."
- 4) "To the Evangelisch-Lutherische Kinderfreund Gesellschaft von Minnesota, \$1,000.00."
- 5) "To the Trustees of the Evangelical Lutheran Theological Seminary of Wauwatosa, Wis., to be used in its discretion in assisting needy students in the study of Theology in said Seminary, \$1,000.00."

6) "To Salem's Gemeinde of Woodbury, Washington Co., Minnesota, which is a Lutheran Church maintaining a cemetery, in which is buried my late husband, Jacob Horisberger, and in which I wish to be buried beside him, \$1,000.00; and I direct that this bequest be put at interest by said Church, and that out of the income therefrom enough be expended annually to provide for the maintenance, preservation and perpetual care of the said graves of my late husband and myself, together with the particular plot on lot of ground in which they are located, and the remainder of such income to be used in such manner as may be determined in its discretion by said legatee."

7) "To St. John's Evangelical Lutheran Church of St. Paul, Minn., \$1,000.00, to be invested by it, and the income therefrom to be used in its discretion for needy members of its congregation."
J. B.

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For Shame A New York jury blushed the other day when they heard the testimony in the case of the Federal District court against Mrs. Mary Ware Dennett, author of a pamphlet called "The Sex Side of Life or Advice to the Young." This same jury found the lady authoress guilty of using the mails to distribute obscene matter. So "off color" did the government consider the work of this motherly appearing bespectacled woman, which she insisted she had written primarily for the instruction of her two children when they reached the adolescent stage, that it rested after reading the pamphlet to the blushing jury. Nor did it help matters that her counsel, Morris L. Ernest, explained that this pamphlet had been bought widely by the Y. M. C. A., the Union Theological Seminary, and other organizations, and that its use was compulsory in the public schools of Bronxville.

For some time now the agitation for tearing away the veil of all secrecy from sex life for the enlightenment of the adolescent youth of the land has been going on. The theory is that the more the young know about these intimate details of sexual development, the better these young people will be equipped to escape the snares of sexual impurity. Motion picture shows seem to go on the same theory. There is a good old German adage: Do not paint the devil on the wall, he might appear. Painting the lurid details of all crime, including sexual excesses, will not fortify the soul of the young or the old for that matter against the temptations of the devil to an impure life. If we remember rightly it was the poet Alexander Pope who said: "Vice is a monster of so frightful mien, which to be hated needs but to be seen. But seen too oft, familiar with her face, we first endure, then pity,

then embrace." Public teachers of the young might well ponder this truism. Also they might learn that true purity and innocence is not only the very bloom of youth but can be preserved only by instilling into the mind the truth that the body is the temple of the living God. Such innocence is its own best defense.

Z.

THE RECORD OF CREATION

Gen. 1 and 2

Evolution and the Record of the 5th Day

All the lower forms of animal life, the fishes of the seas, and the fowl of the air, were created on the fifth day. God made them all after their kind with the power to produce their kind. That's the miracle of the fifth day according to the Bible.

Evolution teaches something very different. Darwin, in his book, "The Origin of Species," p. 432, has the following to say: "I believe that life with its several powers was originally breathed by the Creator into a few forms or into one." Again: "I believe that animals are descended from at most only four or five progenitors." Spencer even dislikes the Creator and the four or five species. He believes that the Great **Unknown** and **Unknowable** in some unknown way produced one little life cell, and that from this first living cell all the present and past forms and species of plant and animal life sprang, including man. On this belief the whole structure of present day evolution rests.

Now we, of course, all believe in a certain kind of evolution. We know that all living beings evolve and develop out of small and simple beginnings, seeds and eggs; and we believe that this has been the case from the beginning, and will remain so until the end of things. We furthermore believe that all good and useful arts and sciences of man evolved and developed out of rude and simple beginnings. There is also such a thing as growth and development of both good and evil in this world. But when this truth governing the **development** of things is palmed off as the truth governing their **first spring into existence**, then it becomes an untruth.

A striking proof for this statement is the Darwinian theory that "all animals are descended from at most four or five progenitors," when put to a test. That it does not agree with the Bible is plain. If, however, we ask for a scientific proof, neither Darwin, nor Spencer, nor any of their followers can produce one single new kind of fish, fowl, or animal of any kind, which was descended from any other kind than its own.

Man can develop and improve existing kinds, but never produce a new kind. The dog remains a **dog**, in spite of all improvement, the goose a goose, the horse a horse, pigeons remain pigeons.

Man can artificially cross closely related kinds and get hybrids. But this, least of all is a proof for the Darwinian theory of evolution. It deals the death blow to the whole theory so far as living organisms are concerned.

For hybrids are always sterile. No one has ever seen the colt of a mule. The mule does not belong to the kind of creatures God made in the beginning. To it He said not: "Be fruitful and multiply," and no human ingenuity can make the mule fruitful and multiply. Scientists may grow a rooster with a rooster's comb and spurs and voice out of a hen chick, but they can't make that rooster produce his kind. It's like trying to make a man see by removing his eyes.

So unbelieving science by its bitter opposition to the Bible must, against its will, help to establish the truth of what we sing: "Firm as a rock Thy Word still stands, unshaken by the en'mies hands, though they are e'er so cunning." In the face of all its enemies we therefore also cheerfully sing this fifth stanza of the divine hymn of creation: "And **God** said, let the water bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind; and God saw that it was good. And God blessed them, saying, be fruitful, and multiply, and fill the waters in the seas, and let the fowl multiply in the earth. And the evening and the morning were the fifth day." Gen. 1:20-23.

G. F. B.

OUR EV. LUTH. DEAF-MUTE INSTITUTE OF DETROIT, MICHIGAN AFTER 56 YEARS OF FAITHFUL SERVICE AT A CRISIS

(Note: First installment should close with,
"by the system used for the hearing." Ed.)

