

# 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.*

Volume 23

Milwaukee, Wisconsin, January 5, 1936

Number 1

## A SOLEMN NEW YEAR'S COUNSEL

Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ, 2 Peter 1: 10, 11.

"And is this life prolonged to me?  
Are days and seasons given?  
Shall I not then prepare to be  
A fitter heir for heaven?"

"I will not let these moments pass,  
These golden hours be gone;  
Lord, I accept Thine offered grace,  
I bow before Thy throne."

It is the resolve the child of God makes at the change of time. As years pass by and time rolls on the Christian never forgets that time is given him, to insure life's goal — the inheritance of heaven. He knows the value of redeeming time. It never returns to stay, and once gone you can redeem it no more. It is either loss or gain. Hence the Christian's resolve on New Year's Day:

"Be this my one great business here  
With holy trembling, holy fear,  
To make my calling sure,  
Thine utmost counsel to fulfill,  
And suffer all Thy righteous will,  
And to the end endure."

The inspired Apostle enforces such New Year's resolve with a solemn counsel. He counsels those who have attained like precious faith with all the rest of the children of God through His grace, to give all the more diligence to make their calling to heaven's inheritance sure. "Wherefore the rather, brethren," he says, "give diligence to make your calling and election sure."

There is a call, a summons, an invitation of God. Very fine, very elevating and encouraging is what St. Peter says of such call in the preceding verses. It is "by his own glory and virtue" (v. 3) that God has called us to salvation, that is by the manifestation of the divine attributes of His grace and mercy, His gracious will to save us lost and condemned sinners. By His exceeding great power and precious promises (v. 4) concerning Christ our Redeemer He has brought

us to faith, devotion, gratitude, love. It is all His work from beginning to end — His work alone. And that call is made certain by His election. In the foreknowledge of the Father, and by the grace of Christ His dear Son, we are elect from the foundation of the world. Our inheritance is in store where nothing can assail it. And there are no conditions, no ifs and buts connected with it. Not on our own attitude or efforts His call and election are based. God only asks that we manifest a wish, a longing for His blessings and accept them; and He will pour His blessings richly upon us. The Father's will is that our eyes should be set on the hope which he offers. Then of a certainty, it will be realized. Lift up your eyes to the eternal hills, for from thence your help will come. The promise is sure.

It is such our calling and election the Apostle counsels us to make our giving diligence thereto. Strive to keep your hope, your eternal inheritance equally steadfast throughout your life by diligently and faithfully using the means of grace — the Word and the Sacrament, by increasing in grace and knowledge, knowledge of God, of Christ and His work. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3, and so also by prayer, "Pray without ceasing."

There is need of thus making sure our calling and election. Immediately preceding his counsel to this effect St. Peter speaks of those who lack these things, and consequently are blind, blind in spiritual things, forgetting that they have been purged from their sins. From the Sun of righteousness men can turn away. Our enemy never relaxes his efforts. He is always active, seeking whom he may destroy, and employs not the day only, but the night, when men asleep, to sow his tares.

What of the new year just entered? Dark it lies before us. None of us can tell whether it will exalt him on earth, or lay him low in the dust. One thing we know, that the arch-enemy of God and man is ever active to destroy our souls, to rob us of our faith, our hope, our salvation. His wiles are innumerable, and of ourselves we are defenseless and powerless against them. "Wherefore," admonishes the Apostle, "give all the more diligence to make your calling and election sure."

### The Blessed Result

"For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

What blessed outlook for the new year! Though the way may be hard and dreary, the obstacles in your path many and rugged, heaped up by the prince of this world to bar you from advancing and make you faint-hearted, yet you have the promise of the infallible Word that Christ is with you; and if He is with you, you can be bold against Satan and his wiles; for Christ is come to destroy the works of the devil. If He is with you, you can triumph over the threats and allurements of the world, for He has overcome the world. If Christ is with you, you can be cheerful in affliction, unafraid in approaching death; for He is our Comfort, our Joy, our Strength, our Hope.

Give diligence, says the Apostle, and there shall be supplied unto you the rich stores of God, all that can help you forward in your heavenward journey. The kingdom of God shall begin for you while you are passing through this present life. The entrance thereto, to the glory of Christ, is open for you. He is constantly waiting for you to enter it.

What a glorious prospect this new year offers to all who "give diligence to make their calling and election sure!" May we humbly follow the Apostle's New Year's Counsel.

J. J.

## Grow In Knowledge

### THE STORY OF THE CHURCH

Like so many nuggets of gold dug from the bowels of the earth and costly pearls fetched from the deep bottom of the sea were the newly found shining truths of salvation brought forth from the rich store of the Bible by Luther and his helpers. Their number was so bewildering, their beauty so dazzling and their worth so great, that the learned men after Luther found plenty to do to set these treasures in order. That had to be done, not only to set off each piece by itself, but to show how each teaching of the Gospel fitted in with another, how all of these teachings stand in close relation to one another, how the main truths were made up of the many words of God scattered throughout the Bible, and how one star, Jesus the Christ, our Savior, was the one and only bright and shining light illumining all the truths of God's Word in the Bible.

This was a long and hard task, but also a labor of

love gladly undertaken by men learned in the Scriptures and well fitted by the enlightenment of the Holy Ghost. Such men as John Gerhard, Martin Chemnitz and others built up the teachings of the Bible into a closely knitted whole, a well laid tower of strength, for the safe keeping of the truth in Christ Jesus, to the joy of all beholders within this fortress and to the dismay of all the thieves from without. The works of these men, called dogmaticians, brought about a setup of doctrine that left no loopholes for the attacker and became a mine of knowledge for all future ages. These works were not to take the place of the Bible, but to set forth each truth of the Bible in its right place. So deeply were these our church fathers immersed in their studies that they often fell into the pitfalls of drawing very fine lines of distinctions between the shades of meaning in a teaching of the Word, just as had befallen the old schoolmen before them.

Very soon men arose in the church of Luther who believed that the church was so engrossed in its task of setting the different truths of the Bible aright and apart, that the joy over these treasures was very nearly lost. In other words, they said that it was all very well to have and hold the pure doctrine, but it must also be kept in mind that the true end of that doctrine was to bring forth a new life in holiness in the believers. The most outstanding of these men who wanted more godliness of life in the Christian was Philip Jacob Spener, a learned and God-fearing preacher at Frankfurt, Dresden and later on at Berlin. He lived 1635 to 1705. He urged against the stiff formality of teaching as found in the dogmaticians, who, he said, stood upon the letter of the Bible too much, the going back to the Bible itself as the well-spring of all Christian life. He wanted to kindle a fire of the inner life of faith and love in the Christian to be shown in godly living. He tried to overcome what he called the dead formality of outward profession by recalling the Christians to holy living. To this end he wrote his "Pia Desideria" or the "pious longing" of the heart for the betterment of the Christian's walk in life. This was in 1675. He founded bands of Christians for the practice of piety which were to be circles of pious men within the church to bring back the church to true godly living. In this he was followed by August Herman Francke of Leipzig, who in 1686 founded another such a circle for the study of the Bible.

This setting themselves apart from the rest of the church and the disregard shown for an orderly system of doctrines as found in the dogmaticians was soon under fire by other leaders of the church, as Benedict Carpzov of the university of Leipzig. Carpzov, and many cool-headed teachers with him, called the Spener movement unsound, as it was; for any circle or society that sets itself apart within the church to do what it is the business of the whole

church to do, soon brings forth division within the church and ends in pharisaical pride of the circle's members. Thus arose the name with which these parties led by Spener and Francke were branded; they were called Pietists. Pietism after the death of its leaders, Spener and Francke, became narrower and narrower in its views of Christian piety and holy living, until it came to disregard more and more the great need of pure doctrine and to place full weight only on Methodistic forms of life.

Men like Valentin Loescher urged against the Pietists that they taught that only he who has felt the power of the Gospel on his own heart can preach that Gospel effectively. Thus they left an opening for the belief that the power of the Gospel depended upon the personal piety of the preacher, which is not true. The Gospel is a power unto salvation in itself by whomsoever or wherever preached. Besides, the Pietists did not hold that the rebirth of the man through faith began in baptism, but that this rebirth came with the later conversion of the Christian, while the truth is that a man is reborn spiritually in baptism, but needs the care and training for growth in faith. Also it was held against the Pietists that they believed and taught that justification was not by faith alone but also depended on holy living. And finally, the stress laid by the Pietists on this holy living was altogether too great. Such things neither bidden nor forbidden in the Word of God, as all dancing, seeing plays, playing cards, as well as laughing, taking walks, smoking, etc., were held by the Pietists as most unholy things. As to the last things, Spener had taught that, after the fall of the papacy and the conversion of the heathens and Jews, there would come a time of great glory for the church on earth, a beginning of the great Sabbath. These were millennial hopes.

