

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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"REJOICE IN THE LORD ALWAYS"

Rejoice in Christ, your Lord,
Ye Christians, sing with gladness!
His Spirit, in His Word,
Bids you dispel your sadness!
The Triune God above
Declares you all His Own.
His boundless Father-love
In Jesus He made known.

Ye who have come in tears,
Your sinfulness confessing,
Were freed from burdens, fears,
And gained His pardon's blessing.
For Jesus' precious Blood
Hath purged away your sin.
The spotless Lamb of God
Hath died your souls to win.

Saved by the grace of God,
And free from condemnation,
Ye ransomed Christians, laud
The Lord of your salvation!
O lift in choral song,
In psalms and hymns your voice!
With all the heav'nly throng
Rejoice! Rejoice! Rejoice!

O let not anxious care
Or troublous burdens press you!
Make known to God in prayer
The trials that distress you!
Your fears He can remove,
Your hearts' desires fulfill.
O thank Him for His love,
And bow to His blest will!

Unto all men below
Make known your lowly meekness.
To erring brethren show
Compassion in their weakness.
And let not earthly dross
Obscure your vision bright,
The pathway of the Cross
Leads to the realms of Light.

The peace your God imparts
That passeth understanding
Shall fill your minds and hearts,
All earth-born fears disbanding,
Till your ascended Lord
Returns to earth again.
O trust His glorious Word!
Rejoice! Rejoice! Rejoice! Amen!

On the Epistle Lesson for the
Fourth Sunday in Advent.

Anna Hoppe.

THE TWENTY-FOURTH PSALM

The Advent of the King of Glory

"Lift up your heads, ye mighty gates!
Behold the King of Glory waits;
The King of Kings is drawing near,
The Savior of the world is here;
Life and salvation He doth bring;
Wherefore rejoice, and gladly sing:
We praise Thee, Father, now,
Creator, wise art Thou!"

We know that this song which again echoes in our sanctuaries during the Advent season is based on the twenty-fourth Psalm, and as often as we strike its notes we are reminded of Him whom the Psalm depicts as the King of Glory.

There are three things which form the subject matter of this Psalm — the answer to the ever momentous question, who is the King of Glory? the salvation this King brings about, and the absolute necessity to prepare worthily for His arrival. We begin at once to ponder the question the whole Psalm centers in.

"Who is the King of Glory?" Truly a momentous question, a question which has been raised throughout the ages ever since the first promise of a Savior given in paradise. Who is He? asked Eve, and surmised that it might be her first-born son, but lamentably missed the answer. Who is He? asked Lamech before the destruction of yonder first world by the Flood, when Noah, his son, was born to him, saying, "This same shall comfort us." Who is He? Abraham, the father of all believers, may have asked, wrestling with God Himself, as he journeyed to Moriah to sacrifice Isaac, the very son of promise, because of His demand. Who is He? asked Israel, the chosen people of God, for centuries, exclaiming, "Oh that the salvation of Israel were come out of Zion!" or as ancient versions read, Who shall bring forth out of Zion the redemption of Israel? "Who is this?" the whole population of Jerusalem asked, when Christ the King made His last entry into that city midst the Hosanna shoutings of the people. Yes, "Who is this King of Glory?" That question agitates the minds of men to this day. Seriously they would inquire in the words of John the Baptist, "Art thou he that should come, or do we look for another?" Whether they agree or not, men feel that of all the questions that may confront them this is not only the most momentous, but its answer is of the greatest consequence, is of final consequence to them.

"Who is this King of Glory?" Man cannot answer. Ask human reason, ask the erudition of men, the laws of nature or the history of the world, they cannot tell. The answer to this question is not a matter of human philosophy as modernists and liberalists would have it, but a matter of faith. It is God's revelation. Hear His answer in our Psalm. "The Lord strong and mighty, the Lord mighty in battle. — The Lord of hosts, he is the King of Glory." But of this Lord it is twice said here, "the King of Glory shall come in." That is the same One of whom the prophet of old says: "Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." It is the Son of God who came into this world in the form of a servant, who was made in the likeness of men, whose entrance into the world was surrounded by such lowly circumstances that no one would recognize Him. See Him entering this world as a child, a helpless infant, wrapped in swaddling clothes and lying in a manger, needing the services of an earthly mother. See Him later on humbling himself, and becoming obedient unto death, even the death of the cross. Truly, "He came into his own, and his own received him not." He was despised and rejected by His own people; and to this day He is an object of reproach, a stumbling-block to the world.

Yet this very One is the King of Glory. He is the sovereign Lord of the universe. How conspicuously this is set forth by the words of our Psalm: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." Does not this statement fully agree with what St. John says of the Word that was in the beginning, of the Word that was made flesh, and dwelt among us — "all things were made by him; and without him was not anything made that was made?" The King is the Creator of the earth, and as such is its sole proprietor. The whole world belongs to Him. All which it contains; everything which goes to fill up the world — men, animals, minerals, vegetables — are His, and He has a right to claim them for His service, and to dispose of them as He pleases. Especially has He a claim on all men — on their services, on their talents, on all they can acquire by labor and skill.

This King is, furthermore, the Lord of hosts. Myriads of angelic bands assembled at His throne in heaven are at His beckoning, "hearkening to the voice of his word, and doing His commandments." Small wonder, that at His first entry in the world the multitude of the heavenly host appeared "praising God, and saying: "Glory to God in the highest and on earth peace, good will toward men"; and small wonder, that at His final coming in glory on the day of judgment all the angels shall be with Him, whom "He shall send with a great sound of a trumpet to gather together

his elect from the four winds from one end of heaven to the other."

Above all, this King is the Lord — Jehovah — He who in answer to Moses' repeated question at the burning bush, "Who art Thou?" answered "I am that I am," the covenant-God, the Mediator between God and man, the man Jesus Christ, the same yesterday, and to-day, and forever. So glorious a person is indeed fit to be a King, yea, King of kings, and Lord of lords. He is the Lord of all, God over all, blessed forever.

And what are the royal treasures this King of Glory commands? We are told in our Psalm of him who shall stand in His holy place, — "He shall receive the blessing from the Lord, and righteousness from the God of salvation." Blessing and righteousness are indeed treasures which only this King has the right to dispose of. They are the spiritual blessings in heavenly things foremost among which are deliverance and the righteousness of salvation. It is this King, "mighty in battle," who has fought the battles against the deadly enemies of our souls, — sin, guilt, devil, death, hell. These He has subdued, not indeed with earthly means and weapons, such as the ameliorating influence of science, of education, enlightenment of the mind, moral suasion, or betterment-leagues, reform movements of every sort, — no! but through His holy life, His suffering and death on the Cross. It is by paying the penalty for our sins, by delivering us from death and the power of the devil, and by obtaining for us the righteousness of God wherewith we may stand in His sight as wholly justified from all guilt and condemnation, thus bringing the end of all our woe, and eternal salvation, He has become our King. Thus this King truly is

. . . "a Helper tried,
Mercy is ever at His side,
His Kingly crown is holiness,
His scepter, pity in distress,
The end of all our woe He brings;
Wherefore the earth is glad and sings:
We praise Thee, Savior, now,
Mighty in deed art Thou!"

Shall not all men lift up their heads to this King of Glory? Should they not welcome Him with rejoicing? Should not the gates and doors of their hearts be opened to Him? Ah yes! "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in." Twice are we exhorted to his effect in this royal song, showing the absolute necessity of preparing the way for the coming of the King of Glory. It is the old Advent call extended to all men "Make straight the way of the Lord." This King demands entrance; the doors and gates are to be thrown open, thrown wide open, to give Him admission, for behold, He stands at the door, and knocks,

ready to come in. He stands at the door of our hearts, fervently desiring admission. He has need of our hearts, He must have them that He may come into them to be our King. A singular desire indeed, yet it is true. His Kingdom is not of this world. He does not come to establish a visible Kingdom in this world, in which He shall rule according to secular ordinances and laws; neither would He be recognized as a constitutional king by a particular people or nation, having His name entered into its laws and constitutions, as for instance, Jesus Christ the King of the United States of America. Oh no! no! "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold the Kingdom of God is within you," is His most emphatic statement. In our heart He will sit enthroned a King, ruling with His love and grace, prompting our thoughts, governing our will, thus making our heart the livespring of a consecrated being.

Do you ask, who is worthy to meet this King of Glory and to receive Him into his heart? "O Lord, how shall I meet Thee, — How welcome Thee aright?" Another vital question which, because of its importance to every individual, the Psalmist says, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The hill of the Lord typifies that wonderful invisible temple in which the King of Glory is worshiped, the kingdom of grace, in which He reigns supreme, the communion of saints — the holy Christian Church on earth; and the idea is here, who is worthy to dwell there? Who is worthy to be a member of that holy communion whose services alone are acceptable unto this King? Our Psalm answers: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Virtually this is the same as David says in the Fifteenth Psalm: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh upright, and worketh righteousness, and speaketh the truth in his heart." The meaning is, that he who would be recognized as a friend and worshiper of Jehovah must be an upright man; a man not living in the practice of iniquity, whose hands are not sullied with anything that is offensive to the holy God, whose heart is not set on vain things, or that which is false, not adhering to false doctrines, or given to idolatry, — but who is pure in heart, without guile; true to God and to his fellow-creatures, a lover of the truth, in short, a man walking in holiness and righteousness before God.

