

The Northwestern Lutheran

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

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WALKING IN THE SPIRIT

Gal. 3:15-24

Walk ever in the Spirit,
Ye ransomed saints of God,
And trust in Jesus' merit
While here below ye plod.
Free from sin's condemnation,
Free from the Law's demands,
Rejoice in His salvation
Whose Word forever stands.

Arrayed in Gospel armor,
The hell-bound world defy;
The earth-born, lustful clamor
Of carnal flesh decry.
Its vile desires fulfill not.
The Spirit's weapons take;
Fight in His Name Who will not
His battling saints forsake.

Washed in the Blood of Jesus,
Saved, pardoned, justified,
Select the path that pleases
Your faithful heav'nly Guide.
Flee from the world's transgression,
Walk in the narrow way,
Yield not to fleshly passion,
Nor Satan's wiles obey.

Strength to o'ercome temptation
His Holy Word imparts;
Ye saints, in consecration
Yield Him your minds and hearts!
Then love, joy, peace, long-suff'ring
Shall flow from heav'n-born faith.
O pledge your life an off'ring
To Jesus unto death!

Walk ever in the Spirit,
Ye ransomed saints of God,
Until ye shall inherit
Your Father's blest abode.
Made perfect in your weakness
His strength divine shall be;
O follow Him in meekness
Till dawns eternity!

Epistle Lesson Hymn for the
14th Sunday after Trinity.

Anna Hoppe.

George Müller was once asked whether he ever met with discouragements in his work for God. "I have met with many discouragements," he answered; "But at all times my hope and confidence have been in God. On the word of Jehovah's promise hath my soul rested. Oh! it is good to trust in Him; His Word never returns void. He gives power to the faint, and to them that have no might He increaseth strength."

—Selected.

THE FIFTY-FIRST PSALM

Verses 13 — 19

Holy Resolutions

Is it possible for one who has experienced the forgiving love and sanctifying grace of God to be without holy resolutions? Can he remain silent with reference to the salvation received at the hands of God, or be indifferent to the spiritual welfare of others? Alas, the deplorable status of many a Christian! Who will deny that there are many of those with whom, by all appearance, holy resolutions are found wanting, or who having grace and pardon offered them, and who apparently having accepted such salvation do not respond to it? They care little, for instance, whether they become instrumental in the salvation of their fellowman, and thus help establishing and spreading the Kingdom of their Savior, or not. Some indeed will make resolutions to that effect, but they do so in a legalistic manner. Acknowledging God's kindness shown them in the forgiveness of sins they resolve, we ought to, we must be grateful for such grace; not we will, it is our pleasure to be so. Others again, will have their resolutions directed into wrong channels, moral and sociological movements, civic betterment leagues, etc.

David's example, in the fifty-first Psalm, teaches us a different lesson. In the closing verses the Psalmist describes the holy resolutions of one who has experienced the loving kindness and tender mercies of God in the forgiveness of sin.

"Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Terrible had been the fruit of David's sin, not only in the wasting of his own soul, but in the injury done to others. He had given his fellow-men, his people and nation a most grievous offence, above all had he grieved to the uttermost all true children of God. We can well imagine how the latter must have felt upon hearing that their beloved King, the Ruler of his people, whom they honored, had committed such a crime. "Our king, the representative of God's people, has stained his character, and brought disgrace not only upon his exalted office, but upon God's chosen people," they cried. "O what injury is thereby done to God's holy cause! How the enemies of God will rejoice, and scornfully say, there is a sample of those who pretend to be God's only children, separating themselves from the rest of the world, and leading a life different from the rest. If the king himself has been capable of such sins, what

may you expect of those who are of a lower station? Shame on those who claim to be faithful servants of God! They are no better than we." How keenly the citizens of Zion must have felt that stigma brought upon her by the fall of her king!

David was aware of all this, and terrible was his punishment in witnessing this, and therefore the more anxious is he, though he cannot undo his own sin, to heal the breach, and repair the evil of sin in other souls. And how would he do it? Having been forgiven and the joy of salvation having been restored to his heart, David, once so deeply fallen, would now begin to be a blessing to his so grievously offended fellowmen and friends, first, by teaching transgressors God's ways.

What does this imply? Does it mean that transgressors are to be taught to walk in God's commandments? Would David merely serve as a moralist telling people how they should live? Then his resolutions would have been futile. But no, God's ways he would teach transgressors are both the way to God, as well as God's way to them. The way of a sinner to God is by repentance and faith. No sinner can walk agreeably before God, unless he has humbled himself and experienced God's sanctifying grace through faith. And thus David would teach others that had sinned, to take the same course he had taken, to humble themselves, to confess their sins, and seek God's mercy and pardon. On the other hand, he would show them by his own experience, how ready God is to receive those that return to Him. He points to God's loving kindness and to the multitude of His tender mercies by which He blotted out his transgressions, thus telling penitent sinners what God had done for his soul.

Truly, a holy resolution on the part of David. By his conversion he has become a true missionary. Even in David we find here exemplified what Christ once said to Peter, "When thou art converted, strengthen thy brethren." Having learned God to be the God of his salvation, David regards it the highest aim of his life to proclaim that salvation that sinners might be converted to God. It is, therefore, with fervent desire he prays, "O God, thou God of my salvation, open thou my lips; and my mouth shall show forth thy praise; my tongue shall sing aloud of thy righteousness." Had his lips been sealed by the poignant sense of guilt that pressed upon his soul, yet God, by His free forgiveness, would give him fresh cause for rejoicing, that he knew, and so would open them, and be the loud herald of God's grace to others.

It is a lesson that ever appeals to the Christian believer, we here learn from David. As with him such holy resolutions are never found wanting with one who has experienced God's grace and pardon through faith in Jesus the Redeemer. And that, too, not from a legalistic motive do such resolutions flow forth, not because one "shall," one "ought," one "must," but from

a liberated, blessed, and grateful spirit, — "I will." "I will teach transgressors thy ways."

The highest and most sacred resolution for a pardoned sinner to make will always be to be engaged and to endeavor to proclaim the serving mercy of God, the Gospel of salvation through Christ. This is not something new. It is as old as the first Gospel message preached to fallen man. The first pardoned sinner could not but proclaim that glorious message of salvation to his fellow-sinners, and it has been so ever since. A soul released from guilt, and wrath, and shame, cannot but publish in some fit way the goodness of God displayed towards it. Says Luther, "If we have through faith in Christ righteousness and grace of God, we can do no greater work than speak and declare the truth of God."

Nor is it sacrifices or works of his own the forgiven man is bent upon. David says, "For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering." How glad he would have been to give thousands of rams, to make atonement for sin, if such were possible; yet he knew that sacrifices, however great and many, could not make satisfaction for sin. As trials of obedience, and types of Christ God did indeed require sacrifices to be offered, under the old dispensation; but he had no delight in them for any intrinsic worth they had.

Here we find the dividing line between true worship and false worship, true religion and false religion, between the true church and the false church, Christianity and modern liberalism. How the church of Rome has always delighted in sacrifices of her own, and how the modern liberal church devises new sacrifices in order to worship God! What is the daily Mass celebrated by the papal church, and what are the various humanitarian movements the modern liberal church is engaged in but man-made sacrifices to obtain the good will of God? Modernists in particular would make religion merely a means for the betterment of conditions upon this earth, and this they consider as the most pleasing to God. The world is really the center of their thoughts, is to them all in all.

But no, David declares, "The sacrifices of God are a broken heart: a broken and contrite heart, O God, thou will not despise." What a mighty contrast between what the modern church and all false religions consider great, and what God considers great on the part of man! The sacrifice which pleases God is a penitent spirit and contrite heart. As the sacrifices of old were bound, were bled, were burnt as an offering, so the penitent heart is bound by convictions, bleeds in contrition, burns in holy zeal against sin, and then pleads for mercy at the throne of God, thus offering itself up to Him alone. To look with favor upon such a heart, the great God overlooks heaven and earth. For "thus saith the Lord, the heaven is my

throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath my hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Is. 66:1-2.

A broken and contrite heart, a heart that becomes reconciled unto God through faith in the sacrifice of Christ, is indeed a sacrifice well pleasing to God; and it is fertile soil for holy resolutions. Such an heart is resolved to do all that God wills. It knows no limit, when called upon to do God's will. See how David's resolutions enlarge, as he closes the great penitential Psalm: "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering: then shall they offer bullocks upon thine altar." How far reaching are the holy resolutions of a pardoned sinner, what broad vision do they enjoy! The greatest work to be done on earth is not what the world and the modern church, but what God considers as such, and that is the building of Zion, the holy Christian Church. To work for the cause of Christ and His kingdom to the glory of God is the highest aim in the life of a pardoned sinner.

