

THE NORTHWESTERN LUTHERAN

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

Vol. 22

Milwaukee, Wisconsin, February 17, 1935

No. 4

THE ONE HUNDRED AND FIFTH PSALM

Verses 42 — 45

Reasons for God's Dealings with Israel as Related in the Psalm

For he remembered his holy promise, and Abraham his servant.

And he brought forth his people with joy, and his chosen with gladness:

And gave them the lands of the heathen: and they inherited the labor of the people;

That they might observe his statutes, and keep his laws.

Praise ye the Lord.

In these concluding words of the Psalm are given the reasons why God had thus dealt with Israel, as heretofore related. In the first place, it was His own promise and the faith of His servant Abraham which had moved God to map out the entire history of His chosen people from its very inception up to the present status in its Exodus from Egypt. The words related here, "For he remembered his holy promise, and Abraham his servant" are but a restatement of what is contained in verses 8 and 9, which state: "He hath remembered his covenant for ever, the word which he commanded to a thousand generations: which covenant he made with Abraham."

What grounds of magnitude these be upon which God based the shaping of Israel history, the guidance and providential care of His chosen people! For more than five centuries prior to the Exodus of the Israelites Abraham their father had been dead, yet God not only remembered the covenant He had made with Abraham, but it was for the sake of fulfilling that covenant that He delivered the Israelites from the bondage in Egypt, and was now leading them in a forty year journey through the wilderness to the land of promise. God's express purpose in making a covenant with Abraham was that in him "shall all the families of the earth be blessed," Genesis 12: 3. Later this promise is renewed and becomes more specific: "And in thy seed shall all nations of the earth be blessed." And there is now not the least difficulty in identifying this seed. Says Paul, Galatians 3: 16: "He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." World-wide bless-

ing is to come through this seed of Abraham. Haggai calls Him "the desire of all nations." And He calls Himself the Son of Man, that is, the One seed, the One man, in whom all the world shall be blessed.

To fulfill this promise of old given to Abraham God not only had chosen this one man to become the father of the Elect Family, and not only made of Jacob's descendents a strong and mighty nation during their four hundred years sojourn in Egypt, training them under severe trials to become His chosen people with Moses as their leader, — but God also took, so to say, every precaution in guarding and protecting His people and in bringing them safely into the land of promise.

What momentous grounds for God's dealings with Israel His people! As we look beyond God's specific dealings with this His people, for the purpose of fulfilling His promise given to Abraham, we see in them God's wonderful ruling of men for the sake of Christ His Son and His kingdom on earth — the Church, by whose mission all the world is blessed.

Will the world, will the modern Church for that matter, accept the words of our Psalm on their face value? Will they accept Israel's history in support of the fact that God's ancient covenant with Abraham and his promise concerning the one and only Savior of mankind have been so manifestly fulfilled? As for us Christians who abide in the words of Holy Scripture, it is ever a matter of rejoicing in seeing the realization of the truth expressed here: "For he remembered his holy promise, and Abraham his servant."

It was a matter of exultant rejoicing even with the Israelites when they saw the great and marvelous things the Lord had done unto them in delivering them from the hands of the Egyptians whom He had destroyed in the Red Sea. "And he brought forth his people with joy, and his chosen with gladness." We remember the song of triumph sung by Moses after the overthrow of Pharaoh and his army in the Red Sea. It is a song of a redeemed people celebrating the triumph of Jehovah: and it is as imperishable as redemption itself. We find that even in heaven "they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are

thy ways, thou King of saints," Revelation 15:3. Indeed, that triumphant song of Israel's deliverance from the bondage in Egypt is ante-typical of the song of Christ's redeemed people, as prophesied by Isaiah, chapter 35, 10: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The second reason for God's dealings with Israel as related in our Psalm is the result in their history, that by virtue of the covenant made with Abraham they had taken possession of the land of Canaan. "And gave them lands of the heathen: and they inherited the labor of the people."

From the very beginning of its history Canaan had been inhabited by heathen tribes extending probably over a period of thousand years. It was a rich and fertile country, a land flowing with milk and honey, whose inhabitants were engaged in the cultivating of fields, of vineyards, in the building of cities, etc., Deut. 6:10-17. The Canaanites were indeed heathens, as they are called here; they were idolators, indulging in shameful and abominable vice, and the reason why the Israelites had not possession of their lands sooner was that the iniquities of their possessors were not full, as inferred by Genesis 15:16: "For the iniquity of the Amorites is not yet full." God bare with those ancient enemies a long time before He deprived them of their lands and the fruit of their labor, thus vindicating His justice in exterminating them.

When that time had come God gave Canaan the lands of the heathen to the Israelites, and these "inherited the labor of the people," that is, not only their cultivated lands, but the fruit of their labors, their cities, treasures, etc. It is expressly stated, God "gave them the lands, and they inherited the labor of the people." It was by no merit of their own, but God's free gift, that the Israelites took possession of Canaan the land of promise. This also was ante-typical of the eternal inheritance in heaven promised to the true Israelites — the believers in Christ. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. 3:29.

Finally, there was another reason why God had done the great and marvelous things unto Israel. The Psalmist concludes in his ode with the words: "That they might observe his statutes, and keep his laws. Praise ye the Lord." This was God's great purpose in the whole matter, not that having delivered Israel from the bondage in Egypt and having given them to possess the cherished land of promise, they might live in plenty and pleasure, in ease and honor, and might make a political figure among nations. No, the Lord's great and only purpose was, that Israel should be a holy nation in the midst of other nations, a royal priesthood representing God's people and claiming the world for the field of its divine mis-

sion, thus serving as an ante-type of the Christian Church, whose mission is designated for all times to come in the ever memorable words of 1 Peter 2:9: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." J. J.



THE STORY OF THE CHURCH

Whenever the mere mind of man tries to understand and to explain the wonderful hidden things of God's way of salvation, there is always great danger that the mind of man is placed over the mind of God. Because of the foolish pride of the heart of man, God's simple Gospel of the saving truth is set aside by unbelief. There is no pride of man greater than the pride in the powers of his mind. The best and finest minds are often taken by this pride. So it is that the unbelievers and the teachers of falsehoods in religion are as a rule very highly gifted in the grasp of mental power. But the pride in these gifts sets them up against God and His Word.

So it was in the Church of Christ in olden times. Some of the most vital teachings that the Church held and uttered were in danger of being lost or at least spoiled by the errors held by false teachers. Then the Church had to fight to hold her own, or rather to hold to the truth as given to her from Christ. Great gatherings of churchmen, called general councils, were called to meet the common danger from false teachers. The first one of such gatherings or councils was the one held at Nicaea in 325. A big churchman, named Arius, taught that Christ was the foremost of God's creatures, not indeed equal to the Father. Thus he denied that Christ was really and truly God. There were 318 bishops present at Nicaea to settle this question. It was the young deacon Athanasius who made it clear to the council that this false teaching must be rejected. This was done by the council. The Church had spoken, had witnessed to the truth as revealed in Holy Scriptures and Arianism stood condemned. But yet this error died hard. It caused a great deal of trouble later on, as the party of Arius gained in power at the court of the emperor. At one time it seemed that the whole Church would fall under the sway of Arianism, when emperor Theodosius the Great put an end to this struggle by calling the second general council at Constantinople in 384, which again condemned Arianism.

A second struggle for the keeping of the pure teaching of the Word arose later on. This time it was Nestorius, a monk from Antiochia, who brought out a false doctrine of the person of Christ. He said in effect, that the two natures in Christ, the divine and the human, must be kept apart, that they were not one in Christ, that He was not God and man in one person. This endangered the belief in the work of Christ for our redemption, for if the God-man had not died for our sins, then are we not fully redeemed. At the third general council of Ephesus, 431, this error was also thrown out of the Church. The Nestorians fled to Persia and this sect is still to be found in East India under the name of Chaldean Christians.

Another false teacher, Eutyches, arose, who taught that Christ, when He became man through His birth from the virgin Mary, had only one nature — He was only man. This brought forth the fourth general council, that of Chalcedon in 451, where this falsehood was cast out. The following was set up as the belief of the Church: That Christ is true God and true man, as God born from eternity, in all things like unto the Father; as man born from Mary the virgin, who bore the true God in the course of time, and in all ways like unto man, except in sin; that after He had become man there was in Him the oneness of person in two natures, human and divine, which are unmixed and unchanged, but also undivided and united never to be divided.

A fifth general council at Constantinople in 533 condemned the monophysites, who believed that Christ had only one nature. A sixth council, also at Constantinople, in 680 had to do with the teaching that Christ had redeemed us in the act of but one will and nature.

