

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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ADORATION

Round the throne of God in Heaven;
There ten thousand thousands stand;
Hear ye now their acclamation,
Heaven's mighty angel band:
Power, riches, wisdom, honor,
Strength and glory evermore,
Unto God the Father given,
And the Lamb, whom we adore.

Bend the knee, fall down before Him,
Worship Him, the Lamb once slain,
He is worthy, now exalted;
Give Him honor, due His Name.

Seraphim for ever crying,
Holy, holy, holy Thou,
Thou the Lord, and God almighty,
Let all honor wreath Thy brow:
Now they take their harps and sing,
Join the elders to adore,
Christ the Lamb, for ransom slain,
Now alive forevermore.

Let all men fall down before Him,
Let them worship at His feet;
Ere this Heavenly scene is opened,
Let them give the praise that's meet:
Then, when God the sky has lifted,
And before the throne we stand,
We can join the hosts in singing,
Join the mighty angel band.

THE THIRTY-FOURTH PSALM

Verses 1-3

Introductory

Did you ever think of the reason why the Psalms have come down to us through generations in the same original freshness of spirit, as when they were first penned? While in England we happened to be witnesses, at a Sunday service of one of the English churches, of Psalm-chanting on the part of the congregation. Though the chanting of the Psalms is an old custom with the English church, retained through generations to the present day, it apparently has not lost any of its original charm and vigor. The Psalms are chanted by these English parishes with the same freshness as if they had been sung for the first time.

What is the reason for this phenomenon? The reason lies in the power and value of the Psalms themselves. Pious people all over the world have found

and can find no words so suitable for delineating their devout emotions, and for expressing their religious experiences as those of the inspired Psalms. For this reason they are chanted, sung, read, and meditated on, by God's people to-day with the same interest and enjoyment as of old. "These sacred songs which never grow old," says a writer on the Psalms, "were designed for every age of the world; for persons found in every rank and condition of life; for seasons of joy and sorrow; for childhood, youth, middle age, old age; for the ignorant and the learned; for times of sickness and of health; for private, social, domestic and public life; for magistrates and private citizens; for war and peace; for acts of business and acts of charity; for the living and the dying, and for those that mourn — they were designed to be a book in which anyone, in all the varied conditions of human existence, might be sure that he would find something that would be applicable to himself."

We trust, therefore, that our readers will not find it too tedious, if, after an interval of a year, we resume our meditations on the Psalms for our devotional articles, at least for the time being, inasmuch as we have not, by any means, exhausted our perusals on this sacred book; while, on the other hand, such perusals will, by the grace of God, surely prove a source of spiritual joy and refreshment to our readers.

For our present meditation we have before us the thirty-fourth Psalm, and in passing, we would advise the reader: Read this Psalm through and then ponder every verse, for there is so much in this exquisite song of instruction and comfort for every Christian believer.

The Keynote of the Psalm

"I will bless the Lord at all times; his praise shall continually be in my mouth.

"My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.

"O magnify the Lord with me, and let us exalt his name together."

You will notice at once that these are words of gratitude, and it is gratitude that forms the keynote of our Psalm.

Let us not overlook the importance of this item. It is certainly not incidental that the Psalms in general are full of gratitude. It is for this reason that they make the keynote of grateful piety in every Christian's soul wherever he lives.

Rev. C. Buenger, Jan. 33
5026 19th. Ave.

Gratitude toward God is an indication of the nature of true piety. With a truly pious man the praise of God is inseparable. It becomes, so to say, his second nature. He cannot do without it. For this reason a child of God is constant in the offerings of praise. "I will bless the Lord at all times," says the Psalmist, yea, "his praise shall continually be in my mouth." What a difference between a truly pious man and men who have no real piety, between true religion and false religion! Irreligion, unbelief, worldliness sees no reason to praise and thank God for His merciful kindness. All the benefits of life, the things that pertain to bodily welfare, such as food, drink, clothing, health, preservation of life, labor and wages, etc., are accepted as products of nature or a matter of industry, and nothing more, for which they owe no gratitude. But the very ungratefulness of men is an indication of their unholiness and impiety. Ingratitude and impiety commonly go together. What is the reason that men are unholy and without fear of God, but that they are unthankful for the mercies of God?

True religion, however, faith, love, spirituality of mind, see in God always an object of praise. And while men who make pretensions to piety, but who have no real piety, are disposed to praise and bless God in times of sunshine and prosperity, true piety always regards Him as worthy of praise — in the storms as well as in the sunshine; in adversities as well as prosperity, in every situation of life, in every event that occurs. Witness Job of old who, by the hand of Providence, had lost all he possessed, his health, his family, his home, his personal property, yet in the midst of his afflictions he blesses God and says: "The Lord gave, and the Lord has taken away; blessed be the name of the Lord"; or the Psalmist, who, though he cries: "Why art thou cast down, O my soul? And why art thou disquieted in me?" yet is full of hopeful gratitude saying: "Hope thou in God; for I shall yet praise him for the help of his countenance."

It is a great principle, an all prevailing principle, of a pious life, expressive of the deep feeling of the soul, that God is always to be regarded as an object of adoration and praise. "My soul shall make her boast in the Lord," continues the Psalmist. The word "boast" here refers to that on which a man would value himself most. Hence the contention of the sacred writer is this: 'If I value anything most, it is not wealth, treasures and pleasures of this life, nor is it what I have done, or what I have gained in things pertaining to this life. No, my joy springs from the fact that God is my Lord and God, my Maker, the Helper and Supporter of my life, my Redeemer and Savior. In this I make my boast, in my relation to God, in my soul's interest in Him, in my expectations from Him.

Of all the things we can possess in this world the crowning distinction is that we have a God — a God who loves us, who cares for us as no one else does, who provides for us all that we need for body and soul, for this life and the life hereafter. What more do we need? To trust in this God, and to be able to trust in Him, is an object of greatest joy and thanksgiving.

Somewhat peculiar is the additional sentence the sacred poet makes to his soul's boast in the Lord: "The humble shall hear thereof, and be glad." Yet on closer observation we find that David, the poet, would impart to others his experiences in praising God for past mercies. These are the poor, the afflicted; those who are in the lower walks of life. They should hear that he put his trust in God, and they should find joy in being thus directed to God as their portion and their hope. He was sure that they would be more likely to appreciate this than those of more elevated rank, or than those who had never known affliction. He knew that they would derive consolation from his own experience. He had been in trouble, grave dangers and severe trials of life had encompassed him, and in stating how he had been mercifully protected and delivered, he was certain that they who were in like circumstances would welcome the truths which he was about to state, and would rejoice in the story of his deliverance, since it would lead them to see that they, too, might find deliverance in the day of trial.

And now behold, how the Psalmist calls upon all such as have been in similar circumstances to exult with him in the goodness of God. "O magnify the Lord with me, and let us exalt his name together." To magnify literally means to make great; here it would infer to make great in view of the mind, or to regard and treat as great. Hence, to magnify God is to exalt Him as great and glorious, to glorify His name as above all others in heaven and on earth. And so the holy writer would incite us to entertain a just sense of the greatness of God, and of His claims to love and praise.

It is true, we cannot make God greater or higher than He is; but, if we adore Him as infinitely great, and higher than the highest, He is pleased to reckon this magnifying and exalting Him. This, however, we should do in concert with others. "Magnify the Lord with me," exhorts the Psalmist, "let us exalt his name together." One who would praise God in isolated seclusion, wilfully discarding to unite in singing God's praises with others, does not honor God. God's praises sound best in concert, and the unity of divine worship, which is founded on the unity of spirit, is best maintained when with our hearts and all our affections we heartily invite all God's servants to join with us in our highest acts of devotion. But mark well, we should praise God and give thanks to

Him with those only who share in God's favors with us; not with men of the world, or those who are not of our faith. Religious community singing to the praise of God, as is done in national or other public celebrations or union services, not only is contrary to the spirit of the Gospel which requires unity of spirit, but dishonors God Himself who will have only those to worship Him and magnify His name who are truly His servants.

J. J.

(To be continued)

COMMENTS

"Paid Church Advertising" "What about paid church advertising?" asks a writer in *The Christian Century*. Evidently he is not in favor of it. He says: "The Roman Catholic Church so rarely uses a paid advertisement of religious services that it may be said it never indulges. If we are running a religious vaudeville, then advertise, of course. But if we are running a house of prayer, the use of paid advertisement cheapens our work and appeal."

