

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE ONE HUNDRED AND FIRST PSALM

The Householder's or Public Servant's Psalm

"I will sing of mercy and judgment: unto thee, O Lord, will I sing. I will behave myself in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.

"A froward heart shall depart from me; I will not know a wicked person.

"Whoso privily slandereth his neighbor, him will I cut off; him that hath a high look and a proud heart will not I suffer.

"Mine eyes shall be upon the faithful of the land, and that they may dwell with me; he that walketh in a perfect way, he shall save me.

"He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight.

"I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord."

This Psalm has been described as a mirror for those who are in authority. It is one, as Luther indicates in his commentary on the same, which praises God and thanks Him for the civil or domestic estate, as is done in Psalms 127 and 128. It teaches and exhorts such as are at the head of the parental estate or civil government how to administer their household, and to conduct themselves for the welfare of their subordinates.

It is a Psalm of David, and it would seem to have been written when he was entering on domestic life, consisting as it does of rules and principles indicating the course which he purposed to pursue in the management of his household. But not only this. David was also sovereign and monarch, and the same rules or principles, he says, shall also govern him in that position; for they were as needful in administering the government of a nation, as in a family.

Viewed in this light the Psalm has a universal application, and may be useful at all times and in all places. It contains principles which a good man should be governed by in all the public duties of life, whatever might be his rank, whether he be the father of a family, or a public servant in civil, national or local government — administrator, judge, ruler, prince, sovereign, regent, etc. Few questions are of greater consequence to a nation or commonwealth

than those relative to the principles which a public servant shall maintain in his private life or official capacity, and to the rules by which he shall govern his own conduct both in private and public life.

It is in this light we would apply a meditation on this Psalm; and if at any time such a contemplation is necessary it is ours, especially, in this our country. We are living in times when the very principles of sound and honest government are so ruthlessly disregarded and violated as never before in the history of our country. Compared with twenty-five or fifty years ago its governmental affairs as far as exercising public duties and maintaining wholesome principles on the part of officials are concerned are decidedly on a downward path. Graft and corruption have permeated our whole political system to a fearful extent, and politics have become a mere game played for the excitement and the gain it affords. Just now we are witnessing the spectacle of getting one political party out of power and another one into power. And considering the unsavory political experiences in our national and local elections made in general it can hardly be censured, we believe, as a lese-majesty in stating that public office oftentimes is prostituted to the low level of being primarily a system of rewarding political henchmen and of enriching the incumbents of office as speedily as possible.

A return to principles which public servants of every rank are to be governed by as set forth in holy Scriptures, is indeed of the utmost necessity in our times. The One Hundred and First Psalm, as stated above, affords opportunity for considering such principles.

Primary Principles Public Officials Should be Guided by

"I will sing of mercy and judgment: unto thee, O Lord, will I sing."

It is a matter worthy of note, that David begins this Psalm by stating its theme at the very outset, namely mercy and judgment. Of these he will sing, he says, and make them the burden of his song; these two virtues he would expound in his Ode, not only approving them as the regulations of his own conduct in private and public life as sovereign and King, but also extolling their value as coming from God, and as being demanded by Him of all sovereigns and those who govern. "Unto thee, O Lord, will I sing" — sing of mercy and judgment.

Jan 33
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It will be noticed that mercy and judgment spoken of here are not attributes or perfections of God, but virtues which He prescribes to all who are in authority or who are His representatives on earth. This is evident from the fact that David sings of them "unto the Lord," as commending and approving these things; as having resolved to practise them himself in the position God has placed him.

Mercy and judgment or justice are indeed the cardinal principles every magistrate and every public servant should be guided by; for what do they imply? As to the word here rendered "mercy" it often expresses in Scriptures the kindness of human beings. Reading Psalm 109:12: "Let there be none to extend mercy unto him," or verse 16: "Because that he remembered not to show mercy," we have the same word mercy, meaning kindness to man. So also Gen. 20:13, where Abraham speaks to his wife Sarah: "This is thy kindness which thou shalt shew unto me," the same word is used in the original which in our Psalm is rendered "mercy." See also Gen. 21:23; 24:49; 40:14.

Mercy, then, would imply here a kind attitude on the part of a magistrate or public official toward his subordinates or constituents, a kindness of heart which is not only amiably and friendly disposed to fellow-men, but which is sincerely concerned in their well-being and success in their respective occupation. A public servant imbued with kindness and guided by the principles of mercy, will not seek his own selfish interests, not be bent on his own advantage, nor striving only to raise himself to large incomes, in a brilliant position. Far from it. Governed by mercy and kindness the highest aim of a public official is not to serve himself, but to serve his constituents to the utmost of his ability, whether he exercises his office in the smallest municipality or in the highest place in the state or nation. Knowing that government exists for the good of the people, the bearer of office should be a man whose heart goes out to the people. He should be a real father to the people. As a father of a family thinks and plans not only for himself but for the welfare of his children, so every one who has to do with governmental affairs should think and plan for the good of those he serves.

This is the first primary principle a public servant should be guided by. The other mentioned in our Psalm is equally important. It is judgment or justice. "I will sing of mercy and judgment."

The word "judgment" refers to the act or course of man. It has that application where it first occurs, Gen. 18:19: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do **justice and judgment**; that the Lord may bring upon Abraham that which he hath spoken of him." It is frequently ren-

dered **right**, as in Psalm 9:4. "For thou hast maintained my right and my cause; thou satest in the throne judging right." Thus judgment here is equivalent to right or justice.

Justice! right! We hear much boasting about these in our days — justice the basis of human society, of business transactions, justice in the courts, justice in legislative bodies, justice of state and national government, etc. It would appear as if all the world, as if in particular our present society, and the commercial world as well as our local state and national government were truly regulated by inviolable justice. But if that were the case, why is it that not a few public servants are found wanting in the faithful discharge of their official duties. For it is just this that justice or right on the part of those who are entrusted with public office implies — faithfulness.

It goes without saying that faithfulness is the basic principle every bearer of public office is to be governed by. Even pagan governments cherish this principle as ancient historians and statesmen would indicate. Moreover, what Paul says of stewards in general: "It is required in stewards that a man be found faithful," holds true of all public servants. Faithfulness scrupulously conforms to the demands of right and justice as expressed not only in secular law, but above all in moral or divine law. A man who is faithful is conscientious in all his actions. He will do what is right to the best of his knowledge, irrespective of whether or not his deeds will be gratefully acknowledged, and even at the risk of suffering material losses. It is with such faithfulness the public servant should discharge the duties of his office. Conscientiousness must be the primary motive for his actions.

So much can and must be required of every one who holds a public office in governmental affairs, even though he be one who is ignorant of what constitutes true faithfulness to God, in other words is not a Christian believer. Let the fact be kept in mind that secular government is not based on revealed truth which can be apprehended only by the faith which the Holy Ghost works, but that it is a divine ordinance for the external ruling of men while they live together in this world, and that its basis is the natural justice and equity which all men can recognize, though they may be heathens.

"I will sing of mercy and judgment: unto thee, O Lord, will I sing." What a different aspect the governmental affairs of our country would present if those in high places would make this vow of David their own, and be guided by the principles set forth here. We cheerfully admit, there are, thank God! noble, upright, God-fearing and conscientious men in public office. But is it not a lamentable fact that there are far too many who are characterless and conscienceless; too many who are only feeders at the political crib? As to the welfare of the people at large, that

is about the last thing many of our politicians are thinking of.

This and kindred evils in our governmental system will be corrected only when we as a people recognize the principles public servants are to be governed by, and appeal to God that He would send us men who will follow these principles by serving the commonwealth according to His will.

J. J.

(To be continued)

COMMENTS

Rather Divorced Than Lose Job The "Milwaukee Journal" quotes Miss Ruth Staunton, secretary of the National Woman's party: "Of fifty married people who have come to my office, most of them would rather be divorced than lose their jobs. Most of them are young."

The Civil Service Commission had ruled "that separate residence for husband and wife would not prevent married couples from feeling the force of the economy act, that prohibits husband and wife from both being on the governmental payroll."

If this is true, and we have no reason to doubt the word of Miss Staunton, what a shocking state of affairs, when men and women are willing to commit perjury by breaking their marriage vow, when they trample into the dirt all conjugal love, which even the unbeliever was wont to consider sacred, and when they defy Almighty God by boldly breaking His Sixth Commandment, just in order to hold their job.

We can understand, though we, naturally, cannot condone it, that the head of a family in his desperation yields to the temptation to steal in order to save his loved ones from starvation, but in this picture there is nothing at all to soften its ugly lines.

And, what cold selfishness towards others. With one member in the pay of the government, a family will hardly be suffering want, if people are content to live within their means. Possibly exceptional cases we do not want to judge. It is hard to understand how a family that is already sufficiently financed with pay from one government job will strenuously hold on to a second, permitting another citizen's family to starve while its provider walks the streets vainly looking for work.