In the time of St. Augustine there was a learned and very pious monk, Pelagius, who fell into the error to believe and to proclaim publicly that man was created to die, that the fall into sin had not changed in any way the nature of man, that every man was born as God had made the first man, i. e., without sin, that thus man had his own free will to turn either to good or to evil, as he wished, that sin is found everywhere because of the bad example set by evil men, that the grace of God only made it easier for a man to turn to the gift of righteousness from God — in short that man can save himself. This was by all odds the worst attack upon the true teaching of the way of salvation. This made man his own savior and thereby took away all glory from God and His chosen Savior Jesus Christ. Pelagius had preached this false doctrine at Rome, had won over a certain Coelestius, with whom he went to Carthage in Africa. Coelestius was put out of the Church by a synod of Carthage in 412. Jerome and St. Augustine fought bravely for the truth against this new error. At a general synod held at Carthage in 418 Pelagianism was

condemned. St. Augustine himself had not remained faithful to the pure doctrine. He believed and uttered the falsehood that when it is written, that God wants all men to be saved, the meaning is, all whom God has set for salvation beforehand. That brought about the old Pelagianism in the milder form, called semi-pelagianism, or half-pelagianism. The followers of this error said that man was indeed sinful from birth, but the fall of man had not taken away the image of God from man wholly, but had only weakened it. All this was for the purpose of fighting the harsh teaching of St. Augustine on God's foreordaining men to salvation. Semipelagianism was rejected at a synod held at Arausio in 529.

Thus we see the Church in a life and death struggle for its dearest jewel, the purity of the faith. All these meetings at synods and general councils, all this turmoil and unrest, were brought about by the lies of Satan to destroy the Church. For if these false teachings had gone unwatched, had not been resisted, they would soon have taken away the very groundwork of the Gospel and of the Church as a dwelling place of the Lord. We are therefore to thank the Lord of His Church, Jesus Christ, that He opened the eyes of His servants to these errors creeping into His kingdom. These servants of the Lord who fought so bitterly and bravely in this warfare of the Spirit deserve no less our whole-hearted thanks. They were but men with human weaknesses and shortcomings, but they fought with the sword of the Spirit, with the Word of God. Synods and councils of the Church cannot indeed do any more than to ground all teachings upon the Scriptures, if their work is to have any value at all. But if they so judge all doctrines according to the Scriptures their work is of great value to the Church.

We should also know that these old errors cast out by the Church have a very long life. They crop out again and again. The falsehood that Christ is not very God, nearly as old as the New Testament Church, is by no means dead today. We find it arisen with renewed strength among false teachers everywhere. It is well to know, and this is what we are to learn from the story of the Church, that old falsehoods may lie asleep for many hundreds of years and then suddenly come to life again. This is also well shown in the error of Pelagius. We are not done fighting against this bold and coarse lie of the devil. The reason for that is, that the heart of man is ever more given to falsehood than to the truth. That man can do at least something, nay must do something, to save himself before God, is so deeply rooted in the evil hearts of men, that it will not be uprooted or killed until the end of time.

Amidst all these fightings within, after the Church was set free from the fears without, the living Gospel of Christ kept on gathering its believers all over the

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

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

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

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

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of October 3, 1917, authorized August 26, 1918.

Address all news items to Rev. F. Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Address all communications concerning the editorial department to Rev. Fred Graeber, 3815 W. Michigan Street, Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 935-937 North Fourth Street, Milwaukee, Wis.

lands ruled by the Roman empire. And when that empire broke to pieces, as it did in these years of the growth of the Church, the barbarians on the outer fringe of the empire, who ravaged and overthrew Rome, themselves became Christians and thus were overcome by the Church. Into the far corners of the realm was carried the glad news of the saving Christ, uprooting the heathen beliefs in their powerless gods. Not only the East but all the western world fell before this our King. From Italy over France, into the deep forests of Germany and to the isles of the sea came the realm of the Church.

Z.

THE STONES SPEAK

In the following lines we present an article to our readers which was taken from the Lutheran Herald.

We know that for a long time the history set forth in the Old Testament was attacked by scholars. Many of the historical statements contained in the good book were reduced to myths and fables, and the whole history was "reconstructed" to suit the theories of the critics. But these attacks have been silenced. When the authors of the Old Testament were told to hold their peace, the stones began to cry out (Luke 20: 40).

Inscriptions on rocks in Syria, on rocks in northern Mesopotamia, and on the temple walls in Egypt, and the numberless clay tablets and other monuments found in the mounds of Assyria and other Bible lands, have verified the historical statements of the Old Testament to such an extent that nobody now can attack its books as historically unreliable documents.

We can not go into details in this vast field. We wish only to mention one instance, in which the Old Testament has been completely vindicated. We single out that particular case because it will teach us at least one valuable lesson.

We refer to Belshazzar in Dan. ch. 5, where he is called a son, that is a descendant or successor of

Nebuchadnezzar, king of Babylon. Now the names of all the new-Babylonian kings have been known for a long time, and Belshazzar's name is **not** on the list except in Dan. 5 and in such writings which have drawn on the Bible for their information. There were six kings: Nabopalassar, Nebuchadnezzar, Evil-Merodach (these two are mentioned in the Bible), Neriglissar, Labasi — Marduk (or Merodach), and Nabonidus. Nabonidus was king of Babylonia when it was conquered by Cyrus, king of Persia. This is a fact which can not be denied. The old historians are all agreed on that point, and their statements have been confirmed by the cuneiform historical texts and by dated contract tablets of this period. What becomes then of Belshazzar? There seems to be no room for him. Those who believed in the Bible, tried to harmonize the story of Daniel 5 with the known facts by identifying Belshazzar with one or another of the kings of Babylonia. Josephus identified him with Nabonidus, others with Evil-Merodach, others again with Labasi-Marduk (even a man like Caspari did that). But those critics who had no scruples about denying the reliability of the Bible, claimed that the name Belshazzar was a pure invention on the part of the writer of the fifth chapter of Daniel, and they furthermore claimed that it was written a long, long time after the conquest of Babylonia by Cyrus. A man like J. J. Stähelin simply says that the story of Belshazzar as the last king in Babylon "conflicts with history."

It did not make much difference that an English man, Mr. Taylor, who in 1853 excavated in Ur of the Chaldeans, found a cylinder, inscribed by Nabonidus, who offers a prayer in behalf of "my eldest son, Belshazzar." At least it did not make much difference to a man like Driver, who says (*Literature of the Old Testament*, 1895, p. 468): "It may be admitted as probable . . . that Belsharuzur held command for his father in Babylon, while the latter . . . took the field against Cyrus; but it is difficult to think that this could entitle him to be spoken of by a **contemporary** as a king." (Bold type is Dr. Driver's.)

Now a worse case against the truthfulness of the Bible could hardly be imagined. Until the Ur-inscription became known, there was no room for a Belshazzar, and even after that there did not seem to be any room for him in the list of Babylonian kings. But in recent years an abundance of historical material has been dug out of the mounds in the East. The material referring to Nabonidus and Belshazzar has been collected and investigated by a professor of Assyriology and Babylonian Literature at the Yale University, R. P. Dougherty. He has in 1929 published a book on "Nabonidus and Belshazzar," in which he goes through an abundance of material. We shall only mention the main results:

- 1) Belshazzar was the eldest son of Nabonidus.

2) Nabonidus was for long periods absent from Babylonia, having his residence in Tema, a city in northern Arabia.

3) Belshazzar resided in Babylonia wielding royal power.

4) But Belshazzar's name was (as we have seen) very soon forgotten.

All this goes to prove first that the statement in Dan. 5 about Belshazzar as king in Babylonia is absolutely correct. Professor Dougherty goes even so far as to say (page 200): "The first chapter of Daniel ranks next to cuneiform literature in accuracy so far as outstanding events are concerned. The Scriptural account may be interpreted as excelling because it employs the name Belshazzar, because it attributes royal power to Belshazzar, and because it recognizes that a dual rulership existed in the kingdom." (Bold type by Mr. Dougherty.) In this connection it should be remembered that in Dan. 5 Belshazzar promises Daniel: thou "shalt be the **third** ruler in the kingdom."

The Bible story has been fully vindicated. But we should draw a lesson from this particular instance. All known facts seemingly went against Dan. 5. None of the believers in the Bible, from Josephus down to Caspari, could in a satisfactory way harmonize the statement of Dan. 5 with the facts of history. But time went on, a long time, to be sure; more historical material came to the light, and the statement in Dan. 5 was proven, beyond a shadow of doubt, to be true to all facts, both those known for almost two and a half millenniums and to those recently discovered. The lesson is this: even where everything we know seems to contradict some statement in the Bible, there is no need of throwing the Bible story overboard. Have faith in the Bible! Do not try to bolster up the Bible by artificial arguments and sophistries! It is not necessary. But where you can not **prove**, in some instance, the reliability of the Bible story, be patient, give time! That is the way of Faith, and even a scholar need not be ashamed of it.

