

# The Northwestern Lutheran

Rev. C. Buenger  
65 N. Ridge  
Jan 25

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

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## THE GIVER OF PERFECT GIFTS

"Every good and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness or shadow of turning." James 1:17.

Father of lights, the Heav'ns proclaim  
The power of Thy majestic Name!  
Sun, moon, and stars in splendor shine  
To glorify Thy might divine.

And earth of Thy great wonders tells.  
The fields and gardens, hills, and dells,  
And streams and plains show forth Thy might,  
To fill Thy children with delight.

Unto Thy creatures here below  
Thy perfect gifts Thou dost bestow,  
So limitless, so rich, so free,  
For time and for eternity.

Created in Thy image blest,  
In Thy paternal love I rest,  
Clothed, sheltered, fed by Thy dear Hand,  
And guarded by Thy power, I stand.

Thy perfect gift, Christ, Thy dear Son,  
On Calvary my ransom won,  
My sinless Savior died for me,  
From bonds of sin to set me free.

Perfect salvation, perfect peace,  
Perfect forgiveness, sweet release  
Thou gavest me, O Perfect Love, —  
Security that naught can move!

O may Thy loving kindness move  
My heart to serve and bless and love;  
Let thoughts and words and deeds proclaim  
The glory of Thy precious Name.

Thy perfect love abideth true.  
Thy perfect grace, as morning dew,  
Descends Thy ransomed own to bless  
With perfect peace and happiness.

Thy Spirit in Thy perfect Word  
Assures me Heav'n is mine, dear Lord,  
My heart with gratitude o'erflows  
For all the gifts Thy love bestows.

Thy light illumines my pilgrim-way  
And leads to realms of perfect day;  
With saints perfected I shall praise  
Thy grace through everlasting days.

Epistle Lesson Hymn for  
Cantate Sunday.

Anna Hoppe.

## THE TWENTY-THIRD PSALM

### The Good Shepherd

Verses 1—2

There is probably no passage of the Bible more familiar than that of the Twenty-third Psalm. It is the Psalm we know from the days of our youth, and which is memorized first of all the Scriptures by countless thousands. And small wonder. The world could spare many a large book better than this sunny little psalm. Nothing in the literary world surpasses it in grandeur of simplicity, in beauty of thought, in tenderness, calmness and security; nothing presents an image more beautifully descriptive of assured trust in God, of peace and safety and happiness, than the one presented here.

Nor can anyone estimate its wholesome influence on the pilgrims of this earth. The happy are gladdened by the perusal of this Psalm, and find poise of heart and mind in it, the sorrowful are cheered by it, the troubled are led into peace; the fainting soul is refreshed by it, and enabled to mount up as on eagles' wings; doubts and fears, and forebodings of ills, and all the black brood of unbelief, are chased away by it, like the shades of night by the day-star. It is the Psalm of the sick room, dear to the hearts of sufferers, because of the healing balm offered in its words. It is the Psalm of the deathbed, whispered by dying lips, as the last earthly utterance of faith and gratitude and hope; for all that a dying Christian has upon his mind, all that he can possibly utter, is contained in this Psalm. In short, it is impossible for language to express the extent and variety of spiritual consolation, which this incomparable ode has been the means of imparting.

The twenty-third Psalm is closely allied to the one preceding, the twenty-second Psalm — the great and sublime prayer of the suffering Savior, which we have meditated upon in previous issues, though the change of atmosphere could hardly be greater than that between the two. Not only do these two Psalms stand side by side in our Bibles, but they are also closely connected in their relation to one another. The one presupposes the other. Without the Cross, there could be no sheep-fold. Without Psalm 22, there could be no Psalm 23.

While the first of the two is so occupied with Christ, the suffering Savior, as to wholly exclude all personal application to its writer's circumstances, this Psalm would be senseless without such application. The

mark of its writer — David — is on every verse. And every devout reader of this Psalm will find in it the expression of his own experience.

It is unnecessary to refer this pastoral to any particular period of David's history. As the outpouring of a heart which has found perfect rest in God, it was most probably written in advanced years, after a long experience of God's goodness. Its language is colored by the reminiscences of his past life. His own shepherd experience no doubt suggested its glorious image — the Good Shepherd.

It is under this heading we would bring our present, though very inadequate meditation on this pearl of Psalms.

"The Lord is my shepherd; I shall not want." Of all the figures that are applied to God in the Old Testament, that of a shepherd is the most beautiful. The figure occurs very frequently, and all the tender grace of the Old Testament religion is found in this lovely conception of God. It was not one man or two, but a whole nation, that learned to believe in God as a Shepherd: "We are his people, the sheep of his pasture." "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock." Speaking of God as a Shepherd, Luther says: "The other names sound somewhat too gloriously and majestically, and bring, as it were, an awe and fear with them, when we hear them uttered. This is the case when the Scriptures call God our Lord, King, Creator. This, however, is not the case with the sweet word shepherd. It brings to the godly, when they read it or hear it, as it were a confidence, a consolation, or security like the word father. It comprises all the kindness and tenderness of God." The Lord a Shepherd! Mark the fulness, the expansiveness of this idea. On the one side "the Lord," the infinite, unchangeable, and everlasting God, all that is glorious, and holy, and wise, and self-sufficient, and much to be admired; on the other "the Shepherd," all that is tender, compassionate, and self-sacrificing, and much to be loved. Both characters are united in one; they are included and concentrated in the same large and loving heart for the sole purpose of filling our hearts with full confidence in God.

Now there is certainly no difficulty in ascertaining the particular Person of the Godhead intended in the Psalm; for the description given here agrees to no other than our Lord Jesus Christ, who is at once the Lord and the Shepherd promised to the fathers. Most beautifully and touchingly is it prophesied of the Messiah in Is. 40:11: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." And thus appropriating the figure to Himself Christ says, John 10:11: "I am the good shepherd: the good shepherd giveth his life for the sheep"; and verse 14: "I am the good shepherd, and know my sheep, and am known of mine." Our

Savior has ever delighted in this character, which, from the beginning has given support to the faith of His Church, and the testimony of which she has perpetuated to this day.

"The Lord is my shepherd," not a shepherd, but **my** shepherd. He might be a shepherd to a great many people, all that that rich word means, but of what avail is that to me, if I cannot say, "the Lord is my shepherd?" All depends on individual application. Of course, such application is not of nature, but of grace. No man can call God — Christ — his shepherd of his own will and power. Men may dream of Him as the Great Shepherd, as is done in religious organizations outside of the Christian church, yet they do not recognize Him as such, neither in creation nor in providence. It is not until by faith we have recognized Him in redemption, in redemption through His blood, that we can look up with a glance of child-like confidence to God, our Savior, and say, "the Lord is my shepherd," my God is my Father. To claim the Lord for our, for my shepherd, and have and enjoy Him as ours, is a matter of faith only, of faith imparted to us by the Holy Spirit through the means of grace.

And oh, what a blessing to be thus able to say, "the Lord is my Shepherd!" Note first the tense in which this is spoken. It is the present tense. The present tenses of the Bible are always rich in their meanings. That is the way the promises and assurances of the Scriptures are written. "The Lord is our refuge" — not was, or may be, or will be, as if that had been true in times past, or may become true in the future. One often hears a person saying of another: "He used to be my friend. He was a great deal to me, and did much for me. But he is not my friend any more. He passes me on the street and does not look at me." That is not the way with God. No, "the Lord **is** my Shepherd" — is to-day, and every day of my life; is at home and abroad; is in peace, and is in war; in abundance, and in penury. There will never come a moment when you cannot say this. "Loved once" is never said of Christ. He loves unto the end.

But this is only by the way. Note, above all, what the Christian believer may infer from the Lord's being his Shepherd, note the assurances and precious promises made in our Psalm to that effect. The Bible was not written to teach logic, yet finer specimens of strong reasoning can nowhere be found than in the sacred volume. Here are such specimens: "The Lord is my shepherd; I shall not want." Observe the unrelenting logic, the certain conclusion, the great confidence the believer has in his Lord and Savior. "If the Lord is my Shepherd, I may conclude I shall not want anything that is really necessary and good for me. I shall be supplied with whatever I need; and if I have not every thing I desire, I may conclude it is either not fit for me, nor good for me, or I shall have it

in due time." Mark the absolute, "I shall not want"; stronger logic can never be used. The shepherdly care of Jehovah makes every life a divine plan, under which there is nothing wanting, no lack of provision. David speaks these words out of the fulness of his own experience. As he had watched over, and provided for, and tended his flock, leading them to the greenest pastures, and finding for them the water which in that country was so scarce, and guarding them by night from beasts of prey, so he felt his God would provide for and watch over him.

Hold against this the fallacious logic of men in general. We often hear people say, "I have a good portion of money laid up for my old age, enough to keep my wife and me as long as we expect to live; I have made good investments, carry heavy insurance, what more do I want?" Yes, but that is not a sure portion. Earth's bags all have holes. How easily are the seemingly best of investments lost! The writer of this Psalm did not say, "I have plenty of good investments; therefore I shall not want." This is what he said, "the Lord is my Shepherd, and therefore I shall not want."

