

# The Northwestern Lutheran

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

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## LOOKING UNTO JESUS

Thou who didst stoop below  
To drain the cup of woe,  
Wearing the form of frail mortality  
Thy blessed labors done,  
Thy crown of victory won,  
Hast passed from earth, passed to Thy home on high.

Our eyes behold Thee not,  
Yet hast Thou not forgot  
Those who have placed their hope, their trust in Thee;  
Before Thy Father's face  
Thou hast prepared a place,  
That where Thou art, there they may also be.

It was no path of flowers,  
Which through this world of ours,  
Beloved of the Father, Thou didst tread  
And shall we in dismay  
Shrink from the narrow way,  
When clouds and darkness are around it spread?

O Thou, who art our life,  
Be with us through the strife;  
Thy holy head by earth's fierce storms was bowed:  
Raise Thou our eyes above,  
To see a Father's love  
Beam, like the bow of promise, thro' the cloud.

And O, if thoughts of gloom  
Should hover o'er the tomb,  
That light of love our guiding star shall be:  
Our spirits shall not dread  
The shadowy path to tread,  
Friend, Guardian, Savior, which doth lead to Thee.

—Sarah Elisabeth Miles.

## COMMENTS

**The Summer Church** The church in summer is frequently an empty church. It is the season of vacations. Sunday is the day most available for jaunts into the country, or for making visits to friends in neighboring towns. A few years ago it was still the exception when the churchgoing family missed the Sunday worship; now it has almost become the rule—thanks to the automobile and the craze for recreation. Every crossroads inn has become a summer garden, every pond and puddle a lake that advertises special features to attract the casual visitor. If the truth be told, the family returning at night after a Sunday's outing more often than not would admit that it was sorely disappointed in its pleasure seeking. The hurried outing has not refreshed them; they are more tired and weary on Monday than they were the previous Saturday. They went with the determina-

tion of finding pleasure—had they exerted themselves half as much at home they would have had twice as much at half the cost or less. This is a fair appraisal of the profit and loss of frantic Sunday outings.—Would not half a day now and then be quite as satisfactory? Is it worth while to form the dangerous habit of missing worship on the dubious ground of recreation, when recreation recreates so little? Might not a brief hour on Sunday morning in church, with its attendant leisurely preparation for church going, be much better for body and mind AND SOUL than the nerveracking chase for amusements that marks so many Sundays? Missing church because amusements prove more attractive than a sermon cannot by any sophistry be made to mean anything else than placing the flesh above the spirit—in Christians this is a fatal fault. The 84th Psalm breathes a devotion quite different from that of the modern Christian that tries to reconcile indifference to the house of God with love of Him. "A day in thy courts is better than a thousand," say the sons of Korah; and of the "thousand," nine hundred and ninety-nine might well be Sundays spent in the frivolities of modern amusements. In pointing out that children of families that practice this Sunday frivolity must have jaded amusement appetites before they are out of their teens, we find a partial solution of the disconcerting waywardness of our younger generation. They are accustomed to cater to their desires and have satisfied them for so many years that before they are twenty they must have new thrills for their frazzled nerves, or find life hopelessly dull. But not for their children's sake alone should parents exercise more restraint in planning their Sunday amusements. A father's soul should be worth as much as his son's.

H. K. M.

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**Government Coddling** Not long ago the Social and Economic Science Section of the American Association for the Advancement of Science met in annual convention at New York and a feature of the meeting was a conference on the national thrift movement. We are surprised to read that several speakers had the courage to attack such pet hobbies of our day as "health and industrial insurance." One of the speakers who addressed the convention on this subject was Colonel George Pope, president of the National Association of Manufacturers. When you take into account how much of the care, responsibility, and expense which the "insurance" in question in-

volves is expected to be borne by the manufacturer for the benefit and welfare of the workman, you would deem it but natural that a man in Colonel Pope's position should raise his voice in protest against the increasing demands of to-day; but that is not the side the Colonel held up to view. He said:

"I am old-fashioned enough to view with suspicion movements for public provision for the care of private individuals that discourage either private initiative or individual frugality. Any form of public philanthropy which lessens the tendency toward individual thrift is harmful to the development of character. Let us by social effort help others to help themselves, but no nation without traditions and beliefs should do aught to make any citizen regard himself as a dependent on his government. We are better for believing that we are here to support our government, not to have our government support us."

