

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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"O COME, LET US SING UNTO THE LORD"

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"But be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God, and the Father, in the name of our Lord Jesus Christ." Ephesians 5:18-20.

O Triune God of Glory,
Unnumbered legions sing Thy praise,
And bow in awe before Thee,
To laud Thy Name, Ancient of Days!
The hosts by Thee created,
The bright angelic choirs,
With holy joy elated,
Tune their celestial lyres,
And sing Thee songs eternal,
While sweet-strained harps of gold
Flood Salem's realm supernal
With melodies untold.

Beyond the pearly portals,
Cherub and Seraph raise the strain,
With glorified immortals.
How could earth mute and still remain?
Ah no, since dawned creation,
Thy creatures here below
Have sung of Thy salvation
Who lovest mankind so!
With cymbal, harp, and psalter
Thy chosen Israel
Drew near Thy Temple's altar,
O blest Immanuel!

Glad Miriam glorified Thee (Ex. 15:20)
In hymns of sweet, melodious flow.
There is no God beside Thee!
All vain the boast of Pharaoh!
And Zion's loyal daughters
Joined in the triumph-strain.
Beneath Egyptian waters
The scattered foes lay slain!
Thy Moses would adore Thee (Ex. 15)
In praise-filled anthem strong;
Deborah gave Thee glory (Judges 5)
In sweetest choral-song.

In holy fervor singing,
Hannah of grace divine could tell! (1 Sam. 2)
With praise her heart was ringing
For Thy love's gift, her Samuel!
Down through the generations
Sweet hymns of praise and prayer,
And holy jubilations
Soared to the regions where
Thy wondrous glory dwelleth!
O gracious God of Love,
The tidings Zion telleth
Thy boundless mercy prove.

And David, king anointed,
The psalmist after Thine Own heart,
In moments, Heav'n-appointed,
The sweetest solace could impart.
In song Thy grace confessing
Toward man with sin defiled;
In psalms Thy kindness blessing,
Thy love's compassion mild.
His harp to Thee would render
The sweetest harmonies,
And to Thy glory tender
Divinest melodies!

Down through the by-gone ages
Resounds the Song of Solomon,
And Scripture's hallowed pages
Reveal in song what Thou hast done
Thy people to deliver
From sin, and hell, and death,
Through Thy dear Son, our Savior,
The Christ of Nazareth!
Thy Simeon and Anna
Praised Thee in sweet accord,
The children's glad Hosanna
Thy glorious Name adored!

The song of Virgin Mother (Luke 1:46-55)
Thy boundless love and mercy praised.
No earth-born din could smother
The voice glad Zacharias raised (Luke 1:68-79)
To Thee in adoration!
How sweet the strains came forth,
When Jesus, our Salvation,
In song proclaimed the worth
Of faith in Thee, dear Father,
With His beloved Own! (Mark 14:26)
When saints in worship gather
Sweet anthems reach Thy throne.

When Nero's hosts decried Thee
With persecution's hell-born wrongs,
Thy Zion glorified Thee
In psalms, and hymns, and sacred songs! (Col. 3:16)
Upon Thy Word relying,
Thy Church braved fire and sword,
Triumphant martyrs, dying,
Sang praise to Thee, dear Lord!
And magnified the Savior
Who bought them with His Blood!
Now, crowned with life, forever
Thy glorious grace they laud!

The songs of Luther blended
With Seraphim's celestial strain,
And Gerhard's hymns ascended
Like incense sweet to Thy domain!
Sweet anthems, Spirit-given,
Still reach Thy throne to-day,
As on the path to Heaven

Rev. C. Buenger, Jan 25
65 N. Ridge

Thy Zion wends her way.
 Saved by Thy grace in Jesus,
 Clothed in His righteousness,
 Cleansed by His Blood so precious
 Thy mercy she doth bless.

Accept while here we wander,
 O God of Love, our hymns of praise,
 Till in the Homeland yonder
 The song of victory we raise.
 O glorious consummation,
 Perfected, glorified,
 Our hymns of adoration
 Shall laud the Lamb Who died,
 The risen, mighty Savior,
 Our glorious Lord and King!
 Forever and forever
 The Heav'ns with song shall ring!

(Penned in commemoration of the Quadri-centennial of the first congregational Hymnal in Christendom, published at Wittenberg, Germany, in 1524.)

Anna Hoppe.

THE THIRTY-SECOND PSALM

Verses 6—11

The Season of Joy and Blessing

Considering the blessedness of the forgiven man described in this Psalm we can well understand David fulfilling his promise that if God would open his lips, his mouth should show forth the praise of the Redeemer. We can hear his song flowing down through the ages like an unending stream of help and refreshment, of which every man may drink, and yet it is not diminished but rather increased and filled with new sweetness. All the godly of every age and clime join in this song of praise.

Before, however, the Psalmist calls upon all the godly to rejoice with him over the blessing of forgiveness, he exhorts every one to be ready to receive forgiveness at a seasonable time. "For this shall every one that is godly pray unto thee in a time when thou mayest be found."

What is this time, so precious and so rich in privilege? We are at once reminded of the declaration of the Lord, quoted by Paul, the apostle, 2 Cor. 6, 2: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." That acceptable time for receiving forgiveness of sin is to-day,—to-day, while the heart is still sensitive of the pain and shame of sin, while the desire of reconciliation and peace are still stirring within the soul. Yes, to-day. To-morrow may be too late; the soul may be dead and cold in sullen insensibility; sin may have drawn it into its abyss with no upward struggle possible. Look at the millions who have put off their repentance from day to day, from year to year, living in carnal security, until there is no time to turn unto God; see how they will be praying at the judgment day and in hell, but it will be too late. God will not then hear; his countenance will be far from them

with no light to shed its rays of mercy upon them. But to-day there is still hope, because God in his mercy is still in sight. The present time is the only proper season to receive forgiveness, it being the time of grace, the day of salvation. Why should we not take advantage of it without any delay? Receiving forgiveness to-day we have instant forgiveness; and what a joy, instantly to be liberated from guilt and shame, instantly to be justified in the sight of God, and accepted of Him as dear children!

Now is the time of finding, and if any man will make it a time of seeking, what a season of blessing it will be to him! In the first place, he may fear no troubles, neither of the soul or the body. "Surely," says the Psalmist, "in the floods of great waters they shall not come nigh unto thee." Of course, the man who has sought and found the mercy of God is not removed from the world of sudden floods and tempests, but he is like one whose feet are set upon a great rock, which cannot be moved or overwhelmed. He sees the waters hurrying past, the waters of great troubles and dangers, even of overwhelming calamities, but he himself stands firm, unshaken and untroubled.

On him, whose sins are pardoned, no evil, be it ever so great, shall have power. And why not? Because Jehovah is his refuge. "Thou art my hiding place; thou shalt preserve me from trouble." God is a hiding place from all danger. In the wildest terrors and alarms we can run to Him, and lying down in His bosom be safe. The danger may burst upon us, but we shall be safe; though we may suffer in our person or in our estate, our inner life shall be unhurt. And there is a hiding place to which sorrowing ones can flee and where they will find comfort that shall give them peace. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world," "in me ye may have peace," says the Master. Sorrow may not be shut out, but divine peace comes into the hearts of those whose refuge is the God of pardon.

Again, he who has sought and found forgiveness will praise God's mercies with songs of deliverance even for his guard and defence. "Thou shalt compass me about with songs of deliverance." Holy songs are a secure protection to the soul. The Christian singing songs of praise for his redemption will find no difficulty in outwitting the wiles of the devil who is always waiting to spoil every pure enjoyment, and to make every pleasure an occasion to sin. Even the dangers which haunt the hour of disaster and loneliness, the temptations to doubt and murmuring and despair, are dispelled when the heart begins to strike up a song of deliverance. Paul and Silas, sitting in the darkness of the Philippian prison, were surrounded by their songs of praise at midnight as by a host of angels protecting them against all evil spirits and against every danger. And we may also think of Martin Luther who, when passing through the dark days of the Reformation, spoke to his friend and co-laborer Melanch-

ton, "come, Phillip! let us sing the forty-sixth Psalm, A Mighty fortress is our God" — —

"Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpower us."

Truly, a season of blessing to the pardoned sinner. But may the blessed man, whose unrighteousness is forgiven, and whose sin is covered, not pause content at this stage? May he be left alone, as if he were already perfect and have no higher attainments in grace to acquire?