J. B.

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A New Plan of Education for the young people and children in Sunday schools has been planned by educational leaders of the Methodist Episcopal church, recently assembled in conference at Evanston, Ill. We quote this item from a report by the Rev. John Evans in the Chicago Tribune. Emphasis in this new plan will be laid on Christian social responsibility. The new literature for this new teaching will be the most radical of any

major denomination. It will look toward the rebuilding of the social order with an emphasis on the failure of capitalism as an economic system to stabilize the social order.

"Our review of the present situation," the report of the conference asserts, "reveals the essential bankruptcy of the present economic, capitalistic regime. In these critical times it is clear that the church cannot avoid interest and participation in politics. If we are to express ourselves through a democratic government, we as churchmen dare not avoid our responsibility for political action. The alternative must inevitably lead to revolution and bloodshed."

And so the young people in their church circles within the Methodist Episcopal church, nay even the little tots in Sunday School, are to be trained in sociology and political propaganda. They are to be inoculated with the virus of the "uplift" as the prime duty and objective of their church. That these views which are to be taught are radical and subversive of the present order of things, no doubt commends them to these leaders of the church. Of course, Christ shall again have to do duty as a model and a leader in "civic righteousness." His position as the head of the church of God, bought by His own precious blood will not be stressed, but rather ignored.

We tremble for this land of liberty, sorely smitten now with affliction from the rod of God's anger for rejecting His grace offered in His Gospel. We tremble, not because we fear the motives or designs of our gracious Lord and God, whose aim is to save this nation through repentance; for all men are safe in the hands of this God and Savior. But rather we tremble for this misguided people of ours that is offered as a remedy for its many ills, not the healing power of the Gospel, but the political theories of visionaries unskilled alike in statecraft as in theology. The half-baked notions of these amateurs in politics, if spread abroad and driven home into the minds and hearts of the growing generation, portend nothing but harm to our land. We are the more sure of this when we consider the "moral uplift" so enthusiastically promoted in the cause of prohibition. What a flock of evils this moral gesture of the Calvinistic sects has brought upon our people has now been conceded by all fair-minded men, with the possible exception of its most fanatical devotees and rabid followers. Is it because of the bursting of this bubble, which was to bring the new era of happiness, that these chronic uplifters must foist upon us a new nostrum of healing?

This is a vital concern to us all, as citizens of our land and members of our church, for the measures taken here by the Methodist Episcopal church are not for the sole edification and enlightening of their sect, but are to again usher in the millennium for all of us, whether we want it or not. It is by the legal enact-

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ments of the state that we are to be reformed and converted to their ideals.

We tremble yet more for the youth of this land, so much sinned against in the past by the neglect of the Christian parents and the church to properly educate them in the word of redemption. These callow youths are now to be made apostles of this new faith, which offers for nourishment to the soul only the empty straw of human untried theories for the salvation of the race. Let us remember Is. 8:20: To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. See also the result, Is. 8, 21-22. Z.

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Confirmation In The Fall Confirmation in the fall of the year is suggested by a pastor in a letter to The Lutheran Companion. He advanced the following arguments in favor of the plan. During the winter the children are so burdened with school work that it is difficult for them to study their confirmation lessons. (This would not apply where there is a Christian day school.) Usually the pastor has a heavy program during this season. Instruction being given during the summer, it would be possible to have the children five or six days consecutively every week. Where members, as in some country congregations, live very far from the church, parents could make arrangement for board and lodging for their children during the period of instruction, which would be much easier than sending them in for the lessons during the winter.

Finally, confirmation on Palm Sunday, Pentecost or Trinity Sunday is soon followed by the summer lull in church activities. Bible classes, young people's societies, and even choirs, take a vacation. Many members spend the summer months away from their home. During this time, the least fruitful of the church year, the confirmed are likely to have lost their

first zeal, and it is very difficult to "round them up" in the fall. But if the confirmation were held in the early fall, the newly confirmed could be easily led to take part in the activities of the church.

If we are not mistaken, many of our churches in the country do hold their confirmation classes during the summer months. Whether or not they confirm these classes in fall, we do not know. Local conditions will decide that question. But the last argument advanced carries considerable force. One could easily agree with the writer when he reasons, with confirmation in the fall, "the confirmands could be more easily assimilated and the chances for keeping them for the church should be greatly increased," as "the church program is then taking on a new life and everything is more active and interesting."

A few things occur to us that would appear to speak against the plan: that a goodly number of our children spend the vacation weeks away from home; that the period of instruction would have to extend into the first weeks of the school year; and that this would inconvenience particularly those who after confirmation want to attend a school away from their home.

And there is another consideration. One could, indeed, get more hours of instruction out of the two and one half vacation months than we usually have, but the effect may prove too much like that of forcing a plant in the hot-house. The assimilation of the things we learn requires time.

But the suggestion is at least worthy thoughtful consideration. J. B.

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Religion on the Defensive In his report to the Laymen's Foreign Missions Inquiry, sponsored by seven Protestant denominations, Dr. William E. Hocking of Harvard university, who was sent to the far east to study the religious situation, said as follows, according to The Milwaukee Journal:

"At the beginning of our century of Protestant missions, Christianity found itself addressing men attached to other religions; its argument was with those religions.

"Its further argument, we judge, is to be less with Islam or Hinduism or Buddhism than with materialism, secularism, naturalism. Christianity and the environing religions face the same menace, the spread of the secular spirit.

"What becomes of the issues of the merits of one sacred text and another when the sacredness of all texts is being denied? Why compare Mohammed and Buddha, when all the utterances of religious intuition are threatened with discard? It is no longer which prophet, or which book. It is whether any prophet, book, revelation, rite, church is to be accepted.

The chief foe of these oracles is not Christianity, but the philosophies of Marx, Lenin, Russell. The case that must now be stated is the case for any religion at all."

We withhold further comment on this, except to point to the words of our Lord, Matt. 24:15, where He speaks of the abomination of desolation standing in the holy place, as a sign of the last times. See also 2 Tim. 3:1-5, where the perilous times of the last days are well described in the characted of the wicked men living at that time. It is for us to heed the Lord's warning, Matt. 24:42: Watch therefore: for ye know not what hour your Lord doth come. Z.

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An Unusual Course From an exchange we learn that Gale College, Galesville, Wis., of the Norwegian Lutheran Church of America, has taken an unusual course to meet the problem of the present depression. Last fall it offered free tuition if as many as ninety students registered for the academic course. This year it offers free tuition to all the students in the Junior college. We are not told the reason for this offer, nor are we informed how the institution will be financed under these conditions. The coming years may prove this course to have been one of wise foresight, for the depression will not continue forever, and the college may later enjoy the fruits of its increased enrollment. J. B.

THE BOOK OF MALACHI APPLIED TO OUR CONGREGATIONS

Paper Read At Nebraska District Synod
At Hoskins, June, 1932

By Pastor Im. P. Frey

(Continued)

It seems, however, that the Jews in Malachi's day had not yet learned that lesson from their depression and their hard times. They made the hard times, which they had brought down upon themselves by their robbery of God, an excuse for further robbing God. They said, as it were, Let God end the drought, rebuke the devourer, end the depression, and send prosperous times, and we'll bring our tithes and offerings again. He can't expect anything in these hard times. We have all we can do to take care of ourselves and our families. Does not that sound just like the people of our day? Instead of seeing the error of their ways and repenting of their sin and showing a penitent spirit, they want to cut down even further on God and His Kingdom and continue their robbery of God. They want God to do something first, and then they will do something, too. They say that if God will end the depression and send back prosperity, then they will also try to do a little better than they have been doing.

But God does not want to barter and trade with them in that way. He wants us to trust Him. He wants us to have the confidence that we shall not lose if we prove ourselves generous and liberal givers, for Malachi writes (3, 10 ff): "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your grounds, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts." Malachi called upon the Jews who had been robbing God to prove God, to put God to the test by bringing all the tithes which God demanded, not only some of them, but all of them with a generous and wholehearted spirit, and they would find that God would open the windows of heaven, end the drought by sending the necessary rains, put an end to their crop failures, rebuke the devourer, that is, the grasshoppers and other destructive insects, yes, he would open the windows of heaven and pour out his material blessings in such abundant measure, that they would not have room to store them but would have to build new barns and granaries to contain them. If they only had the faith and trust in God to test Him with generous and liberal gifts, they would find that it was the best investment which they could have made, even from a material point of view.