What an editor says in comment on the above is worth repeating: "Colonel Pope's philosophy conforms with that which was preached by the great leaders of American thought and exemplified by the course of the nation during the formative period of its career. The average American will cease to be the efficient human individual he has been if the government is reorganized on the basis of coddling him."

These are sane utterances and we are glad to find that there are still thinkers in our land who have the courage to make them. If the fanatics of to-day had their way all individuality, but their own, would have to be surrendered, personal opinion would have no place, the home would be but a place where you eat and sleep, and even the church would be swayed by influences foreign to her real purpose and work. Yes, the Colonel is right though he may be old-fashioned. We think that is the fashion God intended. G.

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**Perhaps It Would** The Chicago Tribune recently reported the following: "The erection of memorial statues in Washington, D. C., to the founders of various churches is becoming popular. Martin Luther for the Lutherans, Witherspoon for the Presbyterians, Asbury for the Methodists, and Roger Williams for the Baptists already have, or will have, statues erected in their honor and in recognition of the principles for which the various denominations historically stand." This news item led a reader of the Catholic "Our Sunday Visitor" to suggest that Catholics on their part erect a statue to Christ. To this the editor replies: "An excellent suggestion. A statue of Jesus, erected by Catholics, inscribed 'The Founder of the Catholic Church,' would make millions think." We say, perhaps it would, but their thoughts might possibly not be acceptable to the editor. They might be led to compare with Jesus and His Word

the church that, to the exclusion of others, claims Him as its Founder and wonder how it was possible for it to drift away so far from Him whom it calls its Head. The thinking millions might wonder why the Catholic church sets up His statue in a public place while it is by its doctrines carefully hiding from the view of the faithful His Work and His All-sufficient Merit. They would almost intuitively look about for the figures of Mary, Joseph and other saints, who are, according to Romish teaching, so closely associated with Him in His work for the salvation of souls. Yes, erect a statue with that inscription, it may make millions think. J. B.

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**The World at a Crisis** That is what the editor of a daily paper recently told his readers. And what about it? He then goes on to say:

"We need to be informed. We need the best guidance. We need to keep our balance. Sensation and hate, and alarm and the anger of war fill the world. We can be patriotic and yet be Christians. We can be effective for the right and yet be ruled by duty, not rancor.

"It is what we read that will most influence us in this world crisis. Unless the daily message of the sensational press is wisely moderated by the calmer tone of the religious weekly, neither our minds nor our tempers will be wisely ordered. There are other things than war in this world, and there are saner outlooks that enable us to see over and beyond the conflict. Let us have these standpoints constantly before us."

We have a suggestion to offer. The writer of the above says, "Unless the daily message of the sensational press is wisely moderated by the calmer tone of the religious weekly, neither our minds nor our tempers will be wisely ordered." Why wait for the religious weekly to wisely moderate when it is patent that it does not reach the majority of those who by reason of having read the "daily message of the sensational press" have a crying need for something of a calmer tone? Would it not be simpler to make the daily message less sensational, to spread it forth in a calmer tone? If "sensation and hate and alarm and anger of war fill the world," the daily message has done its share to bring about such a condition of things. Some of the writers of that message are veritable preachers of hatred and their products are often enough to fill one with disgust. We wonder whether they comfort themselves after their self-appointed daily task with the thought that the religious weekly is an ample corrective. That would be like administering poison to a man in order to have the pleasure of seeing somebody else give him an antidote. We hope our readers do not take our paper as an antidote; it is not intended as such, even if it may serve as such on occasion; it is meant to serve a higher purpose just

as the food for the body is not intended as a poison. There is a way of obviating the necessity for an antidote: keep the poison at a distance. G.

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**"Rules for Killing a Church"** Some time ago we ran across a set of rules "for killing a church";

some of them would bear repeating even though some churchmembers seem to have heard of them before to judge by their familiarity with the methods recommended. Here are a few:

Don't come. Ps. 42: 4.

If you do come, come late. Ps. 84: 10.