These were the days that came after the Thirty Years War, 1618-1648. In the wake of this wicked war came a great rebound from the spiritual life of the sixteenth century. From this war Germany had suffered very much. Not only was so much property destroyed, but the moral life of the people was brought to its lowest ebb. Robbery, carnal lust and all manner of filthiness had been rife. The aftermath was such a lowering of the moral tone that these sins were not held in such abhorrence as they indeed merited. The church suffered most of all. Men had gotten away from the church and its power for good. Pious, holy lives were indeed still lived by many true Christians, but they were not the rule any more. This sad state of affairs could be bettered only through the abiding force of the Gospel which had to be preached to rebuild the faith of the heart and reform the lives. But that Gospel must be preached in truth and purity if it was to bring about a change for the better. To watch, therefore, over the purity of the Gospel, that it be preached in its fullness and clearness, was just

as needful as to lay stress upon outward piety, for holy living is but the fruit of the Gospel in the heart.

That the church at this time still had spiritual life can be seen from its poets and singers. There was Paul Gerhardt, who died in 1676, whose hymns are still sung by the church today. There was Sebastian Bach, who died in 1750, still acknowledged the greatest master of them all in choral music.

[ An offshoot, so to speak, from the Pietistic movement was the Church of the Brethren of Herrnhut. Its founder was Nicolaus Ludwig Count Zinzendorf, born 1700, a follower of Spener and Francke. He had studied at Wittenberg, but his restless spirit found no peace until he joined with a number of Moravian Brethren who had to flee their homeland. They settled at Herrnhut in what is today Saxony. There this little band formed themselves into a new church with new forms of order. Lutherans as well as members of the Reformed church were here to dwell in peace and unity. The leading thought was love, love for their Savior and love for their fellow men. In 1749 they subscribed to the Augsburg Confession, but their church and their church life was distinct from the Lutheran. They did not care greatly for a firm creed, for the love for their Savior was enough for them. Theirs was to be the blessed life. Zinzendorf gave up his whole life as well as his lands for this church which worshipped him in all tender devotion. Theirs was a life ruled by pious feelings, their hymns were emotional and sentimental, and their lives pure. The Moravians are given to missionary work. Many of them came to America and settled in Pennsylvania and other states, where they are to be found to this day.

Z.

### THE POOR GOD

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." — 2 Cor. 8, 9.

"From poverty to riches" is a favorite theme of story-books. It is a secret dream of many who find that life does not hold for them a casket of gold in which they can bury their arm to the elbow, that some distant, unknown but rich relative might die and leave them a fortune. They want the thrill that in reality so rarely comes to human beings, of going, without much effort and in an overnight manner, from rags to riches.

Cases where the process was reversed are not so pleasant to reflect upon. Yet they happen more often. We think of Job, who went from riches to ashes in the course of twenty-four hours. We think of every ungodly person who suddenly collapses in the prime of life and dies. They are numbered by thousands and go from riches to the utter poverty of hell-fire. Such stories are sad, to be sure. But our Christmas

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 at the Post Office of Milwaukee, Wis.

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.

joy is strangely centered in One who travelled the road to poverty; from cloth of gold to swaddling-bands; from a bed of heavenly down to a cradle of straw in a night. Here is the one instance where such an occurrence brings up the happiest hearts of the most fortunate people on earth. It is the story of the rich God who became a Poor God.

#### He was Rich

We hold it as a chief doctrine of our Christian Faith that Jesus Christ, the Virgin's Son, was begotten of the Father from eternity. He had neither beginning nor end of days. And of Him it is said that in the eternities which went before his birth at Bethlehem, he was rich.

Of him it is written: Thy Kingdom, O God, is an everlasting Kingdom; and all within that Kingdom is His. The treasures of earth's mountains and stream-beds, the life of all that runs and creeps below; the expanse of heaven with each golden star, from the glowing pit of the sun to the outermost darkness of unseen space — all these, and whatsoever is in them contained, is His. Man may be monarch of all he surveys, but Christ in eternity was monarch of more. Fly upward, and you cannot reach the highest point of His dominions; fly downward, and you cannot plumb the inner depths of his wealth. His was the endless volume of an empire that stretches from the loftiest throne of heaven to the lowest floor of hell.

Yet not all riches are found in material possessions. What will a man do with gold and land if he have no honor? Jesus Christ was rich in this respect also. The heavens declare it; day unto day uttereth speech and night unto night showeth knowledge of it. The angels, mightiest of created things, made it the foremost duty of their eternal lives to heap upon him the honor of their worship and their service.

Again, it has been said that he who has not love is poor, no matter what his possessions. But Christ

was not poor in love. God hath said: Thou art my beloved Son, in whom I am well pleased. Who will fathom the riches which lie in that word? Who will tell the wealth of one in whom Almighty God finds only joy and pleasures, who is the apple of his eye?

Jesus Christ was rich. Human language cannot fill the term when it is applied to him, because it cannot measure eternity or infinity. Yet only to the extent in which we grasp the immensity of Christ's possessions will be appreciate the significance which lies in the statement:

#### He Became Poor

Surely, you say, this will be easy to tell. Poverty is human. We have tasted it and seen it, we have words for it. But I tell you, we have not tasted His poverty.

Even in our Christmas rejoicing we are apt to make of the stable of His birth a glorious mansion; the straw of His bed becomes spun gold, and instead of the coldness of the winter night we feel the manger to have been well heated by the radiance of the Glory of God. Our Christchild is our God, and even in His crude surroundings we overlook the bitter reality of the fact that He had become a poor God. Look again, and remember the words of St. Paul.

The manger is old, splintery and cold. The straw is hard and prickly. The little body is touched by the rigors of a cruel world. The swaddling-clothes are home-spun and coarse. Look again and see Him fleeing with His mother through the star-lit desert, searching for refuge in Egypt on the back of a beast of burden, with enemies behind and no friends before Him. The angels which are wont to excel in His honor peep forth from the curtains of heaven's window in silent concern. See Him again at the carpenter's bench, toiling for the support of His body, poorest of the poor in Nazareth. Hear Him ask the Samaritan woman for a drink of water. See Him searching for His food on a fig tree. He is given a worn-out robe of purple and is mocked as a King for a day. And at the bitter end, cursed for the sin he bore, the love His Father bore Him withdrew into the shadows and He cried in agony that even His God had forsaken Him. Where are His riches now? Where is His honor? Where the love He possessed?

Who will question the genuineness of His poverty? Who will say that, though He gave up His riches, He had them always within reach? Then He lied about Himself, and Paul does not speak truly. But do we not understand that His honor, His love and His duty chained Him to the task He had begun, that He could not turn back, that during His stay upon earth in lowliness He was as far removed from the riches of His estate as heaven is far from hell? Thirty-three years of poverty such as His was so real and true that only the love of God could have borne it.

Christian, has your soul understood this well? Have you the picture clear? Then grasp with believing heart the meaning and the purpose of it all. The riches which the Christchild left behind became your own.

### That We Might Be Rich

It will be eternity before you and I fully appreciate what this signifies.

You look about you and see that you do not own a foot of ground. You have no money, you have little personal property. Sometimes you have not to pay your debts. But you are rich, because Jesus was poor. Do not say: Yes, I have become richer because of Him, richer than I would be without Him. That is not the point. The truth is that you have been transferred into the possessive place which He vacated. You are rich in the way that Christ was rich before He became poor. What else is meant by the promise that we shall reign with Him? What is Paul speaking about if not this, when he says: Things present and things to come, and this world, and life and death, all are yours, and ye are Christ's and Christ is God's!

While the rich man of this world has a cistern filled to the top with available wealth, you have a fountain, flowing a little at a time, but flowing forever and inexhaustibly. All things are available to you because of Christ: the needs of this present life and the treasures of the soul. The poor Christ has thus endowed you, and will out of his endless storehouse supply you with all wants in an everlasting stream.

Look at the promise he has given you of the glory which shall be revealed in you when you have cast aside the shell of your earthly habitation; see those promises stained with His blood and reeking with His earthly poverty, and realize at what price they were bought for you, and that no man shall take them from you.

Look upon Christ and be not ashamed of Him. Say to Him: My Lord and my God, my Savior in whom I trust, my source of wealth untold, my Joy and my Crown. It would seem the very essence of ingratitude to withhold our love and faith and devotion from Him who became poor that we might be rich. As you hope to face Him one day in heaven, give the poor God your heart.