The Lord does not think so. He rather finds it necessary to nurture and cultivate the faith and life of a man justified. Changing the person of the speaker the Psalmist introduces, as it seems, God who says,—

"I will instruct thee and teach thee in the way thou shalt go: I will guide thee with mine eye." It is a generous invitation to a life of gentle guidance and willing obedience the Lord here extends to the pardoned sinner. Impressing it upon his mind that forgiveness is not all or the whole of his redeemed life He asks him to enter His school and come under His instruction. He would have the pardoned sinner to increase in spiritual knowledge, and, therefore, teach him His Word. Without instruction in God's Word the pardoned sinner knows not the way he shall go; neither will he receive that knowledge which is necessary for the nurture and maintenance of his spiritual life—the knowledge of God's ways on which alone he can increase in grace, be strengthened in faith, and reach his final goal. "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day,"—is the prayer of every one whose sins have been forgiven. He would have God alone for his teacher, and His Word the sole guide for his conduct and life. And the Lord not only meets the request, but by His Holy Spirit guides him into all truth revealing to him all that is necessary for his salvation, and counseling him in the way he should walk.

It is not enough for God, that we know His ways, His will, but He sees to it with all watchfulness and care, that we follow the right course and avoid every mistaken way. For that reason He not only warns us against every evil desire of the flesh, the world and the devil, but also uses means of correction—chastisements, sickness, sorrow, calamitous events,—that we might submit ourselves to His gracious and blessed guidance. God teaches us many of our best songs in the gloom of sick rooms, or in some experience of sorrow. Life is full of such lessons.

Above all does God bless His pardoned children with strength and power, to resist the temptations and allurements of the world and the evil One and to bridle the evil propensities of the flesh, granting them more and

more delight and strength to follow holiness, that they might be without blame before Him in love.

It is, however, not always that pardoned sinners follow the gentle guidance of God. There are those who are stubborn and self-willed, and for these He must have the harness of restraint and correction. "Be ye not as the horse, or as the mule, which have not understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee." The horse and mule have no understanding, and therefore they must be managed with bit and bridle that they may do us service. Let us not be like them. It is our honor and happiness, to have understanding, that we are capable of being governed by reason, by an illumined and willing mind. Let us therefore use the faculties we have, and act accordingly. If we would have God's guidance, let us be ready to follow, to do all He bids us to do. If our submission be but willing and glad, there is no need of the bit and bridle of restraint, but we are governed by the spirit in which God wishes us to live with Him.

There is cogent reason for willingly following the kind guidance of God. No fact in human experience is more certain than the two-fold statement made in our Psalm: "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about." The miseries of unpardoned sinners are inconceivably dreadful. Over them depravity reigns; guilt loads their souls with its fiery chains; ignorance blinds their minds; and they have no might to do good. They have to bear all their troubles alone. Not accepting Christ their only Savior, they have no access to the mercy-seat of God, and nothing but wretchedness left them.

How far different from them are those that trust in the Lord, that is, those who accept the Word which offers them forgiveness of sins—the truly righteous and godly ones! They have good cause of exultation. Mercy compasses them about. They are filled with holy joy, even in times of trial, bereavement and tribulation. Real blessedness is their heritage. It is all laid in the pardon of sin, and in a free justification. If guilt makes men cowards, pardon and acceptance will fill them with Christian fortitude and fearlessness. If guilt poisons every cup of joy, justification sweetens every cup of anguish. If guilt makes death the king of terrors, the assurance of forgiveness makes the believer shout, "Death is swallowed up in victory." The sinner saved by grace has all things and abounds, because he has Christ for his righteousness. He shall find mercy and favor everywhere—at home, abroad; by day, by night; in society, in solitude; in sickness, in health; in life, in death; in time, in eternity.

The instruction of the Psalm is ended. The way of a peaceful and happy life is explained, the season of joy and blessedness for a pardoned sinner described. And now the Psalmist breaks forth with a three-fold note of joy:

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"Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart." True gladness has its source in the forgiveness of sins, and thus, those that have been pardoned will shout for joy, and praise God for His tender mercies in all eternity.

J. J.

COMMENTS

For Whose Sake? For whose sake do we educate our children? The answer to this question will determine the character of the education we give them. This is the answer Superintendent William McAndrews of the Chicago public schools recently gave before the Schoolmasters' Club of Milwaukee:

Why do the people of Wisconsin tax themselves to pay for schools? Does Brown love Smith so much that he is willing to pay for the education of Smith's children? No, you tax yourselves to educate the children of Wisconsin for the sake of Wisconsin.

That is a far different thing from telling a child to study hard so that he will get an individual reward. We keep saying to him, "Get up and be a star, kid, that's what you come to school for." And then, after giving him the purely individual view, we expect him to go out, and be a good citizen.

—The Milwaukee Journal.

We fully understand this superintendent's criticism. He is opposing an education in which the impelling force is selfishness and the product a self-seeking individual. He is not, however, very fortunate in the choice of a remedy against the evil. The community, he frankly admits, does not tax itself for the good of the child but for its own good. Its purpose is to safeguard its own existence, and the child merely becomes a means to this end. In this manner love is entirely eliminated from education as far as the educator is concerned. In consequence, such an education will utterly fail to implant love into the heart of the child that is being educated. The result will be not so much a generation that will freely lend itself to the service of the community, but rather a generation that will be insistent that all other individuals in the community do their duty. Mr. McAndrews tells us

that his children will next week as their first task as citizens write letters to their parents asking them to register for the November election. That is quite in line with his ideals of education. The finished product will be a citizen of the type of former Judge K. N. Landis, who is advocating the conscription of voters, with a heavy fine for the first offense of neglecting to vote and a jail sentence for any offense thereafter, making the penalty stronger for each omission. While we hold no brief for the neglectful citizen, we dread the thought of the growth among us of the "spirit of service" that this former judge exemplifies.

For whose sake do we Christians educate our children in our schools? First, for the sake of our loving Father in heaven, whom we love because He in His infinite grace has saved us from eternal damnation by the death of His beloved Son. We know that He created the child, that He saved it, and that He now wants it to be led to Him.

And then we educate the child for the child's sake. We love it for Jesus' sake and we want it to be made happy in Him and to grow up in Him and to be with Him in all eternity. Our Smiths do love Brown's children so much that they are willing to help to found and maintain Christian schools for their training. Childless Lutherans support the Christian day schools and the higher institutions of learning of their church, and they do it cheerfully for the love of Christ and the love of souls. And we educate the child not by first telling it what it is to do for someone else, but by telling it what a gracious God and a loving Savior have done for it and are doing for it now. With us love is the impelling force.

And that is the only education that will overcome the natural selfishness in the heart of the child. That education results in the surrender of the heart to the Lord Jesus and in the free and willing service of God in the service of man. Such citizens will love their country and their community for God's sake. They will be faithful in the fulfillment of their duties. They will by word and example influence others to a better civic life and will abhor the very thought of coercion. Free men — they will serve the cause of true freedom.

J. B.

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Dr. Fosdick's Resignation Announcement has now been made of Dr. Fosdick's resignation as associate pastor at First (Presbyterian) Church, New York City. Dr. Fosdick was ordained to the Baptist ministry. Five years ago he was called as associate pastor of the above mentioned church. This anomalous situation caused considerable trouble among the Presbyterians. Finally the general assembly at Grand Rapids adopted the following decision:

We are constrained to believe that the existing relations should not continue longer. In saying so we do not mean that

the First Church of New York must of necessity be deprived of the services of Dr. Fosdick, which they so much desire. We do think, however, that if he desires to occupy a Presbyterian pulpit for an extended time, he should enter our denomination through the regular method and become subject to the jurisdiction and authority of the Church. If this is done, much of the cause of irritation would be removed. If he can accept the doctrinal standards of our Church, as contained in the Confession of Faith, there should be no difficulty in receiving him. If he cannot, he ought not to continue to occupy a Presbyterian pulpit.

This decision was presented to Dr. Fosdick in a long communication prepared by Dr. Edgar W. Work, chairman of a special committee of New York Presbytery. Attention is called to the fact that a state of disturbance exists in the church and that this disturbance "is largely the result of an anomalous situation, which is without precedent in our history, and which moreover is out of line with our Form of Government and Book of Discipline." The communication continues:

To the cure of this anomaly with the serious unrest arising from it the Assembly addresses itself, and its conclusion is that the relation in its present form should not continue longer, but should be made regular and conformable to our government and usage. From being a guest in our church, as you have been for the past five years, the Assembly suggests that you voluntarily transfer your connection as a minister to the Presbyterian Church, in the manner prescribed by our Constitution, and thus continue your ministry in the First Church as an installed Presbyterian pastor. In other words the Assembly holds that, in view of your prolonged service among us, and in view especially of disturbed conditions existing, it is better for all concerned that the Presbyterian Church should assume responsibility for your ministry, and that you in turn should assume responsibility for the church. This can be done in one way only.