LUXURIOUS LIVING

There is probably in all men a natural desire for ease and enjoyment, the kind of enjoyment that comes from material comfort and luxury. But it is not easy to be surrounded by luxury and yet live a simple and temperate life. There is great danger that one will be led to think that to live is to eat, drink and be merry, for tomorrow we die. Paul said: "Having food and raiment, let us be therewith content." Speaking generally the safest state is to be neither luxuriously rich nor pinchingly poor. Our prayer should be that of Agur: "Give me neither poverty nor riches: lest I be full and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Proverbs 3:8.9. K. F. K.



The Fate of Popular Preachers is well foretold by a correspondent in the Christian Century. He cites an admirable essayist, the late Dr. T. A. Lacey as telling the story of a preacher who was offered the succession to Frederick Denison Maurice in a certain London church. He consulted an old friend, the dean of St. Patrick, and this is the answer he received:

"Don't go; you will either fail and be a miserable man, or succeed and become a popular preacher and go to hell."

Our correspondent continues, "Perhaps the best men are those who are aware of the danger. Dale of Birmingham, who certainly escaped that peril, had finished a sermon which had been heard by a dense crowd; into the vestry a young man, Silvester Horne, who had begun to think of the ministry, penetrated through a dense barrier of deacons. Dale talked to Horne, also to be a great preacher in his time, and the crowds were seen defiling out. Looking at them, Dale said: 'Our temptation is not toward money; that is our temptation'."

May we offer a prescription against becoming a popular preacher? Preach the Gospel in truth and purity.

Z.

* * * *

Modernism and Pacifism On the noise made, especially by the Christian Century, over the recent decision of the courts against the students who refused to undergo military training at public institutions, the Lutheran Herald airs some sane views and plain truths, which may or may not be heeded by modernists. Quoting the Augustana, the Herald proves that military service is no sin, that while the Church of Christ is primarily concerned with the message of peace, this is a spiritual peace through the forgiveness of sins, and finally, that the Church, as the Kingdom of God has nothing to do with the political kingdoms of the earth. It is here where the modernists fail miserably in true knowledge. When the editor of the Christian Century says: "A democratic regime does not rest upon might; it is not maintained by preponderant force, but by the active and responsible participation and consent of the people," he not only destroys all the foundations of government, but betrays his lamentable ignorance.

The editor of the Herald well says: "The modernists seem to have rejected the long established distinction between church and state. They look upon

it as an out-worn category to be replaced by some new theories. They have scrambled church and state, law and Gospel, into a heterogeneous conglomeration out of which is to rise a new order of things. The Church is no divine institution, the Bible is no longer an inerrant guide for human faith or conduct, according to their views. The Church is to be made a quasi-political reform association to Christianize in a general way the social order. The Gospel is to be made into a law for the state. Christian ideals are to be the law of the land and gangsters and criminals are to be governed by the Golden Rule and thus we shall do away with capital punishment, preponderant power, and wars. We shall construct a government on premises which do not exist and thus initiate a sort of millennial dawn, which will prove ultimately to be simply a fool's paradise."

And may the Lord have mercy upon those who must live in that fool's paradise, say we. Z.

* * * *

Social Action for Religious Leaders To what lengths the non-sectarian and non-denominational National Religion and Labor Foundation will go, is shown in a recent questionnaire sent to 109,000 religious leaders without respect to race, creed, or denomination.

From the many questions we quote a few. Will you help the farmers to organize cooperatives? Will you join in preventing a farm foreclosure? Will you support Old Age Pensions, Unemployment Insurance? Will you invite labor union leaders to speak to your congregation at a regular service? In case of a strike, will you secure or assist in securing pickets for the union or join in the picket line yourself? Will you support actively in your community the Democratic Party? the Republican Party? the Socialist Party? the Communist Party?

But enough. Can the prostitution of the church go any further? Z.

* * * *

Expectant Hearers That is what all who sit under Christian pulpits would be if they followed the example of Cornelius, who is quoted as saying to Peter, Acts 10:33, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." With what expectancy Cornelius and his associates looked up to Peter! How eagerly they awaited the words which were to fall from his lips! They felt themselves to be in the presence of God, and a hush fell over their hearts and souls. They were "all ears" to hear the message which the preacher, whom God had sent to them, was to proclaim. "Now are we all here present before God, to hear all things that are commanded thee of God."

If they placed the same value upon Christian preaching, would our people stay away from the house of God as often as they do? Would they not rather be afraid of missing some message which God has commanded their pastor for their edification and spiritual welfare? And if they shared Cornelius' conception of Christian preaching, what devotion, what solemnity would mark their attitude as they assemble in the house of God! How they would compose their minds and hearts to miss none of the things intended for them by God! How much more they take home with them if they sit under the pulpit in that eager and expectant attitude! Bear in mind that the preacher who stands in your pulpit has been sent you by God to tell you the things which are commanded him by God. He is God's spokesman, God's ambassador to you!

And what an inspiration it will be to your pastor if your very attitude breathes the spirit of Cornelius, "Now are we all here present before God, to hear all things that are commanded thee of God." The realization that the hearers are expecting to hear from him the things which God wants them to know must have a sobering effect upon any preacher. He will want to disappoint neither God nor his hearers. He will not ascend the pulpit unprepared or half-prepared but will faithfully employ his time during the week listening to God, by studying God's Word in general and the Sunday text in particular, so that he may not send the hearers away empty but comfort and sanctify their hearts with the things commanded him of God. May God make all our members eager and expectant hearers like Cornelius and give us preachers with their ears attuned to the commands of God.

I. P. F.

* * * *

The Public School for Religious Training is seriously considered by a lady, Marguerite Harmon Bro, writing in the Christian Century, as a substitute for the Sunday School.

"Some communities," she says, "have made room for religious education 'right in the school building.' In one Ohio town, for instance, a room is set apart called the religious education room — a room as large and as interesting as those set apart for music and art. To that room every class in the school comes for religious instruction, exactly as they come to the geography room. A trained teacher, one of the best in the school, teaches an excellent graded curriculum. She is a full-time teacher with a full-time job. All but eleven children in the entire school are enrolled."

One wonders about the eleven. Are they hopeless morally, or are they children of wise parents? What religion this full-time teacher exhibits to these children, deponent sayeth not, but one can guess. Probably the following may prove illuminating.

"At Grand View and Arlington, also in Ohio, the specialist in religious education comes into the public school rooms, just as the music supervisor comes in to teach. The program is of such general, basic interest that the Catholic and Jewish children are as glad to be included as the Protestant children, or those who designate themselves religiously as 'nothing.' Children who wish to be excused may sit in the back row — and listen."

All this religious instruction is not "branded by any denominational trademark" but is "upon the basis of character development." Is this then what we are coming to? Can this religious instruction, so called, produce anything but unbelief in the Bible truths of salvation, or will it not be the hell's-kitchen of atheism and heathenism? These things surely await us if we, who still hold the golden key to the way of salvation, shall deliberately throw it away because of our unconcern or niggardliness in the founding and upkeep of our parochial schools. The Sunday School? Remember that this writer in the Century proposes the religious training outlined above to take the place of the Sunday School, which has so miserably failed.

* * * *

Z.

Old Age Pension At the time when this is being written the newspapers are devoting a great deal of space to the discussion of old age pension plans. The Townsend Plan, providing a \$200.00 monthly pension for all over sixty years of age, which is said to have the backing of millions of signatures and strong support in Congress, is creating much interest. Likewise the President has proposed to Congress an old age pension of about \$30.00 per month, to be provided by the national and the various state governments.

It does not lie within our province to discuss the merits of these plans from a political and economic standpoint, though something might be said about the morality of exorbitant demands for old age pensions, in so far as human greed may be the driving force behind it. However, we wish to call attention to God's plan of old age pensions for Christians, which puts the case of needy parents squarely up to the children, where there are such to give the needed support.

There are two statements in the fifth chapter of 1 Timothy which reveal God's will in the matter. Verse 4, "If any widows have children or nephews, let them learn first to shew piety at home, and to requite their parents, for that is good and acceptable before God." Verse 8, "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." It is a sad but undeniable fact that many children callously neglect their parents when in their old age they fall into bodily need. That has led to the well-known say-

ing that it is easier for one father to support twelve children than for twelve children to support one father. And even children who claim to be Christians are guilty of neglecting their needy parents. It also frequently happens that, when a son or daughter is willing to support the parent, it is not done on account of the objections of wife or husband, who do not want any money spent on poverty-stricken in-laws.