E. S.

### TIME-SENSE

"Time is money." Here is another of those pithy commonplaces that may mean so little, or may preach so great a sermon.

In his recent book on Africa, Mr. Geoffrey Gorer makes the observation that white men cannot understand the mental processes of true savages because the latter have no time-sense.

Whether or not this correctly diagnoses the cause

of the gulf fixed between the thinking of civilized and savage people need not concern us here. We are interested in the referenc to time-sense. The expression may be defined as a consciousness of the dimensions and the peculiar qualities of time — its length, its breadth and its persistent motion. Savages, it seems, are incapable of recognizing these values in time. They measure it in vague terms and draw no conclusions from its fleeting passage. Tomorrow and the day after blend into one whole; next year is so remote that its use and availability cannot even be calculated. They live as creatures of a day.

When we reckon up our blessings, and offer our sacrifice of thanks for them, it may be that we rarely include our gift of time-sense. Is it because we so habitually abuse this blessing?

We recall the profound petition of Moses, the Man of God: "So teach us to number our days, that we may apply our hearts unto wisdom." There is in this prayer no thought of any desire to obtain knowledge of the allotted span of life. Moses did not want to know how many days he had to live. He asks for the gift of time-sense, that he might put it to legitimate use. He asks that his sin-blunted consciousness might be razor-edged and sensitized to the movement of the shadow on the sun-dial and its significance for his mortal life. He asks that he may be taught to value the purchasing-power of the hour no less accurately than that of the sheckel of silver in his pouch; for of the divine wisdom that he seeks, his time shall buy, and that to the utmost extent of its commodity value.

To His children God has given time-sense; yet how often, rather than to pray for it in increasing measure, do we not join the world in abusing it! St. James, in his letter, lashes out at those to whom time is money for material things alone.

"Go to, now, ye that say: Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow."

It would be difficult to portray more vividly both the functioning of time-sense and its common devotion to the service of the flesh. It is used to foster discontent, worry, and the consuming passion for Mammon.

Shall we not learn, with truly Christian craftsmanship, to fashion spiritual values with the tool of time-sense? Blessed is he to whom the past is a graduated record of the grace of God in Christ; the present a measure heaped full, pressed down, shaken together and overflowing with the mercy of God in Christ; and the future a vast yet limited opportunity for devotion to Christ, finding its end and its fulness at the gates of eternity.

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Ps. 39:4.

E. S.



## Comments

**A Halt to Modernism** has been called by that great modernist Harry Emerson Fosdick. In a late sermon, printed in full in the *Christian Century*, this most liberal of divines indeed defends modernism. He takes a fling at Luther: "Protestant Christianity had been officially formulated in pre-scientific days. The Augsburg Confession was a notable statement, but the men who drew it up, including Luther himself, did not even believe that the earth went around the sun." One is tempted to ask: What of it? What have revolutions of the stars to do with the eternal verities of God's plan of salvation? But it were useless to enquire so, for modernism believes in the marriage of science and revelation.

Fosdick continues: "Modernism, therefore, came as a desperately needed way of thinking. It insisted that the deep and vital experiences of the Christian soul, with itself, with its fellows, with its God, could be carried over into this new world and understand in the light of the new knowledge. God, we said, is a living God who has never uttered his final word on any subject; why, therefore, should pre-scientific frameworks of thought be so sacred that forever through them man must seek the Eternal and the Eternal seek man?" Here we have the old false belief of the whole Reformed sect that the Bible is not the only nor the final revelation of God's will unto salvation for all men; that new revelations through new means, other than the Bible, shall come from God to all manner of men. That, indeed, removes all firm foundations for lasting faith and obviates all confession of faith, for a new revelation may come any minute to overthrow all old beliefs.

But still there is a fly in the ointment. Fosdick and the modernists cannot rest there. The old rosy view of the world of men, the faith in the "Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, the Progress of Mankind-Onward and upward forever," this easy-going creed of those who will not see, has received some severe jolts of late. Some eyes have been opened, "Underline this: **Sin is real**," exclaims Fosdick. The old "intellectual cubicles and sentimental retreats of an optimistic era" will not do any more. Want, murder, robbery, selfishness and corruption in high places, struggles for mere money, wars and rumors of wars, are too evident to be ignored. "And," confesses Fosdick, "it leads men and nations to damnation, as they said it did." True, but what remedy? Turn back

to the God of the Bible as revealed in Jesus Christ the sinbearer? By no means. Our help is not in the Lord, but in men. Rather vaguely our preacher says, "The eternally real is the spiritual. The highest in us comes from the deepest in the universe. Goodness and truth and beauty are not accidents but revelations of creative reality." And further on, "We have adjusted the Christian faith to the best intelligence of our day and have won the strongest minds and the best abilities of the churches to our side."

Let not the fundamentalists, as we are sometimes mockingly called, despair even though Fosdick declares, "Fundamentalism is still with us, but mostly in the background." We still know what the modernists have not yet learned, if they shall ever learn it: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4. And 1 Cor. 1: 19, 20: "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world?" Z.

\* \* \* \*

**Notre Dame, Dr. Roosevelt, and Mexico** From recent news dispatches we learn that the Catholic university of Notre Dame, of foot ball fame, has conferred upon President Roosevelt the doctor's degree, honoris causa, because of his sponsoring the independence of the Philippines. This independence of the Philippines was decreed by congress, but it gave the Catholic hierarchy a chance to get itself into the limelight, because these islands have a Catholic population. Leaving aside the question whether the President could have sidestepped this honor, we are mainly interested in an editorial on the front page of the *Catholic Review*, official organ of the archdiocese of Baltimore, which contained a bitter attack upon our President because he had refused to intervene in Mexico to protect the Catholic church there. A Mr. Carmody of the Knights of Columbus had written a letter to the President pleading for such interference in Mexico, which our President in another published letter declined to do, and, as we believe, rightly so. Now this interchange of letters was before December 9, when Notre Dame honored the President with its degree. The question was, will Notre Dame go through with it? It did. But how reconcile this with the attack upon the President from the same church that was to honor him? Nothing easier. The high prelate of the church who conferred the degree spoke and plainly said that no one, absolutely no one, had a right to speak for the whole Catholic church except the pope or the church in solemn conclave as-

sembled. No word of apology to the highest official of the land, just a declaration for him to ignore the attack, because, forsooth, it did not come from the highest headquarters of the church. That was all. They do these things better in Rome than the poor misguided, squabbling Protestants. Z.

\* \* \* \*

**Christian Missions — Do We Need Them?** There is a movement on foot in South India to form a church union between the Episcopalians, Methodists, and Congregationalists. Out of the Episcopalian fold voices are raised in grave doubt over the scheme. They are afraid of the spirit of compromise involved in this venture. One writer in the Living Church, the Rev. Norman S. Howell, cites instances where in 1925 a reception was held for the Panchen Lama when visiting Peking by leading missionaries, two of them members of the staff of the Christian Theological faculty of Yenching university. The speeches included an address of homage to the spiritual representatives of Lamaism by the presiding missionary, a doctor of divinity, which concluded by wishing him (the Panchen Lama) success in fulfilling the mission of Gautama the Buddha, Jesus the Christ (in the order named), and all holy men.

Mr. Howell quotes also a professor in a missionary college in India from his book of Religious Instruction, which consists of parts of Hindu, New Testament and Mohammedan sacred writings, all of equal authority. "One of the foremost leaders among missionaries in India," addressing a Y. M. C. A. gathering of non-Christian students, is reported to have impressed upon his audience that he was in full sympathy with all religions and had worshipped with Jews, Mohammedans, Unitarians, Theosophists, Brahma Samajists and others. Missionaries were not in India, he said, "to convert the people to Christianity, but to make them better Hindus, better Mohammedans, and better Buddhists."

After this we are not surprised to read in an article by Charles T. Holman in the Christian Century, headed: I don't Want to Christianize the World, the flat statement: "I simply do not hold the view expressed by Dr. John B. Mott, in his "Decisive Hour of Christian Missions," — and still the view, I suppose, held by the great majority of sponsors of the missionary enterprise — that "Christianity is the only religion for all mankind." I believe that there are other religions which will meet the needs of other men, just as there are other cultures and other forms of government than ours that will meet their needs."

On the basis of this most unchristian belief missionary efforts are indeed a waste of time, energy and money. Still our Lord has said, John 14:6: "I am the way, the truth, and the life: no man cometh unto the Father but by me." Z.