Dr. Fosdick has declined to take the step suggested by the Presbyterian committee and has presented his resignation to the First Presbyterian Church of New York. In a lengthy letter he states the reason for this decision. "Were the transfer of my membership from one denomination to another the only question involved," he says, "I have no sectarian loyalties that would make the change difficult." What made it impossible for him to accept the proposal of the committee was the fact that it "called for a definite creedal subscription, a solemn assumption of theological vows in terms of the Westminster confession." To such a subscription to a creedal confession Dr. Fosdick declares himself unalterably opposed, deeming it "a practice dangerous to the welfare of the church and to the integrity of the individual conscience." He holds that the present circumstances particularly forbid such a step: "After two years of vehement personal attack from a powerful section of the Presbyterian Church, I face now an official proposal which calls on me either to make a theological subscription or else leave an influential pulpit. Any subscription made under such circumstances would be generally and, I think, truly interpreted as moral surrender. I am entirely willing that my theology should be ques-

tioned; I am entirely unwilling to give any occasion for the questioning of my ethics." "The proposal of the committee," he says later, "encourages a return to the principle of a denominationally 'closed shop.' It represents, so it seems to me, a retrograde sectarian movement. As a convinced interdenominationalist therefore, who does not believe in an exclusive but in an inclusive church, I must not consent to the decision. To concur with it would be to agree with an attitude with which I radically disagree, to fall in with a denominational spirit which I regret and deplore."

It does not at all surprise us to find in the press expressions of sympathy for Dr. Fosdick and of condemnation for the "narrow theology" of the Presbyterian assembly. Men are extremely liberal in matters in which they are not deeply concerned. A church is criticised for striving to maintain the purity of its teaching, while a political candidate of irreproachable character and of undoubted sincerity is vigorously opposed and denounced by those who do not happen to share his convictions.

The Living Church, quoting the decision of the assembly, correctly says:

Is there anything unreasonable in that? Is it not mere common sense that one who persistently refuses to accept Presbyterian standards should not "continue to occupy a Presbyterian pulpit?"

And yet Dr. Fosdick replies with a long letter defending his position and complaining about the "denominational spirit" and the "retrograde sectarian movement" which led the assembly politely to require that he conform to their standards or get out. And so Dr. Fosdick resigns.

Of course, men will say that "Modernism" is the great cause at stake. Well, if Modernism chooses to put itself into antagonism with plain common sense, so much the worse for Modernism. Its devotees must find their position for themselves, and defend it as they may.

But we cannot help wondering what may be the "practical" theology that is taught at Union Seminary.

The matter is very simple if one only considers the principles involved. Who is it actually that preaches the Gospel at a given place? The Church of Christ; the minister is merely the voice of the group of witnessing Christians for the public preaching of the Gospel. He is not called as a sort of an experimental religious engineer. He is to deliver the message his church has for the world. Can a church have a clear, positive message? If it cannot, it cannot be a witness of Christ, for a witness must know. If it has the true message, it has received it from the Lord. It is God's message to the world, which a church dare not curtail and to which it dare not add a jot or a tittle. A church, if it is faithful to the Lord, will insist that the message it has be delivered fully and positively as the Word of God. It is very easy to see that only such a minister can serve a church who believes with his whole heart the message the church calls him to deliver to the world. If a man cannot in conscience subscribe to the public statement of that message, the

creed, of a certain church, he simply cannot accept a call to its ministry. If that can be called a "denominationally closed shop," it is the Lord who has closed it, and closed it must remain. Interdenominationalism offers itself to men as a guide while admitting that it is not at all sure that it knows the way. J. B.

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Lutheran Schools In South Australia Our readers will remember that the Lutheran schools in Australia were suppressed by the government during the recent war. We are glad to find in the Australian Lutheran the following article which appears to justify the hope that the Christian day school will soon be restored to our brethren. We can well picture to ourselves the eagerness with which Lutheran parents are awaiting the day when they can again send their children to the school of their choice.

There would seem to be some prospect that at last the South Australian legislature is about to review that iniquitous law by which in 1917 all Lutheran Church schools in South Australia were summarily suppressed. A question asked in the House elicited from the Minister for Education the information that the Cabinet will go into the matter. Even the Adelaide "Register" appears to be willing to have the Lutherans again placed on the same civic level as other residents, and to have the same privileges extended to them with regard to their schools as Anglicans and Roman Catholics at present enjoy. Says the "Register":

"It may be hoped that the Government will see its way clear to gratify the natural desire of the Lutheran communion to exercise the privilege of carrying on primary schools of its own in order to ensure the receipt by its children of religious instruction as part of the ordinary curriculum. There is no longer the slightest need for denying to this denomination what has been uninterruptedly conceded as a right to other churches."

The "Register" implies that in 1917 there was a "need" of denying to the Lutheran Church a privilege freely granted without interference, let us say, to the Catholics. We wonder what that need was. We wonder furthermore whether that need would have been recognized, if the Lutherans had enjoyed the same numerical strength as, again let us say, the Catholics. The Lutheran Church is demanding a right to which it is entitled. In asking for the repeal of the Act which closed its schools, Lutherans are asking for equal rights with other citizens, and if the demand is granted, as we trust it will be, they will owe no thanks to anyone.

If there is to be religious equality in this country, then let there be religious equality. And if there was oppression in 1917 let none say, there was a need for it then. J. B.

CHRISTIAN GIVING

(Published by Request)

"The silver is mine, and the gold is mine, saith the Lord of Hosts," Hag. 2:8, and "Every beast of the forest is mine, and the cattle upon a thousand hills," yea, in fact, "The world is mine and the fulness thereof," therefore, "If I were hungry I would not tell thee." Ps. 12:10.

We see from this that everything belongs to God, and that He is wholly independent of us and our gifts.

Yet in His unspeakable grace He stoops from His throne in heaven to honor us by His inviting command to become laborers in His kingdom and to give our share to spread the Gospel. Let us consider this duty of Christian giving.

I

Who Is to Give?

"Every one of you," says the apostle, 1 Cor. 16:2, and he does not write to the Corinthians only, but to "all that in every place call upon the name of Jesus Christ our Lord." 1 Cor. 1:2.

II

How Are We to Give?

1. Cheerfully. — "God loveth a cheerful giver." 2 Cor. 9:7.

2. Regularly. — "Upon the first day of the week." 1 Cor. 16:2.

III

For What Are We to Give?

1. For the soul. — "Go ye and preach the Gospel," Mark 16:15. If the Gospel is to be preached we must pay the preacher, and we must build a church for him to preach in. The Gospel is to be preached to the young also, therefore we must pay the teacher and build a school for the children.

The Gospel is to be preached in the future, and therefore we must pay for the education of students, that this may be done we must pay professors and build colleges and seminaries. We alone cannot do all this, and so we must go into partnership with other congregations and form synods and pay into synod's treasury. The Gospel is to be preached not only at home but also abroad, therefore we must pay missionaries and establish missions among the white, red, yellow, black, and other people. For all this books, papers, tracts, etc., are needed, therefore we must pay to support publication houses.

2. For the body. — Ye ought to support the weak," Acts 20:35. Therefore we must give to the support of hospitals for the afflicted, asylums for the unfortunate, orphanages for the fatherless, homes for the friendless.

IV

How Much Are We to Give?

"As God hath prospered," 1 Cor. 16:2. God does not in the New Testament specify a certain sum, but that does not afford us liberty to give only a few pennies. In the Old Testament God demanded ten cents on every dollar; in the New Testament we enjoy greater privileges, therefore also the privilege to give more. We did not prosper ourselves; God prospered us, and we must give an account of our stewardship, and we cannot deceive Him. He knows how much we spend for excursions, how much for missions, how much for pleasure, and how much for His services. He knows

how much we give to the play-house, how much we give for the pray-house. He knows how much we give for our party, how much for our parish. He knows our self-indulgence, He knows our self-denial. He knows how willingly we get luxuries for our house, how unwillingly we get the necessaries for His house. — Give, as God has prospered; be not deceived, God is not mocked.

V

Why We Should Give!

1. God's command — "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9.

2. God's threat.—Because ye have taken my silver and my gold, behold I will return you recompense upon your head." Joel 3:5-7.