J. J.

COMMENTS

Theft Insurance The National Surety Company estimates that it will cost the American people not less than \$125,000,000 this year to make up for the amounts lost in business through embezzlements. All must help in paying for this loss, for modern business takes this loss into account and it is charged up to the cost of doing business so that it is really paid for before it happens. The astounding sum is growing larger from year to year; so large that it is becoming a problem to the businessman; insurance rates are soaring. What to do? Inaugurate a moral crusade, of course. Preach from the text, "Honesty is the best policy."

The businessman is doing it. No meeting of the Rotarians or the Kiwanis is complete without a fiery appeal to return to the rugged honesty of our forbears. But how? How bring the embezzlers to this moral strength **before** they embezzle? After they are caught they are ready to "reform" and ready to say, "Never again!" But then the money is gone and businessmen reason that it is throwing good money after bad to waste time in reforming a man who is behind the bars and who will very likely have no opportunity to repeat his former thieving operations.

A newspaper in a recent editorial seems to come to the idiotic conclusion that the moral code of America is breaking down under the pressure brought to bear upon it by importations of European radical thought, and by "radical thought" it has in mind political radi-

calism. The remedy it offers is equally uninspired: (This radicalism) "should be counteracted by educational means and the deliberate influence of all moral agencies."

If by "moral agencies" are meant the churches, then they will have to become reactionary political clubs. Some socialists say that is what they are. We can feel that such a description cannot be applied to our Lutheran Churches, but at the same time we can understand why some other churches with their social programs and with their "deliberate" attempts to mold political thought should so be indicted. Make of the church that has so far gone afield anything you will, let it do anything it chooses in the matter of "counteracting the destructive forces of European thought," nothing will come of it. We know, because that is what is being done and nothing is coming of it, excepting that the National Surety Company notes the rising tide of business dishonesty, raises its rates accordingly, and thereby inspires the harrassed victim of insurance premiums to grow suddenly hot with the crusader's ambition to slay the business infidels who cannot control their acquisitive faculties. We can understand their panic but we cannot subscribe to their diagnosis nor endorse their remedies.

No need to repeat more than the words of our Lord, Matthew 16:2-4, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." This generation will not accept the sign of Jonas, will not accept the Gospel of Jesus Christ, crucified, and that confirms them in their wickedness. They are unable to read their own times; they rush from one mistake to the next blindly. When our Lord said the words we quoted, the story continues: "And He left them and departed." Where the sign of Jonas is rejected, God withdraws His grace. That may not be intelligible to the moralists who are disturbed over the breaking down of business honesty, but that, we are sure, is the perfect diagnosis of all their troubles. H. K. M.

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Another Another patriotic fraternal society has been founded, the Knights of America. "A campaign for the organization throughout Wisconsin will be started at once," we are informed. Here is the preamble to the constitution:

"In order to inculcate the benefits and principles of tolerance, loyalty and justice; to promote, foster and protect American institutions, traditions and ideals; to disseminate a thorough knowledge and understanding thereof; to be instrumental in procuring and promulgating the respect and reverence due to such institutions, ideals and traditions and to unite in a com-

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mon membership such American citizens of good repute and character who subscribe to such doctrines, the fraternal and protective order of Knights of America ordains this constitution for its government and that of its subordinate lodges."

With our innumerable organizations of this kind, we ought by this time in truth to be the land of brotherhood and patriotism. Still, when one follows the news items appearing in the daily press, the direct opposite seems to be the case. In fact, considerable trouble is frequently started by those who want to save our country from some one else.

Would it not, perhaps, be wise to try out a different method. Let every citizen begin to take care of himself; to lead an honest and industrious life; to obey the laws of the land; to pay his taxes honestly and to quietly assist a neighbor who may be in need of help. Then let him start to cultivate his family life; to fill his home with true religion; to train his children in the fear of God and to give to them the time he now devotes to the organization to which he belongs. There will be no exalted knights, worthy knights, knights of the exchequer, knights of the scroll, and so forth, but we honestly believe that there would be better results as far as the safety and welfare of our country are concerned.

J. B.

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Father Makes a Discovery

We are indebted to a man who occasionally goes to the moving pictures for an idyllic flash-light view of American family life. As he sat in the half-darkened theatre looking at a presentation of the "feature" film known as "The Ten Commandments," he could not help hearing above the indeterminable mumble of the audience a few of the comments and remarks made by the staid couple that occupied the seats directly behind him. When the screen revealed in due time the text of the Fifth (our Fourth) Commandment: "Honor thy father and thy mother," the man behind him straightened in his seat and in the excitement of triumphant discovery whispered quite audibly to the companion of his joys and sorrows: "See, Ma, de fodder comes foist."

From the dialect employed one gathers that this happened in the East, probably in New York. It may be assumed that the unconscious revelation made by "Fodder" sheds light on conditions that prevail further West as well as in New York.

For the first time in his conscious life "Fodder" comes near enough to this one of the Ten Commandments to discover that his sex is first mentioned in that divine law. They call each other "pa" and "ma" at home, as we note from his short revelatory speech; the presumption, not inerrant, is that there were children in the household. "Fodder" gets his knowledge rather late in life at the movies; reading the subtitles of moving pictures is most indulged in by those who have a hard time spelling out the words of an ordinary sentence. They flatter themselves by achieving this literary feat. As far as our limited knowledge of the subject goes, subtitles are introduced for their particular benefit. Any one who sits through the usual moving picture and has intelligence enough and imagination enough to get the drift of a "Punch and Judy" show has no need of subtitles; pictures, as made by the purveyors of this amusement, are really pictures. If there is anything in them that an infant of three or an illiterate moron can not understand without the aid of the printed explanation the producer considers his picture a failure and has every reason to do so, for his accustomed audiences — or must we call them, as someone has suggested, optiences — would shun his product and condemn it as hopelessly "highbrow."

"Fodder" read the subtitles. His children are perhaps more keen and dispense with that unnecessary ritual when they go to the "movies." How will they ever learn the Commandments sufficiently to know that "Fodder comes foist?" And if one of his progressive, feminist daughters does by chance share his discovery she will throw the veil of secrecy over it so that her escort, too preoccupied to read for himself, may not get any exaggerated notions of his own importance.

Luther, in his preface to the Catechism, wrote of his day: "The people, especially of the villages, know nothing at all of Christian doctrines. . . . Yet all are called Christians, have been baptized, and enjoy the use of the Sacrament, although they know neither the Lord's Prayer, nor the Creed, nor the Ten Commandments."

Luther could hardly believe his senses when his visitations disclosed such conditions. We are growing up with conditions around us that are a hundred times more deplorable than those that horrified Luther. Look at the quoted portion of the preface, or better yet, get our the Catechism and read that part of it that is there preserved; there is much in it for the serious reader that is most timely.

In those days, for some reason, the Catechism was able to do much to change conditions. Luther did not

publish it in vain. To-day, for some reason, the most earnest effort on our part avails but little in changing the conditions that permit a man to reach middle age before he learns, accidentally, that "Fodder comes foist" in the Fourth Commandment, not to think at all of the many who never learn it. What can that reason be? Is it that the grace of God, which alone can make a difference, is forfeited by this generation?

We are in the midst of the season of missionary festivals; we are trying to encourage each other in the blessed undertaking of bringing the light of the Gospel to those who have it not. We should realize, even from such evidence as this trivial episode offers, that the world is far gone in its self-elected ignorance of God that if we did all we could, every resource we command would not be enough to bring the light to them all. How, then, can we shirk those opportunities which we have?
H. K. M.

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Stop, Look, Listen "For several hours recently," says the Milwaukee Sentinel, "the gates at a grade crossing near Chicago remained open while numerous trains rushed across the highway they were supposed to protect.

"Finally some citizen became sufficiently interested in the phenomenon to make an investigation and discovered the flagman dead of heart disease.

"The circumstance is in itself only one of the minor tragedies of life. Men die suddenly and alone every day. But as an illustration of the dangers to which the motorist is exposed on the highways it is illuminating.

"Scores of motorists must have crossed the tracks at that point, relying on the fact that a flagman is stationed there and paying scant if any heed to the possible approach of trains.

"Good fortune was with them, else there would have been a worse tragedy, the tragedy of an automobile crushed by the locomotive.