Never try to bring anyone to church with you. John 1: 14.

Don't believe in missions. Matt. 28: 19.

Let the pastor do all the work. Isaiah 41: 6-7.

If he doesn't visit as often as you think he should, treat him very coolly.

He has nothing in particular to do and could come oftener.

Don't take your denominational paper.

Never speak to another about Christ; your pastor should do all that kind of work. James 5: 20; Daniel 12: 3.

Insist on your views being adopted on all questions brought up before the church, and don't give in for the majority. Matt. 23: 12.

When sick don't send your pastor word; he is supposed to find out himself.

But tell all the neighbors how he neglected you during your illness. John 11: 3.

If you think everything is working harmoniously try to stir up something to engender strife. James 3: 14-16.

These rules could be extended considerably, but as they stand they are sure to be effective. They have been tried out and tested time and again. H. K. M.

## AUGSBURG CONFSSION

### Article XVII—Christ Shall Appear Again for Judgment

"Also they teach, that at the Consummation of the World, Christ shall appear for judgment, and shall raise up all the dead; He shall give the godly and elect eternal life and everlasting joys, but ungodly men and devils He shall condemn to be tormented without end.

They condemn the Anabaptists who think that there will be an end to the punishments of condemned men and devils. They condemn also others, who are now spreading certain Jewish opinions that before the resurrection of the dead, the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed (exterminated)."

**At the Consummation of the World Christ shall appear.** The consummation of the world of which this article speaks is that great last hour when things

temporal shall pass away. Scripture plainly foretells its coming, speaking of it as "the last day," John 6: 39; then again as "the last time," 1 Pet. 1: 5; then also as "the day of the Lord," 2 Pet. 3: 10. Of this day it is written that it "will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." At this great final season of the world Christ shall appear. He is coming as the Son of God and the Son of Man and in His coming He will be visible to the human eye; that is what Acts 1: 11 tells us: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as we have seen him go into heaven."

As the Son of God and the Son of Man He is coming to **judge**. That the judicial authority and executive power requisite for the judgment of the world rests in the triune God, Father, Son, and Holy Ghost, no believer in the Scriptures will deny. There are many texts which in their quite general reference to the Lord as Judge of the universe teach this truth. God's judgment of the world will, however, be carried out through Jesus Christ, the Son of God and Son of Man. To Him the name Judge is applied, 1 Tim. 4: 1-8: "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." He is referred to as the appointed of God to execute judgment, Rom. 2: 16: "God shall judge the secrets of men by Jesus Christ." John 5: 22-28: "For the Father judgeth no man, but hath committed all judgment unto the Son. And hath given him authority to execute judgment also, because he is the Son of man." These texts cannot be understood as referring only to the Godhead of the Savior. Aside from the fact that He would then not require that authority be given Him, since in judging He would be but exercising His own divine right, He is as the Judge expressly styled the Son of Man. In this sense only can His final advent be considered as a step, the last, of His exaltation, as we confess it to be in our Creed. The Jesus of whom Peter testified (Acts 10) that He was "ordained of God to be the Judge of the quick and the dead" is the same of whom he just before said that "God anointed him with the Holy Ghost and with power," that He "went about doing good and healing all that were oppressed of the devil," and that the Jews "slew and hanged on a tree," that finally "God raised up the third day, and shewed him openly."

At the judgment of the Lord's last coming the final verdict upon all men shall be pronounced. Matt. 25: 31-32: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be

gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." In order that this may be carried out He shall raise up all the dead. Dan. 12: 2: "And many of them that sleep in the dust of the earth shall awake some to everlasting life, and some to shame and everlasting contempt." John 5: 28-29: "For the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The final judgment pronounced on the last day shall also extend to Satan and his fallen host. Jude 6: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the last day." By the verdict of that last day He "shall give to the godly and elect eternal life and everlasting joys, but ungodly men and the devils he shall condemn to be tormented without end." Matt. 25: 34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 41: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 46: "And these shall go away into everlasting punishment: but the righteous into life eternal."

By the plain terms of the King's own words the lot of both classes is fixed for all eternity and it is only by a willful disregard of what the words "everlasting" and "eternal" signify that anyone can entertain the hope of the Anabaptists mentioned and rejected in our article, "that there will be an end to the punishments of condemned men and devils."