3. God's promise. — "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 9:25. — "Give, and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 14:38. "Bring ye all the tithes into the storehouse and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

4. God's example. — Think of the benefits enumerated in the Apostles' Creed!

According to the First Article, treating of Creation, I believe that God has made me, given and still preserves to me my body and soul, that He richly and daily provides me with all that I need for this body and life, protects me against all dangers, guards and keeps me from all evil; and all this purely out of fatherly, divine goodness and mercy.

According to the Second Article, treating of Redemption, I believe that Jesus Christ has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and the power of the devil, not with gold or silver, but with His holy precious blood, and His innocent suffering and death.

According to the Third Article, treating of Sanctification, I believe that the Holy Ghost, daily and richly forgives me and all believers all our sins, and at the last day will raise up me and all the dead, and will grant me and all believers in Christ eternal life. V. B.

ANOTHER QUADRICENTENNIAL

The year 1924 marks the four hundredth anniversary of the publication of the first Lutheran hymnal for congregational use—the so-called Acht-Lieder-Buch. Before the Reformation such a thing as congregational singing was not known. The entire service, including the hymns of the medieval writers, was sung in Latin by

priests and choir. It was Luther who restored to the congregation the right to sing when he began to write hymns in the vernacular for the use of the people.

Nevertheless, even before Luther, attempts had already been made among the Bohemian Brethren to do this very thing. Thus it is known from records in the University Library of Prague that as early as 1505 the Brethren had "a large-sized Kancional printed" containing some 400 hymns in the vernacular for congregational use. No copy of it remains.

While the congregational hymn-book and congregational singing may thus have had its origin among the followers of John Hus, it was after all under Luther that the first great advances were made. Luther has not improperly been called "the Ambrose of German hymnody." He was himself the author of thirty-seven hymns, and of these Dr. Schaff says in Julian's Dictionary of Hymnology: "His hymns are characterized by simplicity and strength, and a popular churchly tone. They breathe the bold, confident, joyful spirit of justifying faith, which was the beating heart of his theology and piety. He had an extraordinary faculty of expressing profound thought in the clearest language. In this gift he is not surpassed by an uninspired writer; and herein lies the secret of his power. . . . Luther's hymns passed at once into popular use and accompanied the Reformation in its triumphant march through Germany."

Besides his own contributions to the cause of popular church hymnody, Luther inspired others to write, and before the close of the sixteenth century a large body of hymns had already come into existence. In his Church History, Kurtz says of these: "The general character of Lutheran hymnology in the sixteenth century is its true churchliness and popular style. It is doctrinal, devotional and bears the impress of objectiveness. The poet does not give vent to his own frame of mind, his individual feelings, but the Church itself, through his lips, confesses, believes, comforts, praises and adores. At the same time it is truly popular, truthful, natural, heartfelt, bold and fearless in expression, moving with rapid steps, no pausing, no retrospect, no minute delineations or extended descriptions, no didactic demonstrations. In its outward form it followed the old German epos and popular narrative poetry, and aimed above all at being not only read but sung, and sung by the congregation."

The Acht-Lieder-Buch contained eight hymns, four by Luther, three by Paul Speratus, and one by an unknown writer. Other hymn-books followed in rapid succession. In the same year was published the Erfurt Enchiridion, which already contained twenty-five hymns, eighteen of them by Luther. Walther's hymn-book, which also appeared in 1524, had thirty-two; Klug's of 1529, edited by Luther, had fifty-four; Babst's of 1545, eighty-nine, and the fifth edition of the latter in 1553 had one hundred and thirty-one.

From about 1570 to the close of the seventeenth century a large number of unusually fine hymns was pro-

*Dear Christ
on all
things*

duced. During the first half of the seventeenth century also took place the transition from the objective to the more subjective hymn, due to the sufferings brought about by the Thirty Year's War. It was then that the so-called Cross and Comfort hymns began to multiply. In this century also appeared that prince of German hymnists, Paul Gerhardt, whom Miss Winkworth calls "the typical poet of the Lutheran Church," and whose 123 hymns, Dr. Schaff says, "are among the noblest pearls in the treasury of sacred song." Quite a number of these have been translated into English, and some of them are found in the best English and American hymn-books. Among them are such classic numbers as "O Sacred Head Now Wounded," the German of which is based on a Latin hymn by Bernard of Clairvaux, "Commit Thou All Thy Grievs" and "O How Shall I Receive Thee."

With the close of the seventeenth century the classical period of German Lutheran hymnology may be said to have come to an end, though out of a large number of hymns written subsequently some of genuine merit have survived.

The total number of German hymns written since the Reformation is estimated at one hundred thousand. So long ago as 1786 no less than 72,733 had already been catalogued. Of the total number produced a comparatively small number are hymns of the highest rank, but those that are, will never be surpassed. Schaff estimates that perhaps upwards of a thousand may be considered "classical and immortal."

What the hymns of the Reformation period meant for that great movement is best described by Kurtz when he says: "A hymn had scarcely gushed from the heart of a poet until it spread everywhere among the people, penetrated families and churches, was sung before every door, in workshops, market places, streets and fields, and with a single stroke won whole cities to the evangelical faith." Many of these hymns were written in the meter of well-known melodies derived from the sacred and secular folksong, and thus they readily found currency. But it was not long until new melodies began to be composed. Luther himself originated at least two, one of which, the great "Ein' feste Burg," majestic and powerful, has again and again been used by some of the world's great composers in their works. During the sixteenth and seventeenth centuries others were produced, many of which have ever since been in continuous use and will never lose their hold. While these melodies are simple and therefore easily caught and retained, they are at the same time characterized by noble dignity and great devotional fervor. Bach, above all others, knew how to estimate their intrinsic worth, and found in them the inspiration for his cantatas and many of his finest organ works. Nor did they remain only the possession of the German Lutheran Church. Just as the hymns were translated into Swedish, Norwegian, Danish and other tongues so the melodies to which they were set found their way

into the lands penetrated by the Reformation. Even England felt this influence. The first hymns to come into use there were translations of German Lutheran hymns; and as the translation usually followed the meter of the original rather closely, it is fair to assume that the hymns were sung to an adaptation of their own melodies. Nor is England to-day out of touch with Lutheran hymnody. It is well known that beginning with John Wesley, who had such a fine appreciation of the German hymns, any number have been Englished by Miss Winkworth, Miss Cox, Mrs. Findlater and her sister, Miss Jane Borthwick, Arthur Tozer Russell, Richard Massie and others. Many of these translations as well as numerous of our Lutheran melodies are to-day found in the representative hymnals of England, Scotland and Ireland, both Anglican and Non-conformist. Their value is also beginning to be recognized in America outside of the Lutheran Church. Thus the new hymnal of the Protestant Episcopal Church contains no less than twenty hymns from the German, and one hundred and two melodies from German sources, including a very large number of the most representative.

—The Lutheran.

THE CHANGED ATTITUDE

For years there has been a change in the attitude of the Jews towards the Lord Jesus Christ, which has been looked upon by some as an evidence that the Jewish people are coming nearer to Christianity. Rabbis and Jewish professional men have praised the words and the spirit of Him, whom they call Jesus of Nazareth. When a rabbi exchanges "pulpits" with the preacher of some denomination, he always says something nice about the founder of Christianity, as they call Him. A few years ago a Rabbi published a volume in which he speaks in the highest terms of the Lord Jesus.

Who can compute all that Jesus has meant to humanity?—the love He has inspired, the solace He has given, the good He has engendered, the hope and joy He has kindled. All that is unequalled in human history. Among the great and good that the human race has produced, no one has even approached Jesus in universality of appeal and sway. He has become the most fascinating Figure in history. In Him is combined what is best and most mysterious and most enchanting in Israel, the Eternal People whose Child He was. The Jew cannot help glorying in what Jesus has thus meant to the world, nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once His teaching is better known, and the bane of misunderstanding at last is removed from His words and His ideas.

This sounds well but if we go a little deeper we find the same judicial blindness which has always been the leading characteristic of the Jewish people. We have tested it more than once. Some Hebrew of education and culture speaks well of Jesus, calls him the flower of Judaism, a man of whom the Jews should be proud. We

then ask the old question, "What think ye of Christ, whose Son is he?" As we speak of His Deity, that He is the Son of God, or mention the fact that He died as our substitute on the Cross and that His blood alone can redeem, we strike the same old objections, if not hatred to the Lord Jesus Christ. There will be no change till the day comes when they shall look upon Him whom they pierced, the day of Christ's return to this earth. Of course the individual Jew can be saved at all times and know Him, whom his fathers rejected as the true Messiah, the Son of God, the Savior of Jew and Gentile.