(Concluded)

3. *Special schools must be maintained for them.*

In the schools for the deaf the one, great aim and object is to give the children, by speech and writing, the knowledge and understanding of language, in our country, the English language. This involves the demonstration of ideas, the fixing of ideas by words, the expression of ideas in connected sentences. This instruction is given through the *eye*, a slow and difficult instruction for teacher and pupil (just imagine yourself learning a foreign language only through the eye, never hearing a sound of it!), an instruction which consumes six to seven years before the construction of the sentence is completed. And when the six or seven years have passed, many imperfections remain, because real, living language can be learned perfectly by ear only. The deaf, meaning those deaf who have never heard spoken language, who attain to an *almost* 100% perfection in the use of language are very, very rare. This language teaching deals at first, and for a number of years, with concrete objects and ideas only. As these ideas and the language for expressing them become fixed and facile, they are used to lead the deaf to understand abstract ideas, an ex-

ceedingly slow and laborious task. Alongside the teaching of language go the teaching of arithmetic, drawing, history, geography, hygiene, in language with which the deaf have become acquainted.

This instruction in language and secular knowledge is given, in every state and by every state in the state schools for the deaf; it is given in many cities and by the cities in the so-called day-schools for the deaf. If there were no more to teach than physical and mental values, we should not need our Lutheran church school for the deaf. But we know there is a value far surpassing the merely physical and mental, and that is the spiritual value, the teaching to our deaf children the Word of the Lord; making them acquainted with the one and only Bible way to salvation; teaching them where they may find the Lord (if they but truly seek Him), in the holy Gospel and the blessed Sacraments; teaching them how to pray, in the name of Jesus, for all spiritual and bodily needs and wants; teaching them to consecrate their lives and the powers they have to the service of the Lord who bought them; teaching them to commend their souls, in the final hour of strife, into the hands of their Father in heaven. *This* teaching and education through such teaching is not given and cannot be given by the state schools for the deaf, as little as it is given to the hearing children in the public schools. Therefore,

4. *We need our own school for our baptized deaf children, as we have and maintain church schools for our hearing children.*

Such a school we have had for fifty-six years. In it we have taught all the branches of learning taught in the state schools within the same number of school years, taught them by the same methods, mostly by speech, lip-reading, and writing. But over and beyond this, beginning as soon as possible, we have taught our children God's Word and Luther's doctrine pure, taught it in language adapted to their comprehension; brought them so far that they were able to examine themselves for Communion, and could partake, with blessings to their souls and faith, of the Lord's body and blood. What the school has done in the past it will do, by the grace of God, to greater numbers and more efficiently in the new school and home.

From what has been said, it will be seen that our baptized deaf children *need a Christian day-school*. Truly

5. *They need a church school more than the hearing children. The hearing child*, knowing language, can be taught in adult years, receiving instruction once or several times a week over a certain period of time. However, the results obtained with a hearing adult, or even with children who attend the public school and come to the pastor for confirmation instruction for a period of a year or two, are not as satisfactory as one would wish. If this be the case with hearing people, *what must be the result, and how little can be done, if this person were*

DEAF? If a deaf person has not received his spiritual teaching and education as a *child*, over a long period of years, in daily and careful instruction, it is almost impossible to give him any worthwhile knowledge of Bible doctrines, because it takes time, time, and some more teaching, to assimilate these spiritual ideas, ideas perfectly foreign to him, and *time* is lacking in the instruction of the adult deaf, as well as of the hearing adults. True, there are *exceptions when it can be done and has been done*, but they are *exceptions*, and very, very rare ones. But exceptions cannot guide us and decide us for a mode of action. We must be governed by the *rule*, and the rule in this case is, that the deaf, in order to become good citizens in the kingdom of God and Christ, must be taught *from a child*, the things pertaining to this kingdom, and must be taught it *every day for years*; not once a month; not twice a month; not once a week; not twice a week covering a period from one to three or four years; but *every day for years*. *This* cannot be done by a missionary working in a state school, because it would not be in harmony with the instruction and education plan of the school. *This can be done only in a church school, whose great aim is just this, to teach our baptized deaf children to know Christ, to love and serve Him, to die in Him.*

6. *Great blessings have come upon the deaf of our country through our school at Detroit.*

The great blessings the Lord can give an individual and a group of individuals is the preaching of the Gospel of Christ, even though it be done in weakness and in its very essentials only, for where the Gospel is preached souls are reclaimed for Christ, for time and eternity. This blessing has come upon the deaf of our country through our school at Detroit. If one is acquainted with the spiritual status of the state school deaf and what such deaf as yet go to church get by way of Bible teaching and preaching, the heart aches. And to these church flocks and to the number which has no use for any church, because they were not brought up in the way they should walk, belong many deaf from our *Lutheran homes*, our deaf, who have not received the benefit of a Christian instruction and up-bringing in our Christian church school, *Our Synod* is giving the deaf of our country the pure Gospel, and by it many souls are saved, which, without us, would have been utterly lost. But our Synod, *as far as man can see and judge to-day*, would not have taken up this work among the adult deaf (plucking the brands from the fire, so to speak), *had not one of our graduates called the attention of the sainted Pastor August Reinke, of Chicago, to the crying need, to the crying spiritual need of the deaf, our Lutheran-descent deaf, and begged him to be instrumental in obtaining Lutheran preaching and services for them.* This letter containing the Macedonian cry, which is more eloquent than anything I can say, speaks for itself and will be sent you, together with letters from parents of pupils,

former pupils themselves, from men in the deaf work or acquainted with it.