You will ask, who then is worthy to meet this King of Glory, and to receive Him into his heart? Is not our heart by nature sinful and corrupt, impure, base, wicked, the most obstinate thing in the world in the sight of God? True. Yet "lift up your heads, O ye gates!" Open wide your hearts to your Savior; come to Jesus just as you are with the whole burden of your sin, and receive Him with confident faith. He comes

to you in so lowly means as the Word and sacraments. By the preaching of the Gospel He comes to you as your King, offering you the royal gifts of His Kingdom, forgiveness of sin, peace, righteousness, life and salvation. He would thereby open your heart Himself and give you faith, that you may receive Him. He would cleanse and purify your heart, adorning it with righteousness and holiness, thus making it a temple, wherein He desires to dwell.

"This is the generation of them that seek him," — these the people that meet aright the King of Glory.
J. J.

COMMENTS

K F U O By this time no modern child and very few of us oldsters can be mystified by the strange collection of capitals that forms the heading of this note. It is, of course, the symbol of a radio broadcasting station; the "call letters," as the new radio jargon has it. K F U O are the call letters of the new station which went on the air a few weeks ago having been recently installed at Concordia Seminary, St. Louis. It is the second Class I station for the Missouri metropolis and will use the same wave length as the other St. Louis station (546), dividing the week with its neighbor. For the first its programs will be heard on Sunday and Thursday evenings. The programs will consist of music and religious addresses.

As the favorable season for the radio enthusiasts approaches the dearth of worth-while programmes should be appreciably relieved by K F U O. H. K. M.

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Orthodox Colleges Unite At a recent meeting in Chicago, representatives of twenty-one American colleges assembled to form some sort of union. The tie that united them was their common stand against modern liberalism in higher education. It is generally accepted to-day that the American university or college has ceased to be devoted to the propagation of Bible faith, and that is true not only of state and non-confessional institutions but true to a marked degree of nearly all denominational schools, including many theological seminaries.

The one exception to the rule is the Lutheran Church, whose schools still stand on the Bible. An exception, also, though subject to other qualifications, is the Roman Catholic educational system. And now we have at least twenty-one other institutions of higher learning that are on record against the identification of higher learning with destructive liberalism. It is to be assumed that these twenty-one are not the total number of such schools but are a nucleus around which others may soon collect. It is not probable that any Lutheran college, certainly none of the Synodical Conference, will find it necessary to join such an association to establish their positions. Lutherans are ac-

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customed to fight a lone hand; alliances are fraught with danger.

One of the purposes of the new combination is to put forth "an aggressive effort to secure a return to evangelical Christianity." From long experience Lutherans have found that the only aggressive efforts to achieve results in the right direction are those which are confined to faithful preaching and teaching of Bible truth in the place to which you are called. If we keep our own colleges true to our Lord Jesus, if we labor earnestly to establish such schools as we can and should support to care for the educational needs of our youth, then we are doing our best. It would not be doing our best if we merely made a noise in the world and haunted chautauquas with our oratory, or organized legislative lobbies and blocs, to compel recognition of our ideas by law or by the power of our ballots. Such methods are not only unsound but are entirely unsuccessful; they engender, when seemingly successful, a species of hypocrisy that is more repulsive than downright unbelief.

H. K. M.

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Did We Consider? When we recently celebrated the festival of thanksgiving, did we really consider the many blessings we have been permitted to enjoy? Among these, religious freedom is not the least. We should not take it as a matter of course. It is good to be reminded that conditions might be entirely different from what they are. Our Australian brethren have, for instance, not yet returned to the pre-war status. They are now awaiting the permission to again issue their German church paper.

The Australian Lutheran says:

The following intimation has been received from the Federal Government with reference to printing reading matter in the German language. "Regarding the regulations pertaining to the publication of newspapers in foreign languages printed in Australia, I am directed to inform you that this matter has recently been reviewed by the Commonwealth Government."

"The Government has decided that it will raise no objection to the printing of newspapers in foreign languages, provided that an undertaking is furnished that the principles embodied in

the Regulations governing the publication of newspapers in foreign languages will not be departed from, i. e., that the columns of the paper will not be used in any way to foment disaffection or spread disloyalty."

After the outbreak of the war our German church paper, "Der Kirchenbote," continued its appearance as before. The authorities promised not to interfere with church publications as long as these were not in any way used for political propaganda. This undertaking was given, and a copy of the "Kirchenbote" was regularly sent to the military authorities. Although the editor of the "Kirchenbote" studiously avoided publishing anything that might give offence to the powers that be, the paper was summarily suppressed at the end of 1917. Efforts to have this ban removed were so far unavailing. The Hughes regime had scant consideration for the spiritual needs of aged German people. These latter were, however, not entirely without sympathy on the part of parliamentarians. During this year Mr. McNeil, Federal Member for Wannan, Victoria, included the following words in a speech in the House:

"Not only does the present restriction on the admission of Germans to Australia impose a hardship on people now in this country who desire to bring out their relatives, but we also prohibit the publication of their church journal, which is printed in the German language. There are many old German people in this country who cannot read English, and they wish to have their little church paper printed in the German language, so that they may read it and comfort themselves with it. We do not allow them to do so, and I regard that as a hardship on them."

Others in high positions also advocated the repeal of this unjust enactment. The Government has yielded only tardily. It almost looks like adding insult to injury when at the restoration of this rightful privilege it says to us, Now mind that you do not use your church paper for revolutionary purposes.

We are thankful to those who have befriended us in the matter. Above all we thank God who has moved the hearts of our rulers to remove an injustice which will ever stand to the discredit of the Party responsible for the same. J. B.

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China At War It requires the close application of a student to fathom the mysteries of the political situation in China with its warring factions. China, more than India or Africa, is the land of mystery to us occidentals. Something of the temper of the leading spirits, irrespective of party, may be felt in a recent demonstration that may not have immediate results but that may at any time come to the surface in action. Representatives of fourteen provinces convened and demanded that whatever government may gain control in the end it should be one of the first demands of the people to have it put a stop to the teaching of religion by foreign missionaries. Such schools and institutions that are in existence should be closely supervised by the government.

It is reasoned by these Chinese patriots that most of the political disorder is caused by the missionaries who are in one way or another working in the interest of some foreign government and are directly or indirectly trying to break down Chinese control of China's affairs.

It is quite probable that genuine missionary work would meet with opposition from the same quarters

but it is undeniable that the opposition of these educated Chinese is inevitable when one considers the operation of most foreign missions in China. They come with a complete program of a new civilization. It is with most not so much a matter of Christianizing the natives as to make Europeans of them and make them conform to the standards of western civilization. China will never submit to such pressure. It is too proud, too old, too mature to exchange what it considers the superior civilization for the upstart civilization of the nations of the West.

It is said that America sends annually more than \$12,000,000 to China for missions and schools. If the Chinese nationalists have their way this will be done in vain and will have to stop. Our Lutheran missions in China will undeservedly come under the same suspicion that meets the others and will very likely have a more serious time of it. For they are true missions and have no political connections and for that reason no interested champions.

H. K. M.

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Cross-Word Puzzle in the Pulpit As might have been expected, the cross-word puzzle has now found a place in the pulpit. A Baptist preacher in Knoxville lays claim to the honor of having put it there, if the newspaper reports are correct. Naturally, the puzzles will be Biblical, and a fifteen minute sermon will be preached on the text after it has been found. "Everywhere," the preacher is quoted, "I find the public interested and entertained by cross-word puzzles, and so I determined to make a religious use of them to bring the young people to church."

The cross-word puzzle has its value. It aids the young in acquiring a vocabulary and keeps them out of mischief while they are engaged in the solution of the puzzle. But, in the pulpit, and to bring the young people to church? Has it become necessary to put the hearer under an anesthetic before administering the Gospel to him? It will never be found necessary to offer a prisoner some amusement to induce him to hear his pardon read; or an heir, to listen to the reading of the will; or a patient to give ear to the physician who has examined him. Then why must men be tricked into hearing the Gospel, which is God's pardon to the sinner, Christ's testament that means riches to the poor, the Great Physician's promise of life to sin-sick man?

And, how will the Gospel affect a person who finds that he has been inveigled into hearing it? No, if people will not come to church for the Gospel's sake, let them stay out, for they do not deem themselves worthy of salvation. The day will come when they will listen to the voice of the Son of Man, and no special inducements will be offered.

J. B.

Chronicle of Religious America This chronicle is by no means exhaustive but is rather the tabulation of such interesting happenings as may come to the notice of any casual reader in a week or two.