**A Cardinal Speaks** According to the News-Week of November 9, Cardinal Schuster of Milan has as much as declared that the Italians must wage war against Ethiopia not only because it is a patriotic duty, but especially because it is a spiritual one. "We must cooperate with God in this national and Catholic mission . . . opening the doors of Ethiopia to the Catholic faith and Roman civilization."

So far as we know, the Holy Father has not as yet made a public declaration quite so frank and definite as this one, although his failure to say very much about this war and his recent suggestion that the League of Nations grant Italy a mandate over Ethiopia would indicate that he is in full accord with the sentiments expressed by the Cardinal. His argument that the sacrificing of Ethiopia to Mussolini is advisable in order to avoid a "more dangerous conflagration" also appears to support the appeal of the Cardinal. That would be the easiest way of effecting the "spiritual" conquest, and at the same time it would leave the Pope in the position of peacemaker if the suggestion were adopted.

We still wonder, however, when and where God commissioned the Catholic Church to open the hearts of the Ethiopians with the point of the Italian swords. Or is it just some more evidence of the policy that "the end justifies the means?" And in this instance we still have our doubts about "the end" also. We vividly recall other occasions where the same Church eagerly championed war to suppress the Gospel. This world is bad enough as it is, but what would it be like if every denomination would take up arms to "convert" the others to her own particular confession of faith.

God expects His Church to wage war against unbelief, "against the rulers of the darkness of this world, against spiritual wickedness in high places," but it is to be done with the Bible, "with the sword of the Spirit, which is the word of God." Eph. 6. The Church is to convert sinners with the preaching of the Gospel, and for this kind of warfare all other swords should remain in their sheaths. John 18:11. S.

\* \* \* \*

**Liquor-Guzzling Girls** Writing in the Cosmopolitan Magazine O. O. McIntyre, well-known newspaper columnist, states that the average young woman of today can and does outdrink the average young man. He writes: "These serious drinkers (meaning girls) do not wait for the usual hour take-off for drinking. They start from scratch with an eggnog for breakfast, well spiked. Five or six cocktails as a prelude to luncheon are not unusual."

We have always had the male sot, but since prohibition put the halo of attractiveness around drinking by forbidding it, we also have with us the female of the species. That girls and young women can carry

their liquor better than their male escorts, as the article referred to above intimates, may be a source of satisfaction and a cause for congratulation to the modern, thrill-crazed girl, but it is not an accomplishment which a truly Christian girl will seek to attain or take pride in. It is one of the most serious signs of our time that such a large part of our American womanhood has lost the charm of modesty and consists to such a marked degree of the brazen creatures which infest the bars and the haunts of immoral pleasure. The shamefacedness and sobriety, which the Apostle Paul referred to as the finest adornment of womanhood, has largely been discarded as Mid-Victorian.

Though temperate drinking can no more be made a sin for a woman than for a man, it is likewise true that overindulgence in strong drink is a vice which, if perservered in, will destroy the soul. The Bible has some very strong warnings against that. Drunkards, whether male or female, like thieves, extortioners and their like shall not inherit the Kingdom of God. (1 Cor. 7:10). I. P. F.

## From a Wider Field

WITHOUT CONTROVERSY GREAT IS THE  
MYSTERY OF GODLINESS;  
GOD WAS MANIFEST IN THE FLESH

1 Timothy 3:16

Christ is asking for the whole man: Give me, my son, thy heart, and let thine ears observe My ways. When while on earth, He had spoken of sin and grace, of work-righteousness and the righteousness of God, of salvation, He did not ask His hearers: Do you understand this? does this seem reasonable to you? but throughout His ministry the one same question occurs again and again: Dost thou believe Me? do you believe? As in common life no social intercourse is possible without mutual or one-sided confidence, so confidence is the heart and substance of the one faith which Christ's Holy Spirit works in the hearts of sinful men. All through school life, matters of science, geography, history, etc., are offered to the scholar to believe, and he is expected to believe what his teacher says, sometimes even if it does contradict the scholar's faith in the Bible (evolution as against creation by God); and in later life he may find that the school has taught him many things which are a useless burden, and some things where the teacher was either biased or ignorant about a certain matter, or perhaps both. But people must have confidence in us, before they

will accept our message. In the middle of the last century there lived in Berlin a faithful preacher, by name of Knak. Fearlessly he stood on the Word of God, and he did not feel embarrassed or ashamed of anything which the Bible said. On a Sunday a high government official met a friend, a noted university professor, both going to Knak's service. "But, professor," the official said, "you do not believe what that man says." "No," the professor said, "but he does!"

While Christ invites confidence, he does not exclude reasoning; on the contrary, he has a place for it. He invited His hearers to search His whole life for a single sin. He uses many parables and illustrations from life, in order to set man thinking about the spiritual life, and about the laws which govern the Kingdom of God. He has placed before man the visible world; now let man use his reason that he will and must conclude: Here is a great product, there must be a greater producer; this great universe with its order and laws and life must be the work of One who is not a part of it. He will lead man to ask, Who is He? and then He will have His messengers ready to answer that question (Acts 17:87 "to feel after him" means "to track him").

From the First Article the Holy Spirit will lead to the Second Article. Man will learn that it is childish, foolish (The fool hath said in his heart, There is no God!), to say, I cannot believe, while the truth is, man can, but will not, does not want to believe, as the Lord said to the Jews (Matt. 23:37), YE would not! Then He will unfold before the awe-struck soul the great Christmas panorama, that "God so loved the world that He gave His only begotten Son, that all who believe in Him should not perish but have everlasting life." All He wants to know, is: Do we trust in Him and in His Word? Do we have confidence in our Savior, do we believe Him? Then a great mystery shall be received. It is not given to our reason to dissect, then it would not be a mystery any more; but the facts of Jesus' love and life and suffering and death and resurrection and what all this means for any and all sinners, will be accepted as facts, unseen, unspeakable, and yet so certain, so sweet and comforting that a martyr like Saint Stephen saw the glory of God, and Jesus standing on the right hand of God, and Stephen said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God," — all this while the fanatical mob was howling for his blood; and when he died, he did not curse his cruel lynchings but he died peacefully, with the prayer, Lord, lay not this sin to their charge; and when he had said this he fell asleep." That is not death; no, thus lives a child of God, and thus he thinks — believes — prays — and dies. It is for a good reason that the Church has put the story of Saint Stephen's confession and death on one of the Christmas days.

God's Word does not need our "apologies" and



"proofs" for its support, nor can it be dislodged by man's puny mind. On the contrary, by His living Word He is supporting us, creating, giving life, spiritual life and eternal life; and he keeps it under all sorts of conditions. When our last hour shall come, He carries us over the brink by His Word, and if someone will ask for the proof of our faith, we shall simply say, The Bible says so! There is victory!

"Without controversy great is the mystery of godliness:

God was manifest in the flesh,  
justified in the Spirit,  
seen of angels,  
preached unto the Gentiles,  
Believed on in the world,  
received up into glory." — F. Soll.

### TWO CONDITIONS

"Then said Jesus to those Jews who believed on Him, if ye (who believe on me) continue in My Word, ye shall be My disciples indeed, and ye shall know the truth and the truth shall make you free." Notice the two conditions of knowing the truth — first, a belief in Jesus Christ, and second, continuing in His Word. The trouble with these college and university professors and Modernistic preachers is that they do not accept the first condition of knowing all spiritual truth — or any spiritual truth. They decline to believe on the Lord Jesus Christ, turn their back on Him, and then proceed to go out as "searchers for truth." Naturally the farther they go, the farther they get away from Him and therefore from the only opportunity to know spiritual truth. The second condition laid down by our Lord shows that even after a man has accepted Christ, he may go astray and lose years of time and years of privilege, and waste both in absorbing chaff, or poison, or both.

It is wresting our Lord's statement from its proper setting — from the two necessary conditions — to say to mankind in general, "Ye shall know the truth and the truth shall make you free" — one of the most misquoted passages in Scripture, because quoted out of its setting. It is one of the foundations of Comparative Religions, because the conditions laid down by the Lord are ignored. — Sel.

### THE LIGHT ETERNAL

The history of the world is replete with examples of punishments and destructions of godless peoples and nations. The great empires of Babylon, Persia, Greece, and Rome, at one time the powerful splendor of the world, fell into corruption, decay, destruction, and oblivion because "that when they knew God, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened." Rom. 1:21.

The voice of history rises from the horrible spectres of the past to utter its solemn warning to us, a nation which on the one hand has been signally blessed by God, but which on the other hand is quickly forgetting God and becoming vain in the imaginations of its sin-darkened heart. Atheism, atheistic Evolutionism, Bolshevism, Epicureanism, Nudism, free-love are no longer foreign words, but have become organizations in the lives of many people of a nation which could once truthfully say: "In God we trust."