"But it is a common fault of motorists to rely too greatly on the safety devices at protected crossings. The automatic signals sometimes get out of order. The human protector sometimes — as in the incident under consideration — is unable to perform his duty."

The application is obvious. The motorist while welcoming the help of such safety devices, should not rely upon them entirely but should stop, look and listen, as it is his personal duty to exercise watchfulness.

There is, however, another application. The Lord gives his Christians pastors as watchmen who are to warn them of the many dangers that threaten them on their way through life. The services of these watchmen are by no means to be despised; their warning should not be disregarded. But it is never the Lord's intention to relieve the Christian of his personal duty of watchfulness. Watchmen may fail.

Yes, it is a most deplorable fact that those watchmen who sleep at their post or who are dead to their duty permitting their people to enter into danger unwarned are frequently the most popular. Men bent on going through life according to their own inclinations are satisfied so long as they can find a pastor who, though it be only by his silence, condones what they are doing to the harm of their soul.

No, every Christian is personally responsible for the safety of his soul. He should learn to stop, look and listen, constantly on his guard against any spiritual danger that might take him unawares and destroy him.

Sad, that the thousand warnings addressed to motorists every year remain unheeded by many. Much sadder, that it is so exceedingly difficult to arouse men to spiritual watchfulness. Awful is the annual death toll in both instances.
J. B.

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Augusta Has the "Papers" Discussion of Christian Science and its related subjects has, nowadays, an unavoidable necrological flavor, but since our generation witnessed its growth, if not its birth, it is always interesting and profitable to observe its decay. In the early days, when Mary Baker Eddy was Allah, Augusta E. Stetson was her prophet and the conjunction was extremely profitable to both concerned. Augusta built a church in New York that cost \$1,250,000.00. But she was not as thoroughly imbued with the sweet charity that was, for advertising purposes only, the hallmark of the Eddyite, or she failed to find it in the Mother Church, for the Boston hierarchy incontinently ousted her from her "church" and even proceeded to build a spite wall between that edifice and Augusta's house, next door. She stopped that by vigorous court procedure thirteen years ago. Ordinarily that would satisfy a litigant. But the American formula for success is inextricably intertwined with advertising and as Augusta ought to know, any publicity is good advertising. The whole business having fallen into a bad way she discovers an important paper which she looked for in vain thirteen years ago at the time of her suit. In that paper the immunity against spite walls for which she contended in court was expressly granted her by the defendant church in the days when all was peaceful and serene. Armed with this paper Augusta now comes before the court to get what she can get out of it, always sure that she is getting what she wants, advertising at merely nominal cost.

Before dismissing the subject it is impossible to refrain from giving expression to a feeling of admiration for Mrs. Stetson's foresight and almost prophetic wisdom in securing so long before the first cloud appeared upon the horizon the particular kind of storm insurance that her eventual needs would require. How many little "papers" securing you against spite-fences have you in your vault?
H. K. M.

A Remarkable Re-Conversion There was once a King of France who gained his Catholic throne, though he had been a Protestant, by permitting himself to be considered a Catholic. When questioned about the matter he replied: "A kingdom is well worth a mass." — From Palestine we hear that a tribe of Bedouins wishes to be formally reinstated in Judaism and wishes to return to Jewish soil. The leader of the tribe informs the government that his tribe in the past had been Jewish and now wishes the old relations restored. The wily old sheik must have been reading the history of Henry IV.

H. K. M.

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A Bible Reader A news agency supplying metropolitan papers considered it worth the price of telegraph tolls to convey the message that Bjergo Larson of Madison, Wisconsin, aged 89 years, had read his Bible thirty times. It quoted him: "I get more enjoyment out of reading the Bible than any other book. Each time I read it I get something new and better from it."

As for Mr. Larson, who might be a Lutheran, judging by his name, we naturally commend his admirable record. Not so much because we are amazed at the great number of times that he finished his reading of the Book, but rather because, as an achievement, thirty times through the Bible is not anything like a "record." If Mr. Larson began when he was forty years old and really had wanted to make a record he might have made it three thousand times. He read it thirty times and that would indicate that he did not race through the chapters with the one thing in mind to "get through" and make a record but read slowly and thoughtfully, which is the right way to read.

Such reading is far more sound than to read the Bible or the New Testament at one sitting by relays, as one faddish pastor induced his congregation to do recently. To find something "new and something better" in your reading is the common experience of every reader who really reads to learn and to know, while the man after a record never finds anything, we may be sure.

It remains strange, however, that in our day it should be considered remarkable to find a man who has read the Bible thirty times. In spite of millions of copies of the Bible circulated in every decade it appears that Bible reading is becoming a lost art.

H. K. M.

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Watertown New students on the opening day — 110. Sexta class 75. Total — about 300. In the dormitory — 207. This bit of information we have obtained for our readers from President Kowalke. We know that our readers are interested in their schools and that they want the information at the earliest possible date. Opening day is to our synod what

harvest time is to the farmer. We wait eagerly to see what blessing the Lord has bestowed on our labors. Every young man or young woman who seeks his higher education in one of our Lutheran schools is to us a blessing God has laid on our preaching of the Gospel. Still more do we, however, rejoice in every boy who declares himself willing to prepare for the service of the Church as a pastor or a parish school teacher. So let us thank God for the increase He has given. Let us pray for our institutions, our students and our professors. Let us consider it a blessed privilege to support these schools.

J. B.

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The Old-Fashioned Virtues In the midst of much high-sounding terminology with its psychological undertones and its new-thought overtones we are apt to lose the whisper of the still, small voice speaking in the ordinary language of old-fashioned virtues. In our youth we read books on thrift and industry, honesty and truthfulness, temperance and purity, patience and fidelity, and these virtues were set forth to be the stones upon which any permanent superstructure of character must be built. The idea of personal responsibility was dinned into us until we came to believe that we were responsible for our own personal character and conduct, and that to be lacking in the virtues that go to make character worthy and conduct respectable was to be disgraced in the community. That, however, was long before the glands were said to control the emotions, the intellect and the will. We were taught that personality is self-determining, that man is a free moral agent, that he is responsible for his thoughts, motives and actions, and that he must answer for his conduct according to these standards.

But now all this is changed. Man is the creature of circumstances, the product of environment, the re-agent of glands. The moral appeal has been lost in mental immaturities and the sense of obligation is swallowed up in emotional complexes. The pituitary gland has taken the place of the conscience, and the "Thou shalt nots" of the decalogue have been choked in the gases of a poisonous philosophy lacking in moral sanctions. The majesty of the law has been dethroned and courts of justice have become medical clinics to determine after a physical examination at the hands of psychiatrists whether men charged with a brutal crime shall be operated on for the removal of parathyroid glands or sent to a hospital for the feeble-minded.

Something prevents us from accepting this new philosophy. It may be that our early education biased us in favor of the old-fashioned idea of personal responsibility, or we have a peculiar "mind-set" which forbids the entrance of new-fangled ideas. At any rate we still believe in the old-fashioned virtues and in the old-fashioned way of planting and cultivating the old-fashioned virtues in the lives of the young.—The Baptist.

In this matter we find ourselves in full agreement with the Baptist. They who read the arguments of the counsel for the defense in the notorious Chicago trial could not but be appalled by the philosophy of life presented by him. According to it the responsibility for a crime rests on almost anybody save on the person who committed it. If only a group of those who profess this philosophy could be compelled to live in a colony without contact with the rest of the world. Then a generation or so would, if any of them survived, show us the effect of such principles on human

society. It is an easy matter to proclaim such principles while one is enjoying the protection of a society that believes in the responsibility of the individual and therefore holds the individual responsible for his acts.

What the Continent says on "the test of the second generation" applies here:

Little argument for any new philosophy or ethic is to be found in the first generation of its believers. This generation always carries over into a new faith some of the impulses and some of the inhibitions of an earlier faith which has not been really abandoned. At some points the new faith may be much better than its first followers because they cannot quite rid themselves of early training. At some other limitations caused by their own points the new believers may be very much better than the faith which they profess, because they are held above certain of its disintegrating influences by the continuing force of youthful discipline or habit. The real test comes when a generation appears which has never known anything but the new faith and which sets out to take it seriously and to act as though it were really true. For this generation, the faith must either be modified until it fits life, or else life must be adjusted radically in order to express the faith.