When Jesus came in His first advent He found that, through no fault of His own, error and false hopes regarding Himself and His purpose were rife among men; He has prophesied that the same conditions shall obtain at His final coming. Our article refers to such: "They condemn also others who are now spreading certain Jewish opinions that, before the resurrection of the dead, the godly shall take possession of the kingdom of the world, the ungodly being everywhere suppressed." This is the fond hope of the chiliasts. Taken generally they expect:

1. "That there is to be a millennial Sabbath at the end of six thousand years from the creation of Adam, in which the world shall joyfully rest from its long week of turmoil and disorder."
2. "That the personal and final advent of Christ, and the resurrection of the holy dead, shall occur at the commencement of the millennium."
3. "That Christ is to reign with His saints in glorious empire upon this earth."
4. "That all sublunary things, embracing the entire

lower creation, are to undergo a universal renovation, and be restored to their original excellence and glory."

In opposition to these assertions Scripture teaches:

1. The kingdom of Christ is spiritual, and not of this world, therefore it cannot become manifest in the borrowed forms of a worldly kingdom. John 18: 36. 2 Tim. 4: 18. Eph. 1: 20-21.

2. If such a kingdom of Christ were promised, with strict limitations as to time, manifested by His advent and other external features, then could we exactly determine the time before which it could not come. Both were contrary to Scripture. Acts 1: 7. Matt. 24: 36.

3. Scripture teaches but one return of Christ, His coming to judgment, and not another, to establish a millennium kingdom. 2 Tim. 4: 1.

4. The Bible speaks of a general resurrection of the dead at the last day and not of a special one looking toward a millennium on earth. John 11: 16-17. 2 Thess. 4: 16-17.

G.

## PROCEEDINGS OF THE WISCONSIN SYNOD

(Continued)

The spirit of jubilation pervaded the synod's meetings, but this did not hamper the body in doing its work. That there was a large amount of work to be done was indicated by the president in his opening address and this fact was brought home to all the delegates before the sessions closed, as the members of the twelve committees appointed at the outset will gladly testify.

The first business taken up was the election of officers. The pastors J. Glaeser and F. Schumann were elected as members of the board of missions. Vacancies in the Publishing House committee were filled by the election of Prof. A. Pieper, Pastor O. Hagedorn, Mr. J. Gieschen, teacher, and Mr. W. H. Graebner. The Rev. E. Dornfeld and Mr. J. Schmidt were elected to be members of the finance committee. The trustees of synod elected were the pastors G. E. Bergemann and H. F. Knuth and Mr. A. Weinsheimer. It was left to the Joint Synod, meeting in St. Paul in August, to fill six vacancies in the board of Northwestern College. The delegates for the meeting of the Joint Synod were also elected.

The usual reports were read and discussed. Prominent among these was the report on our institutions. In the discussion of this report great stress was laid on the fact that the number of young men prepared by our colleges and seminaries for our synodical work is not sufficient and that within a few years we will experience a painful lack, if the present measure of supply is not augmented. We must therefore bend our efforts toward securing recruits for the Lord's service and earnestly petition our Lord to send labor-

ers into His harvest. Though the college also feels the effects of the high cost of living, the synod voted not to raise the board, lest the parents who send us their sons be overburdened; on the other hand, it resolved to recommend to the Joint Synod that the salaries of our professors be increased.

Septima was abolished; boys desiring to enter will have to be sufficiently advanced in their studies to do Sexta work. They can make their examination for admission at home under the supervision of their pastor or teacher.

As usual, one of the most important reports submitted to the synod was that which is concerned with our Home Missions. It was found necessary to pass new rules to regulate the maintenance of our missionaries in the field. The minimum salary was fixed at \$600.00 and a residence. The report showed that two congregations could in the future dispense with synodical aid and had become independent. Work was carried on in 42 fields, some of which were recently added to our work.

An innovation in missionary activities was introduced by the resolution that provides school teachers for certain missionary fields. The beginning is to be made in Cudahy and Kenosha. All missionary congregations were exhorted to pay great attention to the parochial school question; English congregations were particularly reminded of the importance of this service. If they are unable to maintain schools of their own at the beginning they are urged to use the schools of neighboring Lutheran congregations.—The appropriation for Home Missions was \$21,248.00.