The greatest teacher that ever lived on earth, Jesus Christ — and who was far more than a teacher, being the incarnate Son of God and the world's only Savior from sin — said: "Walk while ye have the light, lest darkness come upon you." He Himself is the light of the world, as He said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

We still have this light in our nation. May God graciously preserve it unto us! In and through this light is righteousness that crowns a nation, peace that preserves a nation, life that glorifies a nation. Without that light there is corruption and chaos, darkness, disease, death and destruction. — Sel.

### FRUIT BEARERS

The Lord intends that His children shall be bearers of fruit. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). Here it is made clear that bearing fruit is a test of discipleship. It is also declared by the Lord Jesus, "Every branch in me that beareth no fruit He taketh away." In other words, the Lord administers discipline, whether churches do or not. Union with Christ is the absolute requisite to bearing fruit. "Abide in me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." The vine does not bear fruit for itself, but for others. So the Christian bears fruit to bless humanity and to glorify the Lord. What an exalted privilege is this! Just think of it. A poor, sin-cursed individual, so changed by God's grace that he can live in this wicked world to glorify his Maker and please Him all the time. The choicest fruit yields of the Holy Spirit are "love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, and faith." Dr. Cuyler wrote, "A healthy Christian will yield all these in full measure. Others will excel in some special grace. We know of certain church members who are so completely under the cold shade of the world that the half dozen sour, dwarfish apples they yield are not worthy any man's gathering. We know, too, of others so laden that you can not touch the outermost limb without shaking down a golden pippin, or a seckel, or a jargonelle. Such spiritual trees make a church-orchard beautiful.

They are a joy to the pastor who walks through them. Every stooping bough and every purple cluster that hangs along the walls bespeaks the goodness of the soil, the moisture of the Spirit's dews, and the abundance of God's sunshine." — Ex.

### "THE SOCIAL PROBLEM OF THE CHURCH IN SOUTH DAKOTA"

The above is the title of a 46-page bulletin issued by W. F. Kumlien of the Department of Rural Sociology of South Dakota State College, Brookings, South Dakota, and forwarded to us by one of our readers for our analysis and comment. The treatment of the subject is of such a nature that a review of it may be of interest and value to our readers beyond the boundaries of South Dakota. It is a forerunner of what may be expected in other states if the ever-increasing tendency to regard the church as a handmaiden of the state or the local community is allowed to go unchallenged.

If the subject had been treated in a purely objective manner, simply to gather and correlate the facts, instead of in a subjective manner, in which the church is told what its business is and how to carry it on, little or no objection could be offered. In fact, the pamphlet contains some valuable statistics on the church in South Dakota from many different angles. However, the author, like a true brain-truster, in a highhanded manner tries to foist upon the public views of the church's mission which are shared only by minority religious groups within the state and which go counter to the teachings of the largest church bodies in the state. It is a case of the larger groups of taxpayers paying their taxes to a state institution, which uses at least part of the money to break down all that is sacred in their religion. If that is the function of a state institution, then the founders of our nation with their insistence upon separation of church and state might have saved themselves a lot of trouble.

The fundamental error of the author is his conception of the church as a mere social institution. While he throws a few bouquets at the pioneer churches and ministers who considered the salvation of souls their only mission, he regards that type of religion as out of date. He says: "While these ministers and church groups should be honored for the work they have done in the pioneering stages of the commonwealth the fact remains that we are now rapidly passing into a new situation. From now on South Dakota needs a new type of church with a redirected purpose, program and method. The new goal calls for the rebuilding of community life based on local needs. Whereas the old church served only a fraction of the community, the new church should serve the community as a whole. The goal of personal salvation for individuals

must be extended to include community salvation as well."

The author quotes with evident approval N. L. Sims in "Elements of Rural Sociology": The men who pioneered and settled America all professed essentially one general type of religion. It was concerned primarily with the other-worldly salvation of the individual. The soul was the object of chief value which men wanted most to conserve. In keeping with this aim the church was conceived to be an organization of saved individuals. It was a fold for gathering and sheltering the lost sheep. That done, its task was thought to be completed. . . . The needs of this new day are clearly not those of the old, and the rural institutions that have not faced about from the old to the new are not adequately supplying those needs." To quote the author again: "To serve most effectively the church must do more than minister to the personal needs of the membership. It must go a step farther in ministering the community needs through organized community life. To attain its rightful place the church must work shoulder to shoulder with other social institutions and agencies so as to reconstruct community life from the inside." The church is practically divested of its spiritual aims and character and reduced to the level of such community clubs as the Kiwanis, Lions and the Chamber of Commerce.

Such quotations, intended to change the character of the church as a soul-saving institution to one of community-building or social service, might be multiplied from the bulletin. If this were merely an isolated voice crying in the wilderness, the matter would not be serious, but it is a striking sample of what is dinned into our ears from every side, especially by the braintrusters, the editors and the educational leaders of our day. But are we to let these men teach us what the church is and what its mission is? No one but the Lord of the Church can prescribe to the Church what its mission is. And He has left the Church only this one commission, Preach the Gospel, that is, the good news of salvation through Christ Jesus. Paul determined not to know anything in his church work but Jesus Christ and him crucified. Furthermore he warned that though an angel from heaven (we might substitute the word "college professor") preached any other Gospel, let him be accursed.

It is gratifying to note that, in replying to the questionnaire which preceded the preparation of the bulletin, a number of pastors gave ringing testimony to the truth as it applies to the church's mission. Here are some examples: "Our church does not deal with community problems. Its task is to preach the unaltered Gospel of Christ." "Our church does not mess much in outward things in community life but rather devotes its main effort to preaching and teach-

ing the Gospel." "Ours is not one of the much publicized social-gospel churches; we face the tremendous task of proclaiming adequately the Gospel message. Our commission is derived from the Lord of the church, as a body we have no other work. Whether the community has a baseball team, a certain political party majority or a certain type of liquor law is, we believe, not within the concern of the Christian Church." We are not told the denominational affiliations of the writers just quoted, but their words have a Lutheran ring.

Another pet grievance of the author is the overchurched in many communities and the unwillingness of congregations in small communities to forget their differences and to unite. He proceeds from the premise that the norm of the Home Mission Council of one church to every 1,000 people should be adhered to. Since only about 43 per cent of the population are church members he finds that the average church membership per church in South Dakota ought to be 430, whereas the actual membership is 133. He sets down four workable types of church comity: **Denominational** exchange, according to which two denominations agree to trade churches in two different communities; **Undenominational**, the congregation belonging to no denomination whatsoever; **Federated**, where members of various denominations united in worship but retain their denominational affiliations; and **Affiliated**, where only a very loose connection with some denomination is kept up.

The author is impatient with all those who will not cooperate to remove overchurched by means of one of the above plans. He sees in the opposition to such plans only denominational pride, clinging to outmoded theological disputes, and a lack of proper Americanization. We quote once more from the bulletin:

"Whatever justification there may have been for theological disputes and church schism of the past, they are not what we now need to clarify the church situation in South Dakota. . . . The facts are that the church in South Dakota is faced with an overchurched and denominational overlapping situation that calls for courageous handling. . . . There is probably not a single community in South Dakota that could not be adequately organized for church work on a self-supporting basis if that community would face its church problems frankly and without thought to denominational pride." All questions of principle and doctrine are waved aside as not worthy of consideration, as witness the following: "We have numerous precedents for adapting other types of social institutional life to sparsely settled communities, such as we have in South Dakota. Illustrative of this are the county libraries, the county hospital — and the public school. Families may differ as to the kind of reading materials wanted, theories of disease treatment, theo-

ries of government or of education, but few would have the temerity in these days to argue for separate libraries, hospitals, governmental units or private schools. In these social institutional fields we have learned to subvert individual notions and cooperate on a united program for the larger good of the community. One may well ask whether the time has not arrived when the community can justifiably make the same request for church cooperation."

What gall to place the church on the same level, for instance, with a library! The average library contains books on a wide variety of subjects so that every reader, whatever his reading taste, finds there what he wants. In the average federated or community church, however, everything is weeded out that might in any way offend the sensibilities of anyone. The inspiration of the Bible, the divinity of Jesus, salvation through the blood of Christ — all these and other positive Bible doctrines are carefully avoided, because some members, who do not believe in them, might object. And so the preacher holds forth on science, art, politics, literature, etc., and the church has become nothing but an open forum, where the sin-stricken soul is sent away empty. If the church has no higher mission, we would not only favor union of all churches but would go a step farther and abolish them all as mere excess baggage.