Let such children bear in mind that to requite (to pay back) the parents is good and acceptable before God, and that those who neglect their parents in old age, when their means of support are gone, are worse than infidels. If the teachings of God on this subject were heeded, the problem, of providing for the old and aged, would at least be partially solved. I. P. F.

* * * *

The Way Out Finding a way out of the depression is a popular pastime. Many ways have been proposed. Here is a new way out proposed in all seriousness, it seems, by Dr. Robert I. Wilson, of Kansas City, Mo., at the midwinter meeting of the Milwaukee Baptist Association.

According to the Chicago Tribune Dr. Wilson suggested that "An order from President Roosevelt for the people of the United States to attend church regularly would electrify the nation and restore the morals needed to lift it out of the depression."

Surely one way of "Outhitlering Hitler!" This is a Christian nation. Z.

* * * *

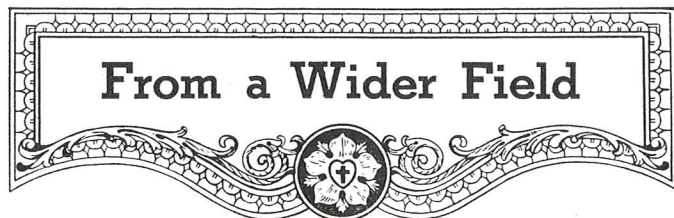
Too Much Overshadowed "What has the college learned from the depression?" This question was submitted to a group of college executives. Here is the reply of President Alexander G. Ruthven of the University of Michigan: "The college seems to be learning from the depression that **one of the principal functions has been too much overshadowed** and suppressed during the orgy of material expansion in American life in the period preceding the year 1929. **The neglected function is character building** through the molding of personality in socially desirable ways."

We never expected anything else; consequently we are not surprised at this admission of failure in what these very executives always said, and rightly said, is the chief purpose of education. But what about the others who implicitly put their faith in such assertions and enrolled their sons and daughters under the impression that their characters were being so shaped and built that these young people would become morally so sound and strong that universal love and good will and helpfulness would be almost a natural impulse with them — to say nothing of obedience, honesty and common decency. Now they are told that this feature was simply overlooked, and that, instead, the degenerating motives of gross materialism

were given first place. What a disappointment this must be for some people. In place of inculcating what are usually considered the lofty ideals, as these schools pretended to be doing, for they made no official announcement that for the time being they were suspending this function, they helped to promote the spirit of selfishness and greedy individualism. We feel sorry for those who allowed themselves to be fooled.

Or is this remark about characted building's being overshadowed by something of a very low degree merely an assumption that it must have been forgotten just because the fruits did not develop? Is the fact that these schools now recognize their mistake a sufficient guarantee that in the future this will not occur again? Is it unfair to ask just how they propose to build character from now on?

Another question. Is an educational system which so easily forgets and which admittedly has contributed to the present national calamity the only kind you want and need for your family? S.



TRUST

I cannot see with my poor mortal sight
The path entire that leads to realms of light.
There may be valleys dark, scenes that affright.
But I can trust!

My Father has assured me I'm His Own,
Bought with the life-blood of His holy Son.
I know not how His mercy leads me on,
But I can trust!

I cannot draw the mystic veil aside
That unknown morrows from my view doth hide.
I cannot look beyond Time's rolling tide,
But I can trust!

I know not why my pilgrim-path should be
So hedged about, oft desolate, when He
Can with a word create a high-way free,
But I can trust!

I know not why He strangely bars a door
Which I have ever found unbarred before, —
Why He sends pain, and grief, and trials sore,
But I can trust!

Too weary oft to toil, or praise, or pray, —
Oft wondering in the silence, "Does it pay?"
I do not know my God's mysterious way,
But I can trust!

I know not when I'll face the Reaper grim,
When earth's receding lights shall flicker dim.
Enough for me to know I'll be with Him.
So I can trust!

I know that step by step my gracious God
Will lead me to His heavenly abode.
Enough for me to tread where He has trod,
So I can trust!

Anna Hoppe.
Milwaukee, Wis.

January 17, 1935.

THE INSPIRED WORD OF GOD

We believe that the Bible, the Old and the New Testament, is the inspired Word of God; that is the often repeated and emphasized confession of our individual churches, pastors and members. It is one of the unalterable statements put into the constitutions of our churches and synods. At ordination the candidate is asked, Dost thou believe the canonical books of the Old and the New Testament to be the inspired Word of God, and the only infallible rule of faith and practice? And again, Art thou determined to discharge faithfully the duties of the holy ministry in this congregation in full accordance with the Holy Scriptures and the symbols of the Evangelical-Lutheran Church? Having witnessed this solemn profession and pledge, the congregation has the satisfaction of knowing that the pastor is going to preach and to practice the pure Word of God, all of it, nothing else!

Thank God, the Spirit and mind of Christ still is in many pastors today! They live up to their pledge; and then the trouble begins! Whenever the pastor takes a decisive stand against a common sin or against the manifest sin of a prominent church member, someone will start the talk that the minister is lacking tact, pastoral wisdom, that he ought to preach the Gospel and leave personalities strictly alone. Self-righteousness and unionism are the deadly enemies of our church-life today. People wish to have the full Gospel, undiluted, Thy sins are FORGIVEN thee! Sins? what sins? O well, that should not matter! But do not preach the law, judgment, hell and damnation; do not insist on church discipline to keep the church clean; just preach the Gospel, that is what men nowadays want to hear. Surely, in death there is rest and peace; and if a congregation has become a spiritual cemetery, they may ask for a minister as Isaiah (56, 10) describes them, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter." That is the picture of the so-called "good minister," the popular man whom everybody loves and nobody hates, wolves in sheep's clothes.

Supposed, however, a church has a minister who feels in his conscience bound to keep the solemn pledge given before God to the Church in general and to this particular church? Suppose he is faithful both

in preaching the pure Word of God and in taking a clear stand against the sins of self-righteousness and unionism, the modern tendency to practice spiritual fellowship with churches holding and preaching false doctrines? Will the same members who pledged him on sound Lutheranism, back him up and commend him for really being a faithful shepherd? Sometimes they will, and blessed is the pastor who is at the head of such a church! As a rule, however, opposition will soon raise its head. Members will have a little "heart to heart" talk about conditions in the congregation, a "private" talk, that is, behind his back; first they will put out feelers, and when they feel sure their unholy cause may succeed, they will come out into the open, demanding the preacher must go and even expecting the support of Synod's officials. Thus act church members who boast of confessing that they believe in the inspired Word of God; and many a faithful servant of Christ must live in misery because he seeks to do what his church has asked him to do, for God's sake and in God's name!

Another phase! One of the grandest stories is that of creation, Genesis, chapters 1 and 2, truly God's inspired Word, worthy to be the introduction to the whole Bible. Our children hear it in their Christian training up to the time of confirmation, then no more in church; it is neither preached upon nor read from the altar. Yet the following happened and may happen again. A young Lutheran read a paper at graduation from high school, making the statement that "the first man was without doubt lower than the lowest beasts of today." In home and church they believe that the Bible is the inspired Word of God; with their folks they pray, Sanctify us, o Lord, in Thy truth; Thy Word is truth; and in school they learn to believe that reason has taken the place of God, and evolution the place of Genesis 1 and 2. In church they have learned that God made man in his image, in school that he started lower than the lowest beasts. Real science means knowledge, and that makes humble because we realize how much is still lacking; but here they meet a science which is plainly fiction and wild imagination, inspired by unbelief; and millions are quite willing to discard God's Word for this corrupt reasoning.

Inspiration! You may meet well educated members of other denominations who have very decided opinions on Inspiration. First of all they hold that Verbal Inspiration has been extinct for the last three hundred years, and they will appear painfully shocked when you say that you still believe in it. What will you say? Will you hem and haw, trying to adapt your Bible faith to modern thought? Will you surrender your faith by saying that you believe only an inspiration of thoughts and themes, but not of words? Remember who first used this argument, "Yea, hath God said?" and what happened when the people ad-

ressed "reconciled" faith and science? Gen. 3:1 ff. Will you not rather stand up for your Master's glory, committing yourself to every Word of His and saying, Thy Word is truth?

Some will point to "difficulties and contradictions" in the Bible, not the outstanding fact of salvation, but such questions as, What is meant by the "serpent" Gen. 3? Did Cain marry his sister? Can an ass talk as Balaam's did? Sure, for once an ass who talked sense! How could a whale with a one-inch throat swallow a grown-up man? Well, we know that brand. Shall we give in to them? No! Diligent study will show that many so-called contradictions are not contradictions at all but can be satisfactorily explained. They may have been caused by a faulty translation, or by a change of meaning which a word has nowadays, or by our lack of knowledge about certain things; but to a humble Christian this is and remains a fact: My Father in heaven does never state an untruth neither from ignorance nor by intent; nor has He ever caused man to speak or to write an untruth: so the fault must be and is entirely with me, with my ignorance, with my restricted knowledge, with my depraved reason and corrupt heart; the fault is with me if I see darkness where God gave light, if I give way to doubt where God makes faith say, I know in whom I have believed. If my Lord for reasons of His own will not answer my questions nor solve my problems in this life, I am going to wait for the next life, my Jesus says, it will not be long. "And in that day ye shall ask me nothing!"