What more can and shall I say on this subject, which I wanted to place before you? the need of a day-school for our deaf children? Co-workers in the Lord's kingdom, is our school a necessity? Do our deaf children need it? Ought it be continued, in a new building and on new grounds, finer and better than ever before? May the Lord, whom we serve, give you grace and give your congregation grace to say:

*This school shall live and grow and be a blessing to many of our deaf children! We are with you!
We will help you!*

P. S. The Board of Directors of Synod, meeting at St. Louis, March 19, knowing the work our Ev.-Luth. Deaf Mute Institution is doing for the benefit of all deaf children in the Lutheran Church, and realizing that our deaf children need a school of their own, has readily granted our request to apply throughout Synod for help and funds in reestablishing this school, which has given service to almost four hundred fifty deaf children since its founding. On the strength of this permission and our confidence that an appeal for the unfortunate little ones, purchased by the blood of Christ to be His own, is never in vain, we respectfully request you to stand by us in this undertaking of reestablishment, to lay the matter before your congregation, and, with the gifts the Lord has bestowed upon you, incite them to co-operate according to their ability. May the Lord reward you and every kindness you will bestow upon us.

Yours for the kingdom of the Lord among the Deaf,

The Committee on Publicity,
Rev. F. A. Hertwig, Chairman.
By Rev. William Gielow,
Director of the Institute.

The ingathering of funds for the new Institute is to begin May 26, and to be completed at the earliest time convenient to you and your congregation, except in *Greater Detroit*, where the drive is to be carried on intensively in a campaign lasting one week.

TRANSFORMED

There is a story told of a young woman — a relative of Ruskin — who had been given by a friend of her a most beautiful silk handkerchief. By accident she overturned the inkpot on it as it lay on the table and soiled a good part of it. She wept until her heart literally ached when she thought of the gift, ruined by her own carelessness: and how she reproached herself! About that time Ruskin came in and saw her distress as she held up the spoiled handkerchief. But he smilingly took it from her. Artist that he was, as well as poet, he went to his study and set to work upon that blot, drawing figures upon it; and then with delicate brushes he painted a beautiful

picture and returned the handkerchief to her. "Oh, she said, "that is not my handkerchief!"

"Yes, it is yours. I simply took the ugly blot and transformed it into a picture!"

—Presbyterian of the South.

CAR SEASON AND CHURCH ATTENDANCE

Psalm 95

1. O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.
2. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.
3. For the Lord is a great God, and a great King above all gods.
4. In His hand are the deep places of the earth; the strength of the hills is His also.
5. The sea is His, and He made it: and His hands formed the dry land.
6. O come, let us worship and bow down: let us kneel before the Lord our maker.
7. For He is our God: and we are the people of His pasture, and the sheep of His hand. To-day if ye will hear His voice,
8. Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:
9. When your fathers tempted me, proved me, and saw my work.
10. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways:
11. Unto whom I swear in my wrath that they should not enter into my rest.

Spring is here again, and summer is drawing nigh, those wonderful seasons welcomed by young and old. During winter our church attendance was affected by the severe weather. There is no reason why there will not be many more people in church in this fair season. It is easier to get there; the weather is more agreeable; there is usually less sickness; and above all we need strengthening of our faith through communion with God and with our co-worshippers in summer as well as in winter.

The above Psalm 95 contains some wonderful encouragement for church attendance all year round. Read it over again. Listen to the appealing invitation: "O come, let us worship, — let us come before his presence with thanksgiving." This then is the great urge: To worship and give thanks to Him whom the 95th Psalm calls the **Lord**, the Rock of our Salvation, a great God and a King above all gods, and our Maker. By coming to church for worship we have a splendid opportunity to show our gratitude, our love, devotion and attachment to Him to whom we owe life and salvation.

In church services we do everything which the above psalmist invites us to do. We sing and **make a joyful noise** to the God of our salvation. We **come before His presence**, and make a joyful noise unto Him with psalms. We worship and bow down and

kneel before the Lord our Maker. We hear His voice.

"Well," you say, "Can't we do all that at home?" Surely — especially if you are fortunate enough to have a radio. Why then come to church?

You will notice that the psalmist says, "Let us come, — Let us worship." He believed in the **communion of saints**. Communion with our fellow-believers comforts, strengthens, confirms. We need that. Some day when you are in heaven, will you be sitting in one corner alone worshiping your Maker and the Rock of Your Salvation? No. You will be together with the assembled redeemed, and your voice will be one of the many which will reach the Savior's ears as a harmonious whole. In church services you are getting a foretaste of heaven. What you do in church you'll do in heaven. And everything you'll do in heaven you do already do in church.

Psalm 34:3: "O magnify the Lord **with me**, and let us exalt His name **together**." Psalm 35:18: "I will give Thee thanks **in the great congregation**: I will praise Thee **among much people**."

"To-day, if ye will hear His voice, harden not your heart."
—St. Matthew Monthly.

GREED FOR GOLD

A recently published cartoon showed a man in his shirt-sleeves in a gutter picking up gold. Behind him as far as could be seen were bags of money — of gold he had picked up. Just a little way in front of him was a cemetery. There he was with the sweat pouring from his brow, working as hard as he could gathering up his riches, but always going nearer and nearer the cemetery.

A true picture of many a man using hands and mind and strength gathering gold, — on the way to the cemetery. This lesson is obvious.

— Serving and Waiting.

A DYING EMBER

A story is told of a certain pastor who mourned over a backslider in his congregation, once a regular attendant at the prayer service, who for months had not been seen in the "upper room." Unable to stand it longer, at the close of one of the meetings, in which the voice, formerly accustomed to lead in prayers, was sorely missed, the minister went straight to the man's home and found him sitting before the open fire. The absentee, somewhat startled by the intrusion, hastily placed another chair for this visitor and then waited for the expected words of rebuke. Had the rebuke been spoken, no one knows what the reply might have been, or what mistaken, yet lasting anger, might have been kindled.

But not a word did the minister say. Taking his

seat before the fire, he silently took the tongs and lifting a glowing coal from the midst of its fellows, laid it by itself on the hearthstone. Remaining painfully silent, he watched the blaze die out. Then the truant opened his lips to say: "You needn't say a single word, sir; I'll be there next Wednesday night."