The writer points to the anomaly that the Easter Services, which always enjoy a full attendance, were advertised to the limit, but there was little, or no, advertising for the following Sunday, when the after Easter slump usually sets in.

Here are a few further thoughts: "By using paid advertisements we also lay ourselves open to the charge of lining up with more or less questionable, so-called religious organizations and movements. Before me as I write is the Saturday issue of a recent date of a leading Buffalo newspaper. Interspersed with the paid ads of Protestant churches are the paid ads of spurious movements. A study of the Saturday papers of many cities convinces me that the Protestant church will do better and build more solidly if we 'lay off' paid advertisements of our religious services."

In our circles church advertising has its strong advocates and also its firm opponents.

J. B.

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On the Increase Obscene books are on the increase, according to the fifty-eighth annual report of the New York Society for the Suppression of Vice. The *Sunday Visitor* says:

The report said that more than 5,000 books, and thousands of circulars, were confiscated during the year in proceedings brought against those responsible for their circulation. About 2,700 books, as well as typewritten manuscripts, were confiscated in one lot in Brooklyn.

Figures contained in the report "show an unusual amount of seizures during the year" and an increase of prosecutions over the three preceding years.

The report shows forty convictions or pleas of guilty by offenders and forty sentences or paroles. A total of \$1,565 in fines was imposed during the year, 20,392 obscene pictures and postcards were confiscated, together with 47 photo negatives and films, 16 plates for printing books, 20,254 articles of im-

moral use, and 34, 487 circulars, catalogues and similar material of obscene nature.

William H. Parsons, president of the society, declares that "New York City, which in so many ways leads the country, is in other ways far behind, and it would seem that there is great need of a moral awakening."

John S. Summer, executive secretary of the society, recommended more aggressive action against the "epidemic of vulgar magazines" which made itself manifest during the year and calls for public pressure upon the Commissioner of Licenses to help fight this by controlling the licenses of newsstands more rigidly.

The brother who sent us this clipping comments: "It would seem that in times as these people would spend less money for obscene books, magazines, etc.; but the opposite is the case. Each week finds another publication just a little more daring than the previous ones on the news stands.

Our young people pass these stands; they see these publications and, in many cases, buy them. One goes into the homes and finds cheap magazines — but none of the better kinds, and very seldom a religious paper.

The church has a decided duty in this matter. It must instruct its people as to the dangers lurking in filthy reading matter, both for themselves and for their children, and as to the need of supplying their family with good Christian and good secular papers, books and magazines."

No Christian will disagree with the writer. As the Holy Ghost uses the Scripture we read and store in our memory for our edification in Christ, satan employs the bad things we take into our souls against our life. With them he may in an evil hour deal a death blow to our faith. Even where faith survives, such reading will tend to hinder spiritual growth.

The writer suggests that we Christians assume the offensive against evil literature by sustained vigorous attempts to put a church paper into every Christian home and by encouraging the colportage of good books and magazines among our people.

J. B.

* * * * *

The Status of Husband and Wife received a new definition when Justice Sir Henry A. McCardie of England gave a decision on a case of the wife leaving her husband. According to a news dispatch from London in the *Chicago Tribune* the judge decided for the wife and held that she may leave with the 'other man.'

Justice McCardie's opinion was marked by three outstanding points regarding the present law dealing with matrimony.

"First," he said, "it seems clear that the position between husbands and wives calls for reconsideration by the law in view of the new status of married women.

"Second, the rights of a married woman to form independent friendships and enjoy her own amusements can never be solved by law, but must be determined by standards of loyalty, courtesy and good sense.

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"Third, the comfort and happiness of married life rests not with the statutes and decisions of law but with matters beyond and above the realm of law. In the middle of the eighteenth century the property of the woman became her husband's and her body belonged to him. She was his creature and his possession. Under the married women's property act, her property is now her own. It is recognized that her body is not her husband's but her own.

"The shackles of servitude have fallen from the limbs of married women. It seems clear that under the law a married woman is free to depart when she wishes from her husband's house. He cannot prevent her doing so and the law disclaims his power to do so.

"The fact is that many old decisions require adjustments if not abolition, in view of the conditions of modern life."

Thus little by little the old standards of the marriage relation as ordained of God are abrogated by laws of men. Just what the property rights of a married woman have to do with the right claimed here for the woman's liberty or license to decamp from her husband's house, whenever she is so inclined, and take up with another man, we, not being trained lawyers, fail to see. A married woman may be the mistress of her own property and yet not be mistress of her body, if the ordinances of God governing marriage are to remain in force. These ordinances are well known. At the institution of marriage the rule was laid down by God Himself: Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Genesis 2:25. Agreeing with this St. Paul deposes: The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. 1 Cor. 7:4. Hence also the explicit admonitions for the God-pleasing conduct of married people to be found in Ephesians 5:22-31.

All this, we say, is plain enough. It also seems to be

plain that modern views of the marriage relation are anything but in accordance with the will of God. If God, however, is to be ignored in this so vital and fundamental relation of human society, what guarantee is there that any or all of God's words may not be flouted? There is the root of the matter. Either we must honor God in his revelation regarding the marital relation or we must disregard it as being out of date and above all, too restrictive for our licentious behavior. If the latter is to obtain, the inevitable and natural result will be dissolution of all order in society, as the former was made for the preservation and well-being of human society. Which shall it be? Z.

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We Are Primitive We are primitive; that is, if Dr.

John Haynes Holmes of the Community Church, New York City, is right. The Baptist tells us that Dr. Holmes recently preached on the Lindbergh kidnapping: "He deplored the lynching cries and the clamor for ferocious penalties. He lamented the conditions which seemed to necessitate that humiliating appeal to the underworld. This tragic case, he pointed out, was simply a revelation 'of a people so lawless and indifferent to public welfare, so ready to violate all laws that stand in the way of their own pleasure, so bereft of all moral standards and all religious discipline that government has at last had to surrender to organized criminals'."

And then it quotes the Doctor as follows: "It is only the primitive man who believes in a God so small that he can have personal part in the incidents and accidents of a single individual on this tiny planet. It is the religion of myth and miracle which imagines the Eternal of this great universe as pausing upon his cosmic way to hunt for a gang of bandits."

Then we are compelled to admit that we belong to "primitive man." For we cannot but feel that God addresses his commands to the individual; that his eyes are upon him; and that he calls him to account and punishes him here in time and hereafter in eternity. Else we would have to forget, or deny, the story of Cain, Pharaoh, Nebuchadnezzar, Ananias and Saphira, etc.

Shamelessly we confess that we believe that God is present with all his creatures and that he has a personal part in the life of every man. We learn this from the Bible's record of his dealings with men, and Jesus himself is authority for it: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. *But the very hairs of your head are numbered.*" Matt. 10:29.30. The promise of the 145th Psalm has always been a powerful comfort to us: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him: he also will hear their cry, and will save them."

Yes, we know that far back in eternity God even

thought of the individual man to elect him unto salvation, and that he in his grace seeks out his elect to call, enlighten, sanctify and keep them unto everlasting life; and that he directs the entire course of their life according to his eternal purpose, for, "all things must work together for good to them that love God, to them who are the called according to his purpose." Rom. 8. Hebrews 122:1-11, tells us how the Heavenly Father gives attention to his individual child, chastening it through afflictions.

We know that the Triune God through the Holy Ghost dwells in the heart of every believer and makes that heart his temple and his workshop, to purify and to sanctify it unto his service in holiness and righteousness.

This "primitive" faith is a great and wonderful gift. It fills the heart with joy and peace and hope. It raises a man above his natural level and draws his life into God. When God thus personally entered into the life of Abraham, he said to the patriarch: "I am the Almighty God: *walk before me*, and be thou perfect." Paul declares: "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." And the fruits? Gal. 5:16-22: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh . . . adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. . . . The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Preach a God who, both as to his law and his Gospel, is so far distant from the individual life of a man that he has no personal part in it, and you preach men away from God to walk after their own flesh in the very sins against which Dr. Holmes declaims. Give us the despised "primitive" faith. That is life. J. B.

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A Decoration Mahatma Gandhi has received a decoration, a medal. The people who do such a thing quite naturally are considered as part of the picture. The decoration is but the outward symbol of an intimate inner relation. Thus we find John Haynes Holmes, pastor of a Community Church, Rabbi Stephen S. Wise, and Mahatma Gandhi linked together — that is, if the mahatma does not decline the distinction. The following is the story as the daily press brought it:

New York, N. Y.—The first medal to be presented by the Community Church "for the outstanding religious service in the world" during 1931 was awarded to Mahatma Gandhi at a special presentation service Sunday.