Nor does this appertain only to bodily or physical wants. Nothing is wanting in the life of him, whose Shepherd the Lord is, whether it be physical or mental gifts, bodily or spiritual needs. Scripture says: "No good thing will be withhold from them that walk uprightly," "All things work together for good to them that love God." How can the saints want? The Lord will give them every good thing, even every wholesome cross, every needed chastisement, every good comfort, all timely lessons, all good deliverances.

The first verse of this Psalm, as we see it, contains the main proposition, of which the second, third, and the other verses are an elucidation or illustration of the great blessings resulting from the Lord's being our Shepherd. Very strikingly does the second verse depict how, under the shepherdly care of the Lord, the believers are spiritually provided for.

"He maketh me to lie down in green pastures: he leadeth me beside the still waters." The first thing that the shepherd does with the sheep in the morning is to make them "lie down in green pastures." How does he do it? Not by walking them and wearing them out, but by feeding them in pastures of tender grass until they are satisfied. For sheep will go on walking long after they are weary, but the moment they are satisfied they will lie down. And thus the first and paramount thing Christ, the Good Shepherd, does with His sheep, the believers, is this that He feeds them. "He shall feed his flock like a shepherd," Is. 40:11. How does He do it? Our modernists can tell us nothing worth while about it. Not knowing that Christ is the Son of God, the Bread of life, come from heaven, but holding Him to be but a mere man, the ideal man, if you wish, they can offer their flock

no food of life, nothing but the husks and ashes of human science and learning. The food which the Good Shepherd offers His flock is His Word, God's Word, read, heard, meditated upon, hidden in the heart, conversed about, prayed over, loved, opened and applied by the Holy Spirit; God's Word, with its revealings, instructions, records of experiences, saintly examples, consolations, mighty spiritual energies, exceeding great and precious promises — that is the food offered by the Good Shepherd, the Gospel with all its blessings, and the field for his flock to feed on is His church. Ah, what wholesome, what abundance of food do they find there! It is there that men become wise unto salvation, that sinners are made to long for forgiveness of sin and to behold the grace and love of Jesus, their Savior. It is there that the believers are led "beside the still waters," the wells of salvation, walking in the comfort of the Holy Ghost, enjoying holy and tranquil communion with Him, having clear and enlarged knowledge of Christ and His work, and the love of God shed abroad in their hearts, so that even amid outward tribulation they have inward peace.

J. J.

#### COMMENTS

**We Tremble** Dr. John Roach Straton, according to press reports, won the fourth debate against Rev. Charles Francis Potter. The subject was the deity of Christ. The score now is two to two. A fifth debate will follow. What if the judges would in this decide against the defender of the faith. We tremble at the very thought.

But, seriously, these debates should not take place at all. There should, at least, be no decision of judges. Dr. Potter maintained that abandonment of reason is an abandonment of the legacy of the race and of the thing which differentiates man from the beast. There is no argument whatever between a believer and a rationalist. Preaching is testimony and not argument. To us it is an offence to have the Eternal Truth brought before a jury of men.

J. B.

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**Also** "Also a good, Christian burial when you die"— reads an advertisement of the Loyal Order of Moose that sets forth the many advantages to be gained by joining the order. All you have to do is to pay your initiation fee and the regular dues, or a certain lump sum, — and you are assured of a "good, Christian burial" when you die. Quite simple, is it not? Remember, that it is the order in question that promises the Christian burial. By what right does it do this? Christ gave the ministry of the keys to his Church on earth. To give Christian burial means to preach Christ the Resurrection and the Life at the grave of the departed. Can this order lay claim to the title church? Does it confess Jesus Christ and

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preach his word? Does it admit to fellowship only those who confess Christ? If not, by what authority does it presume to offer its members, all of its members that desire it, a Christian burial? But, the answer will no doubt be, the order will secure for the dead the services of a Christian minister. That will, however, not remedy the matter. A "Christian" minister who gives a person Christian burial because the lodge asks him to do it, thereby forfeits his authority to speak in the name of Jesus Christ.

In short, this very inducement the lodge offers should make it clear to a Christian that he must not join its ranks.

J. B.

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**"Meddling"** "The tendency to-day is to gradually usurp from the home the responsibility that once rested upon it and substitute the spy, the inspector and the policeman." Thus said Gov. Blaine recently in an address at Milwaukee. He by no means stands alone when he presents this as his view of the drift of our time, though it is equally true that those who are of the opposite opinion are stronger in numbers as well as in the volume of sound they produce. We must give him credit for voicing his opinion when he knows it will not meet popular acclaim. In expatiating on his contention he said the following:

If this tendency continues our democracy will fall on evil days. A democracy, in fulfilling its true mission, must never drift away from its original moorings to which it was once tied — the individual.

We find this tendency toward paternalism creeping into our educational system and intruding itself across the threshold of the home. This intrusion creates a mechanical process of developing citizens, resulting in the destruction of initiative and individual responsibility — in fact, submerging them.

The fundamental basis of organized government is the home. Without it there can be no social organization, no unity of mankind. Government should do for the home just what our fathers proclaimed in the preamble to our federal constitution. Every movement that abrogates or limits the object of our government as set forth in that preamble, is a menace to our homes.

The tendency of the times, whether we like to believe it or not, is gradually taking away from the home, from mother-

hood and parentage, the responsibility that once rested upon them. If this tendency continues to its ultimate end, it means nothing short of nationalizing of the child, the creation of intellectual castes and predestination of the child by government.

The theory is gaining headway that the child is a ward of the state, and that it must be subjected to a standard imposed by benevolent bureaucracy. I hold to the old philosophy that the child belongs to the parent, and not to the state.

State responsibility for children should not be substituted for parental responsibility. We cannot afford to have the question of birth predetermined by any quackery of an alleged science, nor must the child be predestined by an arbitrary yardstick, in the name of either science or psychology.

The Governor speaks as a statesman who is concerned for the best interests of the State: we share his views though we are prompted chiefly and first by a different consideration, — the Christian liberty of the individual and consequently of the home. G.

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**What We Can Do** What we can do, if we really want to do it, is shown by the following table taken from the Lutheran Witness. This table states what the St. Louis congregations contributed for the building fund of the Missouri Synod.

Bethany .....	( 643 communicants)	.....	\$ 7,500.00
Bethlehem .....	(1,260 " " )	.....	25,700.00
Christ Church .....	( 260 " " )	.....	3,150.80
Ebenezer .....	( 315 " " )	.....	4,100.00
Emmaus .....	(1,208 " " )	.....	25,732.50
Gethsemane .....	( 275 " " )	.....	2,275.75
Grace .....	(1,400 " " )	.....	30,000.00
Holy Cross .....	(1,598 " " )	.....	33,704.60
Hope .....	( 140 " " )	.....	2,000.00
Immanuel .....	( 231 " " )	.....	3,774.50
Marcus .....	( 355 " " )	.....	5,700.00
Messiah .....	( 700 " " )	.....	7,000.00
Pilgrim .....	(1,078 " " )	.....	25,725.00
Redeemer .....	(1,136 " " )	.....	17,000.00
Salem .....	( 266 " " )	.....	1,537.00
St. Andrew's .....	( 49 " " )	.....	1,001.00
St. James's .....	( 250 " " )	.....	2,962.40
St. John's .....	( 514 " " )	.....	7,951.50
St. Luke's .....	( 515 " " )	.....	6,312.50
St. Matthew's .....	( 380 " " )	.....	4,365.00
St. Peter's .....	( 398 " " )	.....	6,675.12
St. Trinity .....	( 556 " " )	.....	6,407.00
Trinity .....	( 823 " " )	.....	17,010.00
Zion .....	(1,801 " " )	.....	53,092.00
			Pilgrim, St. Louis.

We did a little rough figuring. The congregations of our Synod in Milwaukee number at least a thousand communicants more than those congregations in St. Louis. They would, accordingly, be able to shoulder the costs of the seminary buildings proper without aid from the other churches of our Synod. Or, has the Lord blessed those St. Louis Christians more abundantly with material wealth? We have no reason to assume that this is the case. Then let us ask ourselves: Why has our entire synod so far not been able to raise a sum as large as that contributed by these congregations? What is lacking among us? Careful and prayerful self-scrutiny will

reveal the cause to us. As earnest Christians we will want to know the cause in order to remove from our hearts the obstacles that hinder us from serving our God with joy.

J. B.

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**Will Not Down** The opposition to the common cup in Holy Communion simply will not down. An attack was again made on it recently in the American Journal of Public Health. The writer says: "It seems perfectly clear that our influence should be directed to the discontinuance of the use of the common cup." We do not again want to discuss this subject at length, but will content ourselves with offering our readers the comment of The Living Church:

We are aware that a technical journal has a prestige in its own field that must be recognized by a layman who would criticize its position. Yet the experts are bound to defer to facts, and cannot overcome the verdict of experience by any amount of theory.