— Selected.

AN UNUSUAL AND UNEXPECTED REQUEST

A pastor was sitting at his desk preparing a sermon for the following Sunday. He had selected as text for his sermon the miracle wrought by Christ at the marriage feast at Cana. He was addressing himself particularly to the young people of his congregation, telling them not to enter the estate of holy matrimony without prayer, their parents' consent, and the blessing of those nearest and dearest to them.

Presently there was a knock at the door leading to his study. A young man, in company of a woman, was standing in the doorway, but he did not respond to the verbal greeting of the pastor. He tried to make himself understood by freely using his hands and fingers. His actions proved him to be one deprived of hearing and speech; yes, the man was deaf.

The pastor, a missionary among the deaf, welcomed the stranger to his study. Knowing the ability of the pastor to understand the sign-language of the deaf, the young man addressed the pastor by saying: "Pastor, much trouble!" The pastor asked what the trouble was. With a deep sigh the deaf young man related the source of his present trouble.

"Pastor," he said, "the young woman at my side is to become my bride. Both of us are deaf. I realize that I should ask the consent of the widowed mother of the girl to take her daughter unto me as my wife. But I must go to so much trouble in doing so. The mother reads, writes, and converses in, the German language only, a language which I do not understand, and she has no knowledge either of English or of the sign-language. This young girl, while very efficient in the language of the deaf, cannot converse with her mother in a language foreign to her. Pastor, you have helped other people in their troubles, and we know you speak the German language, please do help me to get the mother's consent to marry the girl I love."

While the pastor had had many varied experiences, yet such a request had never come to him. In his heart, however, he admired the young man for thus respecting parental authority. "Young man," he said, "you are doing right in asking first the consent of the parent in this matter and not, as so many young people do, disregarding all parental authority and filial love and affection. Meet me at the home of this mother to-morrow evening, and I shall speak for you."

A little group of people were sitting in the tidy living-room of the mother in question the following evening. Two of them were deaf, while the other two were speaking to each other in the German language. The pastor in the group was substituting for the young man, who sat near him, watching the very lips of the pastor while he spoke words to the mother which might mean so much to him, but which were not understood by him. After a brief interview with the mother the pastor's face brightened as he turned to the two deaf young people, and in the sign-language he told the expectant young man: "My friend, the mother has just told me that she heartily consents to your betrothal to her daughter. She has one request, however, and that is that you and your newly found betrothed continue to go to church." This the young man readily promised to do.

A few months later the pastor joined together this happy young couple in holy matrimony. The troublous incident of their preengagement days was happily forgotten, not, however, without gratitude to him who had proved himself a friend in their need.

These young people had asked for, and received, the unqualified consent of the parent, the widowed mother. With a happy heart, therefore, they stood before the Lord's altar to have their marriage solemnized in a religious ceremony by a minister of the Church and blessed in the name of the Father and the Son and the Holy Ghost.

— E. A. Duemling.

† **REV. CHARLES FREDERICK RUTZEN** †
April 9, 1869 — April 2, 1929

Rev. C. F. Rutzen died after a lingering illness of nearly a year at his home in Bay City, Mich., on the second of April, 1929. After graduating from the Theological Seminary in Milwaukee, Wis., in January, 1889, he served the Lord in the office of the ministry for 40 years. He served congregations and numerous mission stations, many of which he founded, at Rhinelander, Wis., Arcadia, Wis., Green Bay, Wis., eighteen years at Menomonie, Wis., and thirteen years at Bay City, Mich. God had given him wonderful gifts with which he faithfully served these congregations and the kingdom at large in the many offices he held in the synod.

Rev. C. F. Rutzen was born on the 9th day of April in Fort Atkinson, Wis. He was united in holy wedlock with Miss Mary Dressendorfer in June, 1896. Their marriage was blessed with five children: Adelheid, Carl, Lenore, Hildegard, Irene, and Arthur.

Burial services were held in Bay City, Mich. A private service was held at the house at which Rev. J. Zink consoled the immediate family with the words of Jacob, Gen. 48:21. The body was then taken to the church where it lay in state from 10 A. M. until the

time for the service at 2:30. Dir. O. J. R. Hoenecke delivered the sermon in German and based his words upon 1 Cor. 15:55-57. Rev. P. G. Naumann delivered the sermon in English basing his words upon the words of St. Paul to Timothy, 2 Tim. 4:6-8. Rev. M. F. Krauss read the obituary and Rev. A. F. Westendorf spoke in behalf of the synod and the Michigan Lutheran Seminary. The body was then taken to Fort Atkinson, Wis., where after another service at the church at which Rev. P. Janke officiated the body was laid to rest in the family lot.

God grant us also the crown of life. P. G. N.

† **MRS. REV. FREDERICK THRUN** †

It has pleased Almighty God to summon out of this vale of tears to our eternal home the soul of Ida Thrun, nee Seelbinder. She was born in Hadley, Michigan, October 4, 1866. On the 3rd of September, 1889, she was united in marriage with Rev. Frederick Thrun. She served as pastor's wife in the churches in Bloomfield and Neillsville, Wisconsin, Bethel Church at Bay City, and Salem's Church in Scio, Michigan. After the death of her husband in December, 1926, she made her home with her sons. She was at the home of her son, Frederick Martin in Williamsburg, Virginia, when she was overtaken by her last and fatal illness. She was removed to the hospital at Richmond, Virginia, where after an illness of about seven weeks she departed this life on April 20th at the age of 62 years, 6 months and 16 days. She leaves to mourn her; four sons: Walter, Gerhart, Frederick Martin, and Carl; 5 grandchildren; three brothers, John, George and Charles; one sister, Mrs. Anna Preofrock; besides other relatives and friends. She was laid to rest at Lansing, Michigan, on Wednesday, April 24th. Rev. F. M. Krauss led the altar service, Rev. K. F. Krauss officiated at the grave, while the undersigned spoke words of comfort basing them upon the word of St. Paul, 1 Corinthians 15:42-43.