—Our Hope.

RESULTS OF MIXED MARRIAGES FOR CHILDREN

A noted statistician has compiled the following figures as to the Church membership of children. When both parents belong to one Church, then 78 per cent of the children are Church members. If the parents belong to different Churches, then only 55 per cent of the children belong to a Church. In cases where only one of the parents is a Church member, then the number of children in connection with a Church sinks to 50 per cent. And when one of the parents is Protestant and the other Roman Catholic then only 38 per cent attend any Church. So in the interest of the children earnest warning is to be raised against mixed marriages. It has often been pointed out how dangerous it is for a member of the true Church to enter into marriage with a member of another Church. How easily a Church member gets indifferent against the differences, leaves his Church, and becomes unchurched altogether. Here is only one rule to be obeyed: "Thy people is my people and thy God is my God" (Ruth 1:16-17). —The Australian Lutheran.

COST OF CHURCH PAPERS

The Methodist Church believes in the use of print even though it is expensive. We are indebted to Time, a weekly review of the news for the following figures of costs:

Christianity in Type

During the last quadrennium, Methodist magazines ran up a deficit of \$767,346. Among prominent publications with large losses:

Christian Advocate	\$132,196.00
Epworth Herald	101,598.00
Central Christian Advocate.....	101,362.00
Northwestern Christian Advocate	65,321.00
Western Christian Advocate.....	48,498.00
Christian Apologist	45,135.00
Methodist Review	28,615.00

These deficits occurred in spite of the low cost of editorial content, and give point to the advocacy of one big Christian daily, heavily financed and nationally circulated. Also they enlist sympathy for the present

Methodist scheme of making standard boiler-plate "insides" to be shipped to all the Methodist publications.

However, the deficits are by no means shocking when one considers:

(a) The large circulation of these almost advertising-less papers;

(b) The deficits incurred by intellectual, radical, ultra-conservative or otherwise-designated magazines of political propaganda."

By print more than by any other agency Methodism has convinced its people that they have a world-wide mission, thus stimulating church activities that create both loyalty and benevolence. For such an objective they have stressed the use of books and periodicals, subsidizing their "publicity" where it was necessary.

—The Lutheran.

EXCERPTS FROM THE MINUTES OF THE JOINT MISSION BOARD

Held in Milwaukee, Wis., September 9th to 10th, 1924

The following districts responded to the roll call: Dakota-Montana, Rev. J. Scherf; Michigan, Rev. J. Gauss and Mr. H. Schneider; Minnesota, Rev. A. C. Haase and Mr. W. Schulze; Nebraska, Rev. Ph. Martin; North Wisconsin, Rev. Paul Oehlert and W. Michler; Pacific N. W., Rev. F. Stern; S. E. Wisconsin, Rev. Paul Brockmann and Mr. Fred F. C. Schroeder; West Wisconsin, Rev. Julius W. Bergholz and Mr. G. Krasin.

The result of the election of officers was: Rev. Paul Brockmann, Chairman, and Rev. Julius W. Bergholz, Secretary; The Executive for the Indian Mission: Rev. Paul Brockmann, chairman, Rev. F. Stern, secretary, and Mr. Fred F. C. Schroeder, treasurer; The Executive for the Poland Mission, Rev. J. Gauss and Mr. H. Schneider.

Regarding the Poland Mission Rev. J. Gauss reported that Prof. J. Koehler is at present investigating the conditions and the outlook there. It was resolved that the Board refrain from taking any further steps until Prof. J. Koehler return and report his findings.

Rev. C. Buenger, president of the S. E. Wisconsin District, stated that the Apache boy and girl, who had their home with him and were graduated from his parochial school, are now attending our Teacher's Seminary at New Ulm, Minnesota.

According to the report of the missionary, Rev. A. Koelpin, our new mission station, Johnson's Woods, near Milwaukee, has an enrollment of 115 pupils in the parochial school.

Last year 88 missionaries served 108 mission stations.

Rev. Paul Oehlert, Kaukauna, Wis., was elected "publicity official" for articles, written by our missionaries and to be published in our church papers, the Gemeindeblatt and the Northwestern Lutheran. It is our fervent hope that they will supply him with interesting descriptions regarding their mission stations or fields.

Julius W. Bergholz.

BRIEF HISTORY OF ST. PAUL'S EVANGELICAL LUTHERAN CHURCH IN TACOMA, WASH.

The roots of St. Paul's Church reach down into the year 1884, when Rev. F. A. Wolf received a call from seven Lutherans in Tacoma. Pastor Wolf arrived in Tacoma March 19, 1884, and organized the first congregation in the house of Mr. F. Reif March 22. This was the first Lutheran congregation organized among those of German extraction in Washington and Idaho. The first audience consisted of 12 members. The first sermon was based on Eph. 6:10-19. The first service was held in the old Swede Church on Tacoma Ave. In the first Sunday School were six children. The first lot for the first Church was bought for \$639.00 of which sum \$400.00 was received from the East. Mr. F. Reif built the first parsonage for \$500.00 in 1885. Pastor Wolf advanced \$300.00 without interest for the same. December 26 Pastor Wolf went East and collected \$682.00 in Minnesota, Wisconsin, Michigan and Ohio for the first Church. In Tacoma \$618.00 was collected by the Pastor for the same purpose. The Pastor's salary was \$25.00.

In 1889 Pastor Wolf started a Mission Church in the New Addition. The Pastor bought lots for \$2200.00 and sold two lots to Mr. Barkow for \$2000.00. The Mission was in debt \$200.00 for the remaining Church lot. The church was built for \$1050.00. Rev. A. Krause started a new Mission on P. Str. These two combined October 29, 1893 under Rev. Wolf and formed St. Paul's Church. That is the beginning of our beloved St. Paul's Church. St. Paul's congregation built its first Church on Tacoma Ave. in 1894 and dedicated the same April 29, without debts.

In 1895 both congregation and Pastor joined the Wisconsin Synod. In 1898 the congregation bought the corner lot on Tacoma Avenue and 27th Street for \$512.75 and moved the Church on the same. In 1903 the adjoining lot was bought for \$250.00. The parsonage was built in the same year. In 1910 the new Church was built for \$14,147.53 and was dedicated November 20, 1910. Contributions from Church members amounted to \$4223.00, from friends \$2214.00, borrowed on notes \$2533.63 and on mortgage \$5000.00. The paying off of the \$5000.00 mortgage is the cause of our meeting here tonight.

Until 1908 our Church received support from the Synod but has been independent of the Mission treasury since that day. Since the founders retirement the following pastors have served the congregation: H. Viestenz 11 months, A. G. Ernst 4 years, R. C. Ave-Lallemant 11 years, and since March 30, 1919, the present incumbent.

A list of the older members still living and being served by St. Paul's Church as taken from the Church Record is as follows:

Joined in 1890 — Mrs. O. B. Roeder, Mrs. W. Rave, and Mrs. Helene Seeburger.

Joined in 1891 — Mr. and Mrs. John Schock, Mrs. H. Schulz, Mrs. Karrenstein.

Joined in 1893 — Mr. and Mrs. C. Weinrich and Mr. and Mrs. H. Hildebrand.

Joined in 1894 — Mr. and Mrs. A. J. Knuppe and Mrs. Geo. Rossman.

Joined in 1895 — Mr. Jul. Lichtenberg.

Joined in 1898 — Mr. and Mrs. H. Spiegelberg and Mr. and Mrs. H. Polzin.

Joined in 1900 — Mr. and Mrs. C. Arnold, Mrs. F. Mensing, and Mr. Ch. Gaupp.

The remainder belong to the younger generation and we will let a future generation enumerate them on a later occasion.

Arthur Sydow, Pastor.

THE ROMAN CATHOLIC AND LUTHERAN TEACHING ON CONFESSION AND ABSOLUTION BRIEFLY COMPARED

1. Rome insists that all mortal sins committed after baptism which one can remember must be confessed, i. e. enumerated, with the necessary circumstances, to a priest in order to obtain forgiveness.

The Lutheran Church teaches that while we should humbly confess our sinfulness before God and man, and admit our guilt when we have wronged another, yet such an enumeration of all sins is neither necessary nor possible.