During his own lifetime Hegel's philosophy of religion made very little difference, because everybody who applied it did so with limitations, owing to the accepted religious thinking which he brought to it. The year that Hegel died, however, there came an eager younger student to hear him, and though he got little from Hegel himself, he did get the teacher's principles and he was prepared to apply them without limit. David Frederick Strauss traced his myth theory of Christianity to his Hegelian theory of religion. But it is not at all certain that Hegel would have reached such conclusions. Yet a rigorous, unwavering application of the theory leads very naturally to the conclusions of Strauss.

We are yet to see the full second generation of Christian Science. Its present leaders and most of its adherents have been trained in another philosophy both of religion and of conduct, and they show in their living the limitations which early education places on their acceptance of the theories of their new faith. The test is not to be found in their lives. It will come when a generation is developed which literally accepts the Christian Science doctrine and ethics without other background or training.

The new generation will try to live as though matter and all material things are illusions, as though pain is purely an idea, as though God is a principle of good rather than the loving heavenly Father of Jesus, as though men are bad only because they think wrong things and can be redeemed by getting them to think in the Christian Science way. It will try to do business on this line, to organize social duties on this principle, to face the realities of existence in this way. Then the Christian Science theory will have its first real test. Such a test has nowhere come to it yet.

The same test is to be awaited for philosophies of mechanism and determinism. Nobody ever yet lived as though those philosophies were true without landing in jail or the madhouse. Professed adherents in the present generation generally find it impossible to be consistent in holding the new views. Indeed, they are quick to repudiate the crude efforts of some followers to act as though such views were workable. M. Paul Bourget's "Disciple" is not very well known in America, but it is an effort to show how a disciple of mechanistic ethics lived by it, only to be repudiated by his master for doing exactly what the master had said would be justified. To his surprise he finds the master blaming him for his con-

duct, when the theory had been that "praise and blame" ideas must be renounced. Everybody does as he must; therefore everybody is justified as fully as anybody can be.

Here also is a learned professor in one of our American universities urging in a recent book that "personalistic praise and blame" must be dispensed with. All psychology must be mechanistic and deterministic; we must abandon the fetish of free will and self-assertive personality. He writes a large book to get people who think otherwise to change their ideas and accept the new ones, because, as he alleges, the new theory will do more to help humanity forward. We shall never advance to real human freedom, that is, until we understand that we are not free at all but are the result at any given moment of a group of forces over which we have no control. In that case we are not "responsible" in the old sense of the word, and the instructor mentioned advises that the idea of personal responsibility be surrendered.

Now, nothing is more clear from other parts of the book than that the instructor himself holds this view with the limitations that come from his early training. It is perfectly clear also that if one of his classes acted on his view in his university, it would be promptly disciplined for doing so. But what will happen when a generation is thoroughly indoctrinated with the view which dismisses personal spirit, personal responsibility, free will and all the rest? No such generation exists; we doubt if it could exist. But the test of modern mechanistic psychology will come when somebody tries to live as though it were true.

Naturally, the responsibility of the individual to God is eliminated entirely. But he will judge the world according to his law and not according to any human philosophy. He teaches us the responsibility of the individual and strives to make us feel this responsibility. His Spirit aims to convict the sinner of his utter sinfulness and to bring him down on his knees in true heartfelt contrition. "Thou art the man," God says to us, directly contradicting those who tell the sinner some one else is responsible for your misdeeds. And it is to the heart-broken sinner who despairs of himself that God offers a full and free salvation by the blood of His Son shed upon the cross for an accursed world. Whoever hinders the law of God from doing its work in the heart of the sinner at the same time makes of no effect on him the blessed Gospel which is his only salvation. J. B.

* * * * *

The Bells of Poland Russia is the land of bells, church bells. They belong to the makeup of life there. A village church without its bell makes the peasant worshiper feel that it is without its soul. When the Russians evacuated Poland before the German armies in 1915 they took with them the church bells to keep them from the conquerors who were so sorely in need of metals. Now, nine years later, these bells are being returned to their churches under the provisions of the treaty of Riga. Three thousand were so returned amid great popular rejoicing, twelve thousand more remain to be brought back. The whole community takes part in the ceremonies that attend the return and where the missing

bells had in the meantime been replaced, the new bells helped to peal out a welcome to the old.

Bells speak a universal language. To the faithful they utter the joyous messages that fill the human heart to overflowing. No doubt the Russian peasant, so niggardly supplied with the saving Word and so often finding in his feelings the poor substitute for the fervor born of joyous faith, hears in the pealing of his church bells the unknown mystery of eternity. Would that he might more surely and satisfyingly be able to interpret the deep-toned voices of the bells by having within his heart the faith and charity without which the most magnificent mass of metal is nothing but "sounding brass, or a tinkling cymbal." H. K. M.

THE CREED OF A NOTED PHYSICIAN AND SURGEON

In Appleton's Magazine appeared an article from the pen of Dr. Howard Kelly, of John Hopkins University, which states how, after much doubt and uncertainty because of what the "higher critics" had to say about the Bible, he arrived at "a faith which is an absolute conviction of the truth" that the Scriptures are the very Word God. Dr. Kelly is known and recognized in Europe as a scholar and scientist of a high order and has received honorary degrees in four universities at home and abroad, and at least a dozen learned societies in the United States and the leading countries of Europe have welcomed him to membership. It is most interesting to read what his creed is and how he came to certitude. It is a story and a faith which comes as a refreshing breeze out of the welter and confusion of the many contrary winds which are blowing hither and thither to-day. We cannot refrain from quoting it somewhat at length. He says:

I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which I have been brought up — that of a Protestant Episcopalian — by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain. So I floundered on for some years trying, as some of my other critical friends are trying to-day, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics — a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked up "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my textbook of religion, as I would use a textbook in any science, testing it by submitting to its conditions. I found that Christ Himself invites men to do this. (John 7:17.) I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinful, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his savior is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites, and affections; that he is one body with Christ the Head and will live with him forever.

I believe no man can save himself by good works, or what is commonly known as a moral life, such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went from the earth and I look for His return day by day.

I believe the Bible to be God's Word, because as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body. Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature — one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings. It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon him that he might in infinite love

be one with his people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friend: greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and reasoning of men as folly opposed to him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust him though I should have to stand alone before the world in declaring him to be true."

—The Lutheran.

THE POWER OF THE GOSPEL

When John G. Paton came as missionary to Tanna, an island of the New Hebrides group, he made the mistake so frequently made in those days, of erecting his dwelling in the lowlands instead of on the hills. The result was that he suffered one attack of fever after the other. The fifteenth attack brought him to the very gate of death. He was so weak that he could not help himself in any way. He would have died had it not been for the tender, loving care bestowed upon him by his faithful native teacher, Abraham, whom he had brought along with him from Aneityum, another island of the New Hebrides group. Paton pays the following loving tribute of praise to this man in his autobiography:

"That noble old soul, Abraham, stood by me as an angel of God in sickness and in danger; he went at my side wherever I had to go; he helped me willingly to the last inch of strength in all that I had to do; and it was perfectly manifest that he was doing all this not from mere human love, but for the sake of Jesus. That man had been a Cannibal in his heathen days, but by the grace of God there he stood verily a new creature in Christ Jesus. Any trust, however sacred or valuable, could be absolutely reposed in him; and in trial or danger, I was often refreshed by that old Teacher's prayers, as I used to be by the prayers of my father in my childhood's home. No white man could have been a more valuable helper to me in my perilous circumstances, and no person, white or black, could have shown more fearless and chivalrous devotion.

When I have read or heard the shallow objections of irreligious scribblers and talkers, hinting that there was no reality in conversions, and that mission effort was but waste, oh, how my heart has yearned to plant them just one week on Tanna, with the 'natural' man all around in the person of Cannibal and Heathen, and only one 'spiritual' man in the person of the converted Abraham, nursing them, feeding them, saving them 'for the love of Jesus,' — that I might just learn how many hours it took to convince them that Christ in man was a reality after all! All the skepticism of Europe would hide its head in foolish shame; and all its doubts would dissolve under one glance of the new light that Jesus, and Jesus alone, pours from the converted Cannibal's eye."