And that promise still holds good to-day. All the world is running hither and yon for ways and means to end the depression. This and that is tried, but all to no avail. The President, Congress, and the great financial leaders of our country have suggested and tried out remedies, but it is still with us. And yet the remedy is very simple. God Himself suggests it to us, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." If the people of our country would only turn to God and give Him His due, the depression would quickly come to an end, and a mighty wave of prosperity would sweep over the land. Yes, if only we who are Christians would repent of our sins, brush aside the stranglehold which materialism has on us, seek first the Kingdom of God and His righteousness, and open our purse strings wide to God, the backbone of the depression would be broken and the days of want and need would be at an end, at least so far as we are concerned. That is His promise, and He does not go back on His word. It is false economy to try to save on God and His Kingdom, but it is a profitable

investment to be liberal and generous with respect to the work of the Lord. That is one aspect of Christian giving, which we often lose sight of and which we in our teaching and preaching on the subject do not emphasize enough. This promise that God will reward generous and liberal gifts with material blessings, so that we lose nothing but rather gain by such gifts, is given not only by the prophet Malachi but is repeated again and again in the Bible.

Let us call to mind a few of such promises. "Give and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men give unto your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). "He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again" (Prov. 19:17). "He which soweth sparingly shall also reap sparingly, and he which soweth bountifully shall reap also bountifully" (2 Cor. 9, 6). "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11, 24). "Honor the Lord with thy substance and with the firstfruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9 f.). Who can read such plain, unmistakable promises of God without being convinced that the Christian giver loses nothing, even in dollars and cents, as a result of his generous and liberal gifts, but rather gains and profits by them, even in a material sense? And who of us has not experienced it? Who has not, after making a sacrifice for the poor or for the cause of Christ's kingdom, discovered that in some unexpected manner the money was soon returned to him, and with interest? The Lord does not lie. He keeps His promise. And we can render Him no greater honor than to believe Him and to trust His word by bringing generous offerings when the Lord's cause requires them, in full confidence that He will supply all our earthly wants and needs. If this plain promise of God were believed by all of us, what an outpouring of gifts there would be and how all the financial difficulties of congregation, church, and synod would vanish once for all!

When we look deeper into the causes for the stinginess and miserliness of the Jews with respect to their tithes and offerings, we find that Malachi put the blame largely upon the priests, the spiritual leaders of Israel. They had not given their people the right sort of leadership and had not set them the right sort of example. The selfish, stingy spirit of the people was the natural result of the selfish, mercenary spirit of the priests. It is chiefly against the priests that the prophet directs his scathing denunciations, because they had not trained and educated their people prop-

erly but followed the line of least resistance. They lacked the moral fiber and the spiritual stamina to stand up for what was right. In the opening verse of the second chapter we read, "And now, O ye priests, this commandment is for you," and beginning at the 6th verse God is quoted as saying: "The priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law." Malachi blamed the priests for the deplorable moral and spiritual condition of their charges. They had not acted as the messengers of God. They had failed to expound and apply the Word of God without fear or favor.

Let us endeavor briefly to paint a picture of the moral and spiritual condition of the priests as outlined by Malachi in his book. They winked at the sins of some, especially the sins of the prominent and influential, and were sharp with those who did not amount to much socially and politically, in short, they played favorites. Another one of their evil characteristics was their materialism. They were too mercenary, too interested in the material things of this life. They were largely doing the work for what was in it, and they did not want to do a particle more than they were hired for. They did not want to do anything for nothing, for Malachi said, "Who is there among you that would shut the door for nought? Neither do ye kindle a fire on mine altar for nought." And such being their spirit, it was but natural that their work was a drudgery to them and that their hearts were full of discontent. They were always complaining that they had to work so hard and got so little for it. They were dissatisfied with their pay and their scale of living. They who served at the altar were to live of the altar, but they complained that other great men lived much better than they. They said, "The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible." The meat which they ate was very ordinary, in their estimation, and the same thing over and over again. They were a discontented lot, whose work was a drudgery and a burden, so that they said, "Behold, what a weariness is it!" It is characteristic of such religious leaders, whose God is their belly, that they are afraid to testify, that they are afraid to speak up against the sins and abuses of the people, lest they arouse their ire and get even less than they are getting. And for that reason the priests looked meekly on, while the people brought runts and cripples to the Lord without correcting them and applying to them the Word of the Lord. Their own mercenary spirit sealed their lips.

The same danger confronts us who are leaders, teachers, and preachers in the church to-day. The spirit of the times is materialistic and mercenary, and we are children of the times. The same contagion is very apt to cling to us. We too are in danger of being discontented and disgruntled with our scale of living. We too are in danger of thinking too much of the pay and too little of the glorious cause in which we are serving. Our hearts too may be filled with the longing for more of the better things of this life. And then our work is bound to become a burden and a drudgery to us, and the fear of offending someone and spoiling it for ourselves may seal our lips when fearless testimony should be delivered, with the result that our charges are not trained and educated in the Lord's work as God wants us to train and educate them.

Without passing judgment on individual hearts and consciences, is there not reason to believe that the lack of support of the synodical work and the sorry chronic state of our synodical finances is due largely to the lack of proper leadership on the part of the pastors and their failure to train and educate their charges properly and sufficiently with respect to the synodical work? There are pastors who say that they do not believe in preaching about money or giving to their people. This may be due to self-consciousness, fear to touch upon on such a touchy subject, and the desire to avoid getting the reputation that they are always out after the money. But in many cases it is not due to selfish or personal motives on the pastor's part, but to the conviction that that is the wrong way of getting at it. There is no desire on my part to encourage or defend those who are always harping on money and giving for the Lord's cause is a subject which no faithful steward of God can avoid. If he does, he is using only a part of the testimony of the Lord and in effect has nothing but an expurgated edition of the Bible, a Bible with many pages missing. Neither can such a pastor say with Paul: "I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto all the counsel of God." If all the passages of the Bible on the subject of money and giving were gathered together, many would be surprised what a great role the subject plays in the counsel of God. How then can any faithful preacher or pastor avoid the subject, because it is unpleasant to the flesh, or because he thinks he has a better way of achieving results? Let him know that he is not doing it the Bible way. God in the Bible charges the pastor with educating and training his parishioners also in regard to the subject of money and giving. As God denounced the priests of Malachi's day for failing to train their charges with respect to tithes and offerings, so the Lord will call us to account if we pastors do not make an honest effort to train our people to be Christian givers and

to give adequate financial support to the work of the Lord.

For our own warning let us, in accordance with the parallel with which Malachi furnishes us, call to mind some of the improper considerations which are apt to prevent us from giving the proper testimony and instruction to our people that they might become liberal supporters of the Lord's work. Some are apt to have such a narrow vision and concept of the Lord's work that they do not see beyond the confines of their own congregation. They may work hard to put the finances of their local congregation on a basis and be so successful therein that the money for all local needs is always on hand. But when they have done that they think they have done enough, or they have expended all their energy, so that nothing or only a few trickles flow into the synodical treasury for the great missionary enterprises of the Church. Furthermore, we pastors often hear the complaint from certain members that so much money is being sent away when it costs a tremendous effort to raise the necessary sums for home purposes. The easy way in such cases would be simply to say nothing and not to testify against such a selfish spirit, but then we should be falling short of our divine calling as Malachis, as messengers of the Lord. Moreover, since we all have the Old Adam, the temptation is often strong to look out for ourselves, to have a good salary, a fine parsonage, or a fine, costly new church building, which will give us prestige in the eyes of the world. It is nothing wrong in itself that a pastor gets a good salary or lives in a fine parsonage, for the laborer is worthy of his hire, and a fine church building may be evidence of the desire of the member to honor and glorify the great God in heaven. But if the pastor works for these things only and thereby drains all the financial resources of his congregation so that little or nothing is left for the Lord's great soul-saving program outside of the congregation, then it is a damnable thing, and the curse of God rests upon such selfish endeavors. Let us also beware of the spirit of drudgery and pessimism which animated the priests in Malachi's day. Let us not permit ourselves to be discouraged by difficulties and disappointments. Let us not give way to the thought that the work isn't worth the effort, that it does not pay, nor communicate that pessimistic spirit to our people. Let us rather bear in mind that there is no more glorious work than to be fellow-workers with God, than to be instrumental, even in a small way, in winning lost souls for Christ and gathering the precious sheaves from the spiritual harvest fields into God's garner. "Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal that both he that soweth and he that reapeth may rejoice together."

(To be continued)

HE CAN

"He . . . hangeth the earth upon nothing." (Job 26:7)

In looking to God for deliverance of any kind, we are prone to try to discover what material He has on hand to work on in coming to our relief. If we are praying for financial help we are apt to look over the community to see if we can think of any one whom the Lord might influence to lend us some money. If there are no apparent probabilities in that direction we find it difficult to believe for hard cash.

If it is employment we need in order to insure the continuance of our bread and butter, we make diligent inquiries in the industrial centers, and if we find that the shops, stores, and factories are more than full handed, it is pretty hard work to be hopeful that we are going to get work.

If we are ill and our physician is at a loss to know what next to try in order to alleviate us, it is not at all easy to convince ourselves that we are going speedily to recover.

It is so human to look and crave for something in sight that will help the Lord out. In time of need if we can only find a little something for God to begin on, we seem so much better satisfied. To need a sum of money and not to be able to think of a friend, a man, or a monied institution from which it might be obtained, gives a dark background to the scene.