F. Soll.

GOD THE CREATOR

This is the great truth set out in the first verse of the Bible, and the mere fact that the Scriptures begin by declaring this truth is strong presumption that it is to be placed at the forefront of all teaching. Upon the fact that God is the Creator of heaven and earth all other teaching is dependent. If God were not the Creator, the whole system of Bible teaching and the faith of the Church would have to be changed. That it would mean a change in the purpose of life is, of course, evident. Our guiding principles would be gone. The ship would have lost its rudder, and unless it could find another it would be at the mercy of the winds.

But God is the Creator of all things. In the mind of the Christian the question of the origin of the world is settled. He may still wonder how God made all things, or where God Himself came from and where He got the material with which to make the world, but he is not going to lie awake nights worrying about these things. We simply start with the fact that God made us and all creatures. What lies back of that is of no practical concern. Quietly and serenely we go about our daily work, conscious that God is in the heavens and that all is well with the world.

K. F. K.

GIVING WHAT THE LORD NEEDS

One of the greatest drawbacks in church work is our lack of money. The Church today cannot get on without vast sums. And it must be the Lord's will that it is so. For why should the Lord give us such vast wealth if it were not intended to be used very largely in the building up of His kingdom? Would He give it simply that we might spend it in luxury and riotous living? Many are doing that, but they are heaping unto themselves present and eternal destruction.

God gives us wealth that we may use it in His service. The highest service and the greatest deed is that of doing good to others and to minister to them in the very highest things. When we are therefore told that the Lord has need of our gifts, how can we, on any ground of love to God and our fellowman, withhold them from Him? And when we pray "Thy Kingdom come," we place ourselves at His disposal as agents through whom the kingdom is to come to others; and that includes our money.

"For giving is living," the angel said.
 "Go feed to the hungry sweet charity's bread."
 "And must I keep giving and giving again?"
 My selfish and querulous answer then.
 "Ah, no," said the angel, piercing me through;
 "Just give till the Master stops giving to you."

K. F. K.

RELIGION WITH SELF-RESPECT

Not long ago a young college student, speaking before a gathering of students from colleges throughout the United States, made this statement: "*Youth today is hunting for a way of life. We want a philosophy about the religion of Jesus that will satisfy our intelligence and cause a fellowship with Christ that will give us self-respect.*"

Just another nasty fling at the religion which millions upon millions hold dear and which was just as dear to their fathers and mothers. This upstart is "hunting" for a religion — probably he makes it appear that he is very hungry for religion — but among all the millions of people who are satisfied with the religion they have, he can find no religion that satisfies his intelligence and that he can hold with self-respect.

Doubtless there are many young people, probably in colleges and in high schools, who are sufficiently "sophisticated" and puffed up to throw out such a challenge. Though I am not quite ready to blame them entirely. I rather believe that if it were not for some elders who, either puffed up to the bursting point with egotism or itching for applause, are leading youth on, there would be far fewer students broadcasting the silly stuff.

Anyway if this college student and his fellows ever want to get into fellowship with Jesus Christ, as he says they do, they will have to get down to the level of the Man of Galilee. What that level is Jesus Himself plainly indicated in His thanksgiving prayer: "*I thank Thee, O*

Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight."

K. F. K.

"HONOR THE LORD WITH THY SUBSTANCE"

Some one tells the story of a boy who was away from home partly working his way through the school attended, and who received a letter in which his father stated that the crops had been so disappointing that even the help he had been able to give him heretofore must now be withdrawn.

"I regret it very much," the father said; but I think you will have to drop out of school. Come home and work on the farm."

The boy had only a silver quarter left in his pocket, and he knew that in order to get home he would have to walk most of the way, stopping at one or another place where he was known, for breakfast and supper or for a night's lodging. He lived in a part of the country where the latchstring is loose for boys who are poor and ambitious, and he had no fear as to how he should reach home. To give up his studies was a great hardship, and he could not bear to think of all the time he might have to lose before he could return to the beloved recitation rooms. The father's letter came on Saturday. On Sunday morning the boy went to church and a collection was taken up for foreign missions. When the contribution box came around, the boy's silver quarter was dropped into it, although giving it up left him penniless. "Honor the Lord with thy substance" floated into his memory, and he obeyed the command.

The next morning as his bag was packed and he was about to start on the road for home, another letter was put into his hand. It enclosed a gift from a stranger, and the amount was large enough to tide him over the remainder of the half year. God's promise had been fulfilled to him: "Them that honor Me I will honor."

—The Christian.

YOUTH AND THE HOME

The foundation of Church and State is the home. As goes the home so goes everything else in the social order. In these days there is much talk of "youth movement," though the ardor of such talk seems to be wearing off somewhat. Yet much is still being said about young people being given work to do on their own account. Churches have their Endeavor Societies, Epworth Leagues, Luther Leagues, Walther Leagues, etc. Quite probably the chief activities of these various organizations are educational and devotional, meetings for Bible study, study of church teaching and practice, missions, and other such. This is all very good. It prepares them for a richer and fuller religious life in all directions.

But here now is a suggestion. Why not direct this religious zeal that is beating upon the sides of the cage for exit and action — why not expend a good share of it in the home? Why should these young people not seek to make their own homes what they should be? This does not mean that they need to seek to take the reins in their hands, but let them play their parts under their parents as children are supposed to do in any well regulated home. There is no better work in the world that they can do, and they need no organizations, no committees, or any sort of machinery to do it with. They face the work every day of the week and each one can take hold individually. What influence this would have on Church and State! And all without the wheels and cogs of man-made machinery.

K. F. K.

CLEARING HIS CONSCIENCE

There was once an old codfish dealer, a very earnest and sincere man, who lived prayerfully every day. One of the great joys of his life was the family worship hour.

One year two other merchants persuaded him to go into a deal with them by which they could control all the codfish in the market and greatly increase the price. The plan was succeeding well, when this good man learned that many poor people in Boston were suffering because of the great advance in the price of codfish. It troubled him so that he broke down in trying to pray at the family altar, and went straight to the men who led him into the plot and told them that he could not go on with it.

Said the old man: "I can't afford to do anything which interferes with my family prayers. And this morning when I got down on my knees and tried to pray, there was a mountain of codfish before me high enough to shut out the throne of God, and I could not pray. I tried my best to get around it or get over it, but every time I started to pray, that codfish loomed up between me and my God. I won't have my family prayers spoiled for all the codfish in the Atlantic Ocean, and I shall have nothing to do with it, or with any money made from it."

— Sel.

WHERE EDUCATION FAILS

We quote the following from the "News Service," the Bulletin of the Board of Christian Education of our sister synod of Missouri:

"A feature writer of the St. Louis 'Post-Dispatch,' Mrs. Brooke P. Church, undertakes to criticize the results of education:

'An idea common to many of the (educational) systems seems to be that life means earning a living. They cultivate brains, executive ability, salesmanship, co-ordination, with the greatest care. They exercise the body to make it healthy and efficient. They vaccinate and inoculate, give intelligence and efficiency tests. . . .

'In many cases, however, for some reason, the results are unsatisfactory when it comes to the business of living.

The children seem denatured, as if some vital property had been left out of the ingredients given them for life. . . . It is there that all our carefully adjusted systems have fallen short. In our thought for mind and body, we have failed to take into consideration the spirit, the vital element which differentiates man from beast. In stressing the means of living, we have failed to bring out the object of life.

'We teach manners but tend to forget the basic principles of thought for others which underlies them. We demand an education in book-learning from the schools, forgetting that the imagination and emotions need training as much as the brain, and that to live life fully and beautifully requires ideals of conduct and high ambitions quite as much as mechanics and shorthand.'

"An important thought: Do we educate to make a living or to live the right kind of life?"

"It is indeed a sin and shame that we must be aroused and incited to the duty of educating our children and of considering their highest interests, whereas nature itself should move us thereto, and the example of the heathen affords us varied instruction. There is no irrational animal that does not care for, and instruct, its young in what they should know, except the ostrich. . . . In my judgment there is no other outward offense that in the sight of God so heavily burdens the world and deserves such heavy chastisement as the neglect to educate the children."

— Luther.