A Baptist preacher in Atlanta takes President Coolidge to task for "placing God third" in his advice to the Boy Scouts. He opines that the order should not be: revere nature, law, God; but rather: God, law, nature. It is possible that the Atlanta gentleman will not understand us when we opine that his suggestion is neither an improvement nor a change of the original.

An Indiana W. C. T. U. unit smashed a confiscated whiskey still and while the demolition was going on the assembled members sang the doxology to the time beats of the swinging ax.

In Denver the pastor of a local church writes a fervid testimonial for the manufacture of a soft drink known as "Whistle" in which he avers that it was used for communion (in place of wine) in his church with great success. He adds that during the ceremony five large signs and three linen banners advertising the beverage were on display in the church.

At Summerdale, Alabama, vandals had destroyed the Bible of the Baptist Church and had turned loose a flock of goats in the building some time ago. The damage was ceremonially undone when the Robertsdale Ku Klux Klan appeared at services the other day and presented to the church a "beautiful, new Bible." What was done to wipe out the stigma left by the symbolic goats is not revealed. We suspect that somewhere between the Klan and the Summerdale Baptists several goats are still to be observed, apparently ownerless.

Sulphur Springs, Arkansas, is seeking the spotlight of publicity with a new, record-breaking evangelist. It boasts of the youngest evangelist in the land. Paul Fountain, eleven years old, is the duly licensed Methodist exhorter who has brought this distinction on his native city. Little Paul has a "record of 200 conversions during last year and of this number, one-third were adults — in point of years." Even some of these adults would be able to calculate that Paul at that time was not more than ten years old.

For years the construction of the great cathedral of St. John the Divine has been under way in New York City. Its cost is running into the millions. One of the recent contributors is Mortimer L. Schiff, a Jewish banker. The cathedral is being built by the Protestant Episcopal Church. The Jew considers his \$25,000 well invested and gives his reasons at length. He considers the cathedral a great community enterprise. In that he is not far wrong. Great monuments of this nature were always more of that type than that they are expressions of the personal faith of the builders. To get back to Schiff: the creed that prompts him to make his contribution he summarizes in the following words:

"We need that spiritual influence which only religion can supply; we need practical idealism to everyday existence; we need co-operation and mutual faith; we need discipline and a sense of duty, and most of all we need the Gospel of love and service which is all too often forgotten amid the selfishness and indifference of modern life." Mr. Schiff must have cribbed these noble sentiments from some chamber of commerce; again, they may be a collection of Rotarian mottoes. It may not hold good in every case, but if Mr. Schiff's motives are at all common among the builders of the great cathedral it would be an illustration of the saying: the greatness of the monuments of a church are in inverse ratio to its living strength.

In Whitefish Bay, near Milwaukee, there is a non-denominational community church under the patronage and auspices of the Methodist conference, which ought to make it undenominational enough to suit the most fastidious nondenominationalist. Members of fifteen different denominations have united in the project. Either they never were, or it isn't. If this last sentence doesn't seem to make much sense, the gentle reader may try to do better with the subject in hand.

Finally, one of the seven governors who rule the destinies of Harvard University was recently appointed and turned out to be a Roman Catholic. The codfish aristocracy is deeply disturbed. Under Eliot Harvard had almost succeeded in removing the last remnants of Calvinistic Christianity, under Lawrence the work has gone steadily on. And now a Romanist is a Harvard fellow. Horrors! Will the Harvard divinity school survive the shock? Officially the Harvard divinity school is scarcely a hundred years old, but in the earlier days when Harvard was a college it was the underlying thought of its devout founders and their immediate successors to make of it a sound source of Christian education. But by the time the divinity school was organized a hundred years ago matters had progressed to the point where no denominational or creedal test of any sort was made for students or for professors. A Romanist will do little damage to that type of protestantism; he couldn't. H. K. M.

POINTS OF EMPHASIS TO BE CONSIDERED BY CHURCH ORGANISTS

That our Lord looks with pleasure upon a Christian community united in song worship is evident from various Scripture passages. In the 33rd Psalm we are encouraged to praise the Lord by singing and playing: "Praise the Lord with harp; sing unto Him with the psalter and an instrument of ten strings. Sing unto Him a new song, play skillfully with a loud noise."

Christians rejoice in the privilege of singing unto the Lord when assembled for worship. It is inspiring to read of their joy, when, after having been deprived of the privilege of congregational singing for many

years, the Reformation restored to the churches their singing. A certain Mr. Strype writes: "As soon as they commenced singing in London, immediately not only the churches in the neighborhood but even the towns far distant began to vie with each other in the practice. You may now sometimes see at St. Paul's Cross, after the service, six thousand persons, young and old of all sexes, singing together."

We have many good hymns, both German and English, which are well adapted to be sung in unison in our services. The finest church hymns are without a doubt our grand and beautiful German chorales. That can, however, not be said of all the chorales found in our German hymn books. In general, the earlier hymns and tunes are better than those of later date. One well versed in church music says: "We must admit that art and workmanship of hymn tune writing in the time of Luther or Bach far excels the best efforts of to-day."

That we may be encouraged to cherish and support the hearty singing of our chorales, let us hear what Lowell Mason says, having attended a service in one of the Lutheran Churches of Leipzig: "The organ instantly announced a chorale and the loud congregational chorus arose, most cheering, most refreshing, Sabbath-like, a song of worship, solemn, grand, majestic, 'fit for an angel to play or a martyr to hear,' raising one's feelings and bringing home thoughts of God, heaven, holiness, redemption and eternity. . . . In addition to all that a choir can do, I want the plain song of all the people, above science, above art, above everything save Him into whose presence it hastens one, and before whose throne it fills one with the spirit of them who sing without ceasing: 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and glory and blessing.'" — "Musical Letters from Abroad."

To be filled with the spirit of them who sing without ceasing: "Worthy is the Lamb," etc. — that is of the greatest importance in public worship: Minister, organist, choir conductor, choir members, soloists, — all forget their own persons and worship **with** the rest of the congregation.

The instrument best adapted to have a place in the grand song worship is the king of instruments. The value of the organ for church purposes was soon perceived, especially as an aid to singing. It appears that Spain in the 5th century was the first to use the instrument for this purpose. By the 14th century churches were quite generally supplied with organs. (A study of the history of the organ proves highly interesting and valuable.)

Though the organ has its place as a concert instrument, and though it is becoming more and more converted to secular uses, it finds its true sphere of usefulness and effectiveness in the church. The sustained dignity and serenity of its tones adapt it admirably for

the support and encouragement of congregational singing.

The singing of the congregation, accompanied (and if necessary led) by the organ is the musical backbone of the service. The church organist should therefore concern himself, above all, with the function of **accompanying** (if necessary leading) the hymn singing, — and if therein he accomplishes all that can be desired, he will be a far better church organist than many a successful recitalist.

To qualify the church organist for his position he needs a spirit of devotion, a true feeling of sympathy with all who are engaged in the work in which he is called to take part, and love for his work. He must feel that both himself and his instrument with all musical science and art occupy only a secondary place, and the idea of giving a musical performance must be banished.

Where the tune is given out before it is taken up by the congregation this should be done with as much care as the accompanying of the hymn. Many organists perform the playing over of the tune in a slovenly and inaccurate manner, with little or no regard for tempo or rhythm. Give out the tune exactly as you wish the congregation to sing it. A hymn of a jubilant vein should be given out with the necessary power and energy to put the congregation in the right spirit before it is taken up by them, while a hymn of a more reflective nature would be played over on a more subdued organ and in somewhat slower tempo. The registration need not be varied while announcing the tune, though a judicious organist will find occasions for giving expression which will be effective and helpful to the singing. **Beware, however, of seesawing with the swell pedal.** As a rule play the hymn just as it is written, on one manual, though the enunciation of the melody on a solo stop is at times helpful, especially when the tune is not familiar. Some organists prefer to omit the pedals. When a well-known tune is to be sung, it is enough to play only a line or two. Some organists do not give out the tune, but play instead a prelude which leads without pause into the choral. If preludes embodying a part of the hymn are used this is advisable, provided the tune is familiar and the congregation accustomed to join promptly. If, however, the tune is not well known or if the congregation fails to join promptly, it is better to give out the tune. We must bear in mind that **our first aim is to encourage and support hearty singing and to avoid a break in the service.**

It is tiresome if, after announcing the tune, the organist makes a long pause or holds on to the last chord while drawing the stops. The stops can usually be arranged beforehand.

The congregation should join promptly upon a decisive striking of the first chord. Devices, such as sounding a preliminary note in bass or treble, should

not be considered aids to securing promptness of attack; they are not needed where a congregation has been trained otherwise. (It may be mentioned here, that holding on of the final pedal note far beyond the other parts should also be avoided.)