The power of the Gospel was most gloriously demonstrated on Tanna by the life and death of another Aneityumese teacher by the name of Namuri. He was stationed in the village nearest to the missionary's dwelling. He did splendid work among the natives, teaching them by his pure and humble Christian life as well as by word of mouth. One day a native Priest or Sacred Man threw at him a killing stone, a deadly weapon which the natives throw from a great distance and often with fatal precision. With great agility Namuri warded off the stone from his head, receiving a deep cut on his left hand. With his right hand he sought to ward off the deadly blows of the Priest's club. Escaping out of the hands of his enemies, he ran to the missionary's house bleeding, fainting and pursued by howling murderers. After recovering from his wounds Namuri earnestly desired to return to his post. Paton sought to persuade him to remain with him at the Mission House a while longer. But the noble man argued on this wise:

"Missi, when I see them thirsting for my blood, I just see myself when the Missionary first came to my island. I desired to murder him, as they now desire to kill me. Had he stayed away for such danger, I would have remained Heathen; but he came, and continued coming to teach us, till, by the grace of God, I was changed to what I am. Now the same God that changed me to this, can change these poor Tannese to love and serve Him. I cannot stay away from them; but I will sleep at the Mission House, and do all I can by day to bring them to Jesus."

Namuri's attitude toward the godless heathen was entirely in accord with the directions given by Paul in his epistle to Titus. Speaking of the attitude of Christians toward non-Christians, who hated, reviled and persecuted them, Paul admonishes "to speak evil of no man, to be gentle, showing all meekness unto all men." Then the apostle gives a reason for this admonition: "For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another."

Constrained by love truly Christ-like for those who had tried to kill him, Namuri went back to his post of duty. One day that same savage Priest who had attacked him before came to the Teacher while he was kneeling in prayer, and with his club he beat him into an unconscious condition. Recovering a little later, he crawled to the Mission House, reaching it in a dying condition. Paton says that he bore his intense suffering patiently, saying over and over again, "For the sake of Jesus! For Jesus' sake!" He also kept praying for his persecutors:

"O Lord Jesus, forgive them, for they know not what they are doing. Oh, take not away all Thy servants from Tanna! Take not away Thy Worship from this dark island. O God, bring all the Tannese to love and follow Jesus!"

A Gospel which changes cruel, lustful savages into men who adorn the doctrine of Christ their Savior with the loveliest fruits of the Spirit must be true. In no other way can you explain its mighty power, which is the power of the living God.

—C. W. P. in Lutheran Standard.

WHAT OTHERS SAY

God's Thorns

By B. C. Clausen

God does put a hedge of brambles about your life. You may fuss and fume at the intolerable limitations on your will. Of you may realize that the hedge was placed there with your best interests in mind. It may have been designated not to keep you in but to keep intruders out. You may break through the hedge if you will. It is no blank wall of impenetrable rock. It is made of yielding bushes. But you cannot break through without tearing your flesh on the thorns and having the warning of pain. Once through you may realize too late that you have surrendered the protection of the brambles and are now exposed to the onslaughts of your foes.

Surely you have had a chance to learn with what thoughtful kindness God hedges in your life. You have decided to do a shameful thing. You have made your careful plans. You have devised ways of avoiding detection. Suddenly the whole world seems conspiring to warn you. You are unexpectedly recognized. A Bible verse or hymn stanza come unbidden to your mind. An unexpected circumstance sets you thinking of those whom you are about to harm. A headline in a newspaper flashes before you, and tells you of a similar deed ruining another man. You silently fret and protest. Why must you be thus annoyed? Why cannot you be left free to choose? Why must these circumstances pen you in? Away with these thorny brambles!

One of the problems of my mind in boyhood was the search for an explanation of a strange device which

I observed hanging at intervals over the railway tracks in the vicinity of our home. I noticed along the road-bed, spaced irregularly, festoons of sharp lashes hung low enough so that trainmen riding the tops of freight cars would be slashed across the face and cut. It seemed to me that these instruments of torture simply added one more inconvenience to the already hazardous business of railroading. One day I asked my father about them. Then he showed me that these lashes were hung on either side of lowcrossing-bridges, which were built over the tracks. He showed me that trainmen would be crushed to death if they were standing when their car rolled under the bridge. He showed me that the lashes were placed several hundred feet away from the bridge for warnings. A busy brakeman, hurrying thither and yon, would feel the sharp cut of those hanging whips and would fling himself down flat on the roof of the car where he could be safe.

I thought then "Suppose a brakeman felt the sting of the lash, and grumbled morosely at the inflicted pain. Suppose he looked up and cursed — before the hot words had left his lips, he would have been swept down to death. The only reasonable thing to do when you feel the lash is to realize that the lash was put there for your safety, to crouch quickly and bend your head low!" God has His lashes. I think they are kind warnings. I do not stop to curse them!

—The Baptist.

Will the Auto Kill the Church?

It is the fortune of every good thing to have many opposers. Character is stimulated by opposition resisted. So when a new menace to church life appears, it should be a challenge and not a discouragement.

No one invention ever changed the fortunes of man or shifted the conditions of life as has the automobile. And with the good roads that its presence has demanded, the Lord's Day is being made, for many, a holiday instead of a holy day. The church has felt the effect right sharply. Some say "the auto will kill the church."

Well, if any such aggregation of nuts and bolts can kill the church, she may as well die. But "nuts" have been "bolting" ever since Demas forsook Paul for love of the present world, and the church still lives.

When it comes to killing the church there is some contract ahead. Of it millions can say, in language otherwise applied:

"Our hearts, our hopes, are all with thee;

Our hearts, our hopes, our joys, our tears,

Our faith triumphant o'er our fears —

Are all with thee, are all with thee."

Undoubtedly the automobile can hurt the church, is hurting it now, and, in some instances, hurting it very badly. But it can not kill the church. There is

the word of One altogether trustworthy to the effect that even the powers of the unseen world will not prevail against it.

The automobile will not kill the church, but it will mislead many people, separating them from the church and wrecking them morally for time and eternity. It is a good time to appeal to the loyalty and fealty of men and women of faith to keep the altar fires burning. Do this and we shall find presently that the automobile is but an instrumentality, that there are as many of them owned by the faithful as by the faithless, and that they are useful on both sides of this conflict; they can be made to pull toward the church as well as from it. It is not the auto, but the man, that needs to be watched. The auto sifts out the faithless for us, which needs to be done every now and then.

—Christian Standard.

A Layman's Contribution

What contributions can the laymen of the Church make to its growth and progress? Is their duty done when they have maintained by their material means the parish church upon an adequate basis, have cared efficiently for its temporalities, and have given to missions? Are their Christian obligations fulfilled when, by attendance at public worship, and especially at the Holy Communion, they have witnessed to the spiritual power of the Church's divinely appointed ways in their own lives?

Let us go back to the stories of the spread of Christ's religion, which are told in the Gospels and in the Book of Acts, and of which we catch glimpses in the Letters of the early Apostles. What is the one outstanding feature in them all? Is it not the conquering power of personal work on the part of all our Lord's friends and believers? We find that not one group alone but all spoke good words for Christ Jesus to their companions and to those who sometimes only touched the borders of their lives.

Let us think of the possibility to overpower the world and sin in a parish where the work of the clergy in the representative ministry of the Church has co-operating with it a lay priesthood of personal evangelism. We need to realize that our Savior has placed upon the laymen of the Church the same obligations as upon the clergy. They too are bidden to seek for His sheep and to speak of the merits of His Name and His Grace in all places and in all seasons. So often our laymen have the erroneous idea that their privileges, as well as their obligations, are fulfilled by a kindly and generous attitude towards the work of the clergy and a general interest in the life of the whole Church. And sad as it may seem, sometimes the lack of any personal work for Christ on the part of laymen is to be accounted for by a negative attitude toward the endeavors of the Church to fulfill its mission in the world to-day. We need to hear less about what is the mat-

ter with the Church, and more accounts similar to those in the New Testament of men and women who did not stop by the wayside to consider whether the Evangel of Jesus was worth an effort or not, but who spoke of the glad tidings of Divine Love and Renewal to their kinsfolk, to their friends, and to strangers. So much intellectual perplexity, so much smallness and insincerity of mind and heart, and so much of the selfishness of sin would vanish, as a fog before the sun, if all our Christian people were actually bringing the sin-sick to receive the touch of the Healing Redeemer.

Let us set beside the manly obligations of our laymen to bring their trained business ability to the service of the Church, the greater and more primary duty, a picture of which is handed down to us from those golden days in Gallilee in these words: "And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said, unto the sick of the palsy; 'Son, be of good cheer; thy sins be forgiven thee.'" — The Very Rev. Edmund Randolph Laine, Jr., in *The Living Church*.

Christ's Representative

Acts 10:38: "Who went about doing good"

A friendless lad, who had known nothing but unkindness and want throughout his life, lay ill with fever in the hospital. He was visited by a gentleman who brought him medicine and food and fruit. The child was silent for a time as he watched the visitor move around the room, then he asked, "Sir, are you Jesus?"