It is well recognized that a priest administering the chalice, consumes all that remains after all the communicants have received. The danger of contagion to him therefore reaches its maximum degree. We should expect, therefore, that if the danger of infection is considerable, the statistics would reflect an abnormal death rate among the clergy from such diseases as tuberculosis and pneumonia. But do they?

The insurance companies have long classified their mortality experience according to professions and trades. According to the American statistics, the mortality rate among "clergymen, priests, and ministers" is the very lowest of any group, being a little more than half as high as is the group of all occupied males. The health rate is better, indeed, than that for farmers. The mortality rate among clergy from tuberculosis and pneumonia is very low, that from tuberculosis being scarcely one-third of that for all occupied males and that from pneumonia being less than one-half.

But of course not all Christian bodies place this obligation on their clergy. The Journal of Public Health indicts the Episcopal Church especially for adhering to the traditional method of administering the chalice. There are no American statistics segregating the death rate of our clergy from those of other religious bodies, though common knowledge bears out the experience of a low mortality rate among them. But the statistics as to the clergy of the English Church are accessible. The Clergy Mutual Society, a clerical insurance institution for Church clergymen, showed in 1922 death claims amounting to about 68 per cent of the ordinary mortality expectation, while the prospectus of the society states, after making a careful study of mortality figures, that the death rate among the clergy is lower than that of any other class in the community.

We ask, therefore, that the American Journal of Public Health will substitute demonstrated fact for theory. If they wish to draw reliable inferences from facts that are easily accessible to them, let them declare — what the figures undoubtedly demonstrate — that the surest way to reduce human mortality and to combat diseases is to promote the regular and frequent reception of the Holy Communion on the part of all classes of a community. Perhaps in that manner the low death rate among the clergy may gradually be approximated by the laity. Those who specialize in regularly receiving Holy Communion have a far lower mortality record than do physicians, who, presumably, practise the tenet of "safety first."

Apparently the Journal of Public Health has omitted three factors in forming its opinion: common sense, demonstrated fact, and Almighty God.

J. B.

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**An Awakening** It seems as if we were at the present time experiencing an awakening in matters of the young. Again and again warning voices are being raised calling attention to the cause of the present demoralization of our youth. The St. Paul Dispatch of May 6th contains the following report:

The lack of moral or religious training in the public schools of America is a direct agency in producing men and women lacking in integrity and moral fiber, and has in the making the Sinclairs, the Daughertys, the Falls, the Hamons of tomorrow in 27,000,000 boys and girls.

With this statement, Mrs. Anna Steece Richardson of New York, one of the chief speakers at the opening of the twenty-eighth annual convention of the National Congress of Mothers' club and Parent-Teachers' associations, recently at The St. Paul, called on the 600 delegates to urge moral training into the public schools.

"What sort of men do you think will come from such schools and what of women will graduate from such schools," she asked. "Women will result who would rather their husbands were rich than right, who demand wealth and luxury at any cost of integrity.

"You have been shocked at corruption in high places. You must look beyond and behind politics, to the schools in which our boys and girls are being trained to be successful at any price.

Today Jewish children receive religious training in their church classes after school hours. Catholic children receive religious instruction in parochial schools. Only the Protestant child receives no religious or moral training in school of any sort."

Mrs. Richardson urged the delegates to take these facts into consideration when they make up their program for the coming year.

"Neither books nor resolutions nor laws can save America nor bring law enforcement to a Godless people. The desire to obey the law must come from within," she said.

"You have a slogan, 'home and school.' Make it, I beg you, 'home, school and God,' for without God, both home and school must fail."

It is, however, to be deplored that many who feel that religion is the only remedy have no conception of what religion really is. If they think that "undenominational teaching" in public schools will achieve the end they seek, they are mistaking. Morals and ethics cannot change the human heart. That can be done by nothing save the Gospel of Jesus Christ, which can have no place in public institutions unless we adopt Christianity as the State religion and manage to bring about harmony between the various Christian churches. For this the outlook is indeed not favorable. It is strange that these earnest men and women apparently cannot see this and be led to adopt the only possible solution, the Christian day school provided by the parents for their children.

J. B.

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**Johnson's Religion** The Continent tells us about Johnson's religion.

"My friend Johnson is a very devout Methodist. Wife and I have often been in his home, and he never fails to have

family prayers as well as blessing at the table. Mr. and Mrs. Johnson both are always busy in church work at home." So remarked a gentleman whose attachment to his own church probably could not be described as being so absorbing. He went on:

"But I got a kind of shock the other Sunday when Johnson and his wife and my wife and I all went together down to Atlantic City to get a rest over the week-end. I assumed just as a matter of course that there would be the same churchgoing that we were accustomed to. We had adjoining rooms in the hotel, and it was nothing more than I expected when rather early Sunday morning Johnson came bustling into our room calling his wife to follow him.

"Get down on your knees, folks!" he shouted in his big voice. 'We're not going to miss our morning prayers just because we are in a hotel.' And when Mrs. Johnson arrived, down he went on his knees and began to pray. There was where I got the shock. For the prayer didn't run just the way it would have run at home, with blessings asked on the pastor and everybody who would be in church and Sunday school on that particular morning.

"Instead of that, Johnson got to thanking the Lord what a beautiful morning it was and for the loveliness of the sea and the sunshine, and before I knew it, he was actually praying the good Lord to forgive us for not going to church that day and telling the Lord how he — that is, the Lord — knew that we could worship him just as well on the boardwalk that beautiful day as we could in church. If Johnson really thought we could, I don't know why he asked the Lord beforehand to forgive us for that kind of worship. It struck me as a pretty nery kind of praying.

"Well, we didn't go to church; we 'worshipped' on the boardwalk. And somehow since then I have wondered about Johnson's religion — why it doesn't work just the same way in a resort hotel as at home — even if he does get down on his knees in both places."

We fear that there are quite a number of Lutheran Johnsons. It should not be so. No one can afford to neglect his spiritual welfare for the benefit of the body. The summer months are a bane to the churches at the present time. The work of months is often undone by the vacation period. Let us set our face against this abuse of the most beautiful season of the year. Rest for the body, yes; but not at the expense of the soul.

J. B.

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**Discipline in the Home** Editha A. Bruckner in *The Living Church* makes a strong plea for discipline in the home. She says, in part:

We are hearing much these days about self-expression for children. Teachers who claim to be specialists are preaching a doctrine for freedom for children. They are, for the most part, people, who have no children of their own, and have made their observations from the experience of others who give them only the outside of things. These specialists approve of discipline, they say, but they desire the child to obey in his own way, at his own convenience, as his impulses impel him: in the mean time, his elders are waiting, perhaps with some inconvenience and discomfort, and the traffic is blocked until the impulse of the indulged, selfish child is ready to act; and sometimes, when it does act, the result is disaster. The next point in this argument is, then, Who should have precedence? Whose happiness is at stake? Watch any child who has been allowed self-rule, and you will get the answer.

Freedom is a dangerous thing in the hands of the unrestricted; no child can always be under the direction of a specialist; and would not the common sense which God gives parents for their use be a pretty good guide? These specialists, with their new doctrine, have torn down a law which has been used with good results for many years, and they have not given us anything better to take its place.

The writer tells of the experience of a mother in Chicago:

A woman in Chicago, not long ago, who loved her children just as much as any of the rest of us, had to experience the agony of saying goodbye to her son who was being led away to be hanged. He had robbed and murdered, and his life was exacted as a forfeit for the one he had taken. In the same neighborhood were four other boys who had been implicated in the same crime, and they were sent to prison for life. A social worker called upon the mother of the boy who had to die, and the mother told a story which should have been put into the hands of every mother who, in a spirit of mistaken indulgence, is inclined to allow her children freedom when they are too immature to know how to use it. The mother told of the young man's loving nature, how he was the kind one of the flock; she told of many things which showed that the boy really was far from being all bad, but that he, like the other boys in the gang, had not been compelled to obey the better judgment of those older than he, he was allowed to leave school, to stay out nights, and consequently he got into bad company. His life was a terrible failure when it might have been a great success, if only he had acquired the habits of self-control and of respect for the law. When the prison gates closed behind the others, they became a charge of the State, when all might have been contributors toward the general welfare of mankind.

That children should be taught to obey is more than "a law that has been used with good success for many years"; it is the law of God our Maker and our Father, who knows human nature as man will never know it and who is the One Great Educator of men. But, let us not forget that he does not effect the training of man by law. He wins the souls by the message of his love for men in Christ Jesus. From him parents will have to learn. The old pagan civilization did not lack discipline. In fact, the father was absolutely sovereign in his relation to his children, a veritable tyrant. A father who does not know sin as sin and the grace of God as the only escape from sin and its consequences is unfit to train his child. In his case, discipline will result in tyranny and will effect the very opposite of what is intended. Christ says, "Without me ye can do nothing."

J. B.

God is unchangeable; and therefore faith is invincible, for it sets the heart on Him; fastens it there on the rock of eternity; then let winds blow and storms arise, it cares not.

—Leighton.