To need work and to find that throngs of others as needy as yourself are also idle, makes the human outlook very dark. To be in bed day after day, feeling no better, but rather worse, doctor's bill increasing, business suffering and patience giving out, make a situation in which relief does not seem very probable. The trouble is, there does not appear to be a single human prospect to begin on. The outlook is all liabilities, with no resources to help out.

Now, to God's child what is the real situation? Is there nothing but liabilities? Much every way. Are there no resources? Yea, thousands, millions, billions, trillions! Where are they? Above you, below you, around you. EARTH and AIR are FULL OF WEALTH UNTOLD. Can't you see it, eh? YOU DON'T NEED TO SEE IT. KEEP YOUR EYE ON HIM.

Just think a moment. It is not at all necessary for you to see any help in sight, nor is it really necessary for God to have any relief on hand. He does not need anything to begin on. In the beginning God created the heaven and the earth. What did He make them out of? Nothing, absolutely nothing. When the earth was made, what did He hang it on? Nothing. PRETTY SATISFACTORY EARTH TO BE MADE OF NOTHING, EH? Remember, not a scrap of anything was used to make it. "He . . . hangeth the earth upon nothing."

IT HANGS ALL RIGHT, DOESN'T IT? Very well, then. A God Who can make an earth, a sun, a moon and starts out of nothing, and keep them hanging on nothing, can supply all your needs, whether He has anything to begin to work with or not. Wonderful, isn't it?

Trust Him and He will see you through, though he has to make your supplies out of nothing. —

— P. J. S., in Tract.

* * * * *

When days are dark, when in adversity
Thy presence, gracious God, we fail to see,
When problems fain would drive us to despair,
When all perplexed to turn we know not where, —
Grant us to know, lest peace and rest we miss,
Thou still art here in such a time as this!

Thou dost not need an aid of earthly source,
Who guidest planets in their perfect course,
Thou dost not need a nucleus to start
Some fond design of Thy Creator-heart.
Thy Hand from nothing made the earth, and still
It hangs on nothing, mindful of Thy will!

Thou dost not need an earthly wherewithal,
Nor mortal help to heed Thy children's call.
From nothing Thou hast made moon, stars, and sun, —
A word of Thine, and what Thou wilt, is done!
We need not tell Thee, Lord, whence to obtain
The help we crave in grief, or need, or pain.

Forgive us when in doubt and unbelief
We pass bewildered days in needless grief,
When to the hills we need but lift our eyes,
And pray the Spirit's prayer that brings replies.
Grant us a faith that does not ask to see,
But trusts Thy promises implicitly.

Thy power is limitless, for our supply
Unfathomed reservoirs abound on high.
All that we need, for time — eternity,
Unbounded grace provides abundantly.
O faithful God, still grant us strength to trust,
When earthly treasures crumble into dust!

At Thy right Hand, each moment of the day,
The eyes of faith behold our High Priest pray.
Nought that Thy Son desires, wilt Thou deny,
When wounds of Calvary for mercy cry!
Thy Spirit bids us boldly seek Thy Face,
And leave our burdens at the Throne of Grace.

Let us no longer grieve Thy Providence,
And each new day with murmurings commence.
The lilies shame us, so do birdlings gay,
And we are dearer far to Thee than they!
O let us claim each promise in Thy Book,
And, strong in faith, not down, but upward look!

Anna Hoppe.

— Death is a destiny that makes us brothers —
let us enjoy being our brother's keeper before we die.

— Some humble door of service may lead to a
mansion of success.

OBSERVATIONS AND IMPRESSIONS OF
CHURCH AND RELIGIOUS LIFE IN
EUROPEAN COUNTRIES

Paper read at the Synodical Convention of the
Southeast District of the Wisconsin Synod

By J. Jenny

Church and Religious Life in Germany

Germany, in many respects, presents an aspect different from that of England and Switzerland. Indeed, while it was comparatively an easy matter for me to find a starting point from which to proceed in my observations of Church and religious life in those two countries, it was not so in regard to Germany. Religious conditions there have such a varied complexion that it is rather difficult to find a perspective from which one may observe at a glance the entire situation.

For the first, I shall relate to you of what I witnessed in attending services at various churches in Germany, and then enlarge somewhat on present issues.

During my not quite two months travels in Germany I attended services at Heidelberg, Bremen, Hanover, Berlin, Wittenberg, Dresden and Nürnberg. The one at Heidelberg was a German Reformed service, the others were more or less of Lutheran type of the former so-called German State church. I had no opportunity, or at least, it was not convenient for me to visit services of the Saxon Free Church which is affiliated with the body of Lutherans to which we belong — the Lutheran Synodical Conference of North America.

The attendance at these services — it was in the months of August and September I had been in Germany — were with the exception of one or two fairly well attended. At the St. Lorenz Church at Nürnberg the attendance was grand, there being only standing room for attendants in this immensely large church with a capacity of 4,000 people filled to the last seat. It was a most sublime service, and that, too, a regular Sunday service.

As to the sermons I heard at these services, I must say that they were all more or less nationalized — national eingestimmt, relating to the present economic distress or political dissensions existing in the German Fatherland. There was a cry of distress pervading nearly all of these sermons — ein Notschrei ging durch alle diese Predigten, one having reference to economic depression, another to political dissensions, a third to the assaults of atheistic elements among the people on Church and State, and still another referring to the lie of the Versailles Treaty regarding the alleged war guilt of Germany, declaring it the source of the national calamity. There were two sermons which had particularly impressed me, even though being strongly nationalized, the one preached in the Schlosskapelle at Hanover by Pastor Koehler on the Gospel of the ten

lepers, showing that the present distress of the German people is indeed great, but that there is a misery greater than this, the misery of sin, and that there is a deliverance from every evil, a deliverance much more necessary than that from national distress, the deliverance from sin and its guilt, and that deliverance is in Christ only, admonishing all to lay hold on that deliverance through true repentance and faith. The other sermon was that in the St. Lorenz Cathedral at Nürnberg preached by Pastor Dietz. It was based on the epistle of the 17th Sunday after Trinity, which, as you know, treats of true Christian Unity. But now listen to the theme. "Wahre Einigkeit für das zerrissene und zerstückelte deutsche Volk. 1. Wahre Einigkeit, die von Gott als Gabe geschenkt ist. 2. Die Aufgabe, die uns gestellt ist." It was, in its makeup and delivery, a masterful sermon addressed to an audience of over 4,000 people, but you will notice at once that it was strongly nationalized, directing what St. Paul says of true Christian unity, instead to the Christian Church only, to the German nation at large.

Why do I make mention of these sermons I heard in Germany? Not indeed, that I consider them sufficient ground on which to form a definite opinion on the church and religious life in Germany, but to produce at least some indications of the present religious status in that country.

While in England, under Calvinistic influence, Church and religion are secularized, in Germany they are nationalized. It seems to be impossible for the German State Church to divorce religion and the Church from national affairs. May I insert, in passing, an incident which I experienced in Bremen? I visited on a Sunday morning the Bremer Dom, an Evangelical Church of the Lutheran type. Having arrived before service time, I picked up the new hymnbook, a hymnbook which was published in commemoration of the 400th anniversary of the Reformation, and in which I found these dedicatory words:

"Zum Reformationsgedächtnis 1917 erscheint dies Buch, das einzige, aber hoffentlich auch ein würdiges Denkmal Bremens zu dem Tage; zugleich ein Zeichen unsrer gemeinsamen ungebrochenen Glaubens- und Siegeszuversicht in schwerster Kriegszeit und ein Ruf zu der tiefsten und mächtigsten Quelle unsrer deutschen inneren Kraft: Mit der Einmütigkeit, in der es geschaffen ist, ist es auch vorhanden."

But let us proceed. In 1919 the German Republic was established. In its constitution the separation of Church and State was declared. But to this day the German people do not seem to realize what constitutes the true principle of the separation of Church and State. It is inconceivable to what extent confounding of Church and State, of spiritual and secular affairs, is practiced in Germany.

This became apparent by observations I made during my travels. As a matter of fact, both bodies,

Church and State, intermingle more or less in their respective activities. As far as the church or religious bodies are concerned, there are movements in the same which have entered the political field for the purpose of reconstructing the German Fatherland, and saving it from utter destruction. On the other hand, there are certain political parties which lean on the support of the church for their propaganda to reform the whole German nation socially, economically and politically.

For general information let me add here that such reformatory movements have grown out of the present disastrous conditions Germany is suffering under. By all appearance Germany is on the verge of despair. Not only is there political unrest, but its entire moral, social and economic structure is at stake. Deep undercurrents are at work to undermine the old established institutions, the sanctity of the home and family, the sanctity of government and of the church. The nefarious influence of atheism, communism and bolshevism is exerting itself along the lines of German nationalism. German people feel that things cannot continue as they are; something must be done to save their Fatherland from its threatening collapse.