In connection with this we might state that if a person is burdened because of some sin which he has committed and has trouble in finding peace and comfort because of that sin, our Church urges that person to go to his pastor, or some other trusted Christian brother, and freely unburden his heart to him. That pastor or Christian layman, to whom such a private confession is made, is to pray with this troubled sinner and to point out to him and impress upon his heart the proper word of Scripture of which he stands in need. And if that burdened brother professing repentance and faith in Christ asks for the comfort of absolution, the confessor, i. e., the one to whom the confession has been made, has a right to pronounce absolution upon him in the name of the Triune God. Such private confession is salutary and should be encouraged among us, but it must come entirely from one's inward feeling of need and not from outward compulsion.

2. Rome teaches that the power to forgive sins was given only to the apostles and their successors in office, the bishops and priests, therefore only the clergy have the right to pronounce absolution.

Lutherans teach that this power to forgive sins was given to the entire Church, hence to every believer. We believe in the universal priesthood of all believers, and therefore this right to pronounce absolution in the name of God belongs to every believer, man or woman. In a public way, of course, only the properly called or appointed minister should do so.

3. The Romanists claim that the priest pronounces absolution as a judicial sentence. That is, after hearing a detailed enumeration of a person's sins, the priest as the authorized judge of the Almighty has the right to impart or to withhold the forgiveness of that man's sins. This authority Rome claims the priest has by virtue of his apostolic ordination. But there are certain heinous crimes which an ordinary priest cannot forgive, these are reserved for the bishop, or even in extreme cases for the Pope. If, however, the man who has committed such a heinous crime, the forgiveness of which has been reserved for a higher authority, is at the point of death, then any priest has the right to absolve him.

Our Church teaches that no one can forgive sins but God only. By virtue of the satisfactory atonement made by the Savior for all humanity, God is ready to forgive all. And any sinner who will permit the Spirit of God through the divine Word—the Bible—to bring him to repentance and faith in Jesus, receives full pardon. But how is this divine Word, through which alone the Spirit of God operates upon the human heart, brought to us? God will not himself directly proclaim it to us, nor will He send an angel to do so. Some human being must bring us the Word of our God, and this Word of our God does not only inform us of a forgiveness that is to be had, but it is also the means of bestowing upon us and of imparting to us the forgiveness of sins. In this sense the confessor, or any one who proclaims the Gospel of Christ, forgives sins, in that he brings the sinner God's letter of pardon. God's Word is the signed and sealed letter of pardon, and He conveys this treasure of pardon to sinners in no other way except through his Word—the Sacraments are but the divine word applied in a peculiar way—and by no one will He ever bring us this Word except by a human being.

4. Rome teaches that God never forgives sins except through the Sacraments, seven in number. In exceptional cases a layman may administer baptism, but the other Sacraments no one can administer except a clergyman. Hence, sins committed willfully after baptism can be forgiven only through an apostolically ordained man.

We teach that God offers and imparts forgiveness in no other way except by means of his Word. (Baptism and the Holy Supper are included in this Word.) And every man, woman or child on earth who has this Word or knows this Word is authorized to pass it on. And wherever this Word goes, God is offering and through it is desirous of imparting forgiveness of sins.

5. Since Confession and Absolution, together with Satisfaction (of which more below) form the Romish Sacrament of Penance, and since Rome teaches that the Sacraments confer grace on the recipient *ex opere operato*, that is, by the mere external act, it necessarily follows that the priest's absolution given in good faith on his part, always confers grace.

The Decrees of the Council of Trent, Chap. 6, Canon 6, do speak of an obstacle which one can willfully place

in the way of sacramental grace, but on the other hand, Canon 8 of the same chapter reads: "If any one saith, that by the said sacraments of the New Law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for the obtaining of grace; let him be anathema."

Our Church teaches that one must believe the promises of God, and that by faith alone we receive the things promised. In Absolution God through his Word, which his servant brings, offers the penitent sinner full pardon, and he who apprehends it by the hand of faith, has it. He who comes not in faith receives only the greater damnation for trifling with the infinite mercy of his God.

6. In connection with Absolution the priest always imposes upon the penitent certain works of penance, called Satisfaction—fastings, prayers, almsdeeds, pilgrimages and even physical hardships. In this way the penitent is to make satisfaction for the temporal punishment due to sin.

Such teaching involves the stupendous error of denying the full and complete atonement of Christ. Hence our Church can have nothing of this. We send the penitent forth with a "go in peace and sin no more." Love and gratitude to a merciful God must move us earnestly to desire to walk in newness of life, or else all our repentance is sham and pretense.

7. The Church of Rome has a way to help one to discharge the temporal punishments due to his sins. It is by the grant of Indulgences. The Church has at its disposal a vast treasury of the abundant merits of Jesus and of the saints. Drawing from this treasury the Church can for a specified sum of money, or for some work or deed, grant a person a partial or a full indulgence, i. e., a remission of the temporal punishment due to his sins, or to some friend's sins, either here or in Purgatory.

So abominable is this whole Romish traffic of indulgences that with St. Peter we say: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Or with St. Paul: "O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of God?"

In conclusion, let us sum up what we have above endeavored to set forth. Rome believes that God is the ultimate source of forgiveness. But when Christ left this earth he gave full power to forgive into the hands of His apostles and their rightful successors, the bishops and priests. (The Pope is the supreme bishop.) To become a successor of the apostles one must be duly ordained by a bishop who can trace his ordination by an unbroken chain of transmission back to the apostles. Now to these men, under the leadership of the successor of St. Peter, the Pope, God has left the whole business of dealing with sinful humanity. They are the representatives of Christ on earth and have a power similar to His own. When a priest or bishop therefore forgives or retains the sins of some individual, he is simply act-

ing in the name of the Church as the divinely appointed judge in this matter, and he is to decide it to the best of his judgment, and as he decides it so it will stand. God will O. K. it.

The Lutheran believes that God alone forgives sin. In infinite mercy for the sake of the merits of Christ, God proffers full pardon to all. His revealed Word, as we have it in the Scripture, is His proclamation of pardon, not only to humanity in general, but to each individual. His disciples, i. e., His followers, all of them, are sent to do all they can to bring this heaven-sent letter of pardon to every living mortal. For the sake of order, and I suppose we can say, for the sake of efficiency, God has ordained that certain ones should be specially prepared, set aside and commissioned to take the general oversight of this work in the name of the rest, publicly to proclaim the Word and administer the Sacraments. But in a private way, all are whole-heartedly to assist in the carrying forward of this divinely authorized letter of pardon. And whoever by the help of the Spirit of God accepts this divine offer of pardon with a penitent, believing heart, he infallibly has it. He that believeth not, shall be damned, because he has failed to take what God offers. Thus God gives us pardon, through His Word, brought to us by His messenger, some human being.

Wm. N. Emch in Lutheran Standard.

LOYAL BIBLE COLLEGES

We can think of no greater special work for the cause of unity than providing scholarships in loyal schools for worthy young men and women. An individual or class can well establish an educational loan fund for young ministerial students, and thus perpetuate its good influence for Christian unity for all time. Let every congregation try to find its Timothy, and, like that illustrious and loving trainer of preachers, stir up the gift that is in him.

"Pray ye the Lord of the harvest," said Jesus, "that he send forth laborers into his harvest." The Master knew that if we would pray, pray in earnest, we would help Him send forth these laborers into His ripe harvest. How shall they preach except they be sent?

It is all a question of sincerity. It is easy to profess devotion to Jesus and loyalty to the Bible. It is easy to verbally flay the modernist, the atheist, the rationalistic educators who are destroying our Christian foundations. It is easy to express contempt for so-called Christian professors who, under the guise of the religion of Jesus, and with the financial support of sincere followers of Jesus, betray their trust, and subtly wreck the faith of the boys and girls who are entrusted to their care. But these same atheistic professors will still smile on in spite of our verbal cannonading, and still undermine all that we hold sacred, until we stop sending them our sons and daughters, and stop sending them our money. Our sincerity meets the test at this point. Let us show our faith by our works. Let us aid only the loyal schools

which cherish and strengthen the faith of their matriculates, and will send them out good soldiers of Christ Jesus.

—Christian Standard.

"CATHOLIC TOLERANCE"

A friend sends me *La Flandre Libérale* of Ghent for August 21st, with this article marked in heavy blue pencil. I publish it without any comment whatever.

"The punishment of death for heretics.

"Fr. Lepicia, professor of theology at the College of Propaganda in Rome, is the author of a text-book in common use by the future priests who study at Rome. The book is entitled: *Concerning the Stability and the Progress of Dogma*. It was reissued with augmentations in 1910. A new edition has just appeared, bearing the approbation of high Church authorities. And here is what one reads on page 193:

"Q. Can heretics be tolerated, and if so, on what conditions?"