John Haynes Holmes, pastor of Community Church, made the principal address.

"On behalf of the ministers, officers and people of this church and also of my fellow judges, I present this 1931 medal for distinguished religious achievement to M. K. Gandhi, mahatma," said Dr. Holmes.

Rewards Non-Violence

"It is awarded in reverent recognition of his pure and saintly character, of his preaching and practise of the ideal of truth, of his discovery and discipline of non-violence as the method of progress, and his vindication of love, even of one's enemies, as the central principle of life.

Rabbi Wise Speaks

"We hail Gandhi as one of the great souls and we believe that not since Jesus has so exalted and potent a spirit entered into our world. It is because Gandhi's religious achievement in inward and outward life surpasses that of any other man in our time that we send this medal to him in Poona, India, where, in a prison cell, he lives again the old, old tale of martyrdom."

Rabbi Stephen S. Wise, after speaking of the spiritual significance of Gandhi, turned to the political aspects of his career.

"We must rededicate ourselves to the quest for freedom for the people of India," he said. "I would have this award serve notice on that mighty empire of Britain that there are thousands and millions of us in this country who will not rest until India is free."

Dr. Haridas Muzumdar, a disciple of Gandhi, accepted the medal in behalf of his famous countryman.

—The Milwaukee Journal.

The fact that a disciple of the mahatma was on hand to receive the medal leads us to believe that we need not doubt his willingness to be so distinguished. As far as we know, no directions as to the actual wearing of the decoration went with it. That would have been a trifling embarrassing. The reports as to what the gentleman wears are more meagre than those of what he does not wear. Anyway, he *has* the medal and the important thing is that it was freely bestowed. The medal is conferred "for distinguished religious achievement"; it is "awarded in reverent recognition of his preaching and practice of the ideal of truth." Gandhi's value in the estimation of his judges is expressed in the words, "not since Jesus has so exalted and potent a spirit entered into our world." Not Gandhi's patriotism but his religion are commended and approved. Dr. Holmes and Rabbi Wise do certainly have a place in the picture, they are telling the world what they themselves stand for. When they dare to place Gandhi next to our Savior they are speaking volumes of denial as to what Jesus is to them. The denial of such people works far more harm than the mouthings of the atheist. Here is an echo coming back to us from the other side of the world:

Ahmedabad, India.—Wholesale conversions of Indians from Christianity back to Hinduism are taking place. The most recent instance occurred in the Dholka district of Ahmedabad, where the people of the village of Andhari, all of whom had been following Christianity, were readmitted to the Hindu faith.

Holmes and Wise are leaders in the world of to-day. How wise was not the caution of the Apostle: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." G.

A BOOK OF PRACTICAL VALUE

The Board of the Northwestern Publishing House wishes to call the attention of pastors, teachers, and laymen of our Synod to a manuscript submitted by our synodical statistician, Pastor G. Boettcher, which contains valuable information for all who are interested in our Synod's affairs. This manuscript is entitled "Handbook of Statistics of the Ev. Luth. Joint Synod of Wisconsin and Other States for 1931." It contains the **Parochial Report for 1931** and other general information about our Synod under the following sub-titles:

1. Officials of Joint Synod and its Districts.
2. Conferences and their Visitors.
3. Boards of Missions.
4. Educational Institutions, their Faculties and Boards.
5. Home for the Aged.
6. Northwestern Publishing House.
7. Institutions and Missions Conducted Jointly by Synods of the Synodical Conference.
8. Mission Stations and their Missionaries.
 - A. Home Mission. B. Indian Mission. C. Poland Mission. D. Negro Mission.
9. Parochial Report on Home Missions.
10. Enrollment of Students at our Educational Institutions.
11. Parochial Reports of 1931.
12. Ordinations and Installations.
13. Synodic Events.

On the advice of the Board of Trustees of Synod, the manager of our Publishing House has circularized the pastors and teachers to find out whether there is a demand for information as contained in this "Handbook." To date only about 175 orders have been placed. To warrant the printing of this book the Publishing House should have at least 600 orders. A charge of \$1.00 per copy has to be made.

The Board of the Northwestern Publishing House feels not only that the book is worth publishing, but that it should be printed. The cry for information on synodical affairs is repeatedly heard. This book gives such information. No doubt many laymen would be glad to get a book of this sort. The Northwestern Publishing House Board therefore asks the pastors to give publicity to the "Handbook," to take orders for the same at \$1.00 per copy, and to forward the orders to the Publishing House no later than July 1, 1932.

— Few books can stand three readings, but the Word of God is solid. It will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.

— Hamilton.

TRAVELS IN ENGLAND

To those who would travel abroad the suggestion is often made, "See America first," and the suggestion is commendable. America is so rich in sceneries that one cannot pass them by without enjoying them, when traveling in our country. In many respects the American sceneries are equally as grand and beautiful as those of foreign countries. Take our State of Wisconsin, for instance. While its sceneries are perhaps not as grand as many of those in Europe, yet in many instances they are equally as charming. Its lake districts and forests, its sloping hills and valleys, together with the rich farming country throughout the state, are surely not to be disregarded. An Englishman who had traveled all over the world, and who had also been in our state, some time ago, told me that Wisconsin is a beautiful state.

But while all this is true, there is something lacking in our American sceneries. Due to the fact that our country is still in its making and stage of development, there is, with notable exceptions, of course, little or no history connected with its sceneries that has been of cultural value to the world at large.

It is different in European countries. There every place of note is associated with history dating back centuries, even a thousand and more years; and that is what makes traveling in Europe so interesting, particularly to such as have intellectually been living from its past history and take a vital interest in it, as far as its cultural value is concerned.

This time my itinerary leads to a country which is not only rich in history, but in many respects is closely allied to our country, in history, in language, in customs and business intercourse — I mean England.

My visit to England was but brief, from three to four weeks all told, but even during this short period it was most enjoyable and instructive, and probably nowhere did I see so much of interest in so short a time.

London

I started from Basel, Switzerland, on the 10th of October on my trip to England, passing by rail through Alsace-Lorraine with a five hours stopover at Strassburg, then through Metz up to Dunkerque, Belgium, when I embarked at midnight of the same day for Tilbury on the eastern coast of England. We were caught in a fog, however, and held for six hours on the sea, and not until the fog had disappeared did we proceed on our voyage, when finally we arrived at Southend on the southeastern coastline, at about 11 o'clock in the forenoon, from which station we took the train for London, and after a seemingly endless journey through suburbs and the city proper we finally arrived at a railway station in the heart of this stupendously large city at about 3 o'clock on a Sunday afternoon.

My headquarters which I had arranged before my arrival were located on a quiet street only two blocks from the British Museum. It was the Westgate Christian Hospice.

I was fortunate in finding a competent guide during my stay at London. I had met the man while traveling in Switzerland during the summer, a very agreeable man of considerable culture who knew all about London and its history. He had entered the train at the same time at St. Moritz, a famous winter sporting place in the Swiss mountains, and beginning a conversation with me in the German language, I held him to be a German. It developed, however, that he was not a German, but an Englishman, conducting tourists under the supervision of the American Express Co. There were five American ladies in that very coach whom he was conducting through Switzerland. It was in this way I got in touch with him, and when I came to London, having heard of his presence there at that time, I engaged him for six days as guide through London.

As I stated before, I was fortunate in finding such a guide. It is hardly possible to see London to any advantage without a competent guide who knows the ins and outs of this great and interesting city. For London is indeed a great city. All told, including its environments, it has probably 7,500,000 inhabitants. And though, as a whole, not so beautiful as Paris or Berlin and other European centers, yet it can safely be said that it has more places of historic, educational, social, political, and commercial interest than any other city in the world.

I was in London for more than two weeks, and of what I have seen of this city I shall briefly relate in the following.

Before, however, let me relate some instances I experienced there.