FEDERAL JUDGE FARIS ON MOVIES

When paroling a youth of 16 who had stolen a five-dollar money order from a mail box to buy candy and attend the movies, Federal Judge Faris commented:

"Another case of too many movies. They are responsible for most of the youthful crime in America."

But we wonder what the Judge meant by "too many" movies. Perhaps he used merely an idiom which, if taken verbatim, would not be what he wished to say. For movies are not only inimical when seen in too large a number. — From "News Bulletin" of Missouri Synod Board of Education.

INTERESTING BITS FROM HERE AND THERE

A report from Austria, as found in "Der Friedensbote," states that in 1934, up to the first of September there were 19,191 official transfers from the Roman Catholic Church to the Evangelical Church and that 3,713 applications were pending. The report states also that equal numbers of people have made announcement of intention to come over to the Evangelical Church. This Evangelical movement among the masses in Austria has created a problem for the Evangelicals: The church auditoriums are too small; Bibles and Catechisms are not on hand in sufficient number to distribute to all; there is a dearth

of other Evangelical literature for the newcomers; and above all the need of more pastors to take care of the influx is acute.

* * * *

The association in Poland known as "Earnest Bible Seekers" has been dissolved because of failure to conform with the law. The union of Polish Catholics strongly advocated the measure.

* * * *

The Posener Kirchenblatt reports that the original Luther Bible of 1534 is being reproduced in every detail by photostatic process.

* * * *

The leader of the German Faith Movement, Prof. Hauer, has substituted nine new commandments for the Ten Commandments as follows:

- Honor the deity.
- Honor your forefathers and descendants.
- Honor the Great of your nation.
- Honor father and mother.
- Keep yourself pure.
- Be true to your nation.
- Do not steal.
- Be true.
- Help the noble.

* * * *

The Lutheran Church in Norway is making preparations for a double jubilee in the year 1936, the 400th anniversary of the Reformation and the 200th anniversary of the introduction of confirmation in Norway.

* * * *

A quite original and unique traveling library is found in Greece. Great chests with one hundred books each are carried from village to village by donkeys. There are forty-eight villages which had a regular library service of this kind.

* * * *

Dr. Edgar DeWitt Jones, addressing the Metropolitan Church Federation at St. Louis, Mo., outlined the ideal modern clergyman thus: "The preacher of today needs the courage of a lion, the skin of a hippopotamus, the endurance of a camel, the sagacity of an elephant, the patience of a donkey, and as many lives as a cat."

* * * *

New York City has 1,732,954 families, the heads of more than half of which are foreign-born, Italy and Russia furnishing the largest groups. Only 17 per cent of the heads of families are white persons born of American families.

* * * *

The number of prisoners in federal prisons amounts to 15,922 as compared with 20,778 in 1933, and 25,939 in 1932. This is a noticeable decrease in the population of federal prisons and is to say the least most encouraging.

A book has been published in a language that is spoken by only 300 people. It is a version of the Gospels prepared by the British and Foreign Bible Society for the use of the Worrora, a tiny tribe of Australian aborigines.

* * * *

One of the rich men of Siebenbuerger, Baron Kereny, after studying theology, is now serving without pay as a pastor of a small congregation in the neighborhood of the castle in which he lives.

* * * *

The New York Bible Society, which is this year celebrating its 125th anniversary, reports that it is circulating the Scriptures in seventy-nine languages in metropolitan New York. It has placed more than 125,000 Bibles in the guest rooms of New York hotels and furnishes Bibles for the men in the United States Army and Navy and the Coast Guard Service.

* * * *

A printing house three hundred years old has peculiar interest in our own day when the power of printer's ink is so widely exerted. The printery of Augustine Glueckstadt, Holstein, Germany, has just celebrated its tri-centennial. Known in scientific circles around the world, it has the distinction of being the greatest printing house for foreign languages in the world. Works are published in practically every known language in the world. It was founded by the Danish King Christian IV, and has remained in the same family during its entire life.

* * * *

Noon hour had struck and all the masons and stone-cutters at work in the building of a large church in Italy laid aside their tools to rest for an hour during the noontime heat. Their frugal meal was soon finished, and most of the workmen sought a shady nook in order to take a nap. One, however, took a New Testament and began to read. A fellow-workman passing by said, "Most likely you are reading a love story." "Indeed," replied the other, "it is the story of love supreme."

* * * *

A Roman Catholic translation of the Bible in the Ukrainian language has appeared recently in Lemberg. It makes use of the most modern Ukrainian idioms. The best known Ukrainian translation of the Scriptures is that of Fantalejman Kulisz, published by the British Bible Society in the early twentieth century. This translation has enjoyed wide distribution in the last decade due to the evangelical movement among the Ukrainians. We are indebted to the "Evangelisch-Lutherischer Friedensbote" for the information.

FOOD FOR THOUGHT

The Emperor Sigismund, having made promises of amendment in a fit of sickness, asked the Archbishop of Cologne how he might know if his repentance was sincere. He answered, "If you are as careful to perform in your health as you are forward to promise in your sickness, you may know you are safe.

* * * *

A king, according to a fable, once permitted the devil to kiss him on either shoulder, and immediately two serpents grew from his shoulders, who, furious with hunger, attacked his head, and attempted to get at his brain. The king pulled them away, and tore them with his nails. But he soon saw with horror, that they had become a part of himself, and that, in wounding them, he was lacerating his own flesh. Such is the condition of every victim of appetite and lust.

* * * *

When the memory of John Newton was nearly gone, he used to say that whatever else he might forget he still remembered two things: first, that he was a great sinner; second, that Jesus Christ was a great Savior.

* * * *

A pastor in visiting one of his parishioners found her in a very depressed condition. She had her baby in her arms. The pastor said, "Drop that little one upon the floor." With an air of wonder at the request, she refused. "Well," said he, "for what price would you do it?" "Not for as many dollars as there are stars." "You would not?" "No, I would not." "And do you really think that you love your feeble children more than the Lord does His?" Her face brightened and, aided by that lesson from her maternal love, faith grew strong.



FROM THE ADMINISTRATION

The Conference of Presidents met in Milwaukee on January 23 and 24. All the districts but one were represented. Vice-President F. M. Krauss appeared for President J. Gauss, whose attendance was prevented by illness, and Vice-Presidents A. C. Haase and H. Nitz for President I. Albrecht, who is at this time in Nigeria. Pastor Edmund Reim presented a report, and Pastor Paul Pieper, Chairman of the Board of Trustees, gave the Presidents an insight into the financial state of the Synod. Four long sessions were held and many subjects discussed, some of which had been suggested by conferences or individual members of the Synod.

Upon a resolution of the Conference, Secretary Nitz has prepared the following report:

"The conference considered a letter calling attention to the fact that it is becoming increasingly the custom to ordain candidates of theology in the home church or in some place other than in the presence of the congregation to which they have been called. In the discussion it was brought out that while we seem to differentiate between ordination and installation when we term the initial installation "ordination," there is, on the basis of Scripture, no essential difference between the two rites. Ordination is not a divine institution. It does not make a man a minister, though even some Romanizing Protestant Churches teach thus. A man becomes a duly ordained minister of the Word when he accepts a call from a congregation to become their pastor. The formal and solemn installation has the wholesome purpose of public testimony concerning the spiritual and intellectual fitness of the man and of public declaration of the fact that he has been duly called by his congregation. We do not practice this our sober, scriptural Lutheran doctrine when we ordain a man who as yet has no call, or when we ordain him at a place where he has no call. Candidates sometimes wish to be ordained by their father or some special friend. Mission Boards frequently desire to save money by having a man ordained at home, since railroads will not issue passes to unordained men. But neither sentiment nor economy should induce us to swerve in our practice. It might be added that the commissioning of missionaries to a heathen field does not come under this issue. The Presidents encouraged one another to carry out the Lutheran doctrine of ordination in their respective districts.

"According to the report of the Chairman of the Board of Trustees of Synod there was noticeable improvement in the financial condition of Synod since the first of the year. However, on the basis of previous years, he pointed out that the next two months were ever the lean ones. Synod has not been able to raise the salaries of its missionaries, some of whom are in dire financial straits. There dare be no let-up in our efforts. While some congregations make their quota by spasmodic efforts, experience shows that regular (monthly, or even weekly) collections are, on the whole, preferable. It was the sentiment of the conference that the introduction of duplex envelopes is a good aid in encouraging regular giving. (Duplex envelopes have two pockets: one for the home budget, the other for Synod.)

"The subject of church union was also brought before the conference. The psychology back of Internationalism and the agitation for a League of Nations has invaded the churches. Mergers, amalgamation, cooperative and organic union are of frequent occurrence. Its advocates operate with the mistaken thought that also in spiritual matters there is strength in mere numbers. And, consciously or not, the cham-

pions of church union work with the insidious principle that even church bodies can walk together though they do not agree in doctrine and practice. Our Synod is being courted by an appeal to enter a union of all Lutheran bodies in America. A special committee was appointed to study this matter carefully and formulate a reply to the proposal.