That poor lad's question may sound ignorant to you and me, but what a beautiful thing to be asked! And, after all, it was the spirit of Jesus that was working through that gentleman. Dear friend, could anyone mistake you for Jesus? Are you so kind, so gentle, so loving that you bear the likeness of Him who "went about doing good?" — Ex.

Bad Habits

A vulture was seen feeding on a carcass as it floated down the Niagara above the Falls, expecting to fly off when it came to the danger point; but when it spread its wings it could not rise, its talons were frozen fast to the carcass on which it was feeding. How many a one indulges in some dangerous habit, saying all along, "O, I can easily give it up any time," but when he tries to let loose he finds himself grown fast to the sin and is carried into perdition. — Ex.

NOTED IN PASSING

Maclaren in the Bonnie Brier Bush describes the visit of Domsie, the schoolmaster, to Marget Howe, George Howe's mother.

"There was just a single ambition in those humble homes," Maclaren explains, "to have one of its members at college, and if Domsie approved a lad, then his brothers and sisters would

give their wages, and the family would live on skim milk and oat cake, to let him have his chance."

Winnie glanced at his wife and turned to Domsie.

"Marget's set on seein' Gordie a minister, Dominie."

"If he's worthy o't, no otherwise. We haena the means, tho; the farm is highly rented, and there's barely a penny over at the end o' the year."

"But you are willing George should go and see what he can do. If he disappoint you, then I dinna know a lad o' pairts when I see him, and the Doctor is with me."

"Maister Jamieson," said Marget, with great solemnity, "Ma hert's desire to see George a minister, and if the Almighty spared me to hear my only bairn open his mouth in the Evangel, I wud hae naething mair to ask — but I doot sai it canna be managed."

Domsie had got all he asked, and he rose in his strength.

Needless to add that George went, and became one of Scotland's great preachers. Would that we had many mothers like that. — J. M. R. in Lutheran Church Herald.

Shepherds, not ranchmen, are wanted in the church. Shepherds know their sheep by name, while ranchmen brand their animals simply as a sign of ownership. Business houses are said to be more human and personal than some churches and universities. The death of a railroader is more likely to be known by his associates than the death of a student in a great educational center. Hotel clerks may learn strangers' names more quickly than pastors or teachers. After all, each person likes to be noticed, and influence is dependent largely upon evidences of sympathy. —Western Christian Advocate.

SYNODICAL CONFERENCE CONVENTION

The twenty-ninth convention of the Synodical Conference was held August 20th to 25th in Napoleon, Ohio, where St. Paul's Church (Pastor F. J. Lankeau) royally entertained.

Since the chief purpose of the Synodical Conference is to foster unity in the spirit it was very timely of Prof. M. S. Sommer of St. Louis to read a paper on the Unity of the Christian Church. The paper presented the following these:

I. The inward spiritual unity of the Christian Church consists in this that every member is united with Christ through faith, which faith makes him a member of the body of Christ, in which body all other Christians likewise are members, and so by that self-same faith they are "every one members one of another." Rom. 12:5.

II. It is the will of God that this inward unity should manifest itself in this that all the members of the Church agree in doctrine under their one Lord Jesus Christ.

III. Disobedience to Jesus Christ, the Lord of the Church, is the cause of all division and schism and sectarianism and false doctrine existing within the Church.

IV. The Holy Spirit alone creates such true inward and outward unity of the Church.

The four Synods comprising the Synodical Conference (Missouri, Wisconsin, Norwegian, Slovak) carry on jointly a mission among the negroes of our coun-

try, and the affairs of that mission receive careful and interested attention at the conventions. The large building program decided upon two years ago has not been completed, and it was found necessary to devise something systematic and energetic to carry out the resolutions which the Synodical Conference considers of supreme importance.

Accordingly it was resolved to inaugurate a campaign among the children of the Synodical Conference to raise about \$63,000.00 for the erection of the necessary schools and chapels and colleges among the negroes. All the delegates present pledged their whole-hearted support of this measure. An appeal is to be sent to every district or conference or neighborhood to gather funds for the erection of some specific school or chapel or institution among the negroes, and the school or chapel or institution so erected shall bear a tablet recording the names of the white schools that supplied the funds for its erection. The Director of Missions will arrange this campaign and will supply the necessary literature. All synodical district conventions and conferences are requested to give this matter plentiful deliberation, and the various visiting officers are urged to promote this cause of Christian negro schools to the best of their ability. We certainly have in the negro mission a large field crying for our help and grateful for everything we do.

Our churches in some of the larger cities, such as Chicago, St. Louis, Detroit, Cincinnati, New York, are erecting or planning to erect chapels for negro mission at their own expense, without appealing for aid from the mission treasury. They are setting a noble example which other cities should eagerly follow. Many of our northern cities are accumulating a large negro population, where by means of publicity there is almost certainly to be found some representative portion of our southern mission fields, some Lutheran negroes who will prove true and loyal as a nucleus for a new congregation.

The "Missionstaube" and the "Pioneer" are to be enlarged to 16 pages at the same subscription price. Subscribe and get acquainted with our missions! Acquaintance with the mission will make you a devoted friend of it. It is a common experience to hear a Synodical Conference delegate say: "I was never so interested in Negro Mission as I now am and henceforth mean to be."

The attendance at the Synodical Conference, however, is not what it should be. At Napoleon there were only seventy accredited delegates, some of them present only a part of the time; and they represented one and a quarter million people! How shall they properly disseminate their information and enthusiasm? Twelve districts did not send any representative at all. And yet according to regulations every district synod of eighty congregations is entitled to four representatives, that is to say two pastors and two

laymen. Every additional block of forty, or fraction thereof, is entitled to two more. Let us be more assiduous about maintaining the unity which the Synodical Conference represents! Thirteen teachers, by the way, and two professors attended this convention as representing the laity.

The writer would venture to submit another thought in this connection. The representation at Synodical Conference convention always is entirely new, or almost so, consisting of men who have never before, or not for a long time, attended such a convention. Hence aside from the representatives of the Mission Board and the few re-elected officers the Conference consists of men who are scarcely familiar with the organization. That does not seem to speak for efficiency. If only the various districts would send a full representation would it not be well to provide that a fraction of the delegation would consist of men who have attended before?

The opening sermon by the Rev. W. Hoenecke of Milwaukee was based on I John 4:7: "Beloved, let us love one another." The attendance at the missionary service on Sunday evening was beyond the capacity of the church and gave evidence of the missionary spirit obtaining in hospitable St. Paul's Church of Napoleon, Ohio. Our colored Pastor M. N. Carter of our Chicago mission there delivered a lecture in the English language after having preached a German sermon in the afternoon.

H. M. Z.

† MRS. ELISA ZUBERBIER †

After a life of labor and service Mrs. Elsa Zuberbier quietly passed away August 22, at an age of 57 years, 4 months and two days. To her husband, the Rev. J. Zuberbier, who, in the year 1919, preceded her to the grave, she was a devoted wife, to her sixteen children, two of whom are also at rest, a loving mother, to the congregations, that were served by her husband as pastor, she was a model of Christian virtue. And when she settled in Weyauwega, becoming a member of our St. Peter's Lutheran Church, in her quiet manner she won many friends. She was laid at rest in the cemetery at East Bloomfield. The Pastors W. Naumann, J. Schulz, J. Dowidat, P. Weber and M. Hensel officiated.

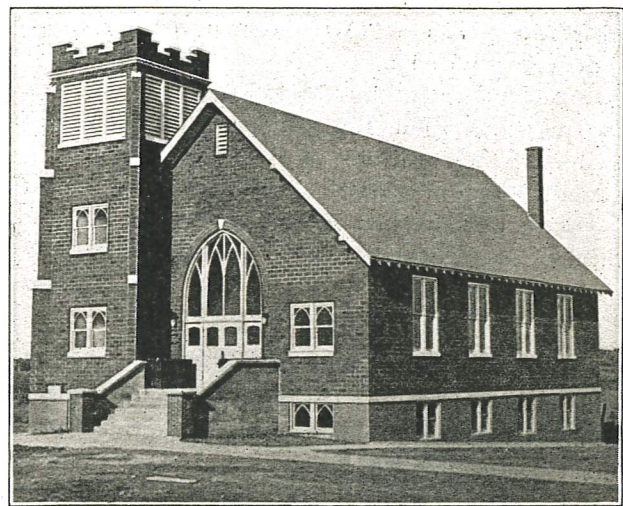
M. Hensel.