On the first day of my itinerary through London the guide took me to Westminster Abbey. It happened to be Michaelmas Day, and at 11 o'clock in the forenoon we had the opportunity of attending an interesting ceremony at the Abbey. On that day namely the Lord Chancellor of England, the judges and members of the legal profession, all appearing in official garb, with their wig and regalia, attended services in a body for the purpose of renewing their official oath. It was an impressive ceremony accompanied by sublime music, the magnificent organ of the cathedral pealing forth a composition by Bach and a soprano soloist rendering most beautifully from Mendelssohn's *Elijah* that wonderful oratorio: "O rest in the Lord; wait patiently for him — commit thy way unto Him," and the choir singing the Fifteenth Psalm, while the assembly joined in singing, "Lord Jesus think on me — and purge away my sin," etc. That was one of the most beautiful ceremonies I have ever witnessed, and a spotlight in English public affairs.

On another day we visited the All Hallows Barking Church by the Tower, the oldest church in London, dating back to 675 A. D. — 1,200 years old, and, by the way, one of the few churches which were not destroyed by the Great Fire of London in 1666. At this church we attended the annual harvest festival which was celebrated on a weekday at 12:30 P. M. and which the Lord Mayor and his wife together with the sheriffs of London attended in their regalia. In the front and along the sides of the church were placed fruits of the harvest field, and the services in gratitude to the Lord's bountiful goodness were plain and simple, the officiating minister preaching an edifying sermon on the fourth petition of the Lord's Prayer: "Give us this day our daily bread." The solemn services were closed by singing on the part of the congregation: "Now thank we all our God with heart and hands and voices," etc. It was a service like our own on Thanksgiving Day, and I felt quite at home.

Aside from this the All Hallows Barking Church is of historic interest to Americans. The records of the church show that William Penn, the founder of Pennsylvania, was baptized here on October 23, 1644, while John Adams, President of the United States, was married here. In 1911 the Pennsylvania Historical Society erected a bronze tablet in this church in commemoration of William Penn's baptism.

On the Sundays I happened to be in London I attended two church services; one at the City Temple of the English Church, and another at the Lutheran Mission Church affiliated with the Missouri Synod of America. The services of the first were of interest to me insofar as they presented divine worship of the English type.

The congregational singing consisting of typical English hymns and the chanting of Psalms rendered by a large audience and assisted by a well-trained choir was beautiful and inspiring. The sermon, however, though beautiful in diction and intensely interesting in development and expression of thought, as well as brilliant in its delivery, could hardly be called a true Gospel sermon preaching Christ crucified. For I failed to find the minister stress the one great problem, the gravest of all problems, sin and its solution — through the atoning sacrifice of Christ. I felt justified, therefore, in censuring this renowned preacher of London, by entering the remark into my notebook, after the close of his sermon, "He missed the point."

A far more edifying service for me was the one of the English Lutheran Mission Church of the Synodical Conference type. While it was but an insignificant little chapel the services were held in, the entire worship was penetrated by a Lutheran spirit, Lutheran hymns sung, and the sermon presenting sound Lutheran doctrine for the edification of the goodly number of attentive worshippers present. We were grati-

fied at the opportunity of attending a strictly Lutheran service in this great world metropolis. Immediately after the service I sought acquaintance with the pastor and through him with some of his parishioners who welcomed me in their midst as an American Lutheran, and in whose midst I felt as being among brethren far from home.

Would I form an opinion on the religious life of the English people in general, it is this. While one notices piety and much religious life, yet there is a pronounced amalgamation of the religious and secular, of spiritual and humane elements, obtaining among Englishmen, as is always the case in countries where the Reformed church predominates. This is particularly exemplified by the tombs and chapels in cathedrals of note. Tombs of British royalties, of statesmen, of admirals and generals, of scientists and literary men, stand side by side with prominent divines and celebrities of the church. Nowhere, not even in Italy, did I notice such cathedrals as I did in England.

And now what of London itself? What shall we see of this world metropolis? Of course, much depends on ones tastes and inclinations; but being clear on this point, a visitor to this city can easily map out his expedition.

With respect to our inclinations the following streets, places and sections of England's metropolis occupied our attention: Oxford Street, Piccadilly Circus, Aldrych, Downing Street, Trafalgar Square, the Pall Mall, Covent Garden Market, Hyde Park, Regents Park, Kensington Gardens, Kew Gardens, Rotten Row, Victoria Embankment, Buckingham Palace, Queen Victoria Memorial, The Albert Memorial, Wellington Arch, Hampton Court, Windsor Castle, Eton College, the London Tower, the Tower Bridge, the Royal Exchange, the House of Parliament, Westminster Abbey, St. Paul's Cathedral, British Museum, Dickens' Museum, and many other points of interest.

To begin with let us pass through Oxford Street either on foot or by one of the usual double decker motor buses — the only means of transportation in London, excepting, of course, taxicabs and the underground trams. This street has always been the principal traffic artery between the west and northwest of London and the city. Although Oxford Street proper, from the Marble Arch to Tottenham Court Road, has only a length of one mile, it forms part of a great highway extending from the Bank of England to Shepherd's Bush, and is an unusually busy street, always thronged with people. Though it does not compare with Fifth Avenue of New York, or even with Michigan Avenue, Chicago, as to the size of buildings and business emporiums, yet it has a commanding aspect. On Oxford Street and along Piccadilly Circus we find London's most attractive and fashionable stores, notably, Marshall and Snelgroves, Peter Robinson's, Jay's, Selfridge's, Liberty's, and many others.

We do not quite recollect the course we took from Piccadilly Street; at any rate we walked through Trafalgar Square, so named in commemoration of Nelson's, one of England's greatest admirals, great victory over the allied fleet of France and Spain at Trafalgar in 1805. It is in the heart of West London, where in addition to the Nelson Column we see the statue of George Washington in front of the National Gallery.

We come to historic **Downing Street**, where the official residence of the Prime Minister and other government offices are located, and where the usual Cabinet meetings take place. These mansions are conspicuous for their marked simplicity, bearing little outward indication of their importance.

Between Downing Street and the Horse Guards is the long range of buildings housing the **Treasury**, the **Privy Council**, and other more or less important bodies and functionaries of the British Empire. Strange that these state buildings, from which the affairs of a mighty empire are actually administered, display none of the pomp of power while the **Horse Guards**, a guard-house for the Household Cavalry, is always in daytime sentinelled by gigantic Life Guards, whose appearance is calculated to excite awe and admiration in all beholders. An imposing spectacle is especially provided for at 11 o'clock every morning, when the Mounting of the Guards takes place.

Of far greater magnificence than the buildings of the government officials are the **Houses of Parliament**, the House of Lords and the House of Commons. Of course, we did not see them on the same day we passed through Downing Street with its government buildings, but on a day when they were open to the public, on a Saturday forenoon.

The edifice is in the richest Tudor Gothic style, and occupies an area of eight acres. The principal facade, overlooking the Thames, is 940 feet in length, and the whole building contains eleven courts. Entering by the door adjoining the Victoria Tower, we ascend the **Royal Staircase**, where a door to the right leads to the King's Robing Room, richly decorated with frescoes and panels representing the Legend of King Arthur, whence the Royalties and their attendants, on the occasion of opening Parliament, proceed in procession to the House of Lords by way of the **Royal Gallery**, a handsome hall, paved with beautiful mosaics, and having a richly gilded panelled ceiling, with two large frescoes: "The Death of Nelson," and "The Meeting of Bluecher and Wellington after Waterloo."

The **House of Lords**, enlightened by twelve stained-glass windows containing portraits of the kings and queens of England, is gorgeous indeed. The red morocco benches of the 550 lords entitled to sit in the House are arranged right and left of the **Thrones** of the king and queen.

The House of Commons, on the other hand, strikes one as severely plain and business-like. While the fittings are all in excellent taste, there is comparatively little adornment.

Of paramount interest is **Westminster Abbey**, conspicuously situated in the vicinity of the House of Parliament. We will not venture to describe this magnificent edifice. We will only state that it is probably the most interesting cathedral in the world, inasmuch as by its many historical chapels, numerous tombs and statues representing English celebrities in every phase of public life, religious, political, scientific and literary, are here. Notably among the chapels is that of King Henry VII, the most magnificent portion of the entire Abbey, and a marvellous example of English architecture. The altar and reredos are of exquisite beauty, while the **Coronation Chair** is one of the most famous pieces of furniture in the world.