It has not been left to man to decide the business and teaching of the church; the Lord of the Church Himself attended to that. Its business is to preach the Lord, as incorporated in the Bible, in season and out of season, and woe to him that subtracts therefrom or adds thereto! Church membership is concerned with eternal values. Loyalty to God and preservation of a good conscience is at stake. And that must be preserved, no matter how much a community may be overchurched. Just because the church to which I belong and whose teaching I believe to be the divine truth is small I should join or merge with another church which teaches things contrary to God's Word and which has nothing but a worthless substitute for the Gospel of Jesus Christ. A man who has no real convictions may be able to do that but not the faithful Christian who trembles at God's Word and knows the importance of saving the immortal soul. The Savior says, "If ye continue in my word, then are ye my disciples indeed." And the apostle has pointed out to us the proper attitude toward all those who depart from the truth, "Mark them which cause divisions and offences contrary to the doctrine which we have learned, and avoid them." There can be no compromise with false teaching and no fellowship with those who are not rooted and grounded in the unalterable Word of God.

Let us beware of the modern tendency to look upon the church as a mere social institution and to merge the various churches and denominations regardless of

the differences in doctrine. Every sort of pressure is brought to bear to achieve that end. Even a teacher at a tax-supported institution does not hesitate to issue a bulletin to accomplish that purpose. That is looked upon as a step in proper Americanization but it would be more in keeping with the facts to call it a step toward Russianizing the church. The day may not be far distant when people with such views will try to enforce their views with the police power of the state. When that day comes, may we have the spiritual strength and courage to stand up for the truth and learn to say with Luther:

The Word they still shall let remain,  
 And not a thank have for it;  
 He's by our side upon the plain  
 With His good gifts and Spirit.  
 And take they our life,  
 Goods, fame, child and wife,  
 Let these all be gone,  
 They yet have nothing won,  
 The Kingdom ours remaineth. I. P. F.



## REPORT OF THE COMMITTEE ON HYMNOLOGY AND LITURGICS

(Continued)

### No. 32. The Sun's Last Beam of Light is Gone

1. The sun's last beam of light is gone,  
 The gloomy night comes swiftly on.  
 O Christ, our Light, upon us shine  
 Lest we to sin's dark ways incline.
2. We thank Thee that throughout the day  
 Thine angels kept all harm away.  
 Thy grace from care and vexing fear  
 Has led us on in safety here.
3. The sins wherewith we angered Thee  
 Forgive, O Lord, and hear our plea:  
 Impute them not to souls opprest,  
 But bless us with a peaceful rest.
4. Let angels guard our sleeping hours  
 And keep afar all evil powers;  
 Our soul and body, while we sleep,  
 In safety, gracious Father, keep.

### No. 226. I am Content! My Jesus Liveth Still

1. I am content! My Jesus liveth still,  
 In whom my heart is pleased;  
 He hath fulfilled the Law of God for me,  
 God's wrath He hath appeased.  
 Since He in death could perish never,  
 I also shall not die forever.  
 I am content.
2. I am content! My Jesus is my Head,  
 His member I will be;  
 He bowed His head, when on the cross He died,  
 And won the victory.  
 Now death is brought into subjection  
 For me, too, by His resurrection.  
 I am content!

3. I am content! My Jesus is my Lord,  
 My Prince of Life and Peace;  
 His heart is yearning for my future bliss  
 And for my soul's release.  
 The home where He, my Master, liveth  
 He also to His servant giveth.  
 I am content!
4. I am content! My Jesus is my Light,  
 My radiant Sun of Grace.  
 His cheering rays beam blessings forth for all,  
 Sweet comfort, hope, and peace.  
 This Easter Sun brings life, salvation,  
 And everlasting exultation.  
 I am content.
5. I am content! Lord, draw me unto Thee  
 And wake me from the dead  
 That I may rise and evermore may be  
 With Thee, my living Head.  
 The fetters of my body sever,  
 Then shall my soul rejoice forever.  
 I am content!

### No. 333. Let Us Ever Walk with Jesus

1. Let us ever walk with Jesus,  
 Follow His example pure,  
 Flee the world, that would deceive us  
 And to sin our soul allure.  
 Ever in His footsteps treading,  
 Body here, yet soul above,  
 Full of faith and hope and love,  
 Let us do the Father's bidding.  
 Faithful Lord, abide with me;  
 Savior, lead, I follow Thee.
2. Let us suffer here with Jesus,  
 To His image e'er conform;  
 Heaven's glory soon will please us,  
 Sunshine follow on the storm.  
 Though we sow in tears of sorrow,  
 We shall reap with heavenly joy;  
 And the fears that now annoy  
 Shall be laughter on the morrow.  
 Christ, I suffer here with Thee,  
 There, oh, share Thy joy with me!
3. Let us also die with Jesus.  
 His death from the second death,  
 From our soul's destruction, frees us,  
 Quickens us with life's glad breath.  
 Let us mortify while living  
 Flesh and blood and die to sin;  
 And the grave that shuts us in  
 Shall but prove the gate to heaven.  
 Jesus, here I die to Thee  
 There to live eternally.
4. Let us also live with Jesus;  
 Since He's risen from the dead,  
 Death and grave must once release us.  
 Jesus, Thou art now our Head,  
 We are truly Thine own members;  
 Where Thou livest, there live we;  
 Take and own us constantly,  
 Faithful Friend, as Thy dear brethren.  
 Jesus, here I live to Thee,  
 Also there eternally.

### No. 233. Lo, God to Heaven Ascendeth

1. Lo, God to heaven ascendeth!  
 Through its regions vast  
 With shouts triumphant blendeth  
 The trumpet's thrilling blast:  
 Sing praise to Christ the Lord!  
 Praise Him with exultation,  
 The King of every nation,  
 The God of hosts adored!
2. With joy is heaven resounding  
 Christ's glad return to see;  
 Behold the saints surrounding  
 The Lord who set them free.  
 Bright myriads, thronging, come;  
 The cherub band rejoices,  
 And loud seraphic voices  
 All welcome Jesus home.

3. From cross to throne ascending,  
We follow Christ on high  
And know the pathway wending  
To mansions in the sky.  
Our Lord is gone before;  
Yet here He will not leave us,  
But soon in heaven receive us,  
And open wide the door.

4. Our place He is preparing;  
To heaven we, too, shall rise,  
With Him His glory sharing,  
Be where our Treasure lies.  
Bestir thyself, my soul!  
Where Jesus Christ has entered,  
There let thy hope be centered;  
Press onward toward the goal.

5. Let all our thoughts be winging  
To where Thou didst ascend,  
And let our hearts be singing:  
"We seek Thee, Christ, our Friend,  
Thee, God's exalted Son,  
Our Life, and Way to heaven,  
To whom all power is given,  
Our Joy and Hope and Crown."

#### No. 10. Now, — the Hour of Worship O'er

1. Now, — the hour of worship o'er:  
Teaching, hearing, praying, singing, —  
Let us gladly God adore,  
For His Word our praises bringing;  
For the rich repast He gave us  
Bless the Lord who deigned to save us.
2. Now the blessing cheers our heart,  
By His grace to us extended.  
Let us joyfully depart;  
Be our souls to God commended.  
May His Spirit ever guide us  
And with all good gifts provide us.
3. Bless our going out, we pray,  
Bless our entrance in like measure;  
Bless our bread, O Lord, each day,  
Bless our toil, our rest, our pleasure.  
Bless our passing through death's portal;  
Bless our souls with life immortal.

#### No. 414. Jesus Sinners Doth Receive

1. Jesus sinners doth receive!  
Oh, may all this saying ponder  
Who in sin's delusions live  
And from God and heaven wander!  
Here is hope for all who grieve —  
Jesus sinners doth receive!
2. We deserve but grief and shame,  
Yet His words, rich grace revealing,  
Pardon, peace, and life proclaim:  
Here their ills have perfect healing  
Who with humble hearts believe —  
Jesus sinners doth receive!
3. Sheep that from the fold did stray  
No true shepherd e'er forsaketh;  
Weary souls that lost their way  
Christ, the Shepherd, seeks and taketh  
In His arms that they may live —  
Jesus sinners doth receive!
4. Come, ye sinners, one and all,  
Come, accept His invitation;  
Come, obey His gracious call,  
Come and take His free salvation!  
Firmly in these words believe:  
Jesus sinners doth receive!
5. I, a sinner, come to Thee  
With a penitent confession;  
O dear Savior, grant to me  
Grace to cover my transgression.  
Let these words my soul relieve:  
Jesus sinners doth receive!

6. Oh, how blest it is to know:  
Were as scarlet my transgression,  
It shall be as white as snow  
By Thy blood and bitter Passion;  
For these words I now believe:  
Jesus sinners doth receive!