FROM OUR CHURCH CIRCLES

Dedication at East Farmington, Polk Co., Wis.

After having, since July, 1923, conducted services on the church lawn, in the basement of the unfinished structure, and in the school house, Zion's Evangelical Lutheran Church at East Farmington, Polk Co., Wis., on July 13th dedicated its new house of worship to the service of the Triune God. The dedicatory service was carried out after the order of our ritual. Rev. G. A. Ernst, St. Paul, Minn., preached the sermon for

this service, assisted by Rev. J. H. Paustian, West Salem, Wis. Rev. J. Plocher, St. Paul, Minn., was the afternoon speaker and Rev. T. H. Albrecht, Lake City, Minn., until recently pastor of the congregation, was the evening speaker. The following pastors assisted at these services: Rev. J. W. F. Pieper, Rev. T. E. Kock, Rev. O. P. Medenwald, Rev. M. Kunde. The Concordia Band of the congregation led the singing for the short open air service prior to the entrance of the new structure. During the noon hour they entertained the guests with an open air concert. The mixed chorus of the congregation sang appropriate hymns for every service.



Zion's Ev. Luth. Church, East Farmington, Polk Co., Wis.

Zion's people surely had reason to rejoice on this day over the Lord's goodness and grace. Fifty years ago the first church was erected and twenty years ago the last church was erected, which was destroyed by lightning on the night of July 9th of last year. For a while it seemed that the ruins could not be replaced, since farmers were experiencing hard times. A meeting on the following Sunday after the open air services revealed the true desire of love to our Father to erect a church at once. In three weeks enough money was subscribed to cover more than two-thirds of the cost of the present beautiful structure. The building operations had to cease during the winter months. In April building operations were again begun. The new church is an edifice of matt faced tile, well constructed throughout. The auditorium has a seating capacity of 350 people, 60x38 feet. The finishing and furniture are of solid oak construction. The basement is nicely arranged, with a high ceiling and sufficient artificial lighting. A separate room of extra warm construction serves to house the steam heating plant. The kitchen is equipped with sewer and running water.

May God be praised for His wonderful works. May He be praised by many future generations in this new house of worship.

L. W. M.

Pastor's Anniversary

On July 23rd the congregation of Greenville and Clayton united with their pastor, the Rev. L. Kaspar, in an appropriate commemoration of the twenty-fifth anniversary of his ordination. The members of the Fox River Valley Conference were also present at the evening services held in Immanuel's Church of Greenville, Outagamie Co., Wis. The Rev. T. Sauer preaching in German took for his text Rom. 1:26 and Rev. Ph. Froehke delivered a sermon in English on Genesis 39:2, "The Lord was with Joseph." The undersigned offered the congratulations of the conference and both congregations through their representatives presented their pastor substantial tokens of their appreciation. After the divine services the guests were invited to partake of a dinner served in the church basement by the ladies of the parish. — Since his ordination Rev. Kaspar has successively served the congregations of Escanaba, Bonduel and Greenville-Clayton parish. May the Lord continue to be with our brother and keep him to the end a faithful witness of the Gospel of Christ crucified!

E. F. Sterz.

Michigan Lutheran Seminary

The new school year at the Michigan Lutheran Seminary began September 3rd. Rev. O. Frey, a member of our board of trustees, addressed the scholars and the friends of the institution who, as usual, gathered for the opening exercises.

The number of scholars is as yet less than that of last year. Up to this time 45 have been enrolled. Several boys that had been announced and for whom preparations had been made, failed to appear. There are more boys in the dormitory than last year. The number of scholars from the city has decreased; especially there are less girls. This, in part, is due to the fact that the St. Paul's Congregation has added the ninth grade to its school.

May the Lord be with us in this year and let many of the boys that are now with us become faithful servants in His church. Otto J. R. Hoenecke.

Corner-Stone Laying

On the 17th of August the Christ Evangelical Lutheran Church of Zumbrota, Minn., was privileged to lay the corner-stone of their new church building under construction. The Rev. Theo. Albrecht of Lake City, Minn., delivered a sermon in the English language on Ps. 26:8 and the Rev. G. Hinnenthal a sermon in the German language on 1 Cor. 10:12. Appropriate songs were rendered by the choir and the school children.

May the Lord grant His blessing that this building may be completed to His glory. F. Zarling.

On Sunday, August 3rd, the Zion Congregation at South Milwaukee, Wis., was privileged to lay the corner-stone of their new church, which they are erecting. Prof. Joh. P. Meyer spoke in the German language on Jer. 31:31-34, and the Rev. C. Gausewitz delivered an English address on Ex. 20:24. All glory be to God in high.

O. B. Nommensen.

Ordination and Installation

By authority of President C. Buenger, Cand. Theol. Edmund Ebert, called as Pastor of the Mission Field Whitefish Bay, Wis., was ordained on the 15th day of June, at Saron's Lutheran Church, Milwaukee, Wis., by his father and was installed by the undersigned at Whitefish Bay on the 22nd of June, 1924.

A. Baebenroth.

* * * * *

John Hoffmann was formally installed as teacher of Emmanuel's Lutheran School at Tawas City, Mich., August 31, the undersigned officiating.

Lord, bless teacher, pupils and school!

Address: Mr. John Hoffmann, Tawas City, Mich.

A. Kehrberg.

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Having been authorized by President C. Buenger, the undersigned installed the Rev. Wm. R. Huth as pastor of St. John's Congregation at Slades Corners, Wis., on the eleventh Sunday after Trinity.

Address: Rev. Wm. R. Huth, Slades Corners, Wis.

H. J. Diehl.

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Under authority of the venerable District President, the Rev. G. M. Thurow, the Rev. O. Kuhlow was installed as pastor of St. John's Evangelical Lutheran Church at Jefferson, Wis., on the 9th Sunday after Trinity, August 17th, by the undersigned.

Address: Rev. O. Kuhlow, Jefferson, Wis.

H. Jungkuntz.

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Under authority of President G. M. Thurow, the undersigned installed on the eighth Sunday after Trinity, August 10th, the Rev. Robert F. F. Wolff as pastor of St. Jacobi's Congregation at Cambridge, Wis.

Address: Rev. Robert F. F. Wolff, Cambridge, Wis.

Theodore Thurow.

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Under authority of President J. Witt the undersigned installed, on the ninth Sunday after Trinity, Rev. Im. Boettcher as pastor of the St. John's Congregation near Brewster and of the congregation in the Einspar District.

Address: Rev. Im. Boettcher, Brewster, Nebr.

E. S. Fuebe.

Church Building Bonds

The erection of the new church of Zion Evangelical Lutheran congregation at South Milwaukee, Wis., O. Nommensen, pastor, the corner-stone of which was laid on August 3rd, 1924, is being financed partly by an issue of \$30,000.00 of 6% First Mortgage Bonds. The value of the property to which this mortgage is applied is upwards of \$60,000.00 and the congregation possesses additional unencumbered property. The bonds are issued in the denomination of \$100.00 and bear interest semi-annually from August 1st, 1924, for a term of ten years.

The bond issue has the approval of Mr. Ernst Von Briesen counsel for the Wisconsin Synod, and may be had upon application to Walter Plehn, 1011 Cherry Avenue, South Milwaukee, Wisconsin.

Early participation of interested parties is solicited.

Request

Our Dr. Martin Luther College, New Ulm, Minnesota, is sorely in need of another pipe organ for practice purposes. As it is, scholars are obliged to practise up to 10 p. m. Possibly one of our congregations has installed a new organ, or will install one in the near future and would be willing to donate the old one to our school. Even if the organ were only supplied with a few stops, it would be highly appreciated.

E. R. Bliefert, nicht,
213 South Jefferson St.,
New Ulm, Minnesota.

Northern Michigan District Conference

The Northern Michigan District Conference will convene September 30th to October 2nd at the St. John's Congregation, Bay City, Mich., the Rev. E. E. Rupp, pastor.

Subjects for discussion: Exegeses: Gal 6, the Rev. A. Kehrberg; — Exegeses: Joh. 1, Rev. K. F. Rutzten; — Paper on Lodges, the Rev. J. Roekle; — Modern Evolution, Prof. W. Schaller.

Sermon: A. Westendorf (B. Westendorf).

Confessional address: C. Leyrer (C. Krauss).

Kindly apply for quarters in due time.