We cannot dwell at any length on our visit to **St. Paul's Cathedral**, next to St. Peter's in Rome the second largest church in the world, the masterpiece of England's most famous architect Sir Christopher Wren (1632-1723). We were here twice, viewing its massive interior built in Renaissance style, its magnificent Choir with its Reredos, of white Parian marble, and its organ, one of the finest in the world; its various chapels with their tombs and statues of England's former celebrities; the crypt extending beneath the entire church containing among other monuments the **Tomb of Wellington** and the famous funeral car cast from captured guns, on which the Duke's remains were brought to the cathedral, also a bronze bust of George Washington, presented by the Sulgrave Institution of America in 1921.

The most historic spot in London is **the Tower**. It was formerly an English fortress, dating from feudal days, used for a long time, until the accession of Queen Elizabeth, as a palace for English kings, and then as a government prison. The fortress, including the moat, occupies an area of about eighteen acres, the circuit of the outer walls being nearly two-thirds of a mile. In the center of the group of buildings is the famous **White Tower**, built in 1078 by William the Conqueror for the purpose of protecting and over-awing the city. Then there are the various other towers all famous in history: the **Beauchamp Tower**, long the place of confinement for prisoners of rank, its inner walls covered with inscriptions left by these unhappy mortals; the **Broad Arrow Tower**, another dreaded prison throughout the troublesome times of Elizabeth and Mary; the **Bloody Tower**, and the **Tower Hill**, places of horror, where so many persons of royalty and rank were beheaded. Here also are to be seen the instruments of torture, the Block and the Axe, on and by which those unfortunates were beheaded. A gruesome place indeed!

A few places in the Tower, however, are not so

gruesome, and offer attraction in a different direction. Among them is the Chapel of St. John, one of the most perfect specimens of Norman architecture extant. When the kings of England lived in the Tower, this was their private Chapel. We were told by the guide that to this day the king and queen annually attend service in this chapel on every Easter Day. Another place is the **Wakefield Tower** which contains the repository of the **Crown Jewels**. Among them is the Imperial State Crown of King George V, worn at His Majesty's coronation, containing about 3,200 diamonds, pearls, etc., also the Mace of State, sceptres, swords, and other coronation regalia. The wealth represented here is incalculable.

Space does not permit us to give even a brief description of our visit to the following important places in London: **Buckingham Palace**, the royal residence of King George and Queen Mary, with the imposing **Queen Victoria Memorial** in the front of the Palace, where also the **Changing of the Guards** takes place on every morning. Furthermore, **Windsor Castle**, many miles outside the city along the Thames, in its entirety nearly a mile in circumference, famous the world over as the residence of the British Sovereign, with its royal apartments, which are remarkable for their wonderful furniture, beautiful paintings and artistic decorations, together with its Home Park, adjoining the Castle, comprising 400 acres, and being bordered on three sides by the Thames. Then **Hampton Court**, the palace of Henry VIII, containing about a thousand apartments, of which four-fifths are occupied by royal pensioners, and other privileged persons, while the magnificent State Rooms, with their fine pictures, the courts, and the charming gardens, now are a museum open to the public. Lastly, the **Royal Botanical or Kew Gardens**, the most famous garden in the world, about 300 acres large, every tree in the world, and every species of plant and flower and shrubbery and cactus, etc., being represented there. A more delightful walk I have never enjoyed than the one through these gardens.

We cannot conclude this itinerary through London, however, without paying a visit to the **British Museum**. It would require months to become acquainted with all the contents of this world-renowned Museum. In the two days we spent there we gave particular attention to valuable manuscripts, original copies of the work of famous authors, autographs and letters of celebrities, etc. We viewed Biblical manuscripts, the Vulgata of the ninth century; Codex Vaticanus and Codex Sinaiticus of the fourth century; the Earliest English version of the Gospels, Anglo-Saxon or Wessex version, of the tenth century, belonging to Archbishop Cranmer, Canterbury; the first printed English Bible 1535, published in Zurich, translated by Miles Coverdale, Tyndale's Bible printed at Cologne, finished at Worms, Germany, 1525, the New Testa-

ment in English of the later Wiclief version of the fourteenth century, the second English printed Bible, Tyndale-Coverdale version, 1537, Tyndale's first revision of his New Testament, Antwerpen 1534; furthermore, **Royal Proclamation** of May 6, 1541, ordering every vicar to procure a copy of the great Bible for public use in his parish. Then, **Treatise of the Sacrament of the body and blood of Christ** in French, by Edward VI, written with his own hand, 1549. **Prayers and Meditations in English**, by Queen Catherine Parr, and translated by **Queen Elizabeth**, when Princess, into Latin, French and Italian, dedicated to her father, Henry VIII, December 1545. Lady Jane Gray's **Prayerbook** used on the scaffold. **Luther's Letter**, in Latin, to **Thomas Cromwell**, Secretary of State, rejoicing in Cromwell's zeal for the cause of Christ and his power to advance it, dated, Wittenberg, Palmsunday, 1536. **Phil. Melanchthon's Letter**, in Latin, to **Henry VIII**, sending him a book by the hand of Alexander Alesius, the Scotchman, and expressing admiration of his talent and virtue, August, 1535. Famous original English books, Milton's *Paradise Lost*, 1667; John Bunyan's *Pilgrim's Progress*, 1678, Defoe's *Robinson Crusoe*, 1719, Izaak Walton's *Angler*, 1653, Edmund Spenser's *Fairy Queen*, 1590, Francis Bacon's *Essays*, 1597, Oliver Goldsmith's *Vicar of Wakefield*, 1766, Scott's *Waverly*, 1814, and many others which we cannot enumerate here.

J. J.

(To be continued)

AND THEY REMEMBERED HIS WORDS

Luke 24, 8.

Sometimes we wonder why we meet strong opposition and open hostility from people whom we considered open-minded enough that they ought at least to recognize our good intentions even if they do not approve of our Christian faith; but it takes these "liberal" people to exemplify the grossest intolerance while they bemoan that of the Roman church. Knowing this, our Lord has informed his Church that this very thing is to happen. Thus it has become a favorite pastime of "modern" man to tear to shreds the Holy Scriptures, at the same time asserting that they are engaged to produce the historical Christ. The most dangerous type of these poisoners is the wolf in sheep's clothes, and here and there our church members cannot fail to be troubled by their publications. No wonder that they attack before all the story of Christ's resurrection, for has not Christ himself declared this story to be the cornerstone of truth? It did not escape the notice of these "higher critics" that the four gospels offer four entirely different reports; and, without trying to find out the reason for these differences, they emphasize that these reports are full of discrepancies, contradictions and erroneous state-

ments, where a little fair-mindedness would find that each writer was writing from a certain viewpoint, and that the whole story may only be had by putting together all four reports. They do not "remember his words," so much more reason that we do.

The devil goeth about as a roaring lion, seeking whom he may devour, but let him fill the landscape with his roaring; it is not going to harm us as long as we remain within the strong confines of faith. A worse enemy is the old Adam within us. We see it how the disciples were troubled in those days when Jesus suffered, died and rose from the dead. They could not blame their trouble on Jesus, for He taught them plainly for three years what was going to happen, always winding up with the statement that on the third day after His death he was going to rise from the dead. Curiously enough, the enemies remembered this word better than His friends and demanded a watch for the grave that His friends might not steal Him; for, of course, they, too, did not believe that one could return from the dead. The last chapters of the four gospels are full of such statements that the disciples simply would not believe, neither the fact of His resurrection nor His words concerning it. Our mind is working in the same fashion: what is beyond our reason, is discarded as impossible. Sin, sorrow, grief, little faith are a good feeding ground for doubt; and, once we start on this road, there is no limit, except it happen to us as to Peter that Jesus look at us, and that we remember His words. Our entire certainty of salvation is tied up with God's Word; there is solid ground for our feet, but when we leave it, we are soon mired. Knowing this, "Why seek ye the living among the dead? He is not here but is risen; remember how he spake unto you . . . saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words." That is the whole secret of a blessed Christian life.

F. Soll.

AMONG OUR APACHES

It was a hot day last July when we were on our itinerary through the various camps. Perspiration was rolling down our cheeks. The heat was depressing. A feeling of drowsiness came over us, for it was the middle of the afternoon. Many "talks" in the camps had occupied the day, bringing on a mental as well as physical fatigue.

In passing a little boy of four years we heard the unexpected. "Melly Kliskas" (Merry Christmas), he called to us, and the greeting was clothed in the friendliest, boyish grin one may imagine. A Christmas greeting in July brought smiles to our faces. It seemed out of place in the middle of summer. Without time for reflection we returned the greeting and passed on our way, still smiling.