"A. As soon as one proclaims in public a heretical doctrine, and tries to corrupt others by words or example, he can not only be excommunicated (to speak abstractly) but he ought to be killed, in all justice, to the end that he may not corrupt a very great number by contamination. For a bad man is worse than a wild beast, and he does more harm, as Aristotle says (*Ethics I, vii, in fine*). So as it is not evil to kill a noxious beast of the forest, it is good to take away the life of a heretic who denies divine truth and hinders the salvation of others."

"And on page 200 this sentence is to be found:

"To the Church returns, in truth, the right of pronouncing sentence of death against heretics.' Who then can say that the Roman Catholic Church is becoming more tolerant? *Nunc erudimini!*"

—The Living Church.

WHY WORSHIP BY FAMILIES?

What is the world losing by the very general lapse of family worship? What is to be gained by its practice? Dr. Harold M. Robinson in "*How to Conduct Family Worship*" (Presbyterian Board of Publication), gives us four fundamental reasons for a revival of its influence.

The family is the smallest, the most compact and the most intimate social group, he writes. . . . If there is to be any social worship of God, if persons are to express their adoration, love and trust toward God by social groups, then it is most natural and necessary that they should do so by families. A Christian family life that does not express itself in family worship is a contradiction in terms. . . .

A family exists for the nurture of children. . . . How can this Christian nurture proceed if it does not have in it the essential element of worship? . . .

Family worship as a source, and as the consummation, of a Christian family tends to perpetuate itself. A godly heritage is precious not only in itself but also

because it perpetuates itself through many generations. When a young man and a young woman set up a home of their own, it is almost inevitably after the blended patterns of the homes from which they come. A Christian family can make no greater contribution to the kingdom of God than this casting of its light down the generations of men. —Exchange.

NOMINATIONS FOR NORTHWESTERN COLLEGE PROFESSORSHIP

Pastor John Abelmann, Wilton, Wis.
 Pastor Oswald Hensel, Marshfield, Wis.
 Professor Karl Koehler, Wauwatosa, Wis.
 Pastor Phil. Koehler, Iron Ridge, Wis.
 Pastor William Lueckel, Leavenworth, Wash.
 Pastor Walter Schumann, Markesan, Wis.
 Pastor Ernst Sprengeler, Arlington, Minn.
 Pastor Arthur Sydod, Tacoma, Wash.
 Professor Walter Wente, Winfield, Kans.
 Pastor H. C. Westphal, Marinette, Wis.

Note: Further nominations made to the secretary before October 28th, were forwarded for publication in the issue of the "Gemeindeblatt" for November 9th. Any information on candidates is welcomed by the Board of Trustees and should be available before November 12th, the date set for election.

H. Koller Moussa, Sec'y.

FROM OUR CHURCH CIRCLES Eastern Conference

The Eastern Conference will convene, D. v., November 11th and 12th in Good Hope, Wis. (C. Bast, pastor); first session beginning at 10 a. m. Services will be conducted on Tuesday evening in the German language.

Sermon: W. Rader (P. Burkholz).

Papers to be read by the Pastors Gundlach, Kneiske, H. Gieschen, Wojahn, Brockmann.

Timely announcement is requested by the local pastor. Kindly state whether full quarters or only meals are desired. Paul J. Gieschen, Sec'y.

Central Conference

The Central Conference will convene November 11th and 12th, in the congregation of Pastor E. Reim at Fox Lake, Wis.

Services on Tuesday evening.

Sermon: Chr. Sauer (L. C. Kirst).

Confessional address: M. C. Schroeder (Prof. P. Peters).

The following pastors are to lead in the discussion on religious themes: G. Stern, L. C. Kirst, A. W. Paap, Fred Stern.

Early announcement is requested.

Theodore Thurow, Sec'y.

Southeastern Delegate Conference of Michigan District

The Southeastern Delegate Conference of Michigan District meets at Toledo, Ohio (Zion's Church, Rev. G. Luetke), November 5th and 6th.

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 congregation 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 to 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 28. H. H. Hoenecke, Sec'y.

Twenty-fifth Anniversary

On September 17th, 25 years ago, our pastor, the Rev. M. F. Plass, was installed as parson of the two parishes: West Rosendale and Zion, Wis., by Rev. Saxmann, who at that time was pastor of the Evangelical Lutheran Church at Eldorado, Wis.

Thirteen years ago, Rev. Plass was called to our St. John's Church at Oakwood, Milwaukee Co., Wis., and when the day of his 25th anniversary drew near the congregation decided to celebrate it, with praise and thanksgiving to God. September 24th was the date selected for this occasion. Preparations were quietly, but vigorously made, and Rev. A. Paap of Johnsons Creek, Wis., being the only one out of this congregation, becoming a pastor, and Rev. John Brenner of St. John's Lutheran Church of Milwaukee, were appointed by the trustees to deliver the sermons of the evening. The former who preached in the German language, had selected as his text 1 Tim. 12:13-14, while the latter dwelt on Col. 3, in the English language. The church choir did not fail to contribute their share to the festival: 2 hymns, very well rendered, were sung. After divine services, the many guests were asked to step into the neighboring school room, where a fine supper had been prepared for them by the ladies of the congregation, and where a present in the form of money was handed to the Rev. Plass by his members and by the members of the Conference, to which he belongs.

It certainly was a happy event, both in the pastor's life and in the annals of the congregation. The surprise had been very well planned. Rev. Plass was in-

vited to Milwaukee by some of his relatives that day, and recalled to Oakwood just in time to be present at the celebration, that was awaiting him.

May the merciful God remain with His grace with the pastor and in the midst of our congregation.

John A. Davitz, Pres.

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God loves His Zion and provides for it graciously. Even though it is at times sorely tried, it is God's Zion and therefore well cared for. This the Norwegian Evangelical Lutheran Congregation of Revere, Minn., had experienced. On Sunday, September 28th, it thanked God for having kept His gracious hand over it during the last quarter century.

Since 1919 this little flock has been served by Rev. H. Bruns of Sanborn, Minn. Previous to that time it had been ministered unto by Norwegian pastors.

The dedicatory services were simple but impressive. In the forenoon Rev. E. Bruns of Delano, Minn., preached; in the afternoon Dir. E. R. Bliefernicht spoke. In both services a mixed choir from our Dr. Martin Luther College of New Ulm sang hymns of praise and thanksgiving unto the Lord of Zion. — Collection for mission work of Synod amounted to \$94.35.

R. J. Janke.

Installation

Under authority of the Rev. Prof. H. Schmeling, 1st Vice-President of the West Wisconsin District, the undersigned installed, on the 16th Sunday after Trinity, President G. M. Thurow as pastor of St. John's congregation at Waterloo, Wis.

Address: Rev. G. M. Thurow, 365 Madison St., Waterloo, Wis. Theodore Thurow.

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 of First Mortgage Bonds. The value of the property to which this mortgage is applied is upwards of \$60,000, and the congregation possesses additional unencumbered property. The bonds are obtainable at \$100 each plus accrued interest from August 1st, 1924, and bear interest semi-annually 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.

A DECLARATION BY LUTHERANS ON THE PROPOSED SCHOOL AMENDMENT

In view of the approaching vote on the School Amendment, which though innocent in appearance, if carried, would abolish the Christian Day School, hinder parents in the performance of their Christian duty and deprive them of their Constitutional Right to determine the character of their children's education, we feel in duty bound to submit to the people of the State of Michigan the following declaration:

We hold that the Christian education and training of our children is not an optional matter, but a divinely imposed duty. We are in conscience bound by the Word of God, which teaches that the fear of the Lord is the beginning of wisdom (Psalm iii, 10), and enjoins parents to bring up their children in the nurture and admonition of the Lord (Eph. 6, 4).

The Christian Day School, a product of the Reformation, for 400 years has been the most effective agency in fulfilling this duty. We hold that under present conditions the Christian Day School is the only **effective** means of giving our children an education and training as Holy Scripture demands, and that the product of these schools are useful and faithful citizens of the State. As our schools satisfy the demands of our conscience, besides meeting all requirements of the State, there is no reason why others should seek to abolish them.

One of the fundamental principles of our country is absolute separation of Church and State, which principle has Scriptural foundation. The Constitution of the United States and the Constitution of the State of Michigan alike grant full religious liberty. Therefore, the right to follow the dictates of conscience in the matter of educating and training our children is inalienable. Our forefathers settled in this country to enjoy this sublime right, and we, who have inherited this right, have preserved the same with great sacrifices up to the present time.