The reading of the report on our Indian mission was punctuated by an agreeable surprise: Missionary E. Guenther, after seven years' labor in the field, appeared personally to speak of his work. He had made the trip of 2,000 miles from Arizona in his trusty Ford. In the touring party was an Indian lad from his school. The little Apache and the missionary both appeared before the synod when the latter addressed the meeting. His remarks were inspired by true devotion to his arduous task and for that reason could not fail to make a deep impression on his hearers. As a spontaneous response the meeting resolved to "pass the hat" for a contribution to the missionary's traveling expenses; in this manner \$113.00 was raised.

A resolution was then passed which asked our delegates at the Joint Synod to urge that two men be installed at each station.

The committee on our Publishing House reported that the new catechism had been completed and this longfelt want of the synod satisfied. The new Church Hymnal is also completed. As a fitting memorial our synod had resolved through its committee to publish a "Life of Luther" for distribution among our Lutheran Christians. The book is now ready. It was

written by Professor Theo. Schlueter and by Dr. Ernst. It is only to be had in the German language; no one able to read German should fail to own and read this splendid volume.—The net proceeds for the year in the Northwestern Publishing House were \$12,261.56.

The representative of our institutions, the Rev. R. Siegler, was enabled to report that in spite of the unfavorable times the sum of \$10,346.25 had been collected in the congregations visited. It was resolved that the Joint Synod be asked to continue the office of the Rev. Siegler, if they find it possible.

The Rev. H. Knuth, treasurer of the synod, read the following report:

Cash in bank, May 11, 1916.....	\$ 7,272.65	
Received, for		
a/synodical purposes .....	72,919.33	
b/other purposes .....	43,117.97	
		\$123,309.95
Paid out, for		
a/synodical purposes .....	\$75,341.15	
b/other purposes .....	41,007.97	
Cash in bank, July 7, 1917.....	6,061.68	
		\$123,309.95

According to the report of the financial committee this year's budget totals \$70,654.00. So that this sum, which is needed for the current year, be raised, it was resolved to recommend anew the use of the envelope system according to the plan worked out by our committee and popularly known as the "Gotteskasten." The Northwestern Publishing House is ordered to send to each pastor three times as many envelopes as his congregation has voting members, unless he advises differently within four weeks.

The Luther Jubilee collection was again discussed. The committee in charge has decided to divide the proceeds equally between the church extension fund and the pension fund. The meeting was reminded to use the little collection banks which have been distributed, where asked for; the synod resolved to order the committee to make further appeals to our Lutheran Christians through the columns of the "Gemeindeblatt."

The committee on membership recommended that the following applicants be received into our synodical communion: E. Sterz, E. A. Sitz, W. F. Beiz, G. F. Fischer, A. Uplegger, R. Huth, C. Kionka, O. Toepel, Im. Albrecht, Aug. Pamperin, A. Petermann, G. Gerth, G. Haase, Theo. Kliefoth, pastors;—L. Luepke, A. Manthey, M. Schumacher, teachers.—The following congregations were recommended for membership:

- Grace Congregation, Sugar Bush, Wis.,
- St. Matthew's, Iron Ridge, Dodge County, Wis.,
- Mt. Olive, English Ev. Luth. Church, Appleton, Wis.,

Trinity Lutheran Church, Watertown, Wis.,  
Ev. Luth. Friedens Church, North Crandon, Wis.

All of these, congregations and individuals, were accepted.

But our church has lost the services of faithful men during the past year as the following record of deaths will show: A. W. Keibel, F. J. Kilian, J. F. G. Harders, J. Hacker, Chr. Sauer, Jr., pastors; and W. Meyer, teacher.

Besides the opening services the synod joined in worship at St. Matthew's church three times. On Friday evening there were communion services for which the Rev. Chr. Siecker preached the confessional sermon on Isaiah 1: 18-19. On Sunday morning Dr. A. F. Ernst preached on Hebrews 13: 7, dwelling largely on the meaning of the Reformation. Closing services were held Monday evening in which the Rev. John Meyer preached on Acts 4: 12.