"Other questions considered by the Presidents were: the circulation of our church papers, organic union of the synods comprising the Synodical Conference of America, baccalaureate services for public school graduates, the dangers threatening healthy congregational and synodical life from societies within the church.

"Some of the matters considered will be presented to Joint Synod this summer. Others will be reported more at length in these pages. But from this brief report it will become evident to the reader that because of the size of our Synod it is desirable that the districts remain in touch with one another for the exchange of ideas, for mutual admonition and encouragement — both of which were much in evidence in this session — for a correct understanding of the difficulties peculiar to the various districts, for a proper appreciation of the differences that exist between our congregations in the large industrial centers and those on the drouth-stricken prairies. Thus many misunderstandings are removed, and misconceptions are nipped in the bud. Our synodical constitution holds the District Presidents responsible for the supervision of doctrine and practice in their respective districts. In order to carry this provision out efficiently they meet at least twice a year under the leadership of the President of Joint Synod."

The above interesting report covers the meeting so well that there is little to add. However, we want to bring the financial report up to date and then say a few more words on it. Today, February 5, Treasurer Buuck has on hand \$19,691.75. He hopes to be able to pay the expenses for January within a few days. This means that we are on time once again. If a certain account of \$4,000 will have to be held up a week or so, no hardship will result for anyone.

The response of our members has been most gratifying, and we pray God to grant that their zeal will continue and constantly increase. Every effort should be made to avoid lagging in the months to come to cover our budget fully.

The Presidents are of the firm conviction that the introduction of a "duplex envelope system" in all our churches would aid materially to eliminate from our calendar the "lean months" that work so much hardship and harm.

Now, no one wants to use pressure to induce unwilling congregations to adopt this system. The only power that can do this without arousing resentment is that which comes from above and works within us,

the power of God's love that makes our hearts aflame with true brother-love. When brotherly love sees, it is quick to act. But we do not always see clearly. Let us try to visualize the situation. Suppose you drop in on one of our underpaid missionaries toward the end of one of the "off months" we sometimes have. Surely, the people of the parsonage will ask you in, they cannot deny their spirit of hospitality, but their invitation has not the ring it formerly had. There is a hushed conference in the kitchen and the head of the household disappears, soon to return red and flustered. The meal is ready and you sit down with your hosts at the table. Your hosts? If the truth were to be told, the following item should appear in the society column of the "News": The butcher the baker and the grocer, of our little city (none of whom is, perhaps, a member of our church) last week entertained Mr. Blank, a solid citizen of, at a dinner given at the parsonage of Lutheran Church, the Giant Fuel Company furnishing the heat for the occasion. How would you like that dinner?

Perhaps you saw the youngsters as they came from school, their worn shoes wet through and through from the snow. You heard the mother's hushed voice in the bedroom: Now, dry your feet and rub them warm and then put on dry stockings and your slippers, lest you take cold. When the Synod's check comes in, you will get new shoes and rubbers. The stove may be shedding a glowing heat, but would you be feeling entirely comfortable?

That is what irregularity in sending out our checks means to those who are dependent on our support.

Now, we know that many members of our Synod understand a situation of this kind only too well, but they are the very ones who can do little or nothing about it in a financial way. But they can, and, we are sure, will, plead with the better-to-do-members of their church to find some way of getting their contributions to the Synod regularly every month, in order that such unnecessary sufferings and humiliation may be avoided.

* * * *

New Loans

The new loans extended to the Synod by our members have now reached the sum of \$31,850. These monies are not used for current expenses. The indebtedness of our Synod is not increased through these loans. No, they aid us in cutting down on the interest we have to pay. Let us continue to encourage members to invest in notes of the Synod.

John Brenner.

† PASTOR EMIL SCHULZ †

Quite unexpectedly the sad news of Pastor Emil Schulz's departure was spread among his many friends and associates on Tuesday, January 29, 1935, having suf-

ferred a cerebral hemorrhage three days prior to his death at his home on No. Fifty-fifth Street, Milwaukee.

Pastor Schulz was born on February 10, 1871, at Milwaukee, Wisconsin. He was baptized, reared and confirmed in Holy Cross Lutheran Congregation. Later on his parents having joined St. Matthew's Lutheran Church, Emil Schulz came under the spiritual care of Dr. Adolf Hoenecke, then pastor of that church — an event which obviously left its mark not only on his spiritual training, but also years after in pastoral life on the character of his sermons which were noted for their simplicity in form but highly edifying message.

Desiring to become a minister of the Gospel, in his early youth, Schulz entered Concordia College at Milwaukee, and later graduated at Northwestern College at Watertown. He then took up the study of theology at the Lutheran Theological Seminary at Wauwatosa, completing his theological education in 1895. His first pastoral charge was at Manchester, Wis. Two years later he was called to St. Andrew's Lutheran Church at Milwaukee which he served for twenty-one years as pastor, having also had active charge of its Christian day school at the same time. Later he was engaged in mission work, founding St. James Lutheran mission while during the latter years of his life he served as assistant preacher at the following congregations: St. Jacobi, St. Luke's and St. Matthew's Lutheran Churches.

On Sylvester Eve of 1934 Pastor Schulz preached at St. Matthew's on the words of the 23rd Psalm: "Yea, though I walk in the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me," little anticipating without doubt that only thirty-two days later on February 1 the very same words would serve as a text for the sermon at his own funeral, which was delivered by Rev. A. Halboth, pastor of St. Matthew's, in words replete with consolation addressed to a large assembly of friends and mourners of the deceased.

Surviving Rev. Schulz are his wife Claudia; two children, Mrs. Mathilda Bumalek and Marcus Schulz, and two sisters, Mrs. Sophie Kriedermann and Mrs. Frances Glaeser, all of Milwaukee.

Interment was at Wanderer's Rest Cemetery, where Rev. Ph. Koehler of St. Luke's Congregation officiated, while the following friends of the departed brother served as active pallbearers, viz.: Rev. L. Karrer, W. F. Sauer, H. Ebert, H. Knuth, J. Karrer, W. Pankow, A. Tacke, J. Jenny.

Requiescat in pace!

J. J.

STUDENT AT DR. MARTIN LUTHER COLLEGE DIES

† Athniel Helmuth Birkholz †

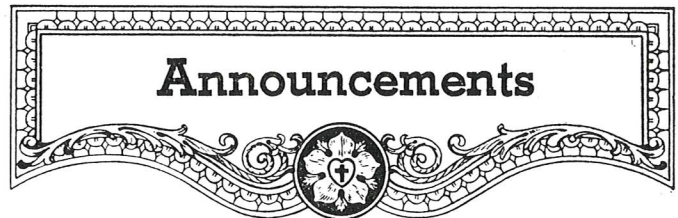
It was with a feeling of sadness that we, teachers and students of Dr. Martin Luther College, learned on the morning of February 1 that death had removed

one from our midst; for on that morning we were met with the message that Athniel Birkholz, one of our students, had died. Although not entirely well, he had returned on January 8 for the resumption of classes after the Christmas holidays. He had been ailing during the greater part of January, but it was not thought to be more serious than a mild case of influenza and a lesser, though painful, attack of sinus. However, since he failed to improve, on January 25 he was taken home to rest until he should have regained his strength. But the illness soon proved to be more serious than had been first assumed. He was taken to the Lutheran hospital at Mankato, where on Wednesday he submitted to an operation. Early on Friday morning death came peacefully.

Athniel Helmuth Birkholz, the son of Ernst and Anna Birkholz, was born January 4, 1918, at Olivia, Minnesota. After confirmation in 1931, he became a student of Dr. Martin Luther College. At the time of his death he was a member of Twelfth Grade. Next fall he had hoped to continue at Northwestern College. But the Lord willed otherwise. For this youth the days were numbered; his labors were ended; the crown awarded.

Funeral services were conducted at St. James, Minnesota, on February 4. The Reverend R. P. Korn officiated at the home, while the Reverend A. Ackermann preached the German sermon and Professor C. L. Schweppe, the English. Both speakers used as a text Rev. 2:10.

The body now rests in the Lutheran cemetery of St. James, Minnesota. L.



Announcements

EASTERN PASTORAL WINTER CONFERENCE

We meet at West Allis, Wis., Rev. J. Ruege, February 26, 1935, at 9:30 A. M., with a communion service in German. Preacher, Kneiske (Koelpin). Old Testament exegesis. H. Shiley, Sec'y.

MANITOWOC CONFERENCE

The Manitowoc Conference will convene in Manitowoc, Rev. L. Koeninger, on February 26 and 27. Sermon: M. Braun, H. Koch. Confessional Address: W. Haase, W. Schink. H. A. Kuether, Sec'y.