Who shall save the German nation?

There are principally two movements, which, in recent years, have entered the arena for the salvation of Germany — these are the so-called **Christlicher Volksdienst** and the **National Social Labor Party**. Allow me briefly to set forth the aim and principles of each of these two movements.

1) Christlicher Volksdienst

From its official papers and other literature in its service I gather that Christlicher Volksdienst is an evangelical-political group within the confines of the church, organized for the purpose of serving the State in its functions according to Christian principles for the welfare of the people at large. It claims not to be a political party or organization, yet it would actually participate in the political functions of the government, and for that reason has its representatives in its parliament. It has its own convictions in which it deliberates on all the affairs of the State, which affect the moral, social and economic condition of the country. Its whole aim is declared in two terms: testimony and service — “Zeugnis und Dienst”; testimony of God’s commandments and the principles of the Christian religion and the practice thereof in the government machinery, and service to the State.

Judging from such statements made by the “Christlicher Volksdienst,” it is evident that this movement would reconstruct the whole system of state politics by inoculating into the state body Christian principles. In other words, it would establish Christian politics and a Christian state, yea, a kingdom of God within

the State. Listen to declarations regarding its highest aim:

“Das höchste Ziel des Christlichen Volksdienstes ist, an der Schaffung eines Volkslebens mitzuarbeiten, das sich bewusst unter Gottes Willen stellt.”

“Im Blick auf unser Volk ist das Ziel unsrer Arbeit die freie Entwicklung der deutschen Volkspersönlichkeit im Dienste des Reiches Gottes und der Menschheit.”

“Das Endziel unsrer Arbeit ist nicht die Förderung der menschlichen Glückseligkeit, etwas durch Schaffung des ewigen Friedens oder durch grösstmögliche Steigerung der Produktion, sondern das höchste und letzte Ziel des Christlichen Volksdienstes ist zusammengefasst in den Bitten:

“Dein Reich komme, Dein Wille geschehe auch auf Erden.”

These quotations from official documents are indeed sufficient to set forth the aim of the “Christlicher Volksdienst.” And further argumentation is hardly necessary to show that the principle of the separation of Church and State is entirely obliterated by this group of evangelical Christians in the German evangelical church. The two domains, the spiritual and the secular, which according to Scriptures are absolutely separate in their functions, are amalgamated here in the grossest manner.

2) The other movement referred to before is the National Socialist Party.

This movement has of late become a political party and a factor in German politics which with reference to its political influence on the German people is not to be underestimated. If it were merely a political party, I should have no reason to touch upon it in my address. But the fact is, that despite it being a political party, the affairs of Church and State are again commingled in this body politic. Its members hail from the Evangelical church of Germany, and strange to say even from the Catholic church. Christians everywhere are seriously pondering the question, what attitude shall we take to National Socialism? I have in my possession here a pamphlet treating the question: “Was haben wir als evangelische Christen zum Rufe des Nationalsozialismus zu sagen?” It contains three extensive lectures held at the meeting of the Inner Mission Society on April 21, 1931, at Dresden by the three prominent men, Pfarrer Dr. Kueneth, Spandau, Pfarrer Wilm, Potsdam, and Lehrer Schemm, M. d. R., Bayreuth. The first two men treated the subject in the abstract, setting forth pro and con, with the final result, however, of favoring National Socialism in its principles. The last one was a representative of this political party and, of course, advocated its principles, a powerful speaker, whom I had the opportunity to hear personally at a national-socialistic meeting in Leipzig.

May I add here that I had opportunity of attending two political meetings of this party, one at Freiburg and the other at Leipzig. They were both large gatherings at the largest hall existing in these two cities, filled to their utmost capacity, attended by men and women, but principally by young people, strong, sturdy, healthy looking young men infused with the spirit of liberty which they are fighting for. From the speeches I gathered that the National Socialists represent a radical party, opposing the present government at Berlin consisting of the Socialdemocratic party, the Centrum, and the Communists. As far as Social Democracy is concerned, it has proven, they say, a total failure for Germany. The Centrum or Bruehning party favoring internationalism they denounce as unpatriotic. Internationalism brings Germany nowhere. We are Germans before we are Internationalists. The German Reich is the Native Country of the Germans. Referring to the Centrum as a political party the speaker at Leipzig made this statement: "Das Zentrum ist die Katholische Partei in politischer Aktion, having the interest of Rome more at heart than that of Germany, and the Communists they decry as the gravest menact to the German people. Bolshevism is threatening not only the German civilization and culture, but the very foundation of Christianity, said the speaker I heard at Leipzig: Die Entscheidung steht vor der Tür. Entweder versinkt Deutschland im Bolshevismus, oder es wird mit dem Nationalsozialismus gerettet."

Now, as stated before, all this would not concern us much here, would it not be for the fact that National Socialism claims to be a bulwark of Christianity and the Christian Church against the onslaught of its enemies, and that many members of the church place themselves behind this alleged bulwark. In the lecture, mentioned before, we hear startling things. Says Lehrer Schemm, a representative of this party, in his lecture before the "Innere Mission Society,": "Wir sind ja keine Theologen, keine Vertreter des Lehramts in diesem Sinne, treiben auch keine Theologie. Aber eins nehmen wir für uns in Anspruch, dass wir die grosse grundsätzliche Idee des Christentums im Mittelpunkt unsrer Ideenwelt tragen — der Held und Dulder Christus selbst steht im Mittelpunkt." — "Unsere Politik heisst Deutschland und unsere Religion heisst Christus. In diesen zwei Worten liegt verankert, was ich zu sagen habe." And mark well what the same speaker says at the beginning of his lecture: "Zwei Fronten stehen heute einander gegenüber. Die eine Front, die niederreisst, was in Jahrzehnten und Jahrhunderten in der Kultur aufgebaut worden ist, und die andere Front, die sich schützend vor das Heilige stellt und bereit ist — ich sage es ruhig — mit den rücksichtslosesten, brutalsten und energischsten Mitteln dieses Heilige zu verteidigen."

Now there are thousands upon thousands of Chris-

tian people who have joined the ranks of National Socialism, Christians of high rank, men and women, some of whom I had occasion to converse with. It is indeed strange that such should be the case, considering that this organization would protect and defend the interests of the Christian church by ruthless and brutal force; and the more so, considering the fact that National Socialism preaches and practices race hatred.

This is one of its special features. While, in its program, it declares religious liberty and freedom of conscience, and while it would have the freedom of **Christian** religions safeguarded, this political organization would combat the Jews and their religion on the grounds that the latter, the Jews and their religion, are alien to the German race and its Christian institutions. It is a purely German race with its historic Christian background established since centuries, they stand for.

In view of such observations as manifested in this movement of National Socialism, and in view of the common confusion in matters of Church and State, of things secular and spiritual, existing in Germany, one is bound to ask, how is it possible that such a state of affairs should exist among the German people? To what is this deplorable condition attributable?

While at Wittenberg I naturally visited the historical places of Luther — the Schlosskirche where are the graves of Luther and Melancthon, the Stadtkirche from the pulpit of which Luther so often had preached the eternal and saving truths of the Gospel to the Christian congregation, and to be sure, the old Lutherhaus where he lived with his family so many years, and the famous Augusteum in immediate proximity, where the great Reformer performed his life work. Entering the lecture-room of this once famous university, seeing the cathedral from which Luther expounded Scriptures and brought to light the eternal truths of God of the salvation of mankind through Jesus Christ His only Son and the Savior of the world, before an eager body of students and visitors, and then observing studiously all the works and books and articles Luther had written during his life time, displayed under glass cover throughout the large hall — one stands in amazement at the stupendous work this single man has accomplished.

We know what this man's work meant for the entire body of Christianity. It has brought forth, by the will and grace of God, the restoration of the apostolic church with its original teachings of the Gospel.

The glorious heritage of the church of the Reformation was an immediate gift to the German people. It has bestowed untold blessings on this race. Who will ever fully estimate them? No other nation in the world has been blessed so abundantly.

Have the German people retained the glorious heritage of the Reformation intact? Do they as a whole still adhere to the principles of the Church of

the Reformation? Is the old Lutheran Church with its pure and saving doctrines a mighty fortress, the only fortress, against the powerful onslaughts of present enemies of God's people? Alas, for poor Germany! There can be no doubt, that as a whole the German people have forgotten the blessed heritage of the Reformation. And that is the source which the present deplorable conditions in Germany are attributable to. It is common disregard for the principles of the Reformation; it is to a great extent apostasy from the plain and simple doctrines, taught by Luther.