O. J. P.

FROM OUR CHURCH CIRCLES

Wisconsin and Chippewa Valley Conference

The Wisconsin and Chippewa Valley Conference will meet May 14th and 15th, 9 A. M. at Wisconsin Rapids, Wis. (E. Walther, pastor).

Sermon by Bergmann (Marquardt).

Confessional Address by Stern (Schaller).

Papers by H. Schaller, Exegesis of Phil. 2:7-8 with especial consideration of the phrase: "But made himself of no reputation." E. Walter: Discourse on Article V, Formula Concordiae. Wm. Keturakat: "The Decorum of the Pastor!" W. Gutzke: Thanksgiving Sermon. Wm. Keturakat: Exegesis of 1 John.

Remarks: Please, notify Pastor Walther, whether you will attend or not. E. Hoenecke, Sec'y.

Central Conference

The Central Conference will meet on Tuesday and Wednesday, May 14th and 15th, in the congregation of Pastor F. Loeper at Whitewater, Wis.

Opening session on Tuesday morning at 9 o'clock.

Services on Tuesday evening.

Sermon: Theo. Kliefoth (H. Schmeling).

Confessional Address: Ph. Lehmann (Erdmann Pankow).

Papers: Ph. Lehmann, J. B. Bernthal, P. Janke, L. Kirst, C. Sauer.

Early announcement requested.

Theodore Thurow, Sec'y.

Eastern Delegate Conference

The Eastern Delegate Conference of the Southeastern Wisconsin District will meet on June 2nd at Cudahy, Wis. (G. Hoenecke). First session begins at 10 A. M.

A. Koelpin, Sec'y.

Joint Mission Board

The Joint Mission Board convenes in Milwaukee, Wis., on the 15th of May, 9:00 A. M.

Julius W. Bergholz, Sec'y.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet May 21 and 22 at Alois, Wis., Rev. H. Lange, pastor. First session on Tuesday at 10 a. m.

Papers: Exegesis of Col. 2:12ff: P. Kneiske; Exegesis of 2 Tim. 2:20ff: H. Wojahn; Singleness of Purpose is Needed in our Work, not Busy-Bodyism: J. Ruege; The Mutual Relation of Justification and Sanctification: A. Petermann; Die Weise, wie eine Gemeinde die Gelder fuer ihren Unterhalt aufbringt; was liegt daran? A. Koelpin.

Confessional Address: H. Herwig (J. Karrer).

Sermon: G. Hoenecke (H. Shiley).

Remarks: English services Tuesday evening.

Please announce! E. W. Tacke, Sec'y.

Teacher's Conference at New Ulm

Acting upon a suggestion made by the Wisconsin State Teacher's Conference, the faculty of Dr. Martin Luther College has invited all teachers of the Joint Synod to a conference at the institution July 9 to 11. Quarters will be provided for at the institution according to terms mailed to every teacher in February. Send announcements to Prof. R. Albrecht, 309 N. Jefferson St., New Ulm, Minn.

Committee: C. Gieschen.
Wm. Manthey.
V. Albrecht.

One Day Conference

The Red Wing Delegate Conference meets on June 4 at Potsdam, Minn. (Rev. G. Scheitel). Session begins at 9 A. M. Each congregation is requested to send three or more delegates.

One or more of the following treatises will be heard: Winning Outsiders, C. Hinz; Scripture Time According to Genesis I vs. Time According to Evolution, J. Genz; How is the Law Preached Correctly, A. Eickmann; Christian Receiving, R. Schroeder.

Address Rev. G. Scheitel, Elgin, Minn., concerning your attendance. W. P. Sauer, Sec'y.

Arizona Conference

The members of the Arizona Conference meet June 5th to 10th at Whiteriver, Ariz., as guests of Pastor E. E. Guenther.

Papers: Revelations, F. Uplegger; Jude, Arndt; The Practical Use of the Catechism, Guenther; How to Co-Ordinate Religion with other Topics, Rosin; A Mission Biography, Part II, Albrecht; Baptism, Hohenstein; Relation Between Erasmus and Luther, Hillmer.

A. R. Hillmer, Sec'y.

Notices

All reports and memorials to synod should reach me on or before June 15th, in order that the "Gedruckte Vorlage" may reach members of synod by July 1st.

G. E. Bergemann, President.

* * * * *

According to information volunteered by the police, the court action involving two students of the Seminary recently was merely the routine result of a traffic incident and some thoughtless but harmless back-talk. The officer of the beat himself called on the faculty the next day to explain this and exonerate the boys of any graver offence.

Wauwatosa, April 30, 1929.

John Ph. Koehler.

Acknowledgment and Thanks

Mr. Carl Sievert, Gibbon, Minn., donated 15 dozen eggs to Dr. Martin Luther College, New Ulm, Minn. Our sincere thanks. E. R. Blifernicht.

ITEMS OF INTEREST

Restin

Rev. Otto Herman Restin, for the past twenty-six years Missouri Synod Lutheran immigrant pastor at the Port of New York, died suddenly in his home at the Lutheran Immigrant Society in New York, on February 25th, at the age of seventy-one.

Pastor Restin was born September 18, 1857, in Frankfort, Germany, where he received his preparatory education. Coming to America as a young man he received his theological education at Concordia Seminary, Springfield, Ill., and took a mission charge at Phillips, Wis., later serving parishes at Ashland, Wis., Buffalo, N. Y., and St. Paul's of Tremont, Bronx, N. Y. From the New York church he was called in 1902 to the immigrant mission, where he served continuously to the time of his death. His kindness and efficiency are remembered by countless immigrants all over the United States who, coming in through Castle Garden or Ellis Island during the past quarter of a century, received his attention and ministrations.