The hymns are in our churches sung in unison, and unison singing will bear stronger registration than part singing. Enough volume is needed to support the voices, but the organ should never "drown out" the voices. In many churches the organ accompaniment is altogether too loud. The shouting often heard of a number of singers in our churches is at least in part a result of organ accompaniment. Hearty singing is to be encouraged, but noise is out of place in divine services. The quieter hymns, especially, have a much finer effect when sung *p* or *mf* than *f* or *ff*.

In order to secure suitable registration for the accompaniment of the hymns, — size of building, number of singers, nature of the occasion, character of hymns, of stanzas, sometimes even of verses are to be taken into account. Moreover, the instrument is to be considered, as the character and power of the stops vary decidedly in different organs. In smaller organs the stops are usually more powerful than the same stops in larger organs. As a rule the diapasons and flutes, 8 and 4 ft., may be used as the foundation; to these strings and reeds, together or alternately, may be added to give the element of variety. The diapason tone should predominate as it blends well with the voice, gives the necessary support, and does not become tiresome. Flutes are valuable in much the same way. String tones combined with the diapasons and flutes add brilliancy, but one tires sooner of them than of the diapasons and flutes. Reeds should be used more sparingly than either of the rest. Their continued use is very annoying. In general, they are to be reserved for solo work or used occasionally with the other stops to give variety. The trumpet, also, should be used sparingly.

It is of importance to study the hymns carefully in order to become acquainted with their character and with the prevailing spirit of each of the stanzas, since the text of one stanza frequently expresses a mood quite different from that of another; even a verse may indicate a sudden change in feeling. The general character of the hymn, spirit of the stanzas, occasionally of a verse, should be suggested by the organ. The indication of a climax by building up a gradual crescendo as it is approached is always effective. The change in stops should never be made in an unpremeditated manner, and not before one can do so smoothly and judiciously. The time for changing is, as a rule, at the end of a rhythmic period or a phrase. This changing of registration while accompanying the hymns requires good judgment, and just in this phase of his work the organist has the finest opportunity of exercising his ingenuity. Appropriate registration is as

important in hymn playing as in the playing of any other organ music, and good taste is indispensable in this work. To have a few stock combinations, — one for loud, the other for soft playing, changing from the one to the other as regularly as the "stop" and "go" of a traffic sign becomes monotonous. Very few organs are now found that necessitate such a procedure. Yet even that is not near so bad as an attempt at over-expression, or so-called "word painting." The former can be borne but the latter becomes almost intolerable. A striking example of "word painting" in the hymn "Abide with me" is given by an author as follows: "fff in life, ppp in death." Sudden changes from loud to soft must be avoided, as they bewilder the singers. Organs which admit of a large variety of combinations are often misused by changing the stops too frequently so that the mind has no chance to enjoy one tone color before the tonal kaleidoscope is turned to the next.

It is evident that expressive accompaniment of hymns can best be made clear by actual demonstration. One should, therefore, avail himself of every opportunity for observing good models.

One thoroughly versed in harmony and counterpoint can produce fine effects by occasionally varying the harmony where the text justifies it. That should, however, be left to the few who are masters of their art.

A. M. Richardson in "Modern Organ Accompaniment" says: "New harmonies should only be introduced when they can be made to flow smoothly and give the appearance of having been designed by the original composer."

As a rule, the voice parts of the hymn are to be played exactly as written in the hymnal, with no filling up. It ought not be necessary to warn against adding any adornments to a hymn tune. Any one who is in the habit of inserting a turn or a diatonic or chromatic run, had better compare himself first of all with the composer of the tune, who evidently knows that such triviality is out of place.

Important as expressive hymn accompaniment is, it can scarcely be over-emphasized that one must be moderate in tonal changes. Rather confine your registration to the irreducible minimum than run the risk of breaking the rhythmic flow of the melody or of checking in any way the congregation in their singing. "Ceaseless varying of volume, tone color or tempi is to be condemned as theatrical, secular in feeling, and distracting and disturbing to the members of the congregation." Worst of all is when one who cannot even play hymns and voluntaries correctly and knows next to nothing of combining stops properly, adds to his mistakes by an attempt at expressive accompaniment.

Every church organist should make it a point to gain a fair degree of efficiency in registration. He must, of course, learn this by continued practice, but if he has not a good knowledge of combining stops

properly, he should consult good books giving instruction. It is remarkable what charming effects skilled organists can produce, even on smaller instruments, because of the ability of artistic registration.

An organist who does not consider the accompaniment of the hymns the most important phase of his work, ought not be intrusted with the function of accompanying the hymns in our Lutheran services. All great church organists grant that the hymn accompaniment is of paramount importance in the service. Richter, for instance, speaks of hymn accompanying as the most important and the most difficult task of the organist.

In regard to the use of "fancy stops," octave couplers, swell pedal, and crescendo pedal a good deal of caution should be exercised.

The "fancy stops," *vox humana*, *vox angelica*, *tremulant* are beautiful when properly used, but when over-used they soon become tiresome. The majority of organists are probably using them too much, so that their beautiful effects, when properly used, are lost. In hymn playing there will hardly ever, if ever, be any occasion for their use. Even in other organ music some of the modern composers call for too much "fancy stop" work in their stop indications.

Concerning the swell pedal, P. Chr. Lutkin in "Music in the Church" writes: "The typical self-instructed organist delights in pumping the swell pedal with his foot, under the delusion that is playing "with expression," while the left foot is vainly attempting to accomplish the impossible task of playing the pedal part smoothly with one foot."

The crescendo pedal is a valuable accessory found in most organs to-day. This is abused as much as or even more than the swell pedal. It is by no means to be regarded as a short cut to registration. If used for any extended periods for producing *mf*, *f*, or *ff* degrees of power, a most stereotyped effect will be produced. For producing these effects, make the use of stops (or if necessary pistons), the rule, and the crescendo pedal the exception since the crescendo pedal always opens and closes stops in exactly the same order. Its most effective use is in producing accent and *sforzando* effects.

Regarding the rate of speed in hymn singing, the same considerations as in registration are requisite, viz. — size of building, number of singers, nature of the occasion, and character of tune are to be taken into account. The speed must not be forced at the expense of dignity, neither must dragging be permitted. Under no condition must the grand and dignified German chorales be hurried. Hymns are now largely sung too fast. Frequently an organist begins a tune in the proper tempo, but after the singers follow well, either he or some of the singers keep on increasing the speed. That is a serious hindrance to devotion. Let the organist set his speed and adhere to it strictly. By

dogged persistence he will usually get the congregation to follow. Changes in tempo have their place in hymn singing, but they must be made in accordance with a variation of the character of the hymn. (It is a mistake to play the last part of every stanza with a *ritardando*.)

Hymn tunes of a bright and joyful character would naturally be taken at a quicker pace, while those of a sorrowful character, as sung during Lent, Good Friday, or burial would be taken more slowly.

A good general rule for tempo is, that proper time should always be allowed for the enunciation of all the words. In hymn singing the words must have first consideration.

Some attention must, therefore, be given to phrasing. The words often run counter to the music, and if the sense of the words is not observed a passage may become nonsense. A slight, almost imperceptible break at the end of a phrase will often be helpful. But here again the utmost care must be exercised, and by no means should a break be made after every comma. Sometimes the words do not permit a pause where the tune would naturally require one, for example, when a line ends with a transitive verb. A careful organist can do much to aid the congregation in singing at least in a general way according to the sense of the words.

It must not be thought that in order to train a body of singers to follow and to prevent dragging, a loud *ff* organ accompaniment is required. A steady *mf* or *f* accompaniment with broad phrasing, steady, even pace, and proper accenting will, as a rule, bring the congregation to respond. To prevent dragging, a semi-staccato playing is helpful. This kind of playing should, however, be resorted to only for correcting a fault, otherwise the accompanying is to be *legato*.

Proper accent was mentioned. That the organ is not capable of indicating accents as readily as a piano or certain other instruments is true, but it can give accent: The pedal may be used with the accented chords, while unaccented chords are played without pedal; by shortening the note or chord just before the accented chord, the effect of an accent is obtained; or the swell pedal may be closed just as the accented note is struck. (Every one will understand that these devices are not to be employed regularly.)

It is the duty of the hymn accompanist to guide the singers and to endeavor to arouse the congregation into a spirit of active co-operation, so that hymn singing does not become lifeless and meaningless.

The pastor could do much to aid the organist in guiding the singers. We have all noticed that incorrect singing of certain passages in our chorales has become chronic. One may do everything at his command to correct these faults, one may even play the passage in octaves and with full organ, still the singers will not take notice. A remark here and there by the pastor to call the people's attention to the fault, asking

them to take special notice of the perplexing part while the hymn is being played over, would in many cases be enough to correct the fault.

An organist well qualified for accompanying the hymns in services needs but little advice in regard to his other work, as the accompanying of the musical part of the liturgy or the choir, or the playing of appropriate voluntaries and interludes.