COLORADO DELEGATE CONFERENCE

The Colorado Delegate Conference meets at Ft. Morgan, Colo., H. Schulz, pastor, February 26 and 27, first session beginning at 10:00 A. M.

Papers: Die rechte Gestalt einer Ev.-Luth. Gemeinde, A. Hellmann; Das Vorsteheramt in der Gemeinde. Confessional Address: V. Schultz. Sermon: Herbert Witt. W. H. Siffring, Sec'y.

CENTRAL CONFERENCE

The Central Conference meets at Trinity Church, Watertown, Wis., Rev. K. Timmel, pastor, on February 26 and 27, 1935.

Order of Business: Tuesday, 9 A. M., Opening; 9:20, W. A. Eggert: Die Seelsorge des Pastors und der Gemeinde an ihren rueckstaendigen Gliedern; 10:45, Miscellaneous; 1:45, Opening; 2:00, O. Kuhlow: Exegesis on 1 Tim. 1; 4:00 Kasualien and Miscellaneous. Wednesday, 9:00 A. M., Opening; 9:20, Sermon Critique; 9:45, W. Zank: Katechesis on Question 139 in the Gausewitz Catechism; 11:00, Order of Business and Report on Finances; 1:45, Opening; 2:00 M. Raasch: Exegesis on Psalm 121; 3:30, Miscellaneous. — Substitute Papers: M. Hillemann: Welches sind die Grundlinien, nach denen wir uns bei der Kritik von Predigt und Beichtrede zu richten haben? K. Timmel: Exegesis on Psalm 100; H. Zimmermann: Exegesis on Matt. 7:15 compared with Rom 16:17-18.

Confessional Address: Gerh. Fischer, N. Paustian.

Sermon: L. Bernthal, Alf. Engel.

Please, register on or before the preceding Friday.

H. Geiger, Sec'y.

MIXED WINTER CONFERENCE

The Mixed Winter Conference meets at Trinity Lutheran Church, Wabasha and Tilton Sts., St. Paul, Minn., February 26-28.

Essays: The Educational Advantages, Social Status, and Financial Conditions of the Early Disciples, Prof. Graebner; Lenten Outlines, Rev. Theo. Schroedel; Exegetical Paper: Rev. 21:1-5, Rev. A. C. Haase. To What Extent May a Lutheran Pastor Exercise His Functions as a Citizen of the State.

Communion Services Wednesday.

H. E. Lietzau, Sec'y.

ACKNOWLEDGMENT AND THANKS

The undersigned received donations for Christmas and other purposes for the Lower Cibecue Station of the Apache Mission in Arizona since September 1, 1934, from the following: Ladies' Aid, Libertyville, Ill.; Gustav Kahlfas, Neenah, Wis.; School Children and Teachers, New London, Wis.; Mothers' and Daughters' Society, Neenah, Wis.; St. Paul's Ladies' Aid, Appleton, Wis.; Zion Ladies' Aid, Toledo, Ohio; Ladies' Aid, Osceola, Wis.; Junior Mission Club, Arlington, Minn.; Ladies' Aid, Hopkins, Mich.; Ladies' Aid, North Fond du Lac, Wis.; Ladies' Aid, Johnson Creek, Wis.; L. C. Krug, White Bluffs, Wash.; Ladies' Aid, New London, Wis.; Ladies' Aid, Ft. Atkinson, Wis.; Pastor O. P. Medenwald, Amery, Wis.; Pastor A. Petermann, Newburg, Wis.; Young People's Society, Pigeon, Mich.; Ladies' Aid, Escanaba, Mich.; Ladies' Aid, Town Herman, Wis.; Ladies' Aid, Rib Falls, Wis.; Ladies' Aid, Arlington, Minn.; Ladies' Aid, Arlington, Minn.; Ladies' Aid, Whitewater, Wis.; Mission Band, Lake City, Minn.; Ladies' Aid, Lake Geneva, Wis.; Ladies' Aid and Individuals, Scio, Mich.; Ladies' Aid, Hide-wood, So. Dak.; Ladies' Aid, Dempster, So. Dak.; Ladies Aid, Flint, Mich.; St. Paul's Ladies' Aid, Menominee, Wis.; Ladies' Aid and Young People's Society, Brownsville, Wis.; and Ladies' Aid, Knowles, Wis.

May God bless you!

Arthur C. Krueger.

WARNING

Even the church paper is not excluded when the aim is to turn over a dishonest penny. The price of the church paper is so low that you would hardly expect anyone would seek to collect it dishonestly. When people pay it they generally demand a receipt as for the life insurance premium: you would think they would be careful as to WHOM they pay. From Nebraska comes a notice that in December a young man claiming to be from the National Circulating Co., Inc., Rockefeller Centre, R. K. O. Building, New York, N. Y., collected in the congregation of one of our pastors for the Gemeindeblatt. This man, the notice further adds, was not authorized to do any collecting.

Subscriptions for the Gemeindeblatt, Northwestern Lutheran or Junior Northwestern should be paid to the pastor of the congregation or an authorized agent of the congregation or directly to the Northwestern Publishing House, 935-937 N. Fourth St., Milwaukee, Wis. G.

A REQUEST

The mission congregation at Woodruff, Wis., is in need of a reed organ. Any congregation or individual having such an organ still in good, usable condition and desiring to render a real service, will please communicate with the undersigned.

Rev. W. Weisgerber,
Minocqua, Wis.

BOOK REVIEW

Anniversary Collection of Bach Chorals. A selected group of Sacred Choral Songs in the original settings of Johann Sebastian Bach. Compiled and Edited by Walter E. Buszin, Bethany Lutheran College, Mankato, Minn. Print by Hall & McCreary Co., Chicago, Ill. Price: one to eleven copies, 20c each, postpaid; twelve to ninety-nine copies, \$2.16 a dozen, postpaid; one hundred or more copies, \$15.00 a hundred, transportation extra.

The collection comprises thirty-two pages; it is printed on good paper and the type used is very clear. There are twenty-three selections offered, and the choice is good. Owing to the very moderate price, we think the volume is in the reach of almost any choir. The appearance of these chorals at this time is a very appropriate way of observing the 250th anniversary of the birth of the great composer, which occurs this year. G.

The Theory of Evolution and the Facts of Science. By Harry Rimmer. Print of Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Price, \$1.00.

It is a book of 155 pages, clear type, good paper; the subject is presented in four chapters. The prospectus says: This volume exposes the tricks and mistakes which have been used to uphold the dogma of organic evolution as against the truth of Creation. Only scientists have the skill and means to conduct research, but science has for more than half a century been ridden by the hag of evolution. And so laymen and scientists alike are indebted to Mr. Rimmer for his acute investigations and criticisms.

How Mr. Rimmer approaches his task can be best illustrated by an example of his argumentation. On page 90 we read the following. The sloth of the present day is a small creature, weighing only a few pounds. The largest one the author ever examined personally weighed only thirty pounds, and he was unusually large. Yet the sloth of the Pleistocene age literally weighed tons! Specimens have been recovered that weighed from two to three tons. What happened here? This creature has not evolved, he has degenerated at a tremendous rate. If the law of evolution is from the simple to the complex, the small to the large, and this law applied to the sloth, that creature would to-day weigh from six hundred tons to eight hundred tons, if it had evolved on the same proportion that it has shrunk! The sloth, alas for the theory of evolution, has degenerated from the complex to the simple, from the large to the small, and is a living refutation of the truth of the philosophy of evolution.

Our readers will profit by a careful perusal of the book. G.

Thirty-Third Annual Convention of the Associated Lutheran Charities. July 10 to 13, 1934. Chicago, Ill. Price, 50c. To be ordered from the writer, Rev. J. H. Witte, 304 Tuscola Road, Bay City, Mich.

This is a very comprehensive report covering 78 pages and its appearing will no doubt be welcomed by all the friends of the branches of Christian activities gathered under the above head. G.

Bible Historic References. Explanatory Notes on the Lessons Embodied in the "Comprehensive Bible History for Lutheran School." Vol. I: Old Testament Stories. Revised and Enlarged with Maps and Illustrations by F. Rupprecht. Concordia Publishing House, St. Louis, Mo. Price, \$2.50.

This book is probably favorably known to many pastors, teachers and even laymen, since Bible History References made their first appearance in 1916 — and then as a single volume. A decade later separate volumes (one for each Testament) made their appearance, even then considerably enlarged. This new edition, covering the Old Testament alone, has again, thanks to the zeal of Pastor Rupprecht, experienced a careful revision and a considerable enlargement.

We commend it to our pastors, teachers of day schools, and Sunday school teachers. G.