At Pastor Restin's funeral at Immanuel Church, New York City, on February 28th, transatlantic steamship companies and foreign diplomatic circles were represented.

American Churches Gained 1,115,000 Communicants in 1928

The Christian Herald to-day publishes its annual census of religions in the United States, showing that during the past year there was a net gain in the churches of 1,115,000 communicants. There was also an increase in the number of churches and ministers, the report shows.

The following table gives the total number of communicants in 32 of the largest denominations. The churches opposite the blanks in the column of gains are churches which failed to send in their report. It should be explained that for the Oriental churches that the troubles of the Russian Orthodox Church affect most of them.

Denominations	Communicants	Gains
Roman Catholic	17,095,844	360,153
Methodist Epis.	4,614,097	22,093
South. Baptist	3,823,660	58,659
Nat. Bap. (Col.)	3,515,542	262,173
Metho. Epis., S.	2,580,885	12,923
Presby. U. S. A.	1,918,974	33,247
North. Baptist	1,419,883	27,063
Prot. Episcopal	1,215,383	24,445
Congregationalist	928,558	13,860
United Luth.	914,395	23,724
Afri. Metho. Epis.	781,692
Missouri Luth.	656,432	11,087
Latter-Day Saints	586,635	19,316
Afri. Meth. Epis.	500,000
Presby. in U. S.	444,657	5,036
Churches of Christ	433,714	115,777
United Brethren	402,192	5,246
Reformed in U. S.	356,093	4,167
Colored Metho.	338,771	5,769
Nor. Lutheran	302,232	8,005
Evang. Synod	287,115	d49,003
Greek (Hellenic)	285,000
Luth. Augus.	225,034	505
Evangelical	212,671	d5,264
Russian Ortho.	200,000
Metho. Prot.	195,460	3,852
United Pres.	175,075	3,397
Ohio Luth.	161,536	3,736
Reformed	156,089	4,803
Wis. Luth.	153,506	3,111
Iowa Luth.	150,431	1,363
	46,571,248	1,036,562

China

Forced by circumstances and the orders of the United States minister at Peking to leave their fields in the Honan province in April, 1927, the Lutheran Free Church missionaries who did not come home on furlough or leave of absence went to Tsingtao. They have made several trips to their field but as yet have found it inadvisable to move back with their families. One of them, Rev. A. S. Olsen, who had come to America, has returned to China and has been temporarily loaned to the United Lutheran Church's mission to do supply work at Tsimo in the absence of the regular missionary, Rev. Wm. Matzat.

The same difficulties which confronted all other missions in almost all parts of China, faced the mission of the Missouri Synod. None of the schools of this mission have been registered because the home board has not yet decided to comply with the requirements of the educational department of the nationalist government. Losses in personal and mission property are estimated at \$10,000, for which no indemnity will be claimed. Many encouraging evidences of fidelity among the persecuted Christians were revealed during the recent anti-Christian outbreaks.

BOOK REVIEW

Christian Symbolics or Exposition of the Distinctive Characteristics of the Catholic, Lutheran and Reformed Churches as well as the Modern Denominations and Sects represented in this country. By E. H. Klotsche, A. M., Ph. D., D. D. Professor of Exegesis and Symbolics in the Western Theological Seminary, Fremont, Nebraska. 1929. The Lutheran Literary Board, Burlington, Iowa. Price: \$3.50.

We have here an extensive work on Christian Symbolics, the first of its kind in the English language we know of, interestingly written in popular language. It is a thorough exposition of the distinctive doctrines principally of the Catholic, Lutheran and Reformed Churches, and also of the various sects and religious organizations and cults represented in this country, giving the history of each, stating their confessional standpoint, and the sources thereof, and examining each of their peculiar tenets according to the Holy Scriptures.

The author has studied an immense bulk of literature covering the whole field of Christian Symbolics, which literature he makes mention of in the beginning of each chapter of his work, relative to the particular church, sect or cult treated. From what we have read of the book we find it to be sound in judgment, and orthodox. What position the author takes to confessions in general, may be seen from the following quotations. In the introduction he says, among other things: "The confessions are not judges, as are the Scriptures, but only witnesses of the Biblical truth. They are, therefore, not coordinate with, but always subordinate to, the supreme standard of Holy Scripture and their authority depends upon the measure of their agreement with the Scripture. The Bible is the sole rule and norm by which all doctrines must be judged, the norma normans, while the confession is a norma normata."

As to the binding force of the confessions the author has this to say: "It has been said that only fundamental articles of a confession should have binding force. But the liberal theologians of to-day do not agree enough among themselves to let us precisely know what articles are fundamental; nor is there an enumeration of them in Scripture. The very fact that some account articles fundamental which to others

appear unimportant should warn us against arbitrary distinction between fundamental and non-fundamental articles. And the very purpose for which a confession is composed, being to guard against error and to set forth the truths of religion, implies that every doctrinal statement of a confession must be regarded as essential and important.

"Here we shall also answer the much disputed question: Shall the Church insist on a so-called quia-subscription to the confessions or be satisfied with a quatenus-subscription? i. e., has a symbol binding force because (quia) it accords with Scripture, or only in so far as (quatenus) it accords with Scripture? To decide this question we must remember that the object of a confession is not to find out what God teaches, for this we find in the Scriptures, but to show what we believe. A quatenus-subscription is no real confession, but an evasion and leaves it to a person's subjective judgment what to accept and what to reject. The Church must ask for a quia-subscription, for she must know where her ministers and teachers stand. A confession of faith is to the church what a constitution is to a society, and no one has a right to enter or remain in any Christian Church except as its terms of membership give him that right."

It is in accordance with such sound principles this book is written, and we can, therefore, cheerfully recommend it to all our pastors as well as laymen, and assure them that they will not be disappointed, but receive the necessary information on Christian Symbolics. J. J.