Since in accompanying a choir or a soloist one is frequently compelled to use music written for the piano, some knowledge of adapting such accompaniments to the organ is necessary. Demarest, H. H. Richards, and others offer suggestions.

To call attention once more to the importance of hymn accompaniment, I quote H. H. Richards in "The Organ Accompaniment of the Church Services": "The organist is able to effect for good or ill the worship of multitudes of people. These multitudes, or congregations, must be considered, for they are very much at the mercy of the organist. They can . . . elude his voluntaries by not arriving at the moment at which the service begins, and by leaving precisely as it finishes; but from his performance as an accompanist whether it be good or bad there is no escape. **The adequate accompanying of the services is the paramount necessity in the equipment of an organist.** Yet more attention is often bestowed on solo performance than on accompaniment, which, indeed, is allowed in most instances to take care of itself; and this neglect is, perhaps, responsible in some measure for the musical 'caricatures' that one so often hears in churches during a service."

Mr. Monk, an English organist, said: "We do everything we possibly can to encourage the people to sing, but in one respect we ignore them completely. We never consult them in any way about the music, and the consequence is that they never offer any advice."

Our organists would do well to follow Mr. Monk's example, especially in the selection of their voluntaries. Many of the frivolous selections heard in our churches are undoubtedly played because the organists take advice from or solicit recognition of people who know next to nothing about church music. That the taste of these organists should be so poor that they are not aware of the incongruity of their selections is inconceivable. One will always find an element in the congregation, especially among them who consider themselves "progressives," that admire recital or theatre music in the services, but the more serious-minded soon feel that such musical "clap-trap" is out of place in divine services. One should not drag into the church what was never intended to be played in church, even if it is slow music and seems rather solemn. "There exists a wealth of worthy, dignified, worshipful church music, . . . hence there is no necessity of borrowing from other sources." — J. Lawrence Erb in "Hymns and Church Music."

If the organist feels that the people must hear him

play recital music or if he feels that those who have contributed liberally to the organ fund must hear more of the instrument than can be suitably displayed in the services, let him set aside a time for the purpose. But the regular services are absolutely not to be exploited for showing off the player or the instrument.

Where it is customary to play an opening voluntary, which is not directly an introduction to the first hymn, the nature of the service must not be lost sight of. The voluntary is not to be at variance with the sentiment of the service with which it is associated. Unless for festival occasions, quiet and devotional music will be the most suitable for the voluntary before the service. For the proper selection of the opening voluntary, as for the selection of other music, a knowledge of good church music, even a good taste for it, is, however, not enough if the proper attitude of mind is lacking. P. Chr. Lutkin says: "It is a matter of astonishment how little attention is paid to the selection of voluntaries and how little considered is their fitness to the rest of the service. In England and Northern Germany better standards prevail, and the typical American custom of playing a sentimental Romance or Serenade on the Oboe with Tremolo for an opening voluntary would hardly be tolerated." According to these statements we have some typical American organists in our churches. We have heard such selections as are here referred to not only as opening voluntaries but as voluntaries which are supposed to be introductions to the hymns.

We certainly do not wish to have low standards in our churches, as we find them in the Philippine Islands, where "Tammany," and "A Hot Time," are favorite voluntaries and played during the most solemn parts of the Mass, — or as we find them in Southern Italy, where one frequently hears operatic overtures and dance tunes even in the famous cathedrals.

The Lutheran Church should have high standards for its music. A study of the church music of the better Lutheran composers will convince us of that fact. We need, of course, not worry over what those outside of our church say about our music, but even the people not connected with our church, whose judgment is worth heeding at all, will not consider us narrow but will respect us if we permit only such music in our churches as is in accordance with the services; because what is not good will not be appropriate for our services.

The preludes for the chorales should have a distinct form, suggesting or foreshadowing what is to follow. The best preludes are evidently those in which some musical idea of the hymn is worked out. Many good preludes of all grades of difficulty have been written for our German chorales, so that any organist who has adequate ability to accompany the hymns has no excuse for not using them. As a rule the prelude should be short except the one for the first hymn, which may

be more lengthy if no opening voluntary precedes. For some of the English hymns we have good preludes, for example those written by Prof. Reuter. It is a pity that we have not more. The reason is perhaps that in the English churches it is not customary to play introductory voluntaries before the hymns. Some good English organists do make use of short preludes, but they usually improvise them.

It should be observed that key and measure of prelude and hymn must be the same. If a choral prelude which is selected is not in the same key as the hymn, one should transpose the hymn.

One must not believe that whatever is given out as church music may be used in our services. Many collections contain nothing, or very little, that is usable.

Would not a small committee of good church organists whose duty would be to examine the church music that is available and to advise our organists in their selection of music insure more suitable music for our services?

If interludes are played between the stanzas, such should be used as are in sympathy with both tune and hymn. It is, however, not easy to improvise appropriate interludes. One who cannot improvise them should either omit them or use the interludes which have been written by good composers. What an interlude ought to be may in some measure even be learned from popular songs. In these songs the interlude leads logically from the end of one stanza to the beginning of the next. In the English churches interludes are now perhaps never used. Some noted English organists condemn them as being tedious and unnecessary. Neither are they used in all churches in Germany. However, if many stanzas are sung or if the stanzas are long the singers welcome a rest, and it is well to fill out the pause with an appropriate interlude.

A lengthy offertory, played in some churches after the sermon while the collection is taken, frequently has the effect of diverting one's attention from the sermon just heard. A short prelude introducing the hymn which is to follow would probably be more appropriate.

Not all organists play postludes after the services. As a rule few people listen to them, and in many churches it is well that they don't. Where they are played, such would be selected as are in sentiment with the services. It is by no means necessary that they should always be played as loud as possible. The "thundering away" after the services has evoked a good deal of criticism. One American organist writes: "The principal effect of a closing voluntary is to endanger the vocal organs of the people, who are often obliged to speak louder to their friends and neighbors, in order to be heard, than is consistent with prudence and safety." The postlude must always be selected with the idea that, after all, we are in church. It ap-

pears as if organists often wish to tell the people with their postludes that they should now cast all impressions they have received from sermon and hymns to the winds and prepare for the afternoon or evening amusement which is to follow. After many services a quiet postlude would be the most appropriate. Many of the longer preludes, especially choral preludes, are suitable to be used as postludes.

People know very well that much of the show music played before, during, and after the services is out of place. It is rather amusing to hear the spectator say: "When the preacher has often with great piety and art enough handled his subject, and the judicious clerk has with utmost diligence called out two staves proper to the discourse, and I have found in myself and the rest of the pew good thoughts and dispositions, they have all been in a moment dissipated by a merry jig from the organ loft."

If at times appropriate voluntaries or interludes cannot be found, omit them. You need not have any scruples that you thereby become guilty of a serious mistake. It is far better to dispense with them than to be guilty of playing what is irrelevant and therefore irreverent.

A. F. Jaeger.

THE WANDERING JEW

One of our readers recently asked us to give him some information on the Wandering Jew and suggested that we do so through the columns of the Northwestern Lutheran, as it might prove of interest to other readers.

The clipping sent to us on the above-mentioned subject relates another alleged appearance of this mythical personage and as this report is in many ways identical with the reports of other so-called appearances we will give an outline of it.

On a small oasis in Tripoli (North Africa) Italians happened upon an aged man who for some time in the immediate past seems to have dwelt among the Arabs in a little village called Hopra who treated him with marked consideration and respect.

An Italian officer plied the venerable old man with questions and while his whole bearing was quiet and reserved yet the answers he gave were lucid and to the point. The following is the substance of his tale. I am Ahaseurus. By trade I am a cobbler. I was thirty years of age at the time when Jesus Christ was crucified. Born at Jerusalem almost two thousand years ago I am doomed to walk the earth restless, unable to die, though I have sought death in many ways; I am the Wandering Jew, one accursed. Of those who reviled Jesus as an imposter I was one. When he came by my shop on his way to Golgatha he wanted to rest for a moment at my door-step, but I urged him on with harsh words. He fixed me with his eye and pointing his finger at me, he said: "I shall soon come to my rest; but as for you — tarry thou, till I come."

The legend of the Wandering Jew seems to hold a strong fascination for fiction writers. Eugene Sue's story under this title is perhaps the most elaborate and at the same time the best known treatment of the legend.

Poetry has, of course, not been able to slight so promising a subject. Goethe long meditated on the subject and finally abandoned it. Daniel Friedrich Schubart treated it in the ballad "The Eternal Jew," though with some changes in the line thought. With him not the Christ but the Angel of Death pronounces doom upon Ahaseurus. The wanderer retires to the wild solitudes of Mt. Carmel. There he is seen, with frantic laughter, casting away the dry skulls of his relatives, exclaiming as they break: "That is my father! Those are my wives! Those are my children! They could die, but I — outcast — cannot die!" We confess that we see nothing dignified or poetic in this pose of Ahaseurus. He dashes himself from the heights, he dives into Aetna's crater, with the lion, the dragon, the viper does he bed him — courting death: yet, wishing that a tempest might hurl him from Carmel's height into its deepest cleft he sinks exhausted and an angel carries him to rest: "Sleep, sweetly sleep! God's anger too doth pass; and when thou wakest, then thine eyes shall see whom thou beheldst on Calvary. For sin he bled — and he can pardon thee."