This meeting of the synod had one duty to perform which makes it unique in our history; it had to carry out the resolutions which had previously been passed providing for a new organization and division of the old body. Preliminary matters had to be adjusted, the revised constitution had to be passed upon, the membership had to be grouped according to the new synodical subdivisions. All this was done and the way was clear for an organization of the three new districts. The elections showed the following results:

#### Southeast Wisconsin District

President: the Rev. C. Buenger,  
First Vice President: the Rev. H. Bergmann,  
Second Vice President: the Rev. W. Hoenecke,  
Secretary: the Rev. H. Gieschen,  
Clerk: the Rev. W. Nommensen,  
Treasurer: Mr. Carl E. Werner,  
Committee for Revision of Accounts: the Rev. Emil Schulz, Mr. Emil Hass, Mr. F. Saxmann, and Prof. E. Sampe.

#### North Wisconsin District

President: the Rev. A. Spiering,  
First Vice President: the Rev. K. Machmiller,  
Second Vice President: the Rev. Christian Doehler,  
Secretary: the Rev. G. Boettcher,  
Clerk: the Rev. Paul Bergmann,  
Treasurer: Mr. Albert Voecks,  
Committee for the Revision of Accounts: Mr. Jacob Koehn, Mr. Gustav Kahlfass, Mr. Wm. Kowalke and Mr. Wm. Gerhard.

#### West Wisconsin District

President: the Rev. J. G. Glaeser,  
First Vice President: the Rev. John Meyer,  
Second Vice President: the Rev. A. Vollbrecht,  
Secretary: Professor O. Kuhlow,  
Clerk: Professor Theo. Schlueter,  
Treasurer: Mr. F. Gamm,

Committee for the Revision of Accounts: Mr. F. Siegler, Mr. J. Behnken, Mr. Wm. Goerder, and Dr. J. H. Ott.

It was pointed out, however, that in the eyes of the law the old Wisconsin Synod still exists and will continue to exist until certain formalities have been observed.

We cannot refrain from calling attention to the fact that this meeting of our Wisconsin Synod is the last gathering of the accustomed kind. It will be rather strange when at future meetings of the districts so many familiar faces will be missing from our councils. It was held that the division was necessary for the welfare of the Kingdom and accordingly it was done, though regretfully by many. The change should not find us less eager to work, but rather more so.

It is the old work of extending the Kingdom of the Lord, to the end that the elect may be gathered together from all the ends of the world by the service of the most precious Gospel for the salvation of their souls and to the glory of the great name of Jesus.

In this spirit we parted on that 17th day of July when the last meeting of the old Wisconsin Synod came to an end. Luther's battle hymn was the glad hail with which we left the old and greeted the new, "A Mighty Fortress is Our God."

By order of the synod,  
Heinrich Gieschen, Secretary.  
(Translated).

Milwaukee, Wis., July 18th, 1917.

#### THE MORMONS AND THE BIBLE

Some time ago, we are informed, there was put on the market a new edition of the Bible which contains a section, inserted between the Old and New Testaments and consisting of 118 pages of Mormon teaching. There is no mark on the outside of this Bible to distinguish it from the ordinary King James' Version. The cover reads, "Holy Bible, Cyclopedic Concordance, Ready Reference, Oxford S. S. Teachers' Edition." The only indication of the evil hand of the Mormon church is on the title page of the Mormon section which states: "Copyrighted, 1917, by Joseph F. Smith, Trustee in Trust for the Church of Jesus Christ of Latter Day Saints." It is "designed for the use of missionaries and other students of the Scriptures."

If this Mormon edition of the Bible was intended only for Mormons, there would be little to say about it. But that it is the intention to use it in an effort to gain more converts to the Mormon faith is evident from a statement in an editorial entitled Important Help to Bible Study, in the **Deseret Evening News**, the official organ of the Mormon Church, in its issue for June 23, 1917, which reads as follows: "A significant proof of the growing interest taken in the teach-

ings of the Church of Jesus Christ of Latter-Day Saints and of the increasing public demand for its literature, is seen in the fact that not long since the publishers of both the Cambridge and the Oxford Bible applied to the presiding authorities for a revised and authenticated copy of the 'Ready References,' which was desired for incorporation with the respective Bibles. It consisted of quotations from the Bible, classified under appropriate headings in support of the fundamental doctrines of the Church, these scriptural passages being supplemented by explanatory notes and citations from historical and theological writings of recognized importance."