The Cherubim of Glory. A Study in Scriptural Symbolism. By Niels Rasmussen. Price: \$1.25. Lutheran Book Concern, Columbus, Ohio.

In a prospectus of this book we read the following statements: "What is meant by the cherubim of Genesis, Kings, Chronicles, and Ezekiel: the seraphim of Isaiah and the 'living creatures' of the Apoccalypic?" If you are interest in these fascinating problems, you will find the reading of this book both interesting and profitable. The author subjects all the pertinent passages to a careful and searching analysis and reaches a surprisingly new and satisfying solution. He believes in the plenary inspiration of the Bible and applies in his researches the principle that Scripture must interpret Scripture. Dr. Leander S. Keyser, after reading the manuscript, said: "It really seems to me to be what might be called a "creative work, giving us something new and original in the way of Biblical exposition."

From what we have read in this book we find these statements verified. It is an instructive book of 139 pages containing a wealth of Scriptural material on the subject of the Cherubim and Seraphim, so often mentioned in both the Old and the New Testaments, with an interpretation which arrests attention. The author "does not agree with the interpretations that have long been current, but gives a somewhat original view which seems to harmonize all parts of the Bible on this point." J. J.

Altar Lilies. By Gerhard E. Lenski. Lutheran Book Concern, Columbus, Ohio. Price: 30 cents.

This booklet is intended for Lutheran Catechumens to be given them on the day of confirmation. It contains a well-printed certificate of Confirmation as frontis-piece together with a beautiful picture of our Savior, and a number of brief well-written meditations on the following subjects: Altar Lilies, Heirs of Heaven, A Well Worn Bible, Within These Shattering Walls, Church Work, Prayer is Effectual, "My Body and My Blood," The Importance of Faith, A Neglected Virtue, "That God May Live." J. J.

Building A New World. By Walter E. Tressel, D. D. Lutheran Book Concern. Price: 45 cents.

Training the Laity for Personal Mission Work. By Alfred M. Wagner. Lutheran Book Concern. Price: 45 cents.

Evangelism. A Handbook for Workers. By Prof. Edward Pfeiffer, D. D. Lutheran Book Concern, Columbus, Ohio. Price: 25 cents.

The Layman and Religious Literature. By George Scheid. Lutheran Book Concern, Columbus, Ohio. Price: 45 cents.

All of these four booklets present valuable suggestions for our laymembers along the lines of Church work. J. J.

RECEIPTS FOR SEMINARY AND DEBTS

Month of April, 1929

Rev. Geo. Tiefel, Immanuel, Hadar, Neb.....	\$ 33.40
Rev. A. Werner, St. Matthew's, Twelve Corners, Wis.	7.00
Rev. Fred Graeber, Apostel, Milwaukee, Wis.....	22.10
Rev. H. C. Cares, Emanuel, Town Herman, Dodge Co., Wis.....	40.00
Rev. E. Schoenicke, St. Paul's, Greenleaf, Wis....	7.75
Rev. A. W. Paap, Immanuel, Farmington, Wis.....	5.00
Rev. O. Hoyer, St. Paul's, Winneconne, Wis.....	61.05
Rev. O. Hoyer, Zion, Town Omro, Wis.....	10.00
Rev. A. W. Hueschen, Salem, Owosso, Mich.....	125.25
Rev. Wm. F. Lutz, St. Paul's, Mauston, Wis.....	5.45
Rev. Wm. F. Lutz, St. Luke's, New Lisbon, Wis.	5.40
Rev. Wm. F. Lutz, St. Peter's, Township Summit, Juneau Co., Wis.....	10.00
Rev. Arthur P. Voss, St. James, Milwaukee, Wis....	200.00
Rev. J. G. Glaeser, Tomah, Wis.....	112.29
Rev. W. A. Hoenecke, Bethel, Milwaukee, Wis....	93.00
Rev. H. H. Ebert, Saron, Milwaukee, Wis.....	10.00
Rev. Wynfred W. Westendorf, St. John's, Clare, Mich.	26.18
Rev. F. Kammholz, St. John's, Rib Lake, Wis.....	4.00
Rev. C. F. Kock, St. Paul's, Blakeley, Minn.....	37.20
Rev. W. C. Nickels, St. John's, Redwood Falls, Minn.	34.19
Rev. A. C. Haase, Dreifaltigkeit, St. Paul, Minn...	383.95
Rev. E. G. Fritz, Emanuel, Wellington, Minn....	14.00
Rev. J. Schulz, Zion, Van Dyne, Wis.....	52.80
Rev. P. J. Bergmann, Zion, Rhinelander, Wis....	198.78
Rev. H. Wolter, St. Paul's, Town Lomira, Wis....	40.00
Rev. J. Mittelstaedt, St. Paul's, Wonewoc, Wis...	7.00
Rev. C. W. Siegler, St. Paul's, Bangor, Wis.....	2.00
Rev. A. C. Lengling, St. Paul's, Slinger, Wis....	12.00
Rev. Paul Froehлке, St. Matthew's, Winona, Minn.	10.00
Rev. Henry F. Zapf, Monroe, Mich.....	680.55
Rev. Otto J. Eckert, Emanuel, Tawas City, Mich.	5.00
Rev. P. Janke, St. Paul's, Fort Atkinson, Wis.....	305.90
Rev. R. Jeske, St. Peter's, Union, Minn.....	12.00
Rev. J. G. Glaeser, St. Paul's, Tomah, Wis.....	51.00
Rev. R. F. Gamm, Ipswich, So. Dak.....	5.00
Rev. A. Froehлке, Trinity, Neenah, Wis.....	150.00
Rev. Theophil Hoffmann, St. Paul's, Gladstone, Mich.	12.98
Rev. C. W. J. Aeppler, Trinity, Dundee, Wis.....	15.00
Rev. W. Roepke, Bethany, Bruce's Crossing, Mich.	16.80
Rev. H. and W. Gieschen, Jerusalem, Milwaukee, Wis.	4.00
Rev. J. H. Schwartz, Christ, West Salem, Wis....	33.00