What must have preceded this little Apache Urchin's greeting? Where had he gained knowledge of this greeting? It is not customary to find it used among our natives, and, sad to say, it passes over few lips of the government employes. We might be sure this little ward of the government did not learn it from Uncle Sam. As yet he was too young to attend school. The knowledge was not gained there. The medicine men are not carriers of such greetings either. Father or grandfather would hardly mention it in the family circle when the subject turns to Indian traditions. "Merry Christmas" is not found in these ways.

Another force is at work in Apacheland, a force that has its support in the hearts of our mission-minded Christians "back East." Having been touched personally by the Savior, they are in turn giving of their substance to see the Lord's work carried on in other fields. With their prayers and funds our schools, chapels and evangelists have been placed among this people. That force with its shortage of funds has done more for our Indians through the Gospel than Uncle Sam's thousands spent yearly for support and education.

Our little urchin has placed his Christmas at any season — child-like. The Christmas message was delivered to him in due season in the chapel. He did not put it aside when the season passed, waiting for the next December 25th. He found in that message a treasure to be remembered through the rest of the year, at tongue's tip in mid-summer, when the calendar is overcrowded with Indian dances. And, by the way, those were the first two English words he had learned thus far.

P. A. B.

THE GOETHE CENTENNIAL

March 22, 1832, Johann Wolfgang Goethe passed out of this life. The centennial return of this date will be made the occasion of Goethe celebrations, not only in Germany, but in all lands. We, too, may pay our respects to the outstanding literary value of Goethe's lyrics, plays, essays, and fiction. Unquestionably he was one of the most highly endowed members of our race, and his masterpieces will never be forgotten.

What we are concerned with is the attitude which Goethe took towards religion. Unfortunately we are not able to say anything that will lighten the dark picture which the poet has painted of himself. It is true that he admired the character of Jesus. He could shed tears when speaking of the sublimity of Christ's sentiments. In his "Meisters Wanderjahre (II, 2) he leads his hero into the sanctuary of an invisible church, in the center of which is a mysterious Sufferer. But however deep the impressions made on Goethe by the sufferings of Jesus, He remained to him no more than "a pattern of sublime suffering." Goethe could not bear to hear of Jesus as the Redeemer. He hated the doctrine of the atonement. "Don't cast before my

feet entanglements twisted from the crown of thorns," he said to his friend Werner. Other expressions of hatred of the Redeemer's cross are quoted with less authority; the above is genuine.

At the bottom of his unbelief was carnal pride. He confessed that he was unable to associate with Christians on account of their claim that human nature "had been so corrupted by the Fall that man must despair of his own power and expect everything from grace." In his greatest work, "Faust," he preaches his substitute for the Gospel of salvation by grace. The redemption of Faust, who had become guilty of seduction and murder and had surrendered his soul to every evil lust, is accomplished when he performs work of usefulness for society. Not a word of repentance and faith. We doubt whether these words ever meant anything to Goethe in his life. We make bold to say from our acquaintance with his works that there is no indication in them, as we do find in Heinrich Heine's, of a late repentance for his life of unbelief and immorality. He died as he lived, an utterly selfish Sadducee. His God was Johann Wolfgang Goethe.

If we desire to remember this year the centennial of a Christian master of letter, let us observe September 21, when a hundred years have elapsed since the death of that Christian gentleman Sir Walter Scott.

— G. in The Lutheran Witness.

PULPIT POWER

Parishioner: "Pastor, how can we go about it to increase our church attendance?"

Pastor: "Well, strictly speaking, the *Gospel Sermon* is the one and only method that we Christians should use to actually increase our church attendance. This is the Lord's will. 2 Tim. 4: 1-5 we read: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His Kingdom, *Preach the Word*. Reprove, rebuke, exhort with all longsuffering and *doctrine*." Jeremiah emphasizes 'Gird up thy loins, and arise and speak unto them all that I command thee! People need to hear *'the one thing needful.'* We must continue to show them His salvation from day to day. We can only increase church attendance by declaring 'His glory among the heathen, His wonders among all people'."

Parishioner: "Pastor, I well realize that, but does it not seem as if the pulpit preaching has *lost* its power, especially of late years?"

Pastor: "Yes, many pulpits have lost their power, but not because they preached the Gospel. They lost their power by deviating from the *truth*. Thousands of American pulpits have substituted the teachings of men on politics, education, and science for the pure Word of God. Have you noticed the church announcements recently? A Baptist Church announced a sermon on 'When the sheriff plays second fiddle,' the preacher, the paper re-

ported, played an autoharp and sang: 'Molly and the baby.' A Methodist Church in New York advertised a 'baseball service' with the remark that arrangements were afoot to have a "tennis service" and a 'golf service' in the near future. Another city church passed apples to those in attendance instead of taking up the usual offering and the pastor then preached on 'God and apples.' Yes, such attractions draw many curious people to the church building, but they do not win them for Christ."

Parishioner: "Here's another thing I can't quite understand. In most churches it seems as if the services are for women and children only. Why don't more men go to church?"

Pastor: "Sometimes men are actually driven away from the church by foolish, faulty and unscriptural sermons. Practical proof why men don't go to church is offered us by the statistician Babson. He sent out thousands of questionnaires to laymen in all walks of life so worded as to answer in general that troublesome question for the sectarian church *why don't men go to church?* The answers revealed the following: Men are not interested in social controversies; Men look on the church as a hospital for sinners and often feel like hypocrites at church, when they do not experience the sinner feeling; There are too many solicitations for funds; advertising women's bazaars, church fairs and other things; Men look upon their lodge night festivity as sufficient church for them. These statements show that the self-made social service and the man-made sermon have been tried and found wanting, because they are not able to make man wise unto salvation!"

Parishioner: "Surely, pastor, you must admit though that something ought to be done to stimulate and increase the attendance at our church. Tell me what *shall* we do?"

Pastor: "My friend, it is one thing to persuade people to come to church but quite another thing to *hold* them at church. Let us cling to the Bible's stimulating Easter echoes that still ring in our ears. We have learned from the Gospel to 'come and see' so that courageously we may 'go and tell' and tell *quickly*. He is risen from the dead. Such is the soul-winning, soul-saving way Christ has clearly pointed out. It will bring many to the fold and preserve them for time and eternity. Neither is there salvation in any other!"

Morristown, S. D.

H. J. Schaar.

According to Genesis, the God of perfection and love made all things "good," and the discord and strife that are in the world came as a result of sin. According to so-called theistic evolutionists, God made nothing that was finished and good, and He is the author of the fierce and cruel struggle that has gone on in nature, eventuating "in the survival of the fittest." Which of these views comports best with the character of a benevolent Deity? —Selected.

† PROF. ADOLPH F. REIM †

On April 5 we laid to rest the mortal remains of one well-known throughout our synodical circles, our former Prof. Adolph F. Reim. The Lord had called him unto Himself on April 3, the day of his seventy-second birthday.

Funeral services were conducted at Town Forest, Wis., on Tuesday, April 5, the President G. E. Bergemann and the Rev. G. Pieper officiating. From there the remains were taken to New Ulm, Minn., for so many years the home of the deceased. Here funeral services were held on Thursday, the undersigned preaching, and the Rev. G. Hinnenthal officiating at the cemetery.

Adolph Frederic Reim was born April 3, 1860, at Helenville, Wis., the son of Pastor Gottlieb Reim, and his wife, Anna, née Brumder. His boyhood years were spent in Beaver Dam, Wis., and New Ulm, Minn. After confirmation he entered Northwestern College at Watertown, Wis., graduating in 1881. Thereupon he took his theological training at the Lutheran Seminary, Milwaukee, Wis.

When he had finished his course at the latter school in 1884, he entered the ministry, serving for a time the congregation at Sanborn, Minn., at the same having charge of mission fields in eastern South Dakota.

In November, 1884, Dr. Martin Luther College was opened and Rev. Reim became a member of the original faculty of three men. For a time he served in the double capacity of pastor at Sanborn and teacher at the newly founded institution. However, after several months he removed to New Ulm and devoted his entire time to the work at the school. His branches were mathematics and the sciences. This institution he served for the long time of thirty-three years, until June, 1917. For several years after his resignation at New Ulm he taught at Bethany College, Mankato, Minn. About seven years ago he retired from active work and since then made his home with his only son, Edmund, pastor at Fox Lake, and now at Town Forest, Wis.