Brethren, I know that the picture I have set before you in my observations on Church and religious life in Germany, causes you deep pain, and a sad impression, indeed. But I ask you not to permit these my observations to create a wrong impression on you. I should feel extremely put out, if that were the case. Let not these my observations, therefore, create in your minds the impression that the true Church of God has departed from the German people entirely. Far from it! The true Church of God is still there. Among the sixty million German citizens, there are hundreds of thousands of faithful Christians who still listen in all humbleness and devotion to the voice of the Gospel, enjoying the blessings thereof, and are active in true church work, as distinguished from the work of those who would utilize the church for the purpose of saving Germany from its present distress — in saving souls through the preaching of the Gospel, in Innere Mission, in foreign mission, in charitable work, etc. There are the members of the Saxon Free Church with whom we of the Synodical Conference are one in spirit, who are loyal to the Lutheran Confessions, and who work with all their heart for the perpetuation of the true Lutheran Church in Germany and elsewhere.

And now, brethren, having described conditions of Church and religious life in European countries, as I have found them, may I, in conclusion, recall to your minds the precious heritage, we Lutherans of America, by the unmerited grace of God, are in possession of. From the land, in which stood the cradle of the Reformation, there have been committed to our trust the treasures of that most blessed work. The Lord has blessed us living in this far western world most abundantly. Under His kind providence we have been in existence, above seventy-five years, God, in His infinite mercy, has preserved in our midst the true religion, in which we worship Him in the right spirit, and in which we find forgiveness of sin, peace with God, strength and power for a life in faith, consolation in every distress; and a joyful hope in death. He has, furthermore, given us the true knowledge of the two fundamental principles of the Reformation — the one consisting in the sole authority of the Scriptures in all matters of faith and life, and the other consisting in the central truth of these Scriptures as the Word of

God, the justification of sinners through faith alone in the Lamb of God that taketh away the sin of the world. Accordingly there is also granted us a clear conception of the proper calling of the Christian Church, that is, to preach the Gospel, and the Gospel only, for the salvation of souls, thus building the Kingdom of God on earth.

This is the heritage of the Reformation entrusted to us. Brethren, let us never forget this glorious heritage. Let us be grateful for this treasure in retaining it by proving loyalty to the confessions of our Lutheran Church, always being on our guard against modernism and the spirit of Calvinism infecting the entire so-called Protestant world to-day, and faithfully carrying on the work of the Gospel in Church and Christian Day School in our home congregations, and in promoting the cause of Christ's Kingdom by home and foreign missions for the salvation of souls and to the glory of God.

SOCIAL ACTIVITIES

Essay Read Before the Nebraska District Convention By Pastor G. L. Press and Printed By Resolution

(Continued)

1. A list of extra-congregational organizations and their activities.
2. Arguments for and against their outward value to the Church.
3. Are social activities a God-pleasing method to build His kingdom and do they build and strengthen the inner, the spiritual life of the Church?

There is no doubt that the field has been well covered in socializing the churches. Everything has been organized. When we begin to enumerate the different organizations we find that we must begin with the Beginners Class in the Sunday School and end with the old men's and old women's clubs in the congregation. In between these we meet young people's societies for Juniors and Seniors; young men's and young women's societies; men's clubs, women's clubs; Junior and Senior Ladies' Aids; choirs; Missionary societies, etc., etc. The latest such organization is "The Modern Youth Council." It seems that local youth organizations are not able to interest a sufficiently large enough proportion of the young people in each church and find that their numbers are getting less and less. So this new scheme was hit upon bringing all the different youth organizations, Epworth League, Christian Endeavor, Luther League, and others by whatever name they are known into one general organization. The purpose, of course, is the same as with all organizations within the church; to make the youth of the community church conscious. And while enumerating a list of extra-congregational organizations and institutions that have for their prime object the building of the kingdom, we cannot omit the institutions of church advertizing by way of the newspapers, posters, billboards, etc., and radio

broadcasting of services. While it is true that these latter institutions do not, strictly speaking, come under the head of social activities, yet they are the product and child of the same impelling motive which has brought upon us this avalanche of organizations, societies, clubs, and leagues just mentioned. People were not coming to the churches, so they had to be reached in some way. And what better means presented themselves than extensive advertizing and radio broadcasting?

And what do these various organizations do to keep the people in the churches and bring others in? In the Sunday School we find the various classes giving little plays and entertainments; the little ones are provided with sand boxes, modeling clay, paste, crayons, scissors, plenty of pictures to cut out, in fact everything imaginable to amuse them, to keep them interested, to make them want to come. As soon as they are beyond that age there is something new for them to do. They join the young people's society and there have an opportunity to go on hikes, outings, to take part in a play, usually one pointing out the evils of demon rum and lady nicotine. Soon, however, this becomes tiresome, and so decent and wholesome dances are provided, basketball teams and gym classes are organized, card parties are held frequently, and in some instances boxing and wrestling matches, that is, if permission can be had from the state boxing and wrestling commissions.

But these young men and young women grow to man and womanhood and if they needed wholesome recreation and companionship to give vent to their pent up emotions and youthful vigor, they now need something to take their minds away from their daily toils and cares; they need to be removed physically and mentally from their arduous duties in the business world, in the professions, in the home. And above all, money is needed to cover the expenses of the elaborate and progressive church which is offering all these things. Here is where the men's and women's clubs and aid societies play their role. The first and foremost activity along this line is the annual bazaar. Weeks and months before the ladies begin to sew, knit, crochet; some with an artist's gift paint pictures and dishes; while still others practice their culinary arts, so that not only the eye is satisfied by all the beautiful clothes and fancy work but also the stomach. When the appointed day comes, everybody is invited; Protestant, Catholic, Jew, Gentile. And they all come. It is wonderful how beautifully tolerant everybody is becoming through these institutions, very Christ-like, exactly according to His command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." And now the high-pressure salesmanship begins. A few introductory remarks are made by the pastor or some prominent member reminding the assembled multitude of all the time and energy expended by the ladies and what

a disappointment it would be to them if everything on display were not sold. They are so interested in the welfare of their community, of their children, their entire city, which welfare everybody knows depends upon the success of the churches, and if they were forced to go home with only a portion of their goods disposed of it would kill their enthusiasm, dampen their spirits, and finally mean the destruction of everything that is decent and moral. Certainly no one desires such a thing to come to pass, not even the fathers. He sees he is making an impression, and although perhaps realizing that his remarks are not really germane to that which he is supposed to introduce, nevertheless goes off on the greatest and most effective of all tangents, reminding his listeners of the willingness of these ladies to go down to the very brink of the valley of the shadow of death to become the mothers of our children, and what base ingratitude and hardheartedness it would be to deny them the privilege of doing something for the welfare of these children through the proceeds of this sale. The stage is all set now. Everybody has been moved to sympathy, the actual selling begins, and it is the exception if everybody does not go home with several articles which he never wanted in the first place and doesn't know what to do with now that he has them.

One such function a year, however, does not produce enough revenue to meet expenses, and keep the people interested. So next in line come the bake and food sales. As a rule, space is granted for these sales in one of the larger department stores. It sometimes happens, however, that reservations have been made far in advance, during the height of the season, months in advance, so that some smaller business institution is occasionally asked to make this sacrifice for the church. Then there are ice cream socials in season and dinners in season. Sometimes, because some people actually believe that there is too much of this, interest in these affairs lags, and to create new interest and get the people out, all kinds of new stunt and entertainment are devised. In our city there is a biennial opportunity for each church to serve a real profitable dinner. It is the so-called political dinner. The aspirants for municipal and township offices are apprised of a dinner which is to be given at such and such a church on a certain evening, to which they are cordially invited and may, if they desire, have a few minutes to tell the voters just why they should elect them to the office which they are seeking. In this time of financial stringency for all churches it seems that some of our churches desired to make their political dinner a real profitable venture, for after our municipal election the politicians and their friends complained of having been charged a double price for their plates.

Someone will say, you have drawn an extreme picture, or that it is very unusual, and which happens only occasionally and that in circles with which we are not concerned. There is some truth in this, but nevertheless it

is well to remember that, just such scenes happen more often than we think, and in our own circles, and then remember this, when now we examine the merits and respective evils connected with social activities.

(To be continued)

FROM OUR CHURCH CIRCLES

New Ulm Delegate Conference

The New Ulm Delegate Conference will meet at Sanborn, Minn., on November 9, 1932, beginning at 9 A. M. Kindly announce with Pastor R. Schierenbeck in due season.
H. A. Scherf, Sec'y.

New Ulm Pastoral Conference

The New Ulm Pastoral Conference will meet on Wednesday, November 30, 1932, at New Ulm, Minn., G. Hinnenthal, pastor. Opening at 9:30 A. M. Communion services at 4:30 P. M. Prof. V. Voecks delivering the confessional address.

Papers: G. Th. Albrecht: Sermon Study; Bliedernicht. Exegesis on 1 Timothy 1; Schaller: Modernistic Tendencies in Lutheran Circles Outside of the Synodical Conference.

Brethren having no quarters must announce early with the local pastor.
H. A. Scherf, Sec'y.

Michigan State Teachers' Conference

The Michigan State Teachers' Conference will meet, God willing, at Saginaw, Mich., in the congregation of Rev. Eckert. Sessions will begin Wednesday morning, November 9, and continue till the following Friday noon.