Unselfishness is the badge of true Christianity. Any one who is guilty of always thinking of or placing himself first, is not following in the footsteps of the Master, for, "He became 'Poor,' that we through His 'Poverty' might be rich," "He died that we might live."

—Selected.

# BIBLE STUDY

## OLD TESTAMENT HISTORY

### Division II

#### History of the Chosen People

#### PART VIII

### CAPTIVITY AND RETURN

#### A. THE BABYLONIAN CAPTIVITY.

#### CHAPTER XLIX

#### BY THE RIVERS OF BABYLON

Read Ps. 137; Dan. 1-5; 2 Kgs. 25:27-30; page Ezechiel.

There we sat down, yea, we wept, when we remembered Zion, Ps. 137.

**The Captives by the River Chebar.** The book of the prophet EZECHIEL conveys some information about the captives carried away by Nebuchadnezzar with king Jehoiachin, of which Ezechiel was one. They are described as a rebellious house that will not hearken (ch. 3), and even when they flock to hear his words, will not do them, but are attracted only by the music of his speech (33:30-33); albeit their elders often come to Ezechiel to inquire of the Lord (18:1; 14:1; 20:1).

They knew of DANIEL, who had suffered exile even earlier than they; his wonderful rise to position and power at the Babylonian court by virtue of his righteousness and wisdom seems to have been a matter of common knowledge among them, since Ezechiel deems it sufficient merely to allude to him (14:14-20; 28:3).

**The Prophet Ezechiel.** The prophet, whose priestly lineage accounts for his keen interest in all matters of the Levitical worship displayed throughout his book, was called to his ministry among the exiles in the fifth year of the captivity (1:23). During the years up to the destruction of Jerusalem, Ezechiel's prophecies revolve around the judgment of his people and the troubles that are still in store for Jerusalem and are to accompany her final fall; many of these prophecies are attended by strange signs (1-24). Then ensue the predictions against heathen nations, particularly Tyre and Egypt (25-32), leading up to the second main part (33-48) of his prophecy, the message of promise and comfort, with the visions of the resurrection of dry bones (37) and of the new temple (40-48), visions of the Zion that is to come. — The last personal reference of Ezechiel's we have is the dating of this latter vision in the 25th year of his captivity (40:1).

**The Elevation of Jehoiachin, 2 Kgs. 25:27-30** (cf. Jer. 52:31-34). Evil-Merodach, the son and successor of Nebuchadnezzar, releases this captive king of the Jews from prison and sets him above all the kings that are with him in Babylon, in the 37th year of the captivity.

**The Prophet Daniel.** In a class distinct from that of the other literary prophets are the story and the book of Daniel. In distinction from the others, to whose vision the great day of the Lord, the coming of the righteous Branch of David, the Servant of the Lord, and His Kingdom appear coincident with the restoration of the Jews, Daniel perceives by divine revela-

tion that the seventy years of desolation, in respect to the coming of the Messiah, which term we here meet with for the first time, are seventy weeks, heptads of years, a matter of  $70 \times 7 = 490$  years (9:24-27). Moreover, Daniel's prophecy was not intended for his own contemporaries, but for a later day (8:26; 12:4).

Carried away by Nebuchadnezzar with the very earliest captives of the king's seed in the reign of Jehoia-kim, Daniel, still active in the reign of Cyrus, lives through the full seventy years of Judah's Babylonian servitude. He becomes a page at the world-monarch's court and prospers, with his three companions' Shadrach, Meshach, and Abednego, by virtue of surpassing wisdom and understanding (ch. 1). Revealing the king's dream of the great image and giving his interpretation of the four world-empires to be superseded by the Everlasting Kingdom, Daniel is made ruler of the province of Babylon and chief of all the wise men, with his three companions as aides (2). Shadrach, Meshach, and Abednego are denounced by the Chaldeans for having failed to worship the colossal image set up by the king; cast into a fiery furnace, they come forth unharmed, by virtue of the presence of one whom the king recognizes as the Son of God (3). This occurrence and Daniel's prediction of the king's madness in fulfillment of his vision of a tree, cause Nebuchadnezzar to publish his own abasement and issue an edict extolling the God of the Jews (4).

After Nebuchadnezzar's death Daniel seems to have gone into retreat, until he was called thence by the last Babylonian ruler. There is no reference in the book to Evil-Merodach, Nebuchadnezzar's son and successor. The next king mentioned (5,7,8) is Belshazzar (son of and regent for Nabonidus, another dynasty), then follow the experiences and visions of Daniel under the Persian rulers Darius the Median (6, 9, 11, 12) and Cyrus (10).

**Belshazzar's Feast, Dan. 5.** This last Babylonian king's carousal with a thousand of his lords leads to the desecration of the sacred vessels brought from Jerusalem. Then appears the writing on the wall: M'ne, m'ne, th'qel upharsin, which Daniel, brought hither at the queenmother's instance interprets; God hath numbered thy kingdom; thou art weighed in the balances, and art found wanting; thy kingdom is divided and given to the Medes and Persians. In that night was Belshazzar, the king of the Chaldeans, slain, and Darius the Median took the kingdom.

**Note.** The Fall of Babylon 538 B. C.

## ALABAMA

### 1. King's Landing

On Sunday, April 26, another congregation was organized here in the Black Belt. This time it was at King's Landing, Dallas Co.

"Pastor," said an old colored woman, "I'm sure glad the Lutheran Church came here to teach me about my Savior. Now we're seeing the light for the first time. With God's help I'm going to remain faithful to the Lutheran Church till I die." That was the spirit of the nineteen souls received into the Lutheran Church at King's Landing on Easter Sunday.

That the devil will give these newly confirmed members no rest is evident, particularly to one acquainted with conditions here in the Black Belt. "You Lutherans have no religion. You've got to go out into the woods and pray — pray — pray, and then pray some more before you'll see 'something' in a vision. And when you hear the voice, then you've 'got it.'" That is what the enemies of our church tell our Lutheran fledglings at King's Landing.

Wherever our church goes with the light of God's Word here in the Southland, she meets with the most fanatical opposition. Not long ago an effort was made to keep people from joining our church. A sectarian preacher was supposed to have had a dream. In this dream he saw the apostle Peter standing at the door of heaven. Some Lutherans came and knocked at that door. Said Peter: "Who is there?" "Lutherans," was the answer. "There are no Lutherans up here," said Peter. — With such nonsensical stories efforts are made to shake the faith of those who take instructions preparatory to joining our church or who already have connected themselves. Such rabid stories often have the desired effect. May the Savior give these nineteen precious souls who have faced ridicule and scorn to confess Christ in the Lutheran Church, grace to remain faithful to their end.

Kind reader, pray the Lord of the harvest that He lead many more ignorant and dying sinners at King's Landing to a saving knowledge of their Redeemer.

## 2. Pine Hill

We would like to call the attention of our friends to the cabin where services are held at Pine Hill. That little place is a disgrace to our dear Lutheran Church. We had the pleasure of preaching to the congregation. This was on the first Sunday in April. It was uncomfortably crowded, and we were very grateful that it was a bright and warm day. We had no rain-coat with us, and one is needed in this building when it rains.

## 3. This and That

Our friends will be glad to hear that more than one hundred persons were received into Christian fellowship on Easter here in Alabama. The number of accessions on the field for the year 1924 will reach 150 by the end of April. We are indeed grateful to the Lord for adding to our labor His blessing.

Prof. O. Lynn, teacher at our Teachers' Training-school at Selma is recovering from an operation.

Our Easter-collection was for the starving children in Europe. By the time all reports are in, we shall have an offering of approximately \$300 for these unfortunate victims of the war. G. A. Schmidt.

## A TRAVEL LETTER FROM PROF. KOEHLER

New York, April 25, 1924.

The Board of our Theological Seminary having granted me a leave of absence and enabled me to undertake a European tour, the readers of our synodical papers would seem entitled to some report of my journey and my experiences, as far as they are of general interest.

My visit to Europe is made in the interest of our synod's history. The period which comprises the first third of our history offers phases on which we should have more definite information than can be gained in our country. Rochester, New York, and Gettysburg, Pennsylvania, promise some real reward for our research labors, but we will give these fields our attention when we return to these shores. For the present our time is so limited that we must be satisfied just to get our bearings in the eastern part of our land.

On three places only could we bestow a little more than a passing glance, Washington, Philadelphia, and New York. The historic places of interest occupied us here. As we viewed them with observant eye, we also had an ear for the voice of to-day.

Such a wealth of new impressions crowded in on our minds, that we look forward to the quiet of the ocean-journey (if such there be) to assimilate it all and put it in such a shape that we can with profit seek to impart it to others. Two personalities, however, loom above the mass and seem to have been in evidence at our every turn — the Freemason and the Jew.

At Washington we, of course, made the interior ascent of the Washington Monument, in order to enjoy the view which an altitude of five hundred feet promised. When we got to the top our hopes were dashed. The Daughters of the American Revolution, flanked by a multitude of high school classes, representing all parts of our broad land, seemed to have agreed on Easter as the time for holding the nation's capital and learning at its historic places all they might of Patriotism and Americanism. At any rate, they occupied the window spaces of the upper monument and being mostly girls' classes, a man would hesitate to claim any right to share the view with them.