In 1890 Prof Reim was married to Elizabeth Limbach of Havana, Ill. This union was blessed with one child. Two years later his wife died, and the father with the aid of an aging mother devoted himself to the rearing of his only child with tenderness and care.

Prof. Reim enjoyed unusual good health throughout his life, until about a year ago, when he suffered a slight paralysis. This condition gradually became more aggravated, and for over six months before his demise he was confined to his bed. He received the most tender care from his devoted son and daughter-in-law. The Lord delivered him from all evil and suffering on Sunday, April 3.

Prof. Reim is survived by his only son, Edmund, pastor at Town Forest, Wis., three brothers, Julius,

Minneapolis, Emil, Watertown, Wis., Gustave, New Ulm, and four grand-children.

Prof. Reim will long be remembered by a large circle of friends and acquaintances, but especially by those who were his scholars these many years, and those who were his colleagues. We will remember that he was a man of wide and versatile range of knowledge, who as a teacher had two very desirable traits which so many of us teachers lack, namely the ability to impart knowledge, and above all, an enduring kindheartedness and patience. He was particularly interested in natural sciences, where he found so readily the evidences of the handi-work of God, and ever was wont to point this out to us. In the field of natural sciences it was mainly Botany and Ornithology that attracted him. In these branches he was thoroughly at home and knew to enthuse others to take an interest in the beauties of nature.

At the same time we will recall him as one who ever showed himself a modest, unassuming Christian, of singleness of heart, and ever of a really Christian cheerfulness.

May his memory be honored and cherished in our midst for a long time, and may the Lord grant us all in our dying hour even such a blessed end as He did to our deceased brother. B.

FROM OUR CHURCH CIRCLES

Joint Committee

The Joint Committee will meet May 24, 1932, at 2:00 P. M. in St. John's School.

Directly following this meeting the Committee on Assignment of Calls will take up its work.

G. E. Bergemann, President.

Southern Wisconsin Pastoral Conference

The Southern Wisconsin Pastoral Conference will meet May 17 and 18, 1932, at Des Plaines, Illinois (Rev. J. Toepel).

Sermon: Rev. A. C. Bartz (Rev. E. Blakewell).

Confessional Address: Rev. W. Pifer (Rev. M. Plass).

Old Papers: O. Nommensen, E. Blakewell, L. Baganz, and E. Hillmer.

New Papers: H. J. Diehl: "Exegesis on 1 Timothy"; M. Buenger: "The Comparative Danger of Catholicism and Modernism."

Let us all please announce to the local pastor.

Edmund Sponholz, Sec'y.

North Wisconsin District

The same will convene, if God be willing, at Green Bay, Wis., from June 21 to 24 a. c. June 21 and 22 sessions will be held at First Lutheran Church (Rev. R. Lederer, pastor); June 23 and 24 sessions will take place at St. Paul's (Rev. Walter Gieschen, pastor).

First Session: Tuesday morning at 10 o'clock.

Opening Services: Monday evening in First Lutheran Church.

Communion Services: Wednesday evening.

Closing Services: Thursday evening.

The delegates are kindly requested to hand their credentials to the secretary immediately after the opening services Monday evening. These credentials must bear the signature of the chairman and secretary of their congregation.

All memorials to the Synod must be in the hands of the district president, the Rev. E. Benj. Schlueter, by June 1.

All requests for quarters must be sent to the Rev. Walter Gieschen, 226 S. Madison St., Green Bay, Wis., by June 1. All those coming later can not be considered. Meals will be served by above mentioned congregations at reasonable prices.

G. E. Boettcher, Sec'y.

Hortonville, Wis., April 15, 1932.

Eastern Delegate Conference

The Eastern Delegate Conference will convene June 12, 1932, at Good Hope, St. John's Church, the Rev. C. Bast.

Essay: A Lecture on our Work at Saginaw, Michigan. M. F. Rische, Sec'y.

Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will meet June 7 to 9, 10 A. M., in Buffalo, Minn., Rev. W. Sauer.

Preachers: K. J. Plocher, Im. T. Lenz.

Work: J. Schulze: *Wie beschuetzen wir die Jugend gegen die Gefahren der Jetztzeit*; H. C. Nitz: *Why can't we have fellowship with the U. L. C. and A. L. C.?* K. J. Plocher: *The Providence of God in Relation to Our Christian Life.*

Kindly announce early. K. J. Plocher, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference will meet June 3, 9 A. M., at St. Peter, Minn., G. Albrecht, Pastor.

Please, announce early! H. A. Scherf, Sec'y.

Michigan District

The Michigan District will meet, God willing, June 23 to 28 in St. John's Church, Bay City, Mich., Pastor A. F. Westendorf.

Doctrinal Discussion: *The Divine Call of a Minister of the Gospel*, Pastor G. N. Luedtke.

Delegates will be quartered in our three Bay City congregations. Requests for quarters should be sent to Pastor A. F. Westendorf, 214 S. Kiesel St., Bay

from disease caused by harsh treatment and lack of nourishment in his place of exile. In Siberia, the report says, the exiles are forced to fell at least thirty trees a day, standing in deep snow. Even bread has been excluded from their daily ration."

THE ONE HUNDREDTH ANNIVERSARY OF THE INTRODUCTION OF PUBLIC CONFIRMATION IN HAMBURG

Although it seems natural and self-evident that confirmation should be performed in the Church, it required several hundred years of negotiations before this churchly rite was introduced into the Lutheran Church of Hamburg. Repeated efforts were made by pastors and others to introduce it, but were unsuccessful until 1832. Some of the reasons given for disallowing public confirmation are these: It was feared that a public celebration would rob confirmation of its inner character and make of it a spectacle for the curious; it was thought that children would become unduly self-conscious if they became the heroes of the day; again it was feared that luxury and the display of fine clothing would creep into the ceremony and that a number of vain, secondary things would become attached to the sacred rite. Who will deny that some of these things are more or less a realization?

A CATHOLIC PARTY IN THE U. S. A.?

Recent activities of Father Coughlin, of Detroit, and Father Cox, of Pittsburgh, would seem to indicate the rise of a Roman Catholic political party in the United States.

From the Shrine of the Little Flower up in Henry Ford's town waves of Romish ether flew out on our unsuspecting populace each week. Father Coughlin cleverly takes advantage of the unfortunate economic condition of the nation to arouse resentment against the Government in general and Mr. Hoover in particular.

Over in the "Smoky City" Father Cox is known as the "friend of the unemployed." National newspaper attention was given to his "Hunger March" on Washington. A few weeks ago he gathered between fifty and sixty thousand unemployed in a great mass-meeting for the purpose of enrolling them as the nucleus for an independent political campaign next fall. The Presidential candidate to be: Father Cox!

As the last hopes fade for Alfred Emmanuel Smith and Romish influences capturing the Democratic party, it is more than likely that the hierarchy feels the psychological moment has arrived for independent Catholic action. Every nation in Continental Europe has its Catholic party, controlled by the church and supported by its communicants. Why not the United States?
— Christian Standard.

GREEK BISHOP AFTIMOS TELLS POPE PIUS XI

When the pope issued his encyclical on Christian unity he was flooded with replies. They ranged all the way from Dr. Peter Ainslie's meek letter of appreciation to a certain Southern bishop's invitation to join the Methodist Church. But I imagine that he was especially interested in one from an archbishop of the Eastern Orthodox Church. Archbishop Aftimos, recognized head of his communion in North America, spoke his mind freely and gave the Roman pontiff something to think about.

In his opening remarks he says:

The recent encyclical "Lux Veritatis," issued by Pope Pius XI., head of the great Roman Church, I have read with close attention and profound interest and appreciation. As an

Eastern Orthodox Catholic, I am one of those especially interested and more particularly called by this solicitous invitation addressed to "Eastern Orthodox and other Christian Bodies," asking that they surrender their ancient positions and place themselves under the assertedly sole and supreme authority of the Bishop of Rome and submit to his guidance, since 1870 claimed to be infallible. The invitation is kindly and diplomatically meant, but I regret to see that the Roman Pontiff does not hesitate to call "Schismatic" those Eastern Orthodox Catholics whose origin and authority in Christian history antedate the first Syrian, Palestinian and Greek Christian missions to the Italian Peninsula, from which, by political accident and design, there later developed the powerful Roman Church over which Pope Pius XI., presides to-day. For these ancient Eastern Catholic Churches the much-desired unity can never be a "return" to Rome, for Rome herself is at the most their younger sister in the family of Christian and Catholic foundations, and more accurately should be called a daughter of the Eastern Orthodox Catholic Churches. For us of Eastern Christianity, catholic unity is not a matter of submission to power or of the rendering of obedience claimed by the Roman Church, but rather a matter of the heart and spirit and humble obedience to the will of Jesus Christ, in which alone we find our power and acknowledge a true supremacy and infallibility with love and sincere Christian brotherhood.