Practical Lessons

1. Eighth Commandment.....Rev. Fischer
2. Offering of Isaac.....Rev. W. Voss
3. A Mighty Fortress.....A. Wandersee
4. A Parable — Grades 5-8.....Rev. C. J. Kionka
5. The First Petition.....E. Kirschke
6. Jesus Blesses Little Children.....Miss E. Gehm
7. Reduction to Higher and Lower Denominations.....
.....W. Stindt
8. Introduction of Percentage.....W. Baelte
9. A Trip Across the Sahara.....Miss M. Engel
10. A Picture Study—Grades 1-4.....Miss E. Wassman
11. Hygiene Lesson—Grades 5-6 or 7-8.....J. Gehm
12. Purchase of Louisiana.....L. Luedke
13. Recognition of a Sentence—Grades 5-6.....Miss Herzog
14. Asia — General.....Miss I. Zarling

Theoretical Work

1. History and Discussion of Hymn....Rev. A. Westendorf
2. A Topic chosen by a Professor from Lutheran Seminary at Saginaw.
3. Panics — Depression.....A. Wandersee

Substitute Lessons

1. A Reading Lesson—Grades 7-8.....P. Mehnert
2. Benjamin Franklin—Grades 3-4.....Miss H. Oswald
3. The Constitutional Convention.....A. G. Piehl
4. Luther at the Diet of Worms.....Wm. Woltmann

Theoretic

1. Welchen Anteil hat der Lehrer an der Vorbereitung der Konfirmanden.....Rev. P. Schulz
Please register early with Rev. O. J. Eckert, 722 Ames St., Saginaw, W. S., Michigan.
Wm. Woltmann, Sec'y.

Northwestern Lutheran Academy

On October 15 the enrolment at Northwestern Lutheran Academy numbered 19, and one scholar is still expected. Six of these are new students. As is the case with our other synodical institutions, the severe financial conditions, under which our farmers are laboring, must be given as the chief reason for the small enrolment.

In accordance with the wishes of the Board of Trustees of Synod the local board of our institution has pared its budget down to a minimum. We shall use about \$8,000.00 this year, while our budget allowance originally was about \$10,000.00 for the year. Of this \$8,000.00, about \$2,000.00 is covered by revenues, so that the total to be raised by collections for this institution will be \$6,000.00. Last year we saved about \$3,000.00 of our original budget allowance.
K. G. Sievert.

Milwaukee Lutheran High School

One hundred freshmen enroled at the school in September. The total enrolment now numbers 302, a very gratifying attendance considering present conditions.

The interior of the school presents a very attractive appearance. Practically all of the rooms, including the corridors and the assembly room have been painted, both walls and woodwork.

Six graduates of the school took the difficult examinations required this year of all applicants, both from public and private high schools, for entrance into the local State Teachers College. All six passed. This is quite a credit to our high school in view of the fact that many graduates of public high schools failed.

Golden Wedding Anniversary

Mr. and Mrs. Wm. Heydmann celebrated their golden wedding on October 6. The undersigned spoke on Gen. 32, 10. The bridal couple contributed \$5.00 for God's kingdom. God's blessing rest upon them.

Paul E. Horn.

Ordination and Installation

Assisted by the Pastors R. Pietz and Ad. v. Rohr, I ordained my son, Kurt Lescow, a candidate for the ministry, on the sixteenth Sunday after Trinity, at Woodland, Wis.

On the seventeenth Sunday after Trinity, assisted by Pastor Burkholz, Sr., I installed him in the charge to which he had been called, East Mequon, Ozaukee Co., Wis. Ordination and installation had been duly author-

ized by President Buenger. May the Lord bless pastor and flock.

Address: Rev. Kurt A. Lescow, Route 2, Thiensville, Wis.
C. Lescow, tr. by G.

Installations

Authorized by President Wm. Nommensen, the undersigned installed G. C. Marquardt as pastor of the Schofield-Ringle parish on the 23rd of October.

Address: Rev. G. C. Marquardt, 709 Henrietta St., Wausau, Wis. E. E. Kolander.

* * * *

Authorized by President F. Soll, the undersigned installed Candidate Arnold Mackdanz as pastor of St. Paul's Congregation of Palouse, Wash., on October 16. May God bless his work.

Address: Rev. Arnold Mackdanz, Palouse, Wash.
Ewald F. Kirst.

* * * *

Henry Meyer, called as teacher by the Garden Homes Lutheran Congregation, was duly installed by the undersigned on the 15th Sunday after Trinity, September 4. May the Lord bless him and his labors among us and our children.

Address: Mr. Henry Meyer, 2406 W. Hope Ave., Milwaukee, Wis. Erhard C. Pankow.

* * * *

On the 17th Sunday after Trinity Mr. Gerhardt A. Koepsel was installed as teacher of the St. John's School at Cedar Mills, Minn.

Address: Mr. Gerhardt A. Koepsel, R. 2, Corvuso, Minn. A. C. Krueger.

Acknowledgment

For Every-Member Canvass

Dundee, Wis., Trinity Church.....\$501.43
Waucousta, Wis., Peace Church..... 122.08
W. L. Strohschein.

Correction

In the report on new students entering Northwestern College this fall there occurred an error in the figures given. The figures should have been: New students entering from Saginaw, four; from New Ulm, two; from Mobridge, two; from Winnebago Academy, Fond du Lac, one.
E. E. Kowalke.

MISSION FESTIVALS

Marathon, Wis., St. Matthew's Church, E. E. Kolander, pastor. Speakers: E. Zarembo, R. Hillemann. Offering: \$50.00.

Winona, Minn., St. Martin's Church, A. W. Sauer, pastor. Speakers: Prof. A. Zich, A. Berg. Offering: \$991.26.

Neenah, Wis., Trinity Church, A. Froehke, pastor. Speakers: Th. Brenner, Prof. E. Kowalke, Geo. Pape. Offering: \$283.30.

Fourteenth Sunday after Trinity

Dundee, Wis., Trinity Church, W. L. Strohschein, pastor. Speakers: H. A. Kuether, Wm. Wojahn, Krueger. Offering: \$61.35.

Pickett, Wis., Grace Church, I. G. Uetzmann, pastor. Speakers: Stud. M. Dornfeld, F. A. Schroeder, E. Behm. Offering: \$42.00.

Fifteenth Sunday after Trinity

Greenwood, Minn., Salem Church, W. P. Haar, pastor. Speakers: M. Wehausen, G. C. Haase. Offering: \$277.20.

Faith, So. Dak., St. Paul's Church, H. C. Schnitker, pastor. Speaker: Prof. F. E. Traub. Offering: \$45.26.

Arcadia, Wis., St. John's Church, R. W. Mueller, pastor. Speakers: Theo. Mueller, A. Laesch. Offering: \$131.19.

Sixteenth Sunday after Trinity

Brillion, Wis., Trinity Church, Martin Sauer, pastor. Speakers: Prof. Aug. Zich, Harold Grunwald, Edm. Reim. Offering: \$216.78.

Peshtigo, Wis., Zion Church, Kurt R. F. Geier, pastor. Speakers: E. Rupp, K. Toepel. Offering: \$120.00.

Seventeenth Sunday after Trinity

Hague, So. Dak., Bethlehem Church, R. J. Palmer, pastor. Speakers: H. Lau, W. Lindloff. Offering: \$51.75.

Hoskins, Neb., Trinity Church, Im. P. Frey, pastor. Speakers: E. J. Hahn, L. Tessmer. Offering: \$225.20.

Manitowoc, Wis., First German Ev. Luth. Church, L. H. Koeninger, pastor. Speakers: Prof. M. Lehninger, L. J. Ave Lallemand, F. Brandt. Offering: \$614.54.

Germfash, Mich., Grace Church, E. C. Rupp, pastor. Speaker: E. C. Rupp. Offering: \$6.49.

Zion, Town Omro, Wis., Zion Church, O. Hoyer, pastor. Speakers: E. Schoenicke, F. Weyland. Offering: \$23.71.

Manistique, Mich., St. Peter's Church, E. C. Rupp, pastor. Speaker: E. C. Rupp. Offering: \$9.16.

Nasewaupee Township, Door Co., Wis., Salem Church, V. J. Siegler, pastor. Speakers: W. A. Kuether, W. F. Zink. Offering: \$69.00.

Dalton, Wis., Grace Church, A. Paetz, pastor. Speakers: A. Bergmann, H. Zimmermann. Offering: \$25.09.

Helenville, Wis., St. Peter's Church, Edward C. Friedrich, pastor. Speakers: Prof. John Meyer, Wm. Sauer, Prof. Walter Kleinke. Offering: \$208.33.

Livonia Center, Wayne Co., Mich., St. Paul's Church, Oscar J. Peters, pastor. Speakers: F. E. Stern, Oscar J. Peters. Offering: \$141.55.