So we contented ourselves with viewing what the interior of the monument presented to the sightseer. The wall space of the lower third of the great structure is well-nigh covered with dedicatory tablets, dating from the immediate past back to the time when the monument was built. The most of them come from the Masons, though here and there a Presbyterian synod has shared the labor of wall-decoration. This is not the only place where we found the emblems of Masonry so prominently exposed, we were struck by the same peculiar feature in all the old churchyards we visited, notably in that of the Swedish Lutheran Church in Philadelphia.



The day we viewed the interior of the Washington Monument President Coolidge addressed a delegation from Arizona there. A memorial tablet, just completed, was presented by them and the President's speech was in dedication of it. He sought to create sentiment for some of the ideas which he just entertains as promising for the weal of the country. It occurred to me just then that probably no sentiment would be more beneficial to our country than that wrought by a president giving his undivided time and attention to the careful performance of the duties imposed upon him by the will of the people. That would mean economy — in time and strength, and such an example of it might induce other officials to strive for an economical — not to say honest — administration of the country's resources.

What attracted our attention most in the Congressional Library was the manner of exhibiting the Declaration of Independence and the Constitution of the United States. The originals of these documents have recently been mounted upon and above a stone altar-like table and its uplifted reredos. A railing bars the visitor's near approach, so that he cannot study the texts, — he may only worship from a distance. This would seem to be suggested, too, by the kneeler placed before the altar, from whose actual use, however, the visitor is also barred. All this is designed but for silent contemplation, and your true Freemason will take place before it with uncovered head and perform his devotions as if credit for the thoughts these documents express belonged to him and his likes. This all at this time, — and at the instance of such as have themselves again and again trodden the principles on which the freedom of our land is based under foot!

A devout Christian will thank God for the free institutions of our country. With a feeling of reverence he views these ancient relics, but his reverence springs from a different source and takes a different form of expression than we found observed at these historic places. What we could observe was but the vain mummery of Masonry.

Again, in Philadelphia we find Carpenters Hall but an institute of Masonry, though it does serve a Guild or Trades' Union. While there we took occasion to engage the lady-in-charge in conversation. She maintained that she had made a special study of the Guild system, but of Masonry she professed ignorance. Well, the mentality of Masonry ran through all she had to say, just as it was a pronounced feature with most of the casual acquaintances we made in the East — to a far higher degree than we had been wont to find it in the Middle West. I mean that order of mentality which with the greatest tenacity upholds the truth of something which is affirmed neither by a higher revelation nor a thorough investigation of data, but merely because it is demanded by Fraternity affiliation: and this, too, with an unction and a solemnity

as if one were performing an act of worship. This mentality is of a kind with the obtrusiveness of Episcopalianism in some of our states with whose earlier history it was not even identified. It is all of Masonic origin.

While we were in New York we had occasion to overhear a conversation which gave more light on the same subject, but from a different angle. A pastor of the Reformed Church was discussing the tercentenary celebration of the Reformed Huguenot and Dutch colonization of this country. He took pains to impress on the young man — a pastor's son — to whom he was talking, how active especially the Masons were in promoting the success of this celebration and went on to tell how the English, the French, and the Belgians were taking part officially, by act of their respective governments; how, in his mind, it were a most worthy step to identify one's self with Freemasonry.

To one familiar with the historic data which this celebration should call to mind the situation would suggest the query, — "How is this any concern of the Freemasons and the French and Belgians, both Catholic? — I mean, of course, of the present-day representatives of these people. However, if conditions within the German and Dutch Reformed Church really are such as the above conversation would seem to indicate, then no incongruity need seem impossible or improbable.

The Roman anti-Christ set up his tyranny of conscience over them when the Germanic people were yet fresh and strong in their young virility. Masonry came and is able to obtain at a time when the cult of reason has debauched the mind of man of its vigor. "Professing themselves to be wise, they became fools."

As these conditions presented themselves to my vision I could not immediately call to mind and appropriate word of Scripture which would describe them to my satisfaction; but I was reminded of Goethe's words, sarcastic but true: "Das Voelklein merkt den Teufel nicht, und wenn er sie beim Kragen haette." More than ever that is the case to-day.

Still, if I consider some of the things which to-day are cropping out in our Lutheran Church, rather than vaunt would I call to mind the Lord's admonition: "Watch and pray, that ye enter not into temptation."

—Tr. by G.

#### WHAT THE ETHER WAVES BROUGHT TO ME —

I adjusted the headpiece to my ears and listened in.

It was Sunday evening and KYW, Chicago, was to broadcast the "services" of the Sunday Evening Club.

I heard the last strains of the mighty organ; then the choir sang in tones swelling and receding in perfect

tempo, of Jehovah, his faithfulness and love; and finally there was a complete hush.

The silence lasted for but a moment. A man's voice broke the low murmur of the static. It was that of Clifford Barnes, the president of the Club, who was at this moment introducing the speaker of the evening, Dr. Harry Emerson Fosdick, of New York.

After commenting on the immense crowd that had tried to break its way into the auditorium that evening to hear the New York speaker, and after announcing that no fatalities had resulted and that only such an inanimate object as a door had been battered down and a mere usher had been trampled under foot, he launched into a barrage of ridicule against the opponents of Liberalism and thereafter delivered himself of this significant utterance: "Of all the preachers in the United States Harry Emerson Fosdick represents Jesus the most and the best."

After which the near-perfect representative of Jesus lifted up his voice, and said, among other things:

"We are told that we should still believe in the Nicene Creed. It is strange that in other fields of knowledge no one thinks of going back to the doctrines and precepts of the second and third centuries A. D.; yet in the field of theology they want us to go for our information to the dim and distant past.

"Our Christian beliefs should be set forth in terms of contemporary thought.

"Every denomination is a partial representation of the Gospel. The Gospel is bigger than all denominations and will outlive them all.

"This miserable wrangling in our Churches.

"Paul has written much about doctrines, about the Church, about ritual. But when Paul wants to state real Christianity he goes back of doctrines, the Church and ritual, and presents Jesus and his life.

"Christ is pre-eminently our *example*. Händel's Hallelujah Chorus did not die with its author. Thus the spirit of Christ is to be reproduced in our own lives, again and again. That is the meaning of the Scriptural thought, 'If Christ live in you, etc.'

"The *way of living* — like Christ — that is Christianity.

"No doctrines of Christianity are of any value except those that help in reproducing in our own lives the life of Christ.

"When Jesus said, 'Follow me,' he meant that we should reproduce his life in our own.

"The greatest need of the world to-day is the rediscovery of Jesus Christ."

Dr. Fosdick delivered a wonderful lecture. He was brilliant throughout. There was no attempt at cheap witticisms. He was tremendously in earnest and there was inexorable logic in his arguments.

But his premise was wrong. There was an implied denial of the total depravity of human nature and the great redemptive work of Jesus Christ. Fosdick clearly

allied himself in this address with the Modernists and Ethicals. "Man" was there, but it was not the man of Paul, Peter and John. "Jesus" was there, but it was not the Jesus of Calvary. "God" was there, but it was a God with half his attributes eliminated and the other half whittled and carved and polished to make them conform to "modern contemporary thought."

A few days later I again adjusted the headpiece to my ears and listened in.

It was again Sunday evening and KYW, Chicago, was once more to broadcast the "services" of the Sunday Evening Club.

This time it was Dr. Robert E. Speer, addressing an audience of two thousand of those present in the body, and perhaps some one hundred thousand of those listening over the radio.

Dr. Speer is the chairman of the Foreign Missions Board of the Presbyterian Church and the president of the Federal Council of the Churches. Both of these bodies, the Presbyterian Board and the Federal Council, have been under fire of late in connection with their alleged propensity to liberal views, and for that reason it may be of interest to know just where their president stands. Speaking on the subject, "Looking for a New Earth," Dr. Speer said among other things:

"I was in a Persian village one Sunday. The place had been pillaged by the Turks. All was desolation. As I was sitting on the ruins of a caravansary, I thought of this earth and how man has spoiled its appearance. This then, all this desolation, was the work of man! And I opened my little Bible and read in Second Peter these words: 'But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness.'

"I do not know what Peter wanted new heavens for; as far as I can see the heavens are all right. But I *can* understand why he should want a new earth.

"How are we going to get this new earth? First, by looking and hoping for it. Christ dreamed the dream that is still unfulfilled. Woodrow Wilson helped to fulfill it. Other men have done so. We must all have the vision of a new earth constantly before us.

"We are going to get this new earth, secondly, by doing our part in the making of it. Christ alone can bring the new earth, and he can bring it only as we bring it in our own lives. We must be up and doing. We must make this earth more pure, more beautiful, more sinless. We must do so every day."