And in those last words the Archbishop not only "tells" the pope, but "tells the world"! Christian unity will never come until we are all willing to lay aside our own selfish little creeds and take the Word as our only rule of faith and practice.
— Christian Standard.

BOOK REVIEW

Methods of Raising Money for the Church With Special Reference to Misuses. Zusammengestoppelt und Zurechtgestutzt by Otto E. Klett, Centuria, Wis. Price, 10 cents, postpaid. Husband & Bye, Printers, Balsalm Lake, Wis.

The writer forcefully discusses a subject which never cried more loudly for intelligent discussion and consequent faithful action than to-day. The "Misuses" are dealt with in terms that will be understood by all; the constructive suggestions which are made are simple and to the point. This is a part of what the writer has to say on **Proportionate Giving**:

"What that means and how it works can be fully appreciated only by him that actually practises proportionate giving, because, after all is said and done, not preaching but **practice** makes perfect. When a Christian regardless of special appeals, money-raising campaigns, canvasses, money sermons, or literature on Biblical Giving, consecrates and sets aside **in advance** a fair proportionate amount of either his prospective or his actual net income, only then the meaning of cheerful and of proportionate giving is made plain and effective. The Christian who has adopted proportionate giving, has passed a golden milestone in the art of Christian giving and living. Then, instead of being a burden that is placed upon me ever so often, proportionate giving makes the financial support of the Lord's Kingdom a true integral part and parcel of my own personal business and that is precisely what my Master expects of me in His Service."

May the pamphlet be widely read in our circles and its reading be fruitful in blessed results. G.

SEMINARY BUILDING COMMITTEE

Receipts for New Ulm During March and April, 1932

Rev. R. Gose, Zion, Jacksonport, Wis.....	\$ 20.00
Rev. G. Press, Grace Luth. Aid, Morningside, Sioux City, Iowa.....	6.00

Rev. C. Lescow, St. John's, Woodland, Wis.....	25.00
Rev. H. Gieschen, Jerusalem, Milwaukee, Wis.....	20.00
Rev. E. C. Hinnenthal, Emanuel, Kolberg, Wis.....	22.66
Rev. Alfred Maas, St. John's S. S., Northfield, Mich., Memorial Wreath — Doris Grapp.....	5.00
	<u>\$ 98.66</u>

Remitted to Treasurer Theo. Buuck — New Ulm Building Fund.....	\$ 98.66
N. N., Fremont, Wis.....	\$ 5.00
Rev. F. H. Senger, St. John's, Rice Lake, Wis.....	10.00
Rev. O. K. Netzke, Trinity, Smith's Mills, Minn.....	7.65
Rev. A. Maas, St. John's, Northfield, Mich.....	170.40
Rev. Henry Gieschen, Jerusalem, Milwaukee, Wis.....	165.30
Rev. O. Hoffmann, St. John's, Poplar Creek, Wis.....	10.00
Rev. E. Duerr, Personal, Milwaukee, Wis.....	5.00
Rev. F. Graeber, Personal, Milwaukee, Wis.....	50.00
Rev. F. Graeber, Apostel, Milwaukee, Wis.....	118.30
Rev. P. Burkholz, Jr., Siloah, Milwaukee, Wis.....	18.89
	<u>\$555.54</u>

Remitted to Treasurer Theo. Buuck — New Ulm Building Fund\$555.54

Previously Acknowledged.....\$640,430.47

Total Collection**\$641,084.67**

New Ulm Building Fund.....**\$176,347.19**

Balance to be raised.....\$ 98,652.81

For Seminary Grounds

Miss Louise Parsons.....\$ 10.00

Congregations That Made Their Quota In April

291. Rev. A. Maas, St. John's, Northfield, Mich.\$1,353.31—\$5.41

292. Rev. F. Graeber, Apostel, Milwaukee, Wis.\$2,249.80—\$5.46

Correction

Northwestern Lutheran, February 28, read St. Paul's,
Lutheran Ladies' Aid, Marquette, Wisconsin.....\$50.00

TREASURER'S STATEMENT

March 31, 1932 — 9 Months

Receipts and Disbursements Distributed

FOR	Receipts	Disbursements
General Administration	\$ 68,296.00	\$ 33,599.49
Educational Institutions	80,726.72	126,166.82
Home for the Aged	3,036.34	4,430.52
Indian Mission	14,403.95	25,452.81
Negro Mission	7,443.90	
Home Mission	72,339.70	83,510.96
Poland Mission	4,082.24	7,731.90
Madison Student Mission	651.71	1,754.00
General Support	9,335.06	16,664.91
Indigent Students	3,335.33	4,408.40
To Retire Debts	9,688.40	

Total Coll. and Revenues\$273,339.35 \$303,719.81

Coll. by Rev. Brenner..... 2,313.31

E. M. C. Collection 247.73

\$275,900.39

Deficit \$ 27,819.42

Statement of Collections for Budget Allotments and Arrears

	Receipts 7/1/31 to 3/30/32	Allotments	Arrears
Pacific Northwest	\$ 1,246.23		
Nebraska	7,353.66		
Michigan	21,416.95		
Dakota-Montana	7,458.13		
Minnesota	48,081.60		
North Wisconsin	47,882.38		
West Wisconsin	53,171.92		
Southeast Wisconsin	46,214.98		
Total Coll. from Districts.....	\$232,825.85	\$367,387.47	\$134,561.62
From direct sources	1,214.28		1,214.28
	<u>\$234,040.13</u>		<u>\$133,347.34</u>

Every-Member Canvass..	247.73	247.73
From Rev. Brenner	2,313.31	2,313.31
Total Collections	\$236,601.17	\$130,786.30
Revenues	39,299.22	63,749.47
	<u>\$275,900.39</u>	<u>\$431,136.94</u>

Total for Budget	\$275,900.39	\$431,136.94	\$155,236.55
Budget Disbursements ..	303,719.81	303,719.81	127,417.13

Deficit*\$27,819.42 *\$27,819.42

Appropriated but not paid \$127,417.13

Liabilities unpaid\$ 48,750.02

Budget reduction 78,667.11

\$127,417.13

Debts

Debts on July 1, 1931..... \$696,916.65

Debts made since

160,397.02

Debts paid

\$857,313.67

Debts on March 30, 1932..... \$744,160.81

Increase\$ 47,244.16

THEO. H. BUUCK,

Treasurer.

TREASURER'S CASH ACCOUNT

March 31, 1932 — 9 Months

Accretions

Cash Balance July 1, 1931.....\$ 14,680.88

Coll. for Budget..... 234,040.13

Coll. for Budget, Brenner..... 2,313.31

Coll. for Budget, E. M. C..... 247.73

Revenues

39,299.22

Church Ext. Accts. paid.....\$ 7,712.05

Church Ext. Revenues..... 269.40

Trust Funds previously reported..... 979.50

Wm. C. Quandt Est., Hustisford..... 500.00

Notes Receivable paid..... 500.00

Annuities

3,000.00

\$ 12,960.95

\$303,542.22

Liabilities

Accts. Payable made\$ 27,876.35

Accts. Payable paid

22,749.31

Notes Payable made\$127,851.66

Notes Payable paid

87,613.02

Non-Budgetary Coll. ...\$ 4,669.01

Non-Budgetary Paid 2,790.53

\$ 1,878.48

Total Net Cash to account

for

\$ 47,244.16

\$350,786.38

Disbursed Therefrom

Budget Disbursements

Church Ext. Loans

Church Ext. Expense

Annuities

Inheritance Tax

Dakota-Montana Bank Loss

1,289.35

\$356,523.39

Overdraft

\$ 5,737.01

We acknowledge with thanks the sums remitted to the
Treasurer direct from the following donors:

Sums previously reported\$ 1,162.42

Indian Mission donation 41.86

Home for the Aged collection 10.00

\$ 1,214.28

THEO. H. BUUCK,

Treasurer.