I. G. Gruber, Sec'y.

Mixed Conference of Southwestern Minnesota

The Mixed Conference of Southwestern Minnesota will meet, D. v., in Sleepy Eye, from October 7th to 9th in the congregation of Rev. Wm. Albrecht. The following papers may be submitted:

Summarischer Ueberblick ueber den Roemerbrief, von Kap 8:18 an, P. F. Koehler.

Die rechte Stellung zu dem sich immermehr ausbreitenden Vereinswesen innerhalb unserer Gemeinden, P. G. Schmidt.

Was giebt uns Pastoren die Tatsache zu bedenken, dass unser Amt nach der Schrift ein Haushalteramt genannt wird, P. E. Fritz.

Die Wichtigkeit der christlichen Erziehung im Hause und die Schaeden, die aus der Vernachlaessigung derselben entstehen, P. C. Albrecht.

Sermon: Rev. Bade (Birkholz).

Confessional address: Rev. Kemp (Kock).

Please announce or excuse. V. Schroeder, Sec'y.

Southeastern Delegate Conference of Michigan District

The Southeastern Delegate Conference of the Michigan District meets at Toledo, Ohio (Zion's Church, Rev. G. Luetke), October 28 and 29.

It is expected that every congregation in the conference will send a delegate. Synodical affairs will be discussed; and it is hoped by these delegate conferences to bring about in the congregations a deeper interest in Synodical affairs.

Papers to be read as follows:

1. Exegesis, 2 Tim. 1. — Maas.
2. Sermon to be read — A. Lederer.
3. How are we to regard the church societies in the light of Holy Scripture and how are we lead them where they are in existence? — Wenk.

Sermon: Strassen, Ehnis.

Confessional address: Nicolai.

Pastors will please announce themselves and the delegates from their respective congregations to Rev. Luetke by October 21. H. H. Hoenecke, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference convenes, D. v., October 15th at New Ulm, Monn. All pastors, professors, teachers and at least three delegates from every congregation are urgently requested to attend. Time of service: One day commencing at 9 a. m. Regarding lodging and meals notify Mr. Wm. Stelljes, 100 S. Wash., St., New Ulm, Minn. H. Bruns, Sec'y.

Fox River Valley Pastoral Conference

The pastors of the Fox River Valley Conference will meet on October 21 to 22 at the First Evangelical Lutheran Church, Green Bay, Wis. (Rev. R. Lederer). Sessions begin at 9 a. m. on Tuesday. Papers will be read by the brethren: P. Oehlert, Aug. Zich, and E. Sterz. Sermon: Paul Oehlert (J. Reuschel).

E. F. Sterz, Sec'y.

Western District of Dakota-Montana District

The Conference of the Western District of the Dakota-Montana District will meet October 7th to 9th at Mobridge, S. Dak.

Papers to be read by: P. Schlemmer, J. Scherf, M. Cowalsky, A. Lenz, H. Schaar.

Confessional address: Fr. Traub (C. Strasen).

Sermon: S. Baer (A. Blauert).

Requests for quarters should reach the local pastor in due time. C. C. Kuske, Sec'y.

Mississippi Valley Pastoral Conference

The Mississippi Valley Pastoral Conference will convene in St. Paul's congregation, Whitehall, Wis., A. Hanke, pastor, October 7th to 9th. Sessions will commence Tuesday noon and will close Thursday noon.

Sermon: Brickmann (Fischer).

Confessional address: Limpert (Kurzweg).

The following papers will be discussed: Seeming contradictions in Holy Scriptures. Leader: Pastor Brickmann.

Homil. Exeg. Treatise of the Gospel for the 23rd Sunday after Trinity: Pastor Bodammer.

Kindly inform the pastor, A. Hanke, of your coming as soon as possible. Rud. P. Korn, Sec'y.

Delegate Conference of the Eastern District of the Dakota Montana District

The Eastern Delegate Conference of the Dakota Montana District will meet from noon, October 7, to noon, October 9, in the Trinity congregation at Elkton, S. Dak. (Rev. Wm. Lindloff.)

Papers will be read by Rev. Sprenger, Rev. Edw. Birkholz, and Rev. C. Bast.

Sermon by Rev. Fr. Kolander (E. R. Blakewell).

Confession address: Rev. M. Keturakat (L. Voss). Wm. Lindloff, Sec'y.

Change of Address

Mr. John B. Gehm, 718 O'Brien St., Toledo, Ohio. Rev. G. E. Berg, R. F. D. 6, Tomah, Wis.

MISSION FESTIVALS

Bangor, Wis., St. Paul's Church, C. W. Siegler, pastor. Speakers: R. Jeske, A. Berg, J. Abelmann. Offering: \$351.29.

Sheridan Twp., St. John's Church, and Seaforth, Minn., St. Paul's Church, J. E. Bade, pastor. Speakers: E. G. Fritz, and H. Bruns (German), H. Schaller (English). Offering: \$124.32.

Fifth Sunday after Trinity

South Shore, S. Dak., Immanuel's Church, Fred Kolander, pastor. Speakers: G. Kohlhoff (German), R. Vollmers (English). Offering: \$54.00.

Seventh Sunday after Trinity

Wausau, Wis., Salem Church, W. A. Eggert, pastor. Speakers: H. Geiger, A. Bergmann, Jul. Bergholz. Offering: \$64.00.

Cady, Wis., St. Matthew's Church, J. C. A. Gehm, pastor. Speakers: F. Zarling (German), J. Plocher (English). Offering: \$45.00.

Germantown, S. Dak., St. Luke's Church, Fred Kolander, pastor. Speakers: H. C. Sprenger (German), H. Lau (English). Offering: \$106.00.

Wilmot, Wis., Friedens Church, S. A. Jedele, pastor. Speakers: R. Pietz, A. C. Bartz, F. C. Giese (English). Offering: \$144.57.

Town Little Falls, Monroe Co., Wis., Gustav Vater, pastor. Speaker: H. Pankow. Offering: \$37.04.

Cream, Wis., Zion's Church, R. P. Korn, pastor. Speaker: W. Limpert. Offering: \$89.30.

Tomahawk, Wis., St. Paul's Church, M. Glaeser, pastor. Speakers: J. G. Glaeser, G. Fischer, L. Sieck. Offering: \$165.00.

Eighth Sunday after Trinity

Arcadia, Wis., St. John's Church, Rud. P. Korn, pastor. Speakers: E. H. Palechek, P. Froehle, A. B. Korn. Offering: \$145.60.

Riga, Mich., St. John's Church, O. Eckert, pastor. Speakers: A. Westendorf, G. Luedtke, O. J. Eckert. Offering: \$234.45.

Stanton, Nebr., St. John's Church, Ph. Martin, pastor. Speakers: F. Brenner, J. Witt, G. Press (English). Offering: \$360.00.

Ninth Sunday after Trinity

Bay City, Mich., St. John's Church, E. E. Rupp, pastor. Speakers: J. Nicolai, O. Frey. Offering: \$220.00.

East Bloomfield, Wis., St. John's Church, P. W. Weber, pastor. Speakers: Wm. Weber, A. E. Schneider. Offering: \$129.95.

Tenth Sunday after Trinity

Town Lynn, near Hutchison, Minn., Zion's Church, Henry Albrecht, pastor. Speakers: Reinhard, Schierenbeck, Edwin Sauer, Martin Wehausen. Offering: \$260.00.

Sevastopol, Door Co., Wis., St. John's Church, P. G. Bergmann, pastor. Speakers: Aug. Bergmann, G. E. Schroeder, C. Aaron. Offering: \$216.00.

Northfield, Mich., St. John's Church, Alf. F. Maas, pastor. Speakers: Wm. Bodamer (German), O. Peters, Carl Schmelzer. Offering: \$337.45.

Prescott, Wis., St. Paul's Church, W. P. Haar, pastor. Speakers: J. R. Baumann, A. W. Koehler. Offering: \$76.78.

Hustler, Wis., St. Paul's Church, H. A. Pankow, pastor. Speakers: J. F. M. Henning, Prof. G. A. Westerhaus, J. Abelmann. Offering: \$105.61.

Burr Oak, Wis., Christ Church, W. A. Zimmermann, pastor. Speakers: W. A. Reinemann, Prof. Wm. Huth, Wm. Lutz. Offering: \$203.00.

Caledonia, Wis., Trinity Church, F. Koch, pastor. Speakers: Prof. W. Henkel, F. Bergen, W. Hillmer. Offering: \$220.00.

Abrams, Wis., Friedens Church, Paul Eggert, pastor. Speakers: H. Schmitt, S. Koeninger. Offering: \$72.85.