Another ballad bearing the same title came from the pen of Aloys Schreiber. His Ahaseurus is somewhat different in that he cannot enjoy the simplest pleasures of life, he must renounce, he must pass on. He grows timid, shy; he flees all men. Finally he sees a crucifix by the way. His first impulse is to hurry by; on second thought he kneels and implores and — is forgiven. Dead — the Wanderer is found kneeling before the cross.

Other poets to treat this same subject are Nikolaus Lenau, Adalbert von Chamisso, A. W. Schlegel. It would lead us too far afield to present each one's way of presenting the eternal wanderer. The subject receives a fuller and much more elaborate treatment in the epic written by Julius Mosen.

Of novelists who have used the Wandering Jew to weave about him their tales Eugene Sue is quite generally conceded to be the best known. Next perhaps ranks the Rev. George Croly with his "Salathiel the Immortal" (also presented under the title, "Tarry Thou, Till I Come"). His Ahaseurus is, however, not a cobbler, he is a priest of the temple, of the house of Aaron, of the tribe of Levi. Of his burden of guilt he is made to say: "I had headed the multitude; where others shrank, I urged; where others pitied, I reviled; I scoffed at the feeble malice of the priesthood; I scoffed at the tardy cruelty of the Roman; I swept away by menace and by scorn the human reluctance of the few who dreaded to dip their hands in blood. Thinking to do God service, and substituting my passion for

my God, I threw firebrands on the hearts of a rash, jealous, and bigoted people — I triumphed." It was Salathiel's voice that first raised the awful cry: Crucify him! His blood be upon us, and upon our children. His doom is pronounced in the words: "Tarry thou, till I come."

And now as to the repeated appearance of a personage who asserts that he is the Wandering Jew. Here are some of the dates and places: 1755—Madrid; 1604—Paris; 1640—Brussels; 1642—Leipzig; 1721—Munich; not to mention the Armenian bishop who while visiting England in 1228 claims he had seen and even spoken with the Eternal Jew.

In the absence of even a shred of Scriptural material in the whole make-up of the tale we may style it a myth, a legend, which may have no authority or standing with us in all questions pertaining to our faith. Rome is the mother of legends; she needs them in her business; the less a church has of the Divine Word, the more will it need human props to uphold it. The Wandering Jew who from time to time appeared were either clever cheats or victims of the fixed idea. The knowledge of a great number of historical facts, of a variety of languages, etc., does not argue against the latter supposition, but rather supports its likelihood. If the Lord had wanted a character of this kind to go doddering down the corridors of time he would have told us of him and of the message he was to bear. He does not. So for me the Wandering Jew travels in a class with John Alexander Dowie who thought he was Elijah III, and of Schlatter who thought he was Christ.

When I consider this legend in its bearing on other things, however, it looks like an attempt of a very dark hand to smudge the fairest picture which God could hold up to the sinner's view.

Jesus is going forth to Calvary to die. God is at great pains to give a distinct picture of this. Jesus is the great central figure in that awful procession to the Place of Skulls. If there is one trait above others that clothes him with particular glory to my sinner's eye it is his love for the lost. Who could it be that would strive to mar the beautiful picture? That would present my Savior to me before the cobbler's door as a cruel, vindictive man who for a minor offence (minor, over against some of the other terrible wrongs of that day and hour) would single out a man for a major expiation? "Tarry thou, till I come," how strange, how impossible these words for the priestly lips which shortly prayed, "Father, forgive them; for they know not what they do."

There is, however, another angle from which it is profitable to consider the legend of the Wandering Jew: that is, to take into consideration the more human element in the elaboration of this fiction. Taken thus, the story embodies man's proud revulsion, his vehement protest against the very thought of a Savior

dying for sinners. Almost all the writers who have treated the subject permit this thought to crop out more or less prominently: man's suffering is at least to help in gaining for him the eternal rest. God's story of the dying lamb of sacrifice is not permitted to go unprotested; at the greatest hour in history, the hour of supreme fulfillment, man raises his voice in another feeble protest: to God's report of His dying Son man tacks his sordid invention of the suffering cobbler. Ludwig Koehler makes Ahaseurus a prophet of freedom; liberty shall come by the medium of suffering; when truth at last prevails, then shall mankind be free. Schubart has an angel bring the Wanderer rest after age-long expiation by which God's anger is supposed to be appeased. Rest by suffering, rest at least when Christ returns, — that is the thought which is everywhere at least suggested.

Some look upon the Wandering Jew myth as a popular presentation of the lot of the Jews as a people, condemned by God to be His witnesses to the end. It is not difficult to understand what construction these place upon the Savior's words, Matthew 24:34, "Verily I say unto you, this generation shall not pass, till all these things be fulfilled." To go to this length in order to find a seeming Scriptural ground for a mere legend is wasted energy; for the text mentioned must not necessarily be understood that way.

What we have learned regarding the myth of the Wandering Jew shows us the value of all myths and legends. Let us show our gratitude for the **Divine Word** by faithful obedience to the Savior's injunction: "Search the Scriptures." G.

STUDENT JUDGMENTS

Some years ago it was customary to have students graduating from high schools and colleges to give orations on commencement day. Noble efforts were made by these graduates to offer solutions for many of the great questions which since time immemorial have puzzled both the world's statesmen and church leaders. Whether it was on account of the ridicule of the press or other influences, we cannot tell, but at any rate this practice has generally been abandoned, and the schools to-day, as a rule, invite leading schoolmen to give the commencement orations on the supposition that even a college graduate still belongs in the class of those who can be benefited by sitting at the feet of some scholar and receive instruction. But in recent years we have had student conventions, which are to be recommended and may be of great service, if kept within proper bounds and confining themselves to matters within the purview of their authority. This year Methodist students had a convention at Louisville, and more recently Presbyterian students representing twenty-five higher institutions met at Saugatuck, Michigan. At this latter meeting a statement was

drafted and presented to the Presbyterian Board of Christian Education which in a way is an exhibition of a spirit which seems to be a reaction to recent books advocating revolution among students in American institutions. The resolutions aim chiefly to reform the Church and undertakes to call attention to weaknesses and suggested remedies. Many of the paragraphs deal with the ordinary weaknesses of any church which every live church is aware of and is continually trying to remedy as far as it is possible to remedy matters in a sinful world where we never shall be able to attain perfection. They complain of "poor preaching," "lack of union within the Presbyterian Church," and other defects to which both the Presbyterian Church and other churches will have to plead guilty. They purpose to form a national association that shall work for the realization of Christian ideals and the remedying of the defects within the Church. This is all good and well and should receive the approval of the Church.

These college students have not yet commenced to study the problems of the Church; many of them have not even a knowledge of the subjects and courses offered by a theological seminary, not to speak of the fact that they have very little practical experience in church work and soul winning. But still they undertake to broadcast a program for the Church and memorialize the board of education with definite instructions as to their duties. Why not draft similar statements to the medical profession? We all know that there are many incompetent physicians and surgeons; people are dying by the thousands from cancer, diphtheria, tuberculosis, and other sickness. Just now in this community we have an epidemic of smallpox, and the doctors are quarreling about the value of vaccination. Why not call a student convention and call these medics on the carpet and tell them what to do? Our judges and lawyers are in many instances failing to do their duty properly, why not invite the undergraduates to lecture them on law, equity, and justice? It is interesting to study the development of a child, how the child from year to year makes discoveries and grows in understanding. It is interesting to watch the young student making progress in his search for knowledge. Some years ago there was perhaps too much "spoon feeding" in our educational system; students were not urged to do independent thinking and develop a spirit of initiative, but we have traveled quite a distance in the other direction when we have exhibitions like this student deliverance at Saugatuck. It is always difficult to keep in the middle of the road. The young student reading newspapers, magazines, and books easily becomes enthused when discovering a new idea, and with Don Quixotic ardor he desires to start out and reform the world. He is not aware of the fact that the idea he has discovered is hoary with age and has been under consideration for thousands of years by great scholars who have devoted a life-time to in-

vestigation. The deliverance of these students is an evidence that they sorely need to go back to the school bench and receive some good advice and a little more information.