7. Now my conscience is at peace,  
From the Law I stand acquitted;  
Christ hath purchased my release  
And my every sin remitted.  
Naught remains my soul to grieve, —  
Jesus sinners doth receive!

8. Jesus sinners doth receive!  
Even I have been forgiven;  
And when I this earth must leave,  
I shall find an open heaven.  
Dying, still to Him I cleave, —  
Jesus sinners doth receive!

(To be continued)



## Our Synod

### † PASTOR PAUL W. SCHULTZ †

In apparent good health our departed Brother conducted his regular service at Salem Church in Scio, Michigan. He preached, and some of his people took notice that their pastor was rubbing his hands, as though he were cold, and saw him reach and lay the hand over his heart, but no one suspected that their pastor was then slowly and surely going home to Heaven! After the divine service he walked home and there was suddenly taken with angina pectoris, as the doctors call it, and the Christian calls "the chariot of fire," which takes the believer home to God in Christ Jesus our Lord. — At little after 1 P. M. the news was noised around that Pastor Paul Schultz was not "he walked with God and he was not, for God took him." — Death with his hammer smashed the glass through which we see darkly and he now sees Him face to face!

On Tuesday, December 10, the family and friends and pastors gathered for the service and tribute of love. His classmate, Rev. F. Stern, conducted a brief service in the parsonage. He spoke from Psalm 71, verses 1 to 3. This service was in English. Pastor A. Maas led this service and had all sing hymn number 318. — His body was then removed to the church, where in the afternoon at 2 o'clock the main service was held. The Honorable President of our District, Pastor John Gauss, preached the sermon in the German language. This sermon was followed by an English one from the lips of Director O. Hoenecke, Saginaw, Michigan. — The former spake from John 14, verse 18: "I will not leave your orphans, I will come to you." The latter speaker unfolded the comfort to all from Psalm 18, verse 30 — "as for God, His way is faultless, the Word of the Lord is tried: He is a buckler to all those that trust on Him." — His classmate,

George N. Luetke, conducted the Altar Service and read the obituary. After this service his body was by train taken to his birthplace, Milwaukee, Wisconsin, and there was with Christian service laid to rest in God's Acre, where the faithful servant of our Savior waits for God's great and glorious Springtime, the Resurrection of all flesh, according to the promise of Jesus: "And this is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life: And I will raise him up at the last day."

Paul Schultz was born on July 17, 1887, in Milwaukee, Wisconsin. He was the son of Carl Schultz and wife Johanna, née Karsten. He was baptized and in early youth received faithful instruction in the Word of Life, and was confirmed. The church school of Bethesda Congregation gave him a Christian training. He soon entered Concordia College and prepared for the ministry. Graduated from this college in 1907 and enrolled in the Synod's Seminary at Wauwatosa. With 15 other young men he finished this course in the year 1910. The Lord placed him in a congregation at Marion Springs, Michigan, where he served to 1914. Freeland, Michigan, called him to be their pastor and here he rounded out 15 years of faithful service. In both congregations he himself taught the Day School most faithfully and sincerely, always mindful of the call of the Lord "feed my lambs." — While at Freeland, Michigan, he entered the estate of matrimony with Olga Schoewe of Milwaukee, Wisconsin. God blessed this union with the birth of 5 children, of which two have preceded him in going home early in infancy to their Maker and three survive him. The first Sunday in June of the year 1929 found him in Scio, Michigan, as pastor of Salem Evangelical Lutheran Church. This year, 1935, in August, he, together with his congregation and the conference of pastors, was permitted to celebrate his 25th anniversary of his ministry. His heart was just thankful and so humble! On Sunday, December 8, he preached his last sermon on earth from the text, 2 Peter 1, 3-11. — He just did not know that God was going to suffer him to finish it and fulfill for him personally the last verse 11: "For so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ." — He was in "this tabernacle" of the flesh as he preached, and now we write about the tabernacle, which was his earthly house and is dissolved and taken down as a tent, and he is now in the "building of God an house not made with hands, eternal in the Heavens." "He is absent from the body and present with the Lord." He is missed on earth by his brave wife and children — Olga and Friedel, a student in Saginaw, Michigan, Edmund and daughter Bethel. The relatives and the brethren of his immediate acquaintance and Synod and the circle of friends are among those who also miss him here, "where we have no abiding city and seek one to come." — "Our Lord Jesus Christ, who died for us, that, whether we wake or sleep,

we should live together with Him! Wherefore comfort yourselves together, and edify one another, even as also ye do."

"Redeemer come! I open wide  
My heart to Thee, here Lord abide.  
Let me Thy inner presence feel  
Thy Grace and Love in me reveal.  
Thy Holy Spirit guide us on,  
Until our glorious goal is won!  
Eternal praise and fame  
We offer to Thy Name."

P. Geo. N. Luetke.

#### REPORT ON WISCONSIN STATE TEACHERS' CONFERENCE

On November 7 and 8 the Wisconsin State Teachers' Conference of our Synod met at the Bethesda Lutheran School in Milwaukee for its 64th annual convention.

Prof. William Manthey of the Milwaukee Lutheran High School, chairman of the conference, opened the sessions with an inspiring address in which he called attention to the 400th anniversary of the translation of the English Bible by Coverdale and exhorted us, as disciples of Christ, to make our influence felt in familiarizing those entrusted to our care with this precious gift of God. The speaker pointed out that Christian education is the most desperate need in our country. He expressed his regret over the lukewarmness and indifference that is prevalent toward Christian education in the Protestant church in general. From statistics he pointed out that conditions could be substantially improved in our own Synod also. He encouraged very sincerely the establishing of more schools in our congregations so that the Lutheran Church by this medium could assist parents in meeting the obligation which God has entrusted to them.

Prof. H. Klatt, who this year represented Dr. Martin Luther College of New Ulm, Minnesota, extended greetings and best wishes from the faculty of that institution. We were indeed glad to learn that Prof. Blieferticht is again able to take charge of some of his classes.

An interesting paper was presented by Prof. H. Klatt on the topic "Methods in Teaching History, Supplemented by Suggestions as to European Background." He emphasized that sin and grace are the sole factors in teaching any history, and that in choosing a method teachers should ask themselves these questions: 1. Do you know your history? 2. Do you believe what you are saying? 3. Have you a definite aim? 4. Do you know your psychology? Since history is not a one-phase subject he encouraged teachers not to be afraid of the lecture method. Methods, after all, are only a means to an end and that the teacher's personality is most important in bringing home to the children an understanding of "christliche Weltanschauung." In speaking of suggestions as to European background, Prof. Klatt told us why to teach from this viewpoint, what and where the subject matter should be placed in the course, how it is to be presented, and what kind of text books should be used. In a practical lesson Prof. Klatt very ably demonstrated some of his ideas before a class of children.

Church services were held on Thursday evening. Pastor Victor Brohm preached the sermon, choosing his text from 1 Cor. 15. He encouraged the teachers to persevere in their work because, he said 1. You have been called by God; 2. You have a glorious work; 3. Your success is assured. A mixed choir composed of teachers enhanced the service with two beautiful numbers under the direction of Karl Jungkuntz. Regrettable is the fact that this chorus should be discontinued hereafter. It is hoped, however, that this is only temporary and that some plan might be devised by which a teachers' chorus may continue the worthy custom of singing during these services.

A great deal of interest was shown by the teachers in the new Hammond electric organ. Mr. Elmer Ihrke demonstrated this new invention during and after the regular church service.

Dr. Sowers of the Rand, McNally Co., gave a lecture on Methods of Teaching Geography. He stated that methods of teaching cannot be prescribed in definite, specific patterns but that modern methods must embrace shifting emphasis from future to present, from the subject matter to the pupil, from teacher activity to pupil activity. In comparing old methods with modern methods he gave definitions of terms used in educational problems, elaborating on what they meant in former years and what they mean now. Dr. Sowers emphasized the fact that we are teaching children and not subject matter and that we should strive to apply things learned to new practical situations.

Prof. E. Kowalke from Northwestern College, Watertown, informed the teachers of Synod's resolution pertaining to debt retirement. He pictured what an obstacle the debt is to Synod and encouraged the teachers to help in every way possible, financially and morally, to carry out Synod's aim.

Due to the lack of time only one of the Round Table Discussions could be taken up. Mr. Karl K. Jungkuntz led the discussion on "How to Attain Uniformity in a Class School." All other assignments will appear on the program for next year.

Practical lessons were given by Harold Klatt, Martin Roehler, William Roerig, Miss A. Mueller and Miss Hertha Sievert.