There is no advantage in extending my quotations. A few paragraphs like those published hereabove will suffice to drive home my contention. That contention is that both Dr. Fosdick and Dr. Speer are well advanced on the path of liberalism, and that if any comparison is to be made between the two Dr. Speer is quite a number of paces ahead of the Union Seminary man.

Dr. Speer has been called an indifferentist by one of our leading orthodox publications. Let it be said to his

honor that the term applies to him no longer. Dr. Speer is not "halting between two opinions," he is not a straddler, nor is he an indifferentist. He is a full-fledged liberal, and let all the world know it.

Here is a man who doesn't know why Peter wanted new heavens! Yet this very man is president of the Federal Council and also of the Presbyterian Foreign Missions Board!

Naturally, the reason why Dr. Speer cannot understand Peter on this point is simply that Dr. Speer's and Peter's conceptions of the great future differ widely and essentially. Peter believed in the Parousia, the Second Coming of the Lord Jesus Christ; he believed in a universal catastrophe at the end of time and a glorious reconstruction by our King omnipotent. Dr. Speer does not, unless he temporarily adjusted his views that particular Sunday evening to meet the desires and gain the applause of his liberal audience, something I cannot and will not believe.

All of which leads to the momentous question: How are the faithful ones among our people to cope with this most serious situation? — The Ministers' Monthly.

#### VARIATA

By Jan

Leo XIII died in 1893. A Methodist bishop made mention of him as "a great leader of the hosts of the Lord."

"In 1881 Leo XIII speaking of the spread of Russian nihilism, charged protestant missionaries with spreading the dominion of the prince of darkness." He did not seem to think so favorably of the Methodists and their mission in Rome. And he certainly did not have any intention to say a good word for the Lutherans.

The Methodists are very aggressive. If Wesley wanted to make the whole world his missionfield, he perhaps did not look upon "the method" as the most essential.

The method has reduced itself to a most perfect machine wherewith to broadcast the little of Wesleyism that is left in that denomination and the mixture of modernism which predominates. The machine is almost as strong and effective as that of Rome. And the message that is broadcasted does not differ essentially from that which is delivered from that source.

Speaking of mission, is it not a fact that more missionaries are sent out to heathen lands from Scandinavia than from any other Christian country if we take on the average? Does it not seem a little peculiar that the church which has such a perfect method, but so little left of the real Gospel, has to do so much mission in Scandinavia, and really includes these peoples among those who have not heard anything about Jesus. To be sure there are ungodly in those countries, who would be better off if they took interest in some kind of church work, but the mission is not carried on to win them.

Sectarianism works along roads more easy to travel. When the message contains more of the errors of

Pelagius than even Rome has to offer, are the Methodists not working into the hands of Rome after all?

To fight Rome with the blunt sword of Methodism or the hot arrows of Secret Society-ism is ludicrous. Leo XIII always had a kind smile on his face in which was mixed the sneer of a Voltaire. That smile has not come off from the face of Rome. It is rather increased as Ku Kluxers and their ilk make their foolish boasts now, since their "menace" died so miserably.

The unaltered Augsburg Confession always was a formidable weapon, and it is best not to have modernism blunt its keen edge.

The Lutheran Church is being slandered by know-nothingists, who have a "method" to offer, as being "almost Roman Catholic." The Church of Rome knows better. But some of our people who are being constantly worked upon by those who consciously or unconsciously undermine real protestantism, are fooled to throw away a costly pearl for a dozen of common pebbles.

— The Lutheran Companion.

#### EVERY-DAY RELIGION

By John Timothy Stone

"Who is that man who spoke to you so pleasantly?" asked a young man of a still younger friend as they left church Sunday morning. "He is my boss in the office," replied the lad, "and I'll tell you he is a one hundred per cent Christian, all right." The remark made a greater impression apparently than did the great congregation or the sermon itself, for the next word spoken on the way home was, "How do you know that man is a hundred per cent Christian?"

"Well," replied the lad, "he is always interested in us younger fellows and seems to be on the lookout to give a fellow a boost. He is always cheerful and friendly. If we make a slip he doesn't act as if he were a detective looking for trouble, but a friend anxious to help a fellow work out his problem. You've got to hustle under him, too, and he will call you down good and plenty if you loaf on your job, but he doesn't expect a fellow to do more than he will do himself, and he is looking out for a chance to help you and say a good word for you. He's a real Christian if I know the brand."

"Well, I wish my boss ushered in a church, then," said his companion.

\* \* \* \* \*

This gives us the illustration we want for our subject.

The life downtown counts for Christ even more than the life in church, but when that life corresponds to a man's profession he is a walking, daily, hourly sermon for Christ.

A stenographer's estimate of character is worth more than that of a fellow officer in the church. Daily contact gives more exact definition of character than professional piety. Regular tasks reveal character better than exhibition days.

Practical Christianity shows itself in the humdrum and distractions of an office or salesroom better than when on parade.

\* \* \* \* \*

"I'd like to work for your boss," said a girl strap-hanger one morning on a Clark street car.

"Why?" came the quick reply.

"Well, he's always cheerful, for one thing, and he seems to realize a girl is human instead of a never-erring machine," replied the girl.

"You bet he does," came the reply. "Why, do you know he recommended a raise for me next month," said the girl addressed, "and when I asked him why, he said that I earned it and deserved it, and that things must cost me more now as they cost him more. Do you know he bought me a box of valentine stuff for my kid sister, and told me he thought of her when he bought one for his little girl at home? I'd work my hands off for him any day and he knows it."

\* \* \* \* \*

How little we realize that those who work with and for us in the office or store value the Christ as they see him work out the daily task in us. Christ in the life means Christ on the street, in the shop, everywhere and anywhere, wherever we happen to be.

\* \* \* \* \*

The most useful members of the church are those who are doing business for Jesus Christ in life's ordinary and unnoticed daily duties.

\* \* \* \* \*

One of the best soul-winners I ever knew was a bank president who had won a dozen men and boys in his bank to Christ. It was not out of the ordinary to see him stop before a clerk's desk and say a quiet word to him. Later that clerk by appointment went into his office or was called there by a messenger and in a few tactful, natural words he spoke personally and confidentially to that man and won him to the higher life.

Special efforts on the part of his clerks were noticed and recognized.

When a lad "slipped" he did not immediately discharge him but sought to show him his error and often made him a trustworthy and loyal supporter.

\* \* \* \* \*

One of the ablest hotel men in the country has a method of encouraging a waiter or employe who makes a break by giving him a more responsible position and telling him he expects him to live up to it. He has made superb helpers out of failures by this means. He is respected by all whom he employs as the finest type of Christian gentleman.

The place of monotonous or every-day business may become the recruiting field for the finest soldiers of life.

\* \* \* \* \*

The preacher will have his influence in the pulpit; the teacher in the classroom; the father and mother in the

home; the friend in social life; but no one will ever have a stronger and more far-reaching influence for the Master than the Christian man or woman in the office amid the ordinary circumstances of human affairs.

Paul said, "For me to live is Christ." That was not confined to his professional life or to his work as a preacher or letter-writer, but included the commonplace experiences of every day. His very temperament became Christlike. His attitude to life was that of the follower of Christ and he was the living epistle known and read of all men wherever he went and in whatever he did.

\* \* \* \* \*

Christ in the life means Christ in the office, and within the soul of a true Christian. As a motto hung on life's wall should be the words, "For me to live is Christ."

— The Continent.

### GIVING AND PRAYING

Two Christian farmers in Scotland met one day at market, and were soon engaged in a conversation upon church matters. Referring to a certain mission fund, A— asked B— what he was doing for it. B— replied that he was always careful to note the day when the collector would come around, that he kept his contribution in readiness, so that, if he should not be at home himself, his wife or one of the children might pay it.

"Very good," remarked A—, "but is that all you do?"

"What more should I do?" asked B—, "do you do more than that?"

A— replied: "No, I do just as you do; but when I lay the money aside I kneel down and thank God for the church in which I enjoy the means of grace, for our pastors who do so much for us. I thank Him also that He has made me willing to bring this offering for His glory, and pray Him graciously to accept it and let His blessing rest upon it. I never want to give the collector an offering that I have not first given unto the Lord."

Three months later these farmers met again, and it was not long before B— began to relate his experience:

"I tried to follow your example in regard to my contribution to the mission fund. When I had the money ready I knelt down to pray. But I could not pray. I felt that my offering was far too small in proportion to the means which the Lord had given me, and much too small also in view of the blessings that I enjoy in church. So I arose, thought the matter over, and 'doubled' my contribution. Then I was enabled to pray. And when the collector came and I handed him the money, it was done with ten times more joyfulness than ever before; I thank you most heartily for your good advice and example."

Dear reader, go thou and do likewise.

— The Australian Lutheran.