Balaton, Minn., J. E. Bade, pastor. Speakers: F. A. Kolander, J. C. Bast, J. E. Bade. Offering: \$125.00.

Town of Winchester, Winnebago Co., Wis. F. C. Weyland, pastor. Speakers: G. Kaniess, Walter Pankow. Offering: \$37.90.

Township Mazepa, So. Dak., St. John's Church, M. D. Keturakat, pastor. Speakers: Prof. Carl Sievert, Arthur Fuerstenau. Offering: \$87.13.

BOOK REVIEW

Books are always acceptable Christmas presents, if they are the right kind of books. Lutheran publishing houses are making every effort to provide books which Christian parents can safely put in their children's hands. Here are some offerings of the Book Concern, Columbus, Ohio. Order them from your Northwestern Publishing House.

Feed My Lambs, by Harry P. Long, 30 cents. A very acceptable collection of stories, pictures and verses for the little ones. Many pictures.

God in the Child's Life, by W. G. Polack, 30 cents. A Bible text, a brief explanation, a narrative illustrating the text, is the arrangement. The illustrations are good, the narratives well chosen. Children will read the book with pleasure and with profit.

Stories that will interest older children:

A Cloud Dispelled, by M. Ella Chaffey, 30 cents, 90 pages. The scene is a farm in Southern California.

Mystery Isle, by Blanche Margaret Milligan, 25 cents, 91 pages. A vacation in Florida. Excitement and a happy ending.

The Neighborhood Shop, by Julia L. Glover, 40 cents, 128 pages. The story of a boy who made good.

Gospel Dawn in Africa. A Brief History of Protestant Missions in Africa, by H. Beiderbecke, formerly missionary to Herero, Southwest Africa, retold in English by E. F. Bachmann and J. F. Bornhold. Illustrated. Map. \$1.25.

Do you know Africa? Undoubtedly you know something of its geography, its political history and its productions. But do you know it as a Christian should know it? A Christian should see things as God sees them. Read this book. Starting on the Atlantic coast, it takes you around the entire coast of Africa, inland, too, where the history of Christian missions require it, and shows you Africa as God sees it. On the one hand, an Africa over which God grieves, a land where millions bought with the blood of Christ still live in darkness, enslaved by Satan, and perishing eternally. On the other hand, an Africa which delights him, a land consecrated by the lives of many heroes of the cross, who went forth to do and die that the black man may be saved, where the Gospel has won many victories over the kingdom of darkness and where thousands of His children sing His praises day after day. Compact and rich in statistics, this book is nevertheless highly interesting. Christians will read it with profit for their own spiritual life and for the church of which they are members. J. B.

WEST WISCONSIN DISTRICT

August, 1932

Rev. Wm. Baumann, Neillsville	\$ 9.00
Rev. C. E. Berg, Tomah, Ridgeville	120.00
Rev. M. Drews, Oak Grove	12.41
Rev. Wm. Fischer, Merrill, R. 1	106.25
Rev. E. C. Fredrich, Helenville	42.89
Rev. P. Froehlke, Winona	100.76
Rev. Henry Geiger, Leeds	58.40
Rev. F. Gilbert, Whitehall	37.17
Rev. J. G. Glaeser, Tomah	505.50
Rev. I. J. Habeck, Woodruff	29.57
Rev. I. J. Habeck, Minocqua	66.93
Rev. John Henning, Prairie Farm	26.05
Rev. J. F. Henning, Bloomer	102.00
Rev. R. C. Hillemann, Eau Galle	95.19
Rev. R. C. Hillemann, Plum City	85.45
Rev. R. C. Hillemann, Waverly	9.07
Rev. O. E. Hoffmann, Poplar Creek	70.00
Rev. O. E. Hoffmann, Iron Creek	72.00
Rev. F. Kammholz, Rib Lake	51.50
Rev. L. C. Kirst, Beaver Dam	48.82
Rev. G. O. Krause, Little Black	17.15
Rev. G. O. Krause, Stetsonville	79.25
Rev. H. Kuckhahn, St. Charles	77.75
Rev. O. Kuhlow, Jefferson	2.00
Rev. C. F. Kurzweg, Cream	135.00
Rev. Phil. Lehmann, Ableman	223.14
Rev. Phil. Lehmann, Westfield	10.51
Rev. W. C. Limpert, Altura	59.50
Rev. A. W. Looock, Shennington	43.05
Rev. Theo. Mahnke, Cataract	57.60
Rev. Theo. Mahnke, Little Falls	31.43
Rev. A. L. Mennicke, Fall River	7.12

Rev. A. L. Mennicke, Doylestown	10.41
Rev. P. Monhardt, South Ridge	157.40
Rev. Theo. J. Mueller, La Crosse	5.00
Rev. Theo. J. Mueller, La Crosse	10.00
Rev. Theo. J. Mueller, La Crosse (Ladies' Aid)	5.00
Rev. G. E. Neumann, Goodrich	7.00
Rev. G. E. Neumann, T. Rib Falls	28.40
Rev. G. E. Neumann, T. Stettin	47.81
Rev. G. E. Neumann, Rib Falls	61.02
Rev. Wm. Nommensen, Columbus	71.10
Rev. A. W. Paap, Johnson Creek	230.00
Rev. E. H. Palechek, Chaseburg	250.00
Rev. H. A. Pankow, Indian Creek	113.93
Rev. E. E. Prenzlou, Cornell	75.15
Rev. H. W. Reimer, Lime Ridge	49.62
Rev. H. W. Reimer, Tuckertown	81.94
Rev. Chr. Sauer, Ixonia	16.00
Rev. H. Schaller, Goodrich	50.00
Rev. H. Schaller, Goodrich	5.25
Rev. H. Schaller, Medford	131.58
Rev. C. W. Siegler, Bangor	10.00
Rev. A. Werr, Wilson	106.05
Rev. A. Werr, Ridgeway	144.12
Rev. R. F. Wolff, Cambridge	2.00
Rev. H. R. Zimmermann, Randolph	10.74

Every-Member Canvass

Rev. Wm. Baumann, Neillsville	\$ 150.20
Rev. A. Berg, Sparta	67.00
Rev. L. C. Bernthal, Beaver Dam	22.00
Rev. I. M. Brackebusch, Stoddard	600.00
Rev. A. C. Dornfeld, Marshfield	23.80
Rev. M. Drews, Oak Grove	30.00
Rev. P. Froehlke, Winona	146.00
Rev. Henry Geiger, Leeds	17.00
Rev. F. Gilbert, Whitehall	40.00
Rev. J. G. Glaeser, Tomah	103.00
Rev. W. E. Gutzke, McMillan	175.00
Rev. W. E. Gutzke, March	100.00
Rev. I. J. Habeck, Minocqua	20.00
Rev. I. J. Habeck, Woodruff	17.00
Rev. John Henning, T. Dallas	23.00
Rev. John Henning, T. Prairie Farm	56.50
Rev. R. C. Hillemann, Plum City	96.00
Rev. R. C. Hillemann, Eau Galle	67.00
Rev. R. C. Hillemann, Waverly	10.00
Rev. F. Kammholz, Rib Lake	65.00
Rev. L. C. Kirst, Beaver Dam	68.50
Rev. C. F. Kurzweg, Cream	3.00
Rev. Phil. Lehmann, Ableman	2.00
Rev. F. W. Loeper, Whitewater	221.00
Rev. A. W. Looock, Shennington	2.50
Rev. P. Lorenz, Oconomowoc	10.00
Rev. Theo. Mahnke, Cataract	57.94
Rev. A. L. Mennicke, Doylestown	68.55
Rev. J. Mittelstaedt, Menomonie	100.00
Rev. P. Monhardt, South Ridge	15.50
Rev. G. E. Neumann, T. Stettin	9.00
Rev. G. E. Neumann, T. Rib Falls	5.00
Rev. M. J. Nommensen, Juneau	150.00
Rev. Wm. Nommensen, Columbus	124.50
Rev. E. J. Otterstatter, Ogema	14.00
Rev. E. J. Otterstatter, Tomahawk	31.00
Rev. E. E. Prenzlou, Cornell	7.35
Rev. H. W. Reimer, Lime Ridge	8.00
Rev. H. W. Reimer, Tuckertown	5.00
Rev. Chr. Sauer, Ixonia	20.00
Rev. J. H. Schwartz, Onalaska	131.50
Rev. J. H. Schwartz, West Salem	52.00
Rev. C. W. Siegler, Bangor	20.00
Rev. M. Taras, Lebanon	88.00
Rev. A. A. Winter, New Lisbon	10.50
Rev. A. A. Winter, Mauston	34.75
Rev. R. F. Wolff, Cambridge	5.00
Rev. H. R. Zimmermann, Randolph	50.00

Budgetary	\$4,064.48
Non-Budgetary	7.50
Every-Member Canvass	3,143.09
Total for August	\$7,215.07

H. J. KOCH, Treasurer.