This is also evidenced by the fact that the Mormon Church recently opened a book store in Brooklyn (possibly this has been done in other cities also) which announces "Bibles and School Books" for sale. This store is on Bedford Avenue close to a large public school and opposite the Bedford Branch Y. M. C. A. The Mormon Church is making this its headquarters for the East, including the sale of the edition of the Bible referred to.

What surprises us is that the publishers of the Cambridge and Oxford editions of the Bible should have taken the first step in getting out this Mormon edition of the Bible. But now it develops, however, that the statement in the editorial referred to above is not entirely true. The officers of the Oxford Press have made assurances that it was the Mormons who sought its publication. The truth, however, is that the Cambridge University Press some years ago began to issue a Bible with Mormon teachings incorporated in it and that for two years the Oxford University Press has published a Bible in which is inserted a section devoted to Mormon doctrines. When protests began to come in, the Vice President of the Oxford University Press felt constrained to say that the publication of the book had been discontinued. The following statement by him is significant:

"Our only excuse is that for many years the Bible has been made and boxed for them in this way and exactly in this shape, first by James Pott & Co., representing the Cambridge University Press of England, then two years ago, by ourselves. This year the 'Ready References' were revised and some errors and crudities eliminated. Rest assured that there is no wish to depart from evangelical lines, to deceive people or to encourage the acceptance of Mormon doctrines. The book would have been discontinued long ago had there been the slightest protest."

It may be stated here that the South African General Mission, the Presbytery of Brooklyn of the Presbyterian Church and other organizations have adopted "caustic resolutions aimed at the Oxford University Press for thus lending itself to the propagation of the Mormon doctrine, and protesting at the evident at-

tempt to palm off Mormon teachings under the guise of Christian literature."

Several questions arise here. Why did these publishing houses throw a Bible of this kind promiscuously on the market? Has the publishing of the Bible with them become merely an economic question? Have all the Christian Churches been asleep in these matters these many years? And is the Mormon Church alone awake? The Mormon Church, as we know, never sleeps. It does not work in the open, but underhanded. There is no mark on the outside of the Bible. The Church keeps mum until it is found out, and then tries to make capital out of the discovery of a deception. And this Church styles itself "The Church of Jesus Christ of Latter-Day Saints."

This whole matter should be a warning to all our church members buying Bibles to exercise care what Bibles they purchase and put in the hands of their children. To be absolutely sure that they do not get a Mormon edition of the Bible unwittingly, they should purchase their Bibles through their own publishing house only. The Augustana Book Concern has an edition of the Bible in Swedish which has been authorized by the Synod.

Another thing worth considering just now, when it has been discovered that not even such publishers as the Oxford and the Cambridge Press can be relied on altogether to put out Bibles only that are entirely free from intentional deception in the interest of the propagation of error, is whether it is not time for the various publication boards of the Lutheran Church in America to get together and devise plans for a uniform edition of the English Bible with ready references and a brief concordance by some well known Lutheran scholar. We want a Bible in English that is neither interpolated nor otherwise doctored to suit the peculiar whims of this or that sect. And we want a Bible that does not contain any clandestine insertions for the aid and assistance of propagandists of recognized error. There certainly is a need of such an edition of the Bible, and the Lutherans in America are surely numerous enough to insure the issuing of it against financial loss. Let this be a subject for consideration at the next meeting of Managers of Lutheran publishing houses.—The Lutheran Companion.

#### BETHANY COLLEGE, MANKATO, MINN.

The new school year of this Lutheran school for girls will begin September 12th. Students arrive September 10th and 11th. The following courses are offered: High School, Normal (for the training of parochial school teachers), Music, Home Economics, Commercial. Students live in the dormitory and are under supervision. Write for catalog at once. Address all communications to Bethany College, Mankato, Minn.

