

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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FREE SALVATION

"But after that the kindness and love of God, our Savior, toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Spirit, which He shed on us abundantly, through Jesus Christ, our Savior, that being justified by His grace, we should be made heirs according to the hope of eternal life." — Titus 3:4-7.

Wonderful tidings of free salvation
By grace through faith in Jesus Christ,
Offering freedom from condemnation
Through Him Whose precious Blood sufficed
To purge away sin's every stain!
Praise God, my soul, in joyous strain!
Hallelujah!

He sent His well-belov'd Son from Heaven,
A lost Creation to redeem.
From the dominion of darkness riven,
All who believe have life in Him, —
Forgiveness, mercy, cleansing, peace, —
From bonds of sin divine release, —
Hallelujah!

To sinful mortals His true compassion,
And loving kindness He made known!
Unbounded pardon for all transgression
Through the atonement of His Son
The blest Evangel doth impart!
Accept His grace! Rejoice, my heart!
Hallelujah!

Naught have I done, O my God, to merit
Salvation's priceless gift from Thee!
Only the power of Thy Holy Spirit
Can kindle saving faith in me!
My Savior's robe of righteousness
Is now my spotless, glorious dress!
Hallelujah!

Precious assurance of life eternal!
Reborn through Thy baptismal flood,
Heaven is mine with its joys supernal,
Thy Spirit in Thy Word, my God,
Declares me Thy beloved child,
Saved, ransomed, pardoned, reconciled!
Hallelujah!

Heavenly Father, be praised forever,
For Thy so boundless love and grace!
Praise to Thy Name, Thou exalted Savior,
Who hast by death redeemed our race!
To Thee, blest Spirit, evermore
Anthems of grateful praise shall soar.
Hallelujah!

Tune: "Lobe den Herren, O meine Seele."

On the Epistle Lesson for
the Second Christmas Day.

Anna Hoppe.

THE NINETIETH PSALM

The Ancient Psalm

There can be no doubt that this is the oldest of the Psalms, and one of the oldest of inspired utterances, having been written by the oldest of inspired writers — Moses. Yet old as is this Psalm, it has not become antiquated or out of date. The lapse of perhaps 4,000 years has not made it necessary to discard this clause and that. Its sentiments and its petitions are as appropriate now as they were in the time of Moses. Words that describe the relation of men to the eternal God thousands of years ago serve still to express the devotion of hearts in the passing of time, and particularly in that inevitable event of our life — death.

This Psalm is the prayer for all times, a prayer in the passing of years and generations, as well as a prayer for every season of our life; it is the universal prayer comprising life and death, time and eternity. As its grand words are uttered, the curtain that hangs round our life seems to draw back, and we see, as it were, into the beyond. Intense in human feeling, it is true in its report of human life as troubled, transitory, and sinful, as well as loftiest and most sublime in its conception of the Eternal, — the Sovereign and the Judge.

Summarizing the contents of the Psalm we find it to consist of three principal parts. The first is a meditation on the eternity and unchangeableness of God, the second a treatise on the frailty of man with sin as its cause, or the brevity of human life as contrasted with the unchanging nature of God, and the third is a prayer that the living might be able so to number their days, to make the most of life, or to be truly wise.

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

Can human language surpass the description of the eternity of God given in these words? Who can measure God's eternity, past and future? An eternity past or to come puzzles all human comprehension. All attempts at explanation have been failures. God's existence had no beginning and can have no end. His life is without the succession of moments, hours, days, years, ages or cycles. To illustrate this the Psalmist calls to our attention the duration of existing things. The mountains, he says, have existed from time immemorial, and so has the earth and the world. Yet

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

before the mountains were produced, before the earth was created, and the whole universe was called into existence, there was God. And to emphasize this truth still more, he says "even from everlasting to everlasting, thou art God." From duration stretching backward without limit to duration stretching forward without limit; that is, from eternal ages to eternal ages, the Lord Jehovah is God, the ever-living God, the only God. Truly, the Lord can say "I am the first, and I am the last; and beside me there is no God." Isa. 44:6.

But if God is from everlasting to everlasting, He must also be unchangeable. God changes not, neither in the mode of existence nor in the attributes essential to Deity nor in His activity. At any period in the past during the existence of the earth, or the heavens, or before either was formed, He existed unchanged; and at any period in the future, far as the mind can reach, and beyond that — He will still exist unchanged, with all the attributes of Deity. Not even the creation of the universe has made a change in Him; nor would its destruction make Him in any respect a different being. Think of this, God ever has been, is now, and ever will be the same unchangeable God, unchanged in His Omnipotence, His Omnipresence, His Omniscience, unchangeable in His Holiness and Righteousness, unchangeable in His Faithfulness and Truth, unchangeable in His Providence and care for all the millions of His creatures, and never changing in His love and mercy for us sinners. There could not be a more absolute declaration, as there could be none more sublime, of the eternity and unchangeableness of God, than the words of our Psalm.