In the draft of student resolutions we find these statements: "Over-conservatism in taking a definite stand on present day world issues," and "We condemn the unfortunate controversy within the Presbyterian Church between the so-called fundamentalists and modernists, believing it is detrimental to the furthering of Christ's kingdom on earth." While there is an element of truth in this last statement it is the snap judgment of the worldly-minded and indifferent who have no interest in religious truth. If these students understand the bearing of their statements they say that to them the question as to the authority of the Bible, the divinity of Christ, His atonement and resurrection are of no importance to the Church and should not be discussed, neither should the Church take any definite stand on such questions; but the questions pertaining to "world issues," international politics, etc., there the Church should take a definite stand. They do not seem to comprehend what the Church is and what its functions are. They have either forgotten or do not know that the Church has a definite revelation from God; that the Church has an infallible Word as its guide in all matters of faith and Christian life; a Word which is clear enough to compel a definite stand on matters of faith and life. On the other hand the Church has no specific revelation beyond the outlines of the moral Law dealing with world issues. While institutions like the home and a form of government have divine sanction, government is a man-made institution. There has never been and never will be perfect government; changes will be made according to the best judgment of those in control; questions of foreign relations are of such a nature that the Church has no authority to be dogmatic or speak the final word. It is not within the functions of the Church to take a definite stand on these world issues, beyond laying down the principles of equity, justice, and righteousness. The students overlook the central and fundamental and are tinkering with peripheral matters.

Speaking editorially about these judgments pronounced by the Presbyterian students on their church the Lutheran says in part:

"A remarkable deliverance indeed, and such as one would expect from a bumptious and strident youth addressing his spiritual mother. 'Poor preaching?' That's no new charge against the Church. It will continue to be the Church's 'inadequacy' so long as the Holy Spirit calls poor, weak men to preach the Gospel. Preachers, as a rule, have a more humble opinion of their sermons than these students have of their wisdom. If they were asked what they considered good preaching, judging from their statement, it would be the proclamation of an ethical social Christianity with

the Gospel of sin and repentance and saving faith in Christ and Him crucified left out. Sociologists and psychologists in most universities and in many colleges are more highly honored by students, it seems, than men who have made a life-study of the Scriptures and of history. Yet it remains, as a Presbyterian has well said 'Christianity is something more and something greater and grander than "vision," "self-mastery," inspiration, community service, progressive revelation, and kindred husks of modernistic theology, but is a religion of redemption from sin through the eternal sacrifice of Jesus Christ upon the cross.'

"'Mis-stated creed?' Who's to be the judge of a creed? Men of learning and consecration who have wrestled all their lifetime with the great questions of faith and life, with Christ as their guide and teacher? or a set of young men whose faith is a veritable floating island of religious ideas which change with the wind and the weather of modern ethical and sociological thinking? College students, as professors of the Christian religion will tell you, are better versed in certain 'progressive' vagaries of the Christian faith than in its great fundamentals. They know absolutely nothing of the mighty struggles and groanings of the great defenders of the faith in the past, and yet sit in judgment on the very monuments they have reared as landmarks of the triumphs they have won. It is about time that students, who are ignorant of past Christian history and who seem to glory in such ignorance, should know that creeds are the Church's historic guides to warn it against the inroads of modern skepticism and unbelief. Their language may sound archaic and out-of-date; but it requires more learning and wisdom than students have who have scarcely learned the A. B. C. of the Christian faith to prove that their content is un-Scriptural and unsound. Too much is made of the verbiage of creeds, and too little of the faith of the creeds." —Lutheran Church Herald.

FROM OUR CHURCH CIRCLES

Acknowledgement and Thanks

During the past three months the following donations have been received by Dr. Martin Luther College, New Ulm, Minnesota:

Congregation in Arlington, Minn., Rev. R. Heidmann: 24 sacks potatoes, 12 sacks cabbage, 3½ sacks beets, 1 sack kohlrabi, 1 sack wheat, 1 sack onions, ½ sack beans, 150 pounds flour, 160 quarts canned fruits, lard, \$4.00 in cash.

Congregation in New Ulm: 96 quarts canned fruit, from the following: Mrs. H. Hellmann, J. Sperling, F. Rolloff, Geo. Gieseke, W. Gieseke, H. Meyer, J. Dietz, Ed. Wilbrecht, R. Papke, J. Weabesick, C. Schweppe, C. Reim, H. Loose, E. Bliedernicht, M. Geisler, E. Schroer, A. Kolb, H. Stelljes, M. Mueller, P. Kuehl-

bach, P. Hackbarth, W. Muesing, Sr., F. Backer, Chas. Klotz, A. Stindt, H. Raabe, F. Schweppe, E. Hempel, W. Muesing, Jr., W. Stelljes, F. Blauert, J. Roeder, R. Janke, Chas. Kuehlbach, A. Bautz, H. Aufderheide, Miss A. Raabe; Carl Reinke, 1 sack potatoes, onions; Christ. Arnst, 2 sacks potatoes; Mrs. J. Pelzl, cabbage; P. Lehmann, 2 sacks apples.

Congregation in Eden, Minn., Rev. P. Korn: Potatoes: Frank Beilke 2, R. Dittbenner 2, W. Wellnitz 3, E. Netzke 1, W. Schroeder 2, A. Drusch 1, H. Otto 1, A. Beilke 3, E. Molzahn 1, A. Kopischke 2, L. Netzke 1, O. Schroeder 2, H. Hasse 2, A. Forbrook 1, A. Beilke 2, E. Ziegenhagen 3, J. Wishstaedt 2, H. Kopischke 3, J. Grabow 2, K. Kohls 2, Edwin Dittbenner 2, J. Menk 2, E. Schliemann 2, A. Otto 2, E. G. Otto 2, Ernst Dittbenner 1, G. Loose 3 sacks. Cabbage: Frank Beilke 1, W. Wellnitz 3, H. Otto 1, A. Beilke 1, L. Netzke 1, O. Schroeder 1, H. Haase 1, A. Forbrook 1, August Beilke 2, E. Schroeder 1, H. Kopischke 1, Edwin Dittbenner 2, Ernst Dittbenner 1, Gust. Loose 1 sack. Frank Beilke, 1 sack squash; Ed. Beilke, 1 sack apples, 1 sack rutabagas; W. Wellnitz, 1 sack kohlrabi; E. Netzke, 1 sack squash; A. Beilke, 1 sack beets; E. Molzahn, 1 sack apples; A. Kopischke, 1 peck beets and 1 gallon canned fruit; O. Schroeder, 1 sack beets; H. Haase, 1 sack beets; L. Netzke, 1 sack beets; E. Schroeder, green and ripe tomatoes; K. Kohls ½ bushel beets; Ernst Dittbenner, 1 sack beets, ½ bushel onions; Gust. Loose, ½ bushel beets, ½ bushel onions.

Congregation in Morgan, Minn., Rev. P. Horn: Potatoes: Geo. Ulrich 2, E. Wendt 2, M. A. Frohling 2, Ed. Frohling 1, A. Ziegenhagen 2, E. Steinhaus 2, W. Schroeder 1, Fred Potzler 5, Louis Forbrook 2, E. Loose 2, Otto Loose 1, Wm. Henning 3 sacks. Cabbage: Fred Netzke 1, Geo. Ulrich 1, Jul. Gruendemann 1, E. Wendt 1, M. A. Frohling 1, Ed. Frohling 1, A. Ziegenhagen 2, Fred Potzler 4, Louis Forbrook 1, Rich. Ziegenhagen 2, Otto Loose 2, Emil Loose 1, Erwin Otto 1, Hy. Ott 1 sack. Fred Netzke, 1 sack beets; Wm. Schroeder, 1 sack beets; Wm. Koehne, 3 sacks oats, 1 sack beets; Fred Potzler, 1 sack oats, 1 sack beets; Rich. Ziegenhagen, 1 sack beets; Mrs. H. Gruendemann, 1 sack beets, 1 sack winter radishes.

Congregation in Hutchinson, Minn., John Schulze: 1 truck load potatoes, vegetables, canned fruit.

Congregation in Fairfax, Minn., Rev. Im. Albrecht: 32 sacks potatoes, cabbage, 15 gallons sauerkraut, vegetables, lard, 13 bottle Chili sauce, 20 gallons canned fruit, 35 pounds honey, apples, 1 bunch bananas, \$2.00 in cash.

Congregation in Morton, Minn., Rev. Edwin Sauer: 1 truck load potatoes and vegetables.

Congregation in Darfur, Minn., Rev. W. Lehmann, 25 sacks potatoes.

Congregation in Boyd, Minn., Mr. H. Karth, 1 truck load potatoes and vegetables.

Congregation in Olivia, Minn., Rev. J. Siegler: 1 truck load potatoes and vegetables.

Congregation in Gibbon, Minn., Rev. H. Boettcher: 1 truck load potatoes and vegetables.

Congregation in Wellington, Minn., Rev. E. G. Fritz: 1 truck load potatoes, vegetables, etc.

Congregation in Emmet and Flora, Minn., Rev. H. Schaller: 1 truck load potatoes and vegetables.

Congregation in Sanborn, Minn., Rev. H. Bruns: 1 truck load potatoes, vegetables and canned fruit.

Congregation in Redwood Falls, Minn., Rev. W. Nickels: 1 truck load potatoes and vegetables.

Congregation in Sleepy Eye, Minn., Rev. Wm. Albrecht: 150 quarts canned fruit.