## THEOLOGICAL SEMINARY AT WAUWATOSA

In this institution, the new school year will open on September 12, at 10 o'clock A. M. All students must attend the opening services held at that hour. Regular lectures will begin at 7:30 A. M., on September 13th.

### SOME "TRAIL-HITTERS" FIGURES

The *Pilot*, Boston, Mass., says that a formidable stack of cards was sent from the Sunday Tabernacle to the Roman authorities. "These cards were evidently sent to the Catholic Church authorities with the best of intentions, albeit with lively satisfaction that so many 'Catholics' had seen the error of their ways or were so 'liberal' that they were willing to identify themselves with the Sunday program generally.

"It has taken some time to verify these cards and to tabulate results. The analysis appended throws a great deal of light on the Sunday revivals as regards Catholics and gives food for thought to serious-minded people of all creeds.

"The total number of cards said to have been signed by Catholics and forwarded to Catholic Church authorities from the Sunday Tabernacle was 1,381; of these 1,301 were from adults and 80 from children. As regards adults the following facts have been elicited:

"Signers for curiosity and fun, 372; unable to verify because of change of address, etc., 298; no such person at address given, 195; not practical Catholics, 46; deny being present and signing cards, 36; no such address, 35; request of employer, 23; converts, 6; not responsible for actions, 6; perverts, 4; unable to give any explanation of their actions, 4; went with Protestant friends, 3; went to hear sermon on temperance, 2.

"The eighty children gave these facts: curiosity and fun, 57; unable to verify because of change of address, etc., 16; taken by Protestant friends, 4; not practical Catholics, 2; never attended, 1." — *The Lutheran*.

### THE BIBLE

This grand old book of God still stands, and will continue to stand, though science and philosophy are ever changing their countenances and passing away. It is one of the few things in our world that never becomes obsolete. It speaks the language of all ages, and is adapted to all climes. Ever clear and ever young, it has the same power for the later as for the early mind; it is as much the religious vernacular of the occidental as of the oriental races. Instead, then, of being its defect, it is its great, its divine wisdom, that it commits itself to no scientific system or scientific language, whilst yet it brings before the mind those primal facts which no science can ever reach and for this purpose uses those first vivid conceptions

which no changes in science and no obsolescence in language can ever wholly impair.—*Taylor Lewis*.

### ITEMS OF INTEREST

#### Ordination and Installation

On Sunday, July 22nd, Mr. Raymond Huth, candidate of theology, was ordained minister of the Gospel and installed pastor of St. Paul's Lutheran congregation of Palmyra, Wisconsin, by Professor W. Huth of Watertown, Wis.

St. Paul's congregation has for many years been taken care of by neighboring pastors and by students of our seminary; the Reverend R. Huth is the first pastor of our synod stationed at Palmyra.

Address: Rev. R. Huth, Palmyra, Wis.

#### Dedication

On August 5th, St. John's congregation at Jefferson dedicated to congregational use a new parsonage and a teachers' residence. These acquisitions round out the parish property and temporarily mark the final step in the material development of the church. The Reverends Klingmann of Watertown, and Bendler of Milwaukee preached at the services.

#### Installation

It is customary to give the new minister a warm reception when he takes up his duties. That is exactly what Brother Schweppe experienced on July 28th when he arrived at Bowdle, S. D. The thermometer registered 121 degrees in the sun with a hot southwest wind blowing a forty-mile gale. The hottest day recorded here for thirty years. The following Sunday Rev. Carl Schweppe was ordained and installed at his three charges Theodore, Cottonwood Lake and Bowdle, and he found that his parishioners were just as warm in their reception as Nature. —E. C. Birkholz.

Address: Rev. Carl Schweppe, Bowdle, S. D.

#### St. Sophia's Palimpsest

Travelers who have visited the great Mohammedan Mosque of St. Sophia in Constantinople tell of the visibility of inscriptions made in the interior of the building when it was a Christian church. These had been painted over by the Moslem conquerors, but time defeated their purpose of total effacement. Over the entrance is the inscription in Latin: "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and he shall find pasture." The bricks in the great dome in the interior reveal this inscription: "Deus in medio eius; non commovebitur. Adiuva-bit eam Deus vultu suo." The translation may be found in Psalm 46.5.—*Christian Herald*.

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