In view of these facts, we cannot understand why an amendment so contrary to these fundamental principles should be brought to the polls, and we prayerfully trust to God and, under His guidance, to the judgment, good sense, and fairness of the People of the State of Michigan that the amendment will be overwhelmingly defeated.

Signed,

School Committee of the Michigan District of the Evangelical Lutheran Joint Synod of Wisconsin and other States.

H. E. HEYN, 3755 Seyburn Ave., Detroit, Mich.

H. C. RICHTER.

A. C. ZIMMER.

MISSION FESTIVALS

Marion Springs, Mich., Paul G. Naumann, pastor. Speakers: A. Mass, Bernhard Westendorf. Offering: \$150.36.

Rozellville, Wis., St. Paul's Church, O. Hensel, pastor. Speaker: S. Rathke, Jr. Offering: \$72.00.

Swan Creek, Mich., Christ Church, Louis B. Mielke, pastor. Speakers: P. Schulz, P. Naumann. Offering: \$80.36.

Appleton, Wis., St. Matthew's Church, Ph. Froehlke, pastor. Speakers Wm. Huth (German and English). Offering: \$68.11.

Third Sunday after Trinity

Oronoco, Minn., St. John's Church, F. W. Weindorf, pastor. Speakers: O. Medenwald, Theo. Kock. Offering: \$72.42.

Seventh Sunday after Trinity

North St. Paul, Minn., Christ Church, R. C. Ave-Lallemant, pastor. Speakers: R. Heidmann, A. G. Ernst. Offering: \$205.00.

Eighth Sunday after Trinity

Poplar Grove, Minn., St. Peter's Church, F. W. Weindorf, pastor. Speakers: A. Meyer, A. Krueger. Offering: \$72.50.

Tenth Sunday after Trinity

Plum City, Wis., Immanuel's Church, M. F. Stern, pastor. Speakers: W. Rolf, Theo. Kock. Offering: \$100.00.

Twelfth Sunday after Trinity

Waverly, Wis., M. F. Stern, Pastor. Speaker: John Baumann. Offering: \$28.00.

New London, Wis., Immanuel's Church, Ad. Spiering, K. Timmel, pastors. Speakers: H. C. Klingbiel, K. Toepel. Offering: \$300.00.

Hillsboro, Wis., St. Paul's Church, J. Mittelstaedt, pastor. Speakers: H. Brandt, H. Reimers, P. Lutzke. Offering: \$91.50.

Thirteenth Sunday after Trinity

Sun Prairie, Wis., Friedens Church, Theodore Thurow, pastor. Speakers: E. Pankow, J. F. Henning, R. F. Wolff. Offering: \$151.24.

Fourteenth Sunday after Trinity

St. Paul, Minn., Mt. Olive Church, C. P. Koch, pastor. Speaker: L. F. Brandes. Offering: \$83.12.

Sugar Bush, Wis., Grace Church, K. Timmel, pastor. Speakers: Werner, Redlin, Fuhlbrige. Offering: \$82.62.

Wilton, Wis., St. Paul's Church, J. H. Abelmann, pastor. Speakers: O. Hensel, Phil. J. Schroeder. Offering: \$263.67.

Watertown, Wis., St. Mark's Church, J. Klingmann, pastor. Speakers: M. Pankow, O. W. Koch. Offering: \$1,311.19.

Plymouth Nebr., St. Paul's Church, M. Lehninger, pastor. Speakers: Ph. Martin, A. B. Korn, W. Baumann. Offering: \$281.00.

Osceola, Wis., Trinity Church, T. E. Kock, pastor. Speakers: Theo. Albrecht, T. E. Kock. Offering: \$58.00.

Fifteenth Sunday after Trinity

Eau Galle, Wis., Zion's Church, M. F. Stern, pastor. Speakers: Wm. Baumann, Wm. Keturakat. Offering: \$100.00.

Milwaukee, Wis., Gethsemane Church, R. O. Buerger, pastor. Speakers: O. Hagedorn, H. Bartz. Offering: \$300.00.

Oshkosh, Wis., English Lutheran Church on Jackson Drive, Harold E. Kleinhans, pastor. Speakers: R. E. Ziesemer, F. E. Uetzmann. Offering: \$55.00.

Greenwood Twp., Mich., Immanuel's Church, H. Cares, pastor. Speakers: Otto Eckert, Jr., L. G. Meyer. Offering: \$73.20.

Sixteenth Sunday after Trinity

Dowagiac, Mich., St. John's Church, C. H. Schmelzer, pastor. Speakers: J. Haase, O. R. Sonnemann. Offering: \$118.40.

ITEMS OF INTEREST

The First Mormon Temple

It is a surprise to some to learn that the First Mormon temple was built at Kirtland, Ohio. In an article on this subject in the August number of Architecture Thomas E. O'Donnell, assistant professor of architecture in the University of Illinois, says: "Here at Kirtland the religion as revealed by the so-called prophet, Joseph Smith, took form and make its first material growth. The culmination of their activities in the community was the building of a house of worship. Although there are in the world many temples, cathedrals and churches of architectural and historical interest, yet of all these there is none more unique architecturally or more interesting historically than the 'temple' which these Latter-Day Saints built in the little village of Kirtland, and which may be called the first Mormon temple. The structure is still standing in its pristine condition. Outside of its local community and the various branches of the sect it is little known. It stands in an isolated and secluded spot, yet on a hilltop, near Little Mountain, the highest point in Ohio, and but a few miles from the city of Cleveland!" —The Baptist.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

July 1st, 1923, to October 1st, 1924

Collections from	Budget			Surpassing
		Allotments	Arrears	
Pacific Northwest	\$ 863.93	\$ 1903.52	\$ 1039.59	
Nebraska District	9165.22	8690.92		\$ 474.30
Michigan District	26157.92	35340.40	9182.48	
Dakota-Montana	11678.20	11247.36		430.84
Minnesota	54444.42	53298.98		1145.44
North Wisconsin	58548.72	90836.67	32287.95	
West Wisconsin	73786.58	96128.20	22341.62	
South East Wisconsin	51377.19	83260.61	31883.42	
Total Collections	\$286022.18	\$380706.66	\$ 96735.06	\$ 2050.58

Remittances direct to General Treasurer	\$ 8160.26			\$ 8160.26
	\$294182.44			
Revenues from Institutions, Funds, etc.	\$ 81850.14	\$ 82624.99	\$ 774.85	
	\$376032.58	\$463331.65	\$ 97509.91	\$ 10210.84
Less Debt Collections	\$ 3285.70			\$ 3285.70
	\$372746.88		\$ 6925.14	\$ 6925.14
Budget Deficit			\$ 90584.77	
Seminary Building Collections paid to F. W. Gamm	\$ 1317.84		*\$ 5068.35	
	\$371429.04			
Disbursements	\$456945.46			
Actual Deficit	\$ 85516.42		\$ 85516.42	

Receipts Distributed and Disbursements
July 1, 1923, to October 1, 1924

	Receipts	Disbursements
Synodic Administration	\$118312.57	\$ 43359.44
Educational Institutions	127738.91	216249.69
Home for the Aged	3721.32	8527.25
Indian Mission	31752.24	45867.43
Home Mission	65310.69	114265.73
Negro Mission	13415.18	113415.18
General Support	11178.13	15460.74
	\$371429.04	\$456945.46
		\$371429.04
Deficit		\$ 85516.42

Statement of Debts

Debt on July 1, 1923		\$289508.05
Received and paid thereon:		
From Seminary Building Committee	\$ 42840.41	
Direct Debt Collections	1030.70	
	\$ 43871.11	
Sale of Bues Farm	\$ 45000.00	
		\$ 88871.11
Paid off on "Old" Debt		
Remaining "Old" Debt		\$200636.94
*New Liabilities incurred from July 1, 1923, to October 1, 1924.....		\$101076.27
Liabilities on October 1, 1924		\$301713.21

Increase of Liabilities in 15 months — \$12205.16
Analysis of "New" Liabilities

Deficit as per statement	\$ 85516.42	
Borrowed for Church Extension	18023.21	
Other Outstandings	1516.01	
	\$105055.64	
Total Excess Expenditures	\$ 3979.37	
Paid out of Capital Fund		\$101076.27
*"New" Debt as stated above		\$ 9459.61
Capital Fund (Cash Balance) July 1, 1923		75.00
Sale of Assets		\$ 9534.61
		\$ 3979.37
Disbursed as above		\$ 5555.24
Balance Cash in Banks		

THEO. H. BUUCK, Dep. Treas.