To all kind donors I beg to express herewith our sincere appreciation and thanks.

E. R. Bliefenicht.

Installations

On the first Sunday of Advent, November 30, 1924, the undersigned, being duly authorized by President C. Buenger, and assisted by Prof. W. Henkel, installed the Rev. William Kansier as pastor of St. Luke's Ev. Luth. Church, Milwaukee, Wis.

Address: Rev. Wm. H. Kansier, 1231 Kinnickinnic Avenue, Milwaukee, Wis.

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Having been requested by President Schlueter, I introduced on Thanksgiving Day to his new congregation at Stambaugh and Crystal Falls, Michigan, the Rev. Herbert Kirchner; Pastor M. Buenger assisted.

Christ A. F. Doehler.

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On November 16, 22nd Sunday after Trinity, the Rev. Louis G. Meyer was installed in St. John's Congregation at Sterling, Mich., by the undersigned, assisted by the Rev. Aug. Kehrberg of Tawas City, Mich.

Address: Rev. Louis G. Meyer, Sterling, Arenac Co., Mich.

C. W. Waidelich.

NOTICE TO AN ANONYMOUS CORRESPONDENT

We have received for publication an article entitled "Who is Satan?" While we agree with much that it states regarding man's sinfulness and culpability, there are other statements that seem to deny the personality of Satan. It would, therefore, in our estimation, be unwise to publish the article in its present form; it needs a careful revision by the writer. If the author will mail us his address we will return the manuscript to him.

G.

MISSION FESTIVALS

West Allis, Wis., Nain Church, W. Keibel, pastor. Speakers: L. Mahnke, J. Ruege, R. Buerger, W. Mahnke. Offering: \$179.01.

Norfolk, Nebr., St. Paul's Church, J. Witt, pastor. Speakers: E. Monhardt, E. Boelling, W. Holzhausen (English). Offering: \$554.16.

Fourteenth Sunday after Trinity

New Coeln, Wis., St. John's Church, Theo. Monhardt, pastor. Speakers: P. Monhardt, L. Karrer (English). Offering: \$123.48.

Fifteenth Sunday after Trinity

Watertown, Wis., Trinity Church, F. E. Stern, pastor. Speakers: J. F. M. Henning, Dr. P. Peters. Offering: \$230.94.

Seventeenth Sunday after Trinity

Shiocton, Wis., First Lutheran Church, and St. John's Church of Town Deer Creek, Wis., E. F. Sterz, pastor. Speakers: Ph. Froehlke, F. Brandt. Offering: \$102.48.

Eighteenth Sunday after Trinity

Lansing, Mich., Zion's Church, C. G. Leyrer, pastor. Speakers: Prof. E. Berg, J. J. Roekle. Offering: \$47.00.

Twenty-second Sunday after Trinity

Saginaw, W. S., Mich., St. John's Church, O. Frey, pastor. Speakers: K. Rutzen, B. Westendorf, E. Rupp. Offering: \$121.85.

STATEMENT OR RECEIPTS AND DISBURSEMENTS

Collections From	July 2, 1923 Nov. 1, 1924 16 months	Budget Allotments 16 months
Pacific Northwest	\$ 1,078.54	\$ 2,030.42
Nebraska	10,489.04	9,270.32
Michigan	30,418.53	37,696.43
Dakota-Montana	13,316.27	11,997.18
Minnesota	60,439.53	56,852.25
North Wisconsin	66,756.95	96,892.45
West Wisconsin	83,262.31	102,536.67
Southeast Wisconsin	57,245.59	88,811.32
Total from Districts	\$322,006.76	\$406,087.04
Remittances direct to General Treas.	\$ 8,161.26	
	\$330,168.02	
REVENUES: Institutions, Funds, etc.	\$ 86,100.80	\$ 88,133.32
	\$416,268.82	\$494,220.36
Less collections for Debts	\$ 3,351.31	
	\$412,917.51	
Seminary Bldg. Coll., remitted	\$ 1,317.84	
Total Budget Cash	\$411,599.67	\$411,599.07
Total Disbursements	\$490,484.88	
Actual Deficit	\$ 78,885.21	
Budget Deficit		\$ 82,620.69
		*3,735.48
		\$ 78,885.21

* Sum not yet drawn.

Receipts Distributed and Disbursements

Synodic Administration	\$127,475.78	\$ 45,948.22
Educational Institutions	140,610.99	231,293.99
Home for the Aged	3,936.91	8,962.07
Indian Mission	37,451.56	49,562.69
Home Mission	74,717.51	122,370.35
Negro Mission	15,864.97	15,864.97
General Support	11,543.95	16,477.59
	<u>\$411,599.67</u>	<u>\$490,484.88</u>
		411,599.67
Deficit		<u>\$ 78,885.21</u>

Statement of Debts

Debt on July 1, 1925	\$289,508 05
Received and paid thereon:	
From Seminary Building	
Committee	\$ 42,840.41
Direct Debt Collections ..	1,096.51
	<u>\$ 43,936.72</u>
Sale of Bues Farm	\$ 45,000.00
	<u>\$ 88,936.72</u>
Paid off on "Old Debt" ..	
Remaining "Old Debt" ...	\$200,571.33
*New Liabilities incurred	
July 8, '23, to Nov. 1, '24	105,302.60
	<u>\$305,873.93</u>
Debt on Nov. 1, 1924	

Increase of Liabilities in 16 Months — \$16,365.88

Analysis of "New" Liabilities

Deficit as per statement	\$ 78,885.21
Borrowed of Church Extension	22,120.75
Other Outstandings	1,491.01
	<u>\$102,496.97</u>
Total Excess Expenditures	\$ 2,805.63
Restored to Capital Fund	
*New Liabilities as above	<u>\$105,302.60</u>

Cash Balance, July 1, 1924 \$ 9,459.61
 Sale of Assets 75.00

Disbursed \$ 9,534.61
 \$ 133.59

Cash in Banks Nov. 1, 1924 \$ 9,401.02

THEO. H. BUUCK, Dep. Treas.

BOOK REVIEW

Lutheran Annual 1925. Price 15 cents. Concordia Publishing House, St. Louis, Mo.

Amerikanischer Kalender fuer deutsche Lutheraner. 1925. Concordia Publishing House, St. Louis, Mo.

A Little Queen. A Story for Children, by Marg. Lenk. Published and printed by Johannes Herrmann, Zwickau, Germany. Price: 30 cents, dozen \$3.00.

The Little Rag-Picker. A Story for Children, by Marg. Lenk. Published by Johannes Herrmann, Zwickau, Germany. Price: 20 cents, dozen \$2.00.

The Neighbors at the Brook. A Story for Children, by Marg. Lenk. Published by Johannes Herrmann, Zwickau, Germany. Price: 20 cents.

These are charming little stories for children by the well-known authoress Margaret Lenk translated from the German by Louis Lochner. We heartily recommend them for distribution on Christmas and for Sunday Schools.

The Life of Our Savior. 23 Bible Illustrations with accompanying Bible texts. Published by Johannes Herrmann, Zwickau, Germany. Price: 15 cents.

Zwei Haeuslein am Bach. Erzählung fuer Kinder von Marg. Lenk. Price: 18 cents.

Wer will unterhalten sein? Kommt zu mir; ich lad' ein! Kindergeschichten und Reime von Marg. Lenk und Robt. Reinick mit Bildern. Heft 2 und 3 je 18 cent. Published by Johannes Herrmann.

Gottestrost. Der Prediger Salomo Kurz ausgelegt von Dr. C. M. Zorn. Published by Johannes Herrmann, Zwickau, Germany. Price: 50 cents.

This book presents a short exposition of Ecclesiastes; or the Preacher of Solomon. It contains wholesome reading matter applied to the life of a Christian, and should be read by many. J. J.

THE ANNUALS OF OUR SYNOD

We call the attention of our readers to the NORTHWESTERN LUTHERAN ANNUAL, issued for the first time this year. The calendar portion at the beginning of the book offers, besides the usual features, a memory verse for each month, a short Scripture text for each day, a list of all Gospel and Epistle lessons for the Sundays of the Church Year.

The Calendar is followed by twenty-seven pages of instructive and entertaining reading matter, a poem by Miss Anna Hoppe and notably by a story of American Church Life entitled "The Community Church," written by the Rev. O. Hagedron, which all of our readers will welcome for its able, instructive and entertaining manner in which this timely subject is treated.

In about ninety pages that follow our synodical circles are offered information on our Church, its institutions, its periodicals, its standing committees, its officers, closing with an alphabetical list of the pastors and teachers of the Synodical Conference and the places where churches or missions are located.

For those who desire a book of this kind in the German language we suggest the new issue of the GEMEINDEBLATT KALENDER, which is carefully gotten up in a similar manner.

Both books are edited by the Rev. W. Hoenecke, the price is very low, 15c each; to be obtained at the

Northwestern Publishing House, 263 Fourth Street, Milwaukee, Wis.