Rev. A. J. Grothe, St. Paul's, Neosha, Wis.....	144.98
Rev. John Brenner, St. John's, Milwaukee, Wis....	100.00
Total	\$ 3,106.00
Previously acknowledged	\$549,860.65
	\$552,966.65

Congregations That Made Their Quota In March, 1929

200. Rev. A. Werner, St. Matthew's, Twelve Corners, Wis.	\$ 208.60—\$6.13
201. Rev. A. C. Haase, Dreifaltigkeit, St. Paul, Minn.	\$5,425.00—\$5.42
202. Rev. A. Froehlke, Trinity, Neenah, Wis.	\$4,326.25—\$5.55

Made Their Quota In January, 1929

203. Rev. M. Rische, David Stern, Kirchhayn, Wis.	\$2,335.82—\$5.57
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Dr. Martin Luther College Building Fund.....\$87,719.92

Special Donations for New Seminary Furniture and Trees

Rev. C. G. Kleinhans, Flasher, No. Dak.....	\$ 10.00
Rev. Geo. Tiefel, Immanuel, Hadar, Nebr.....	10.00
Students, Northwestern College, Watertown, Wis.	4.50
Rev. A. Schumann, Zion, Garrison, Nebr.....	14.00
Rev. Wm. Mahnke, St. John's, Root Creek, Wis....	50.00
Rev. Paul E. Horn, Christ, Zumbrota, Minn.....	34.61
Rev. John Witt, St. Paul's, Norfolk, Nebr.....	5.00
Rev. Paul E. Horn, Christ, Zumbrota, Minn.....	10.00
Rev. A. H. Baer, First Ev. Luth. Church, Aurora, So. Dak.	5.00
Rev. Martin F. Sauer, Trinity, Brillion, Wis.....	30.00
Rev. Wm. F. Lutz, St. Paul's Ladies' Aid, Mauston, Wis.	25.00
Rev. J. G. Glaeser, St. Paul's Frauenverein, Tomah, Wis.	50.00
Rev. A. C. Haase, Dreifaltigkeit, St. Paul, Minn...	25.00
Rev. E. W. Tacke, St. Paul's, Tess Corners, Wis.	45.60
Rev. A. Froehlke, Trinity, Frauenverein, Neenah, Wis.	50.00
Rev. A. Froehlke, Trinity Mother's and Daughter's Circle, Neenah, Wis.	50.00
Rev. H. Monhardt, St. Paul's, Town Franklin, Wis.	11.00
Rev. R. Lederer, First Ev. Luth. Church, Ladies' Aid, Green Bay, Wis.	190.00
Rev. R. Koch, St. Jacobus, Munith, Mich.....	15.00
Rev. O. Kuhlow, St. John's, Jefferson, Wis.....	154.50
Rev. John Brenner, St. John's, Milwaukee, Wis....	15.00

Total

	\$ 804.21
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Rev. H. Zimmermann, Cochrane, Wis., a number of smaller Spruce Trees.	
Mr. E. Winter, St. John's, Milwaukee, Wis., two larger Spruce Trees.	
Mrs. J. P. Klug, St. John's, Milwaukee, Wis., Book Case and Set of Books.	
N. N., St. John's, Milwaukee, Wis., for additions to Library	\$ 200.00

John Brenner, Treasurer.

GENERAL TREASURER'S STATEMENTS

March 30, 1929 — 21 Months

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$188,799.11	\$ 71,564.76
Educational Institutions	217,312.78	309,332.10

Home for the Aged	9,001.55	12,344.02
Indian Mission	42,542.65	87,941.91
Home Mission	135,140.70	197,006.20
Negro Mission	25,447.34	21,780.06
Mission in Poland	5,298.85	15,408.43
Madison Students Mission	1,695.50	5,242.14
Indigent Students	8,253.19	11,962.79
General Support	22,522.27	31,763.32
To Retire Bonds	9,830.30	

	\$665,844.24	\$764,345.73
		665,844.24

Deficit

	\$ 98,501.49
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THEO H. BUUCK,
General Treasurer.

CASH ACCOUNT

July 1, 1927 to March 30, 1929

Accretions

Cash Balance July 1, 1927	\$ 73,965.68
Collections for Budget	541,728.97
Revenues for Budget	124,115.27
Church Ex. Accts. Recble Pd.....	21,354.07
Church Ex. Revenues	527.17
Endowment Fds to be remitted.....	1,032.56
Debt Coll. Sem. Bldg. Com.	4,079.32
Collections for New Ulm	88,704.25
Increase to Prop. Interest	6,000.00
Fire Ins. Indian Mission	100.00
San Carlos Damage returns	4,770.00
Total Accretions	\$866,377.29

Liabilities

Notes Payable issued ...	\$499,043.56
Notes Payable paid	62,320.68
Balance	\$436,722.88
Non-Budgetary Coll.	\$ 26,799.22
Non-Budgetary paid	25,701.40
Balance	\$ 1,097.82
Inmates Deposits	600.00
Total Net Liabilities	\$438,420.70

Total Net Cash to Account	\$1,304,797.99
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Disbursed Therefrom

Budget Disbursements	\$764,345.73
Van Dyke paid in full	15,000.00
Church Extension Loans and Inventory	169,129.65
Church Extension Expense	117.70
Accounts Receivable	235.93
Bonds and Mortgages	10,928.79
Paid for New Ulm Building	328,519.37
1925-27 Funds remitted to Rev. Brenner	977.76
1925-27 Funds to Mr. Moussa	6,452.21
1927-29 Funds to Mr. Moussa	500.00

Total Net Disbursements	\$1,296,207.14
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Balance Cash in Banks	\$ 8,590.85
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THEO H. BUUCK,
General Treasurer.