What a consolation for all Christian believers to know that God is eternal and changes not! It is thus they may declare with all cheerfulness and confidence, "Lord, thou hast been our dwelling-place in all generations." Though generations of men have passed away, and are continually passing, God remains; remains as the ever-living and loving God; and in Him we find our dwelling-place, our refuge in every need and trouble, our home, in which we feel that we may rest secure against every onslaught on the part of enemies, the place which we love and desire to dwell in. How safe and happy are the people of God! They dwell in God and God dwells in them. Though they be strangers and pilgrims on the earth and have no certain dwelling-place, even as Abraham, and Isaac, and Jacob, who "confessed that they were strangers and pilgrims," yet in the Lord have they a habitation. In all generations God is their refuge. What God has done for one of His children is a pledge that He will do the same for the rest in all coming time, if it be for their good and His glory. The covenant which saves them is the same in all its provisions from the beginning to the end of the world. What a grand and comforting theme — the eternity and unchangeableness of God!

But now hold against this the frailty and passing of man. "Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. Thou carriest them away as with a flood; they are as a sleep: in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down, and withereth." Yes, man passes away, individual man, classes of men, generations of men, races of men — all pass away; and God Himself turns them to destruction. Properly this means, God causes man to return to dust, as He had said to fallen man: "Dust thou art, and unto dust shalt thou return." Thus God says, "Return, ye children of men," return to your dust; go back to the earth from which you came. Return, all of you without exception; — ye mighty men, kings and sovereigns, nobles, and counsellors; ye learned and great, ye beautiful and gay, ye youthful and vigorous, ye aged and venerable; whatever be your rank, or honors, or possessions, whatever you have to make lovely and charming; or whatever there is to make you loathsome and detestable; ye vicious, profane, debased; go all of you alike to dust! What a humiliation of man! What can be more humiliating than that the body, once so beautiful and vigorous, should turn back to dust; what more humbling than the grave! All glory of man vanishes there.

And then the brevity of human life, as contrasted with the eternity of God! The longest human life, even if, as in the case of Methuselah, it should be lengthened out to a thousand years, would be in the sight of God but as a single day. Man's life is like a night's sleep, a sleep filled with dreams and visions, none of which remain or become permanent, but which like the night pass swiftly away, — a sleep from which we awake and seem unconscious of the period of time which has elapsed. Again, human life is like grass, which grows up and flourishes in the morning, looks green and pleasant, but in the evening the mowers cut it down, and it immediately withers, changes its color, and loses all its beauty. How often is this literally true! Those who are strong, healthy, vigorous, hopeful, in the morning, are at night pale, cold, and speechless in death. How striking is this as an emblem of man in general: — so soon cut down; so soon numbered with the dead. And so men are carried away as with a flood. Every day that passes, multitudes of every age, sex, condition, rank, are swept away and consigned to the grave, — as they would be if a raging flood should sweep over a land. Oh the transitoriness of human life! Oh the frailty of man! Human existence is like a tale that is told — brief as a meditation. "We spend our years as a tale that is told."

Why is it thus? Why this frailty and transitori-

ness of human life? Whence death? Moses, who was as close an observer of human life and all its phases as any man, has no other solution to offer than confessing our guilt before God and that of deserving to be cut off from life as a punishment. "For," says he, "we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath."

Surely, we need not waste any time in finding out the immediate causes of death and the vanishing of human life. Are we consumed by the decays of nature, the infirmities of age, or any chronic disease? Is death a debt we owe to nature? It is not so. It is rather God's displeasure against mankind as a race of sinners. Death would not have entered the world, if man had not fallen from God, and there would be no such cutting off of the race of man, had it not been for sin, the saddest and most deplorable fact in human history. All the circumstances connected with death, — the dread of death, the pain that precedes death, the paleness, and coldness and rigidity of the dead, and the slow and offensive returning to dust in the grave, — all these are but illustrations of the anger of God against sin. The very fact of death; the fact that any one of the human race dies; the fact that human life is so frail and so brief, is to be explained on the ground that God has arrayed before His mind the reality of sin, and has passed the sentence of death upon all men, because all have sinned. Our iniquities, our secret sins, sins concealed, hidden, forgotten; sins which we have endeavored to hide from the world; sins which have passed away from our own recollection, — God has arrayed before Him in the light of His countenance. There is no escape there, and accordingly God judges man.

There are indeed cases, where men are not cut down in the prime of life. Some attain the age of fourscore years and beyond. "The days of our years are threescore years and ten; if by reason of strength they be fourscore years." There may be unusual strength or vigor of life; the constitution has not been impaired or broken by toil, affliction, or vicious indulgence, and for reasons as these life no doubt may be lengthened out. Yet, let no one who has reached a high period of life be disposed to boast — as if it were owing to himself. Anyone who has survived so many others, who has seen so many fall before him, who has passed safely through dangers where others have fallen, and practised temperance while others have yielded to habits of intemperance, — any such one may be in great danger of being proud, as if it were by some special virtue of his own, his prudence, wisdom, or merit, that his life had been thus lengthened out. But beware! "Who knoweth the power of thine anger?" asks Moses. "Even according to thy fear, so is thy wrath." If the removal of men by death is to be traced to God's anger,

who can measure it, or understand it? Who can fully understand the amazing exhibition of the power of God in cutting down the great, the powerful, the mighty, as well as the weak and the feeble, the young and the old — hundreds of millions of human beings? Who can tell, after such an exhibition, what may be in reserve, or what further and more fearful displays of wrath there may yet be?