### THE DIFFERENCE

The Christian Church was never intended to take the place of the constituted governments. Christ recognized the government, paid His taxes and was subject to the powers that be, regardless of all the iniquity by which they had acquired power. He did not even try to reform the Roman government, corrupt to the core, but set up His own kingdom of truth, which like a leaven should work and establish itself *in* the world, and at the same time not be *of* the world. The Christian is a peacemaker; he loves his enemies, and doeth good to them that hate him, he blesses and prays for them that despitefully use him, and if any one smites him on one cheek, he offers the other also, and if one takes away his cloak, he allows him to take the coat also. It is therefore inconceivable that the Church should declare war without violating its fundamental principles and entirely forgetting what it is, what it stands for, and by what means it works for its extension.

As an institution entirely different from the Church we have the state, also recognized by the Word of God as a legitimate institution. Its purpose is to preserve life and property, that we may live in peace; it includes all the people, it has its own laws and uses force to compel obedience; it has the power of the sword and must use it for its own self-preservation. Because all people are not Christians, but because there are many wicked people in the world, we need the protection of government to make it possible to live. We are told to respect and obey the government when acting within its own sphere. We have to have police force in the cities, we need state and national guards for protection of life and property. There is absolute need for military activity within certain limits, and a Christian has a right to serve in this capacity as well as in any other position under the state and national government. It is not a sin to be a soldier, and serve the government, and help to preserve law and order. It is necessary and is sanctioned by the Word of God. In case of invasion, the Christian soldier has a right and duty to go to war, and he can do this with a clear conscience, knowing that in so doing he is doing his duty and is faithful in his calling.

—Lutheran Church Herald.

### MAY A CARDINAL BE AN AMERICAN CITIZEN?

For the first time in its history Chicago has a cardinal. May one be an American citizen and also a foreign prince? Let me quote from two important documents — the one, the Boston Pilot, supposed to be the personal property of Cardinal O'Connell (of the issue of April 6, 1912); the other, the Naturalization Laws and Regulations of the United States, dated November 11, 1911.

Boston Pilot: "Indeed, a cardinal is not necessarily a priest, but he is, from a purely secular point of view,

a very great personage, who is regarded and treated everywhere abroad not as a dignitary of any church, but as a prince of the blood.

"Under the circumstances it must be borne in mind that even though Cardinals Farley, O'Connell, and Gibbons are at heart patriotic Americans and members of an American hierarchy, yet they are, as cardinals, foreign princes of the blood, to whom the United States, as one of the great Powers of the world, is under an obligation to concede the same honors that they receive abroad.

"Thus, were Cardinal Farley to visit an American man-of-war, he would be entitled to the salutes and to the naval honors reserved for foreign royal personages, and at any official entertainments at Washington the cardinal will outrank not merely every Cabinet officer, the Speaker of the House, the Vice-President, but also the foreign ambassadors, coming immediately next to the Chief Magistrate himself.

"Incidentally, it may be mentioned that when a royal personage not of sovereign rank visits New York, it is his duty to make the first call on Cardinal Farley."

Excerpts from the Naturalization Laws and Regulations of the United States:—

"Third. He shall, before he is admitted to citizenship, declare on oath in open court that he will support the Constitution of the United States, and that he absolutely and entirely renounces and abjures all allegiance and fidelity to any foreign prince, potentate, or sovereignty, and particularly by name to the prince, potentate, state, or sovereignty of which he was before a citizen or subject; that he will support and defend the Constitution and laws of the United States against all enemies, foreign and domestic, and bear true faith and allegiance to the same. . .

"Fifth. In case the alien applying to be admitted to citizenship has borne any hereditary title or has been of any of the orders of nobility in the kingdom or state from which he came, he shall, in addition to the above requisites, make an express renunciation of his title or order of nobility in the court to which his application is made, and his renunciation shall be recorded in the court."

If it be true that a cardinal is more than a priest and is entitled to all the honors paid to a foreign prince of the blood, to whom the United States itself "is under an obligation to concede the same honors that they receive abroad," it must follow that a cardinal may become an American citizen, without complying with the requirements of the naturalization law, which plainly states that a titled person shall "make an express renunciation of his title or order of nobility" before he is permitted the rights of American citizenship. Will Cardinal Mundelein, upon his return as a foreign "prince of the blood," "expressly and entirely

renounce and abjure" his title to nobility and have the same recorded in the court?

We have not raised this question to embarrass our distinguished fellow-citizen, but to call attention to the conflict between the American idea of citizenship, based on equality, and the Roman idea, based on aristocratic distinctions. —Chicago Parishioner.

### PAPINI GOES BAD

Giovanni Papini, once an infidel, was led during the World War to study the New Testament. In 1922 he wrote a story of the Christ, which is unique for its dramatic representation of the life and teaching of Jesus. It was even more distinguished by the fact that its translation into English achieved the position of best seller. It was remarkably popular early in 1923. It was largely a record of its author's own reaction to the Gospels, and possesses qualities of unquestioned merit. But recent reports indicate that the Vaticanists have realized Papini's value and have succeeded in substituting the papacy for the Bible. The Christian Century quotes a paragraph from his latest book:

"We protest, and we protest with greater vigor than all the other protests, against those protestants of whatever congregation, sect or stall, who come into Italy to snatch away the poor ignorant Catholics from the medieval tyranny, as they say, of the bishop of Rome. We protest against the apostles of disunion and disobedience of whatever tribe they may be — the hemorrhoids of Luther, the scabs of Calvin, the claws of Huss, the spittle of Zwingli, the blisters of Socinus, the blotches of Wesley, the corns of Fox, the catarrh of Spener, the chilblains of Jansen, the crusts of Arius. Leave to the Italians their poverty; it is the widow of their honored St. Francis. Leave them their ignorance; it is the same as that of St. Peter, and the same as that recommended by the Imitation of Christ and by the Fool of Christ, Jacopone. . . Leave us under the tyranny of the pope; it is a tyranny established by Christ, the tyranny of a father, and we infinitely prefer it to the tyranny of pastors, of quacks (or Quakers), of consistories, and of books. We medievalists still hold to the bull Unam Sanctum that it is necessary to salvation for every human creature to be subject to the Roman pontiff."

And yet the Catholic press waxes indignant when the motives and character of its leaders are assailed. —The Lutheran.

### LOST FAITH

A small boy, who was new to the Sunday School, was greatly pleased with his picture and its text: "Have Faith in God." On the homeward way, however, the precious possession slipped from his fingers and fluttered from the open street car, and immediately a cry of distress arose, "I have lost my 'Faith in God!' Stop the car!" The good-natured conductor signaled

and the card was regained amid the smiles of the passengers. One of them said something about the "blessed innocence of childhood," but a more thoughtful voice answered, "There would be many truer and happier lives if only we older ones were wise enough to call a halt when we find ourselves rushing ahead on some road where we are in danger of leaving our faith in God behind us." —Selected.

### Towner-Sterling Bill

"The dangerous Towner-Sterling Bill in Congress has as its ultimate tendency (whatever temporary safeguards there may be) the establishment of a uniformity of education which is the most appalling calamity into which any nation could fall. It would be difficult to imagine, at any rate, a worse tyranny than that of the Oregon type. Place children in their formative years under the despotic control of experts appointed by the State, and you have a really more effective interference with civil and religious liberty than the Inquisition, perhaps, ever achieved. It is true that hopeful signs are not altogether absent. The abominable Lusk Laws in the State of New York, though by the scantiest majority, were repealed; and the decision written by Justice McReynolds, of the United States Supreme Court, concerning the Nebraska language law (which practically made literary education a crime) shows that the principles of American liberty are not yet entirely dead. But the danger is certainly very great." —Dr. Machen in Presbyterian.

### FROM OUR CHURCH CIRCLES

#### Synodic Convention

Pursuant to an invitation of the First Evangelical Lutheran congregation of Manitowoc, Wis. (Rev. K. Machmiller, pastor), the North Wisconsin District of the Ev. Luth. Joint Synod of Wisconsin and other States will convene in its midst from June 25th to July 1st, a. c.

Opening services will be held Wednesday afternoon at 2 o'clock.

Two papers will be read, one by the Rev. O. Theobald on the subject: The Filiation of Christ with God; the other one by the Rev. Ed. Zell on Delegate Conferences.

Registration for quarters is requested by the local pastor, the Rev. K. Machmiller, at the latest by the 15th of June.

All petitions to be made should be in writing and in the hands of the District President, the Rev. Ad. Spiering, New London, Wis., by the 1st of June.

The credentials of the delegates must be signed by the chairman and the secretary of their respective congregations, and must be handed to the secretary at the close of the opening services.

G. E. Boettcher, Sec'y.

### Central Mixed Conference

The Central Mixed Conference is to convene from May 20th to 22nd, 1924, at Watertown, in St. John's Church (Rev. F. Eggers). The first session opens on Tuesday, 2 p. m. The public services combined with communion services are to be held Tuesday evening. Sermon by M. Guebert (Groth); Confessional address by F. Stern (Smuckal). In addition the following professors and pastors have papers which are to be read: Schlueter, Kowalke, Guebert, Kuhlow, Hass, Kirst.

The brethren will please write to the local pastor regarding quarters. L. C. Kirst, Sec'y.

### Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will convene, God willing, at Delano, Minnesota (Rev. E. Bruns) May 27th. The sessions begin at 1:30 p. m. and close at 11:30 a. m. the next day. The chief object of this convention is to discuss synodical affairs. Rev. Schuetze will read a paper, the Church Council. Divine services beginning at 8:00 p. m. are to be conducted in the American tongue.

Sermon: Pankow, Schrader.

Confessional address: Schulze, Wehausen.

Henry Albrecht, Sec'y.

### Chippewa Valley Delegate Conference

The Chippewa Valley Delegate Conference will meet on Tuesday, May 27th, in Cornell, Wis. (Rev. L. A. Witte). Papers will be read by Pastors W. Motzkus, J. H. Henning.

Announcement is kindly requested.

J. F. Henning.

### Minnesota District

The Minnesota District will convene, God willing, at Friedens Church, Hutchinson, Minnesota, W. J. Schulte, pastor, for its fourth annual session June 18-24. Further details will appear in the next issue of this paper.

Edwin H. Sauer, Sec'y.

### Pacific Northwest District

Report for November, 1923 to April, 1924. —

Arthur Sydow, St. Paul's, Tacoma, Wash., General Institutions \$10.00, General Fund \$17.00, Theological Seminary \$21.60, Northwestern College \$47.00.

F. H. K. Soll, Grace, Yakima, Wash., Home Missions \$66.50, General Fund \$36.00.

Wm. Lueckel, St. Paul's, Leavenworth, Wash., Home Missions \$49.44, Omak Mission, for Home Missions \$37.12.

L. C. Krug, St. Paul's, White Bluffs, Wash., Home Missions \$12.52, Church Extension \$6.36, School for Deaf \$2.77.

R. A. Fenske, Good Hope, Ellensburg, Wash., Home Missions \$8.75, Home for Aged \$9.00.

Arthur C. Matzke, Mansfield-Withrow, Wash., Home Missions \$36.90, Theological Seminary \$3.50.

Kurt Koehler, Pateros Mission, Wash., Home Missions \$5.00.

E. Kirst, St. John's, Clarkston, Wash., General Fund \$4.25, Home Missions \$12.75. Total \$350.86.

Herman Polzin, District Treas.,  
per Arthur Sydow, Deputy Treas.

### Meeting of the Southeast Wisconsin District

The Southeast Wisconsin District will meet in Trinity Church at Waukesha, Wis., from July 9th to 15th (Rev. P. Brockmann). Opening services will take place at 10 o'clock A. M. Wednesday. A paper will be read by the undersigned on Etliche Zuege aus dem Leben Eliae — fuer unsere Zeit. — Another paper will be read by the Rev. W. Keibel on The Lodge Question. — All credentials of the lay delegates must be signed by the chairman and secretary of their congregation and must be handed to the secretary of the Synod at the close of the opening services. — Every congregation is requested to pay for lodging and board of their delegates. All requests for quarters are to be sent to the local pastor, Rev. Paul Brockmann, 1076 White Rock Ave., Waukesha, Wis. Delegates are requested, when making application for accommodations, to state whether they wish to have lodging and board, or only board. All reports and petitions to the Synod must be in writing and are to be in the hands of the president of the Synod, the Rev. C. Buenger at Kenosha, Wis., before June 25th.

Henry Gieschen, Sr., Sec'y.

### Dakota-Montana District

The Dakota-Montana District will meet, D. v., June 18th to 24th in Zeeland, N. D., the Rev. E. Kolander, pastor. The credentials of the delegates, signed by the chairman and the secretary of the congregation, are to be handed to the committee immediately after the opening service. Congregations wishing to join Synod, or such as have made changes in their constitutions, must submit their constitution to the committee on constitutions. Congregations and pastors wishing to join Synod should address their application for membership to the president, the Rev. W. F. Sauer. The secretaries of the various conferences should submit the minutes.

Prof. E. R. Bliefernicht, Pres. W. F. Sauer, and Pastor Birkholz are prepared to lead the discussion on doctrinal and practical subjects. Announce immediately to Rev. E. Kolander. F. E. Traub, Sec'y.

### Wedding Anniversary

By the grace of God Mr. and Mrs. Fred Tenner of Town of Little Falls, Monroe Co., Wis., were on April 5th enabled to celebrate the twenty-fifth anniversary of their wedding day. The occasion was observed by a fitting celebration. A collection taken up at this time was donated for synodical work. Gustav Vater.

### Installations

Authorized by the Rev. Im. F. Albrecht, President of the Minnesota District, the undersigned installed the Rev. Walter Sprengler as pastor of the St. John's Church in Hancock, Minn., and the St. Paul's Church in Morris, Minn., on the Sunday Misericordias.

Address: Rev. Walter Sprengler, Hancock, Minn.  
M. J. Wehausen.

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At the request of President W. F. Sauer, the undersigned installed the Rev. Paul G. Albrecht as pastor in the mission congregation at Tolstoy, South Dakota, on May 4th, 1924.

Address: Rev. Paul G. Albrecht, Tolstoy, South Dakota.  
A. W. Fuerstenau.

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On the Sunday following Easter I installed Rev. H. W. Koch as pastor of the Zion Ev. Luth. Church of Phoenix, Ariz. The congregation has become self-sustaining and expresses its appreciation of the financial support granted to it in past years.

Address: Rev. H. W. Koch, 911 Woodland Ave., Phoenix, Ariz.  
Im. P. Frey.

\* \* \* \* \*

On Sunday Misericordias Domini Rev. A. W. Hueschen was installed as pastor of the Ev. Luth. Salems Congregations at Owosso, Mich. Rev. H. Schneider assisted.

Address: Rev. A. W. Hueschen, 110 E. Williams St., Owosso, Mich.  
O. J. R. Hoenecke.

### Commencement Exercises

The present school year at the Michigan Lutheran Seminary, Saginaw, Mich., will close June 19. The closing exercises, D. v., will be held in the evening of that day in the school hall of the St. Paul's Congregation. There are 13 scholars in the graduating class, 3 girls and 10 boys. All are cordially invited to attend.

O. J. R. Hoenecke.

### ITEMS OF INTEREST

#### Monuments to Buddha Aid Mongolia Explorers

Washington, D. C.—American museum geologists on their recent third Asiatic expedition in Mongolia, in making a topographical survey of the regions through which they passed, were aided by stone monuments built by Mongols to represent

prayers to Buddha. Almost every hill was crowned with one of these prayer-monuments, so that the map makers could sight their instruments upon the very same spot every time they used the hill in triangulation. —Milwaukee Leader.

#### 1,500 Persons Pen Largest Bible in the World

Augusta, Me.—What is believed to be the largest Bible in the world, all in penmanship, is being written under the direction of E. T. Garland, superintendent of the Maine Bible Society. It will be the size of an ordinary newspaper and will weigh eighty pounds. Mr. Garland has a staff of 1,500 writers, the oldest more than 90 and the youngest, his granddaughter, 6½. College presidents, school superintendents, teachers, and students are among the writers.

—Wisconsin News.

#### Shakers Quit Village and It's Put Up for Sale

Enfield, N. H.—The Shaker village on Lake Macomy at Enfield, N. H., is for sale. Seven white haired survivors of the original colony have moved to Canterbury and settled under the leadership of another dwindling community of Shaker folk. The correct name of the Shakers is "The United Society of True Believers in Christ's Second Appearance." The name "Shaker" was derived from a peculiar ceremonial dance in which the dancers shake their shoulders.

—Milwaukee Leader.

#### Methodist End Old Church Row, Branches Unite

Springfield, Mass.—The northern and southern branches of the Methodist church, divided since the Civil war, were united by an overwhelming majority recently. When the subject was brought up 82 voted in favor of the unification and only 13 stood out against it.

The combined church will have a membership of 7,000,000.

The membership in the northern branch now is 4,500,000 and in the southern branch 2,500,000.

The two branches were split during the Civil war when northern and southern members took opposite stands on slavery.

The consolidation effected recently is a result of years of work on the part of the two branches.

It calls for two jurisdictions administered by bishops assigned to the two areas. The bishops of the two bodies will become bishops for the united church. After the unification has been worked out the two bodies of bishops will unite and organize as one unit. A name will be selected by that time.

—Wisconsin News.

### BOOK REVIEW

**Comfort for the Sick.** Selections from the Bible, Meditations, Prayers and Hymns, especially adapted for consolation on the sickbed. By B. P. Nommensen. In tract form, thirty-two leaflets with index, 25c, postpaid; same in booklet form, 35c, without postage. Rev. B. P. Nommensen, 1231 Kinnickinnic Ave., Milwaukee, Wis.

This is a new and enlarged edition of this popular leaflet collection, the new edition comprising thirty-two tracts, eight more than the old. The leaflets are admirably adapted to their purpose, both as to what is offered and the form in which it is presented. We recommend the leaflets for distribution; the booklet may profitably be substituted for some of the flowers which in a greater or less degree of freshness are found at most sickbeds to-day. Where German is preferred we recommend the Krankentrost and Krankentrost Blaetter; a new edition of these has also just been printed. G.