In an election for members of the Program Committee the result was as follows: G. Glaeser and C. Heine elected for three years; Miss Sampe for two years; H. Ihlenfeldt for one year.

Colleague Eiselmeier offered a few minutes of a humorous reading.

In a resolution adopted, the conference expressed its thanks to the teachers, pastors, and Bethesda Congregation for the splendid hospitality extended.

An invitation from the First Lutheran Church in La Crosse, Pastor J. T. Gamm, to meet in its midst in 1936 was unanimously accepted. This is the second time

in all its history that the conference ventures to travel to the western part of the state for its annual meeting, and a large representation is expected not only from Wisconsin but also from Minnesota.

An appropriate close to the two-day convention was the inspirational address delivered by Pastor Arthur Voss. The speaker very ably accomplished the purpose of his address. Those who heard him could go home with a new enthusiasm to carry on their work in the building of the Kingdom of God.

J. F. Gawrisch, Secretary.



### NORTHERN PASTORAL AND TEACHERS' CONFERENCE

The Northern Pastoral and Teachers' Conference of the Michigan District will meet at Bay City, Mich., with Rev. M. Schroeder on January 13 and 14. Sessions will begin at 9 A. M.

Assignments: Exeg. Joh. 3, 16-36, A. W. Hueschen; Operation of the Holy Spirit in Repentance and Faith, D. Rohda; Wie ist Luthers Bibelübersetzung und die King James Version einzuschätzen? Dir. Hoenecke; Uebereinstimmung der Offenbarung Gottes im Gesetz, Evangelium und Schoepfung, A. Westendorf; Das Verhalten des Pastors beim Krankenbesuch, C. Binhammer; Was wirkt die Taufe? L. Sievert; Thou Shalt Fear God Above All Things (according to Gausewitz), C. Mueller.

Sermon: Prof. W. Schaller; G. Schmelzer.

Confessional Address: E. Rupp; D. Rohda.

Please announce early and state whether you want quarters or not. C. J. Kionka, Sec'y.

### ST. CROIX PASTORAL CONFERENCE

The St. Croix Pastoral Conference will meet January 14 and 15, in St. John's Lutheran Church, St. Paul, Minn., Rev. J. Plocher, pastor. Opening session 10:00 A. M.

Papers: "Exegesis on Gal. 1," Pieper; "Common Errors in Exegesis," Haase.

Communion Service Wednesday, 11:00 A. M., Meyer (Medenwald).

Everyone is to provide for his own meals and lodging.

O. P. Medenwald, Sec'y.

### MISSISSIPPI VALLEY PASTORAL CONFERENCE

The Mississippi Valley Pastoral Conference will meet January 22 in La Crosse, Wis., Rev. Julius Gamm, pastor.

Communion Service 10 A. M. (English).

Confessional Sermon: W. Gutzke (A. Hanke).

Papers: R. Siegler; Isagogical Treatise on Paul's Epistle to the Romans by A. Vollbrecht; Exegesis: 9th and 10th chap. of the Epistle to the Hebrews by E. Palecheck.

W. C. Limpert.

### FOX RIVER VALLEY CONFERENCE

The Fox River Valley Pastoral Conference will meet January 30 and 31, 1936, at Appleton, Wis., St. Paul's Church, Rev. Fr. Brandt—T. Sauer, pastors.

Essays: Isagogic of Genesis, C. Auerswald; Isagogic of Exodus, G. E. Boettcher; Ex. Hom. on Rom. 13, 8-10, E. C. Hinnenthal; Visitor Leads Discussion of Memorial Synodical Report, pages 102 and 103.

English Confession Sermon: A. Werner — R. Ziesemer.

Please announce to Rev. Fr. Brandt.

F. A. Reier, Sec'y.

## FREE CONFERENCE

The Free Conference of Lincoln, Nebr., convenes January 7 and 8, at Trinity, opening with a Communion Service at 10 A. M.

Speakers: Pastors Lehmann, A. C. Reimnitz, Droegemueller.

Papers of longer standing will be required of the Pastors Baumann, Heinicke, Decker, Staehr, Krey, Mueller, Cholcher, Sr.

New Papers: Krenke, Saeger, Holzhausen, Doege.

The pastors will be quartered in the Capitol Hotel. Expenses will be equalized. The rate will be \$1.00 per day per person and only one day will be required.

E. F. Hy. Lehmann, Sec'y.

## OUR CALENDERS

We call your attention to our calendars, the **Northwestern Lutheran Annual** and the **Gemeindeblatt-Kalender**. They tell you much that you ought to know about your church and its activities, besides they offer you some very instructive and entertaining reading matter. They are moderately priced at 15¢ each.

## NOTICE

Prof. Wm. Huth of our Northwestern College, Watertown, Wis., has announced his resignation to take effect at the close of the present school year. The Board of Northwestern College herewith requests members of Synod to nominate a successor to Prof. Huth. The new professor is to teach the classic languages.

Nominations will be received up to January 27, 1936.

By authority of the Northwestern College Board.  
Kurt A. Timmel, Secretary,  
612 Fifth Street,  
Watertown, Wisconsin.

## INSTALLATIONS

By authority of President Wm. Nommensen of the West Wisconsin District, Pastor J. Carl Bast was installed in his congregations in McMillan and in March on December 1. Pastor O. Kuehl installed him in the forenoon in McMillan and Pastor E. Walther with the assistance of Pastor O. Kuehl in March in the afternoon.

Address: Pastor J. Carl Bast, Route 4, Marshfield, Wis.  
E. Walther.

Authorized by President F. H. K. Soll the undersigned installed Rev. Arthor Matzke at Paulouse, Wash., on the 2nd Sunday in Advent.

Address: Rev. Arthor Matzke, Palouse, Wash.

Ewald F. Kirst.

Authorized by President E. Benj. Schlueter the undersigned installed the Rev. E. C. Schroeder as pastor of Trinity Church, Liberty, Wisconsin, on December 8.

Address: Rev. E. C. Schroeder, R. 1, Manitowoc, Wis.

J. G. Jeske.

## ACKNOWLEDGMENT

The Ladies' Aid of St. Paul's Lutheran Congregation, New Ulm, Minnesota, has donated the sum of \$15.00 to Dr. Martin Luther College. This money will be used to buy new curtains for the dining rooms. To the donors we express our sincere thanks.

C. L. Schweppe.

## CHANGE OF ADDRESS

Brethren of Minnesota District kindly note my change of address and send all blue slips to — M. J. Wehausen, Morton, Minnesota.

## TREASURER'S STATEMENTS

November 30, 1935 — Five Months

Department	Received	Disbursed	Assets	Operation	Maintenance
General Administration .....	\$ 25,169.55	\$ 7,323.93		\$ 7,323.93	
Educational Institutions .....	10,437.47				
Theological Seminary .....	1,532.91	7,433.78		6,514.40	919.38
Northwestern College .....	1,478.42	20,533.36		17,584.78	2,948.58
Dr. Martin Luther College .....	1,370.55	17,497.62	542.49	16,083.61	871.52
Michigan Lutheran Seminary .....	666.20	5,855.23	110.90	5,168.59	575.74
Northwestern Lutheran Academy .....	413.72	4,072.95	298.35	3,531.71	242.89
Home for the Aged .....	525.11	2,945.68	500.00	2,321.05	124.63
Missions, General .....	38,488.73	494.71		494.71	
Indian .....	5,387.31	11,951.28		10,679.28	1,272.00
Negro .....	3,213.94	5,612.15		5,612.15	
Home .....	13,641.88	38,777.09		38,777.09	
Poland .....	2,369.26	3,976.50		3,976.50	
Madison Student .....	403.84	1,674.80		1,674.80	
African .....	128.00				
School Supervision .....	5.50	103.07		103.07	
General Support .....	1,964.50	7,220.00		7,220.00	
Indigent Students .....	832.90	6.73		6.73	
To Retire Debts .....	150.59				
Insurance Receipts.....	• 1,120.66	399.82		399.82	
	\$109,301.04	\$135,878.70	\$ 1,451.74	\$127,472.22	\$ 6,954.74
Revenues .....	15,522.88				
	\$124,823.92	\$124,823.92			
Deficit .....		\$ 11,054.78			

## Debt Statement

Debts on June 30, 1935 .....	\$455,403.50
Debts made since .....	99,715.36
	\$555,118.86
Debts paid .....	86,870.25
Budget Debt on November 30, 1935.....	\$468,248.61
Church Extension .....	179,364.29
Total Debt November 30, 1935 .....	\$647,612.90

THEO H. BUUCK,  
Treasurer.