After all, what is old age but a time of sorrow! If by reason of strength there be fourscore years, yet is their strength labor and sorrow. To have one's life lengthened out does not add materially to its enjoyment, but it is rather adding trouble and sorrow. The ordinary hopes and plans of life being ended, the honors enjoyed in the world gone; the infirmities of advanced years increasing, the faculties of body and mind decaying; — how little of happiness is there in such a condition! How little desirable is it for a man or woman to reach extreme old age!

Such is the inspired account of man's life and existence, an account which no man living can disown. In view of this account of life, what prayer can be more suitable and necessary than the one offered by Moses in our Psalm?

"So teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long? and let it repent thee concerning thy servants. O satisfy us early with thy mercy; that we may rejoice and be glad all our days." Briefly the prayer is this, that God would instruct us to estimate our days aright, that He would enable us to take such an account of life as to apply the heart to wisdom by employing the few days and years granted us as a time of grace in which we seek God's mercy, the grace of forgiveness through Him whom He has given for our redemption. J. J.

COMMENTS

The Chronicle—Continued Anton Firis, Iron Mountain, restaurateur, which latter term, we understand, has replaced the obsolete saloonkeeper, has written out checks to the amount of ten dollars each for each of twenty ministers, priests, rabbis, and Salvation Army captains that are to be found within the confines of Iron Mountain and Kingsford Heights. Anton, evidently a foe of glaring publicity, has left the checks in the discreet hands of the newspaper office, where the fortunate payees are to call for them. We are minded to chide the charitable Firis almost severely: If its hushmoney, Anton, you should not take so desperate a chance of having the thing talked about; the editor might absentmindedly say something about it in the paper. And if it's just plain advertising, you ought to state more clearly whether it is a New Year's party or board by the week that you want advertised; besides, you might take a gambler's chance and raise the amount a little; you're getting too much for your money, especially if some of

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the clergy turn the checks down and give you a good advertising sermon in the bargain that will not cost you a cent.

A Frauen Verein in Central Asia, or somewhere else (we have tried to forget the place) has made a donation to the community Christmas tree.

Dean Goodnight of the University of Wisconsin estimates that there are 900 dancing parties a year at the university. He is inclined to deplore the state of affairs. How can Wisconsin turn out a winning football team under such conditions? The Dean does not wish to be unduly severe, but what is the opinion of some of the longsuffering parents of these whirling dervishes, disregarding for the moment the important matter of a winning football team?

The defense for the Reverend Hight, Methodist minister, charged with uxoricide and murder, hopes to save its client by pleading for him that he is suffering from Alzheimer's disease. It must be stated that the former brethren in the ministry have nothing whatever to do with this defense. It is the discovery of the defendant's counsel. Alzheimer's disease attacks men after forty; they talk volubly without getting anywhere and often fear disaster; now we learn that it may be pleaded in defense of murder.

William Jennings Bryan, that hardy perennial of politics, prohibition, and presbyterianism, bursts forth in vernal splendor and youthfulness with the original idea of acknowledging the validity of the Sixth (our Fifth) Commandment. He suggests to the national council of Presbyterians to do something to combat criminal violence.

The health commissioner of Omaha, Nebraska, Dr. Pinto, is going to sponsor a bill before the Nebraska legislature to compel dissolution of all marriages if after two years of married life there are no children.

Dr. Pinto may see his novel idea become law, for Nebraska once passed the law forbidding private schools.

Some W. C. T. U. ladies of Chicago met and drank a hearty toast to the success of their cause from glasses that once adorned the bar of the widely known Hinky Dink Kenna, Chicago, alderman and keeper of a "flop" and "joint," which terms in underworld parlance signify a place to sleep and drink, especially adapted to the needs of the habitually unemployed. But where is the noble sentiment of the ladies of yore so well expressed by the solemn chant: "Lips that touch liquor shall never touch mine?" To think that the capacious "schooners" of Hinky Dink, fondly caressed by the bearded lips of untold unwashed should now be ecstatically kissed by the vestal virgins of prohibition! There is something barbaric and cannibalistic about their ritual. It takes a bootlegger to join wholeheartedly with them.

Our chronicle notes the state of affairs at the University of Wisconsin. But that school does not stand alone in its trials. Witness the plaint of Professor Angell, of the University of Michigan, reporting to the university deans: "What with athletic practice, committee meetings, play and musical club rehearsals, moving pictures, dances, intercollegiate games, and, what is worse, hours and hours of idle talk about these and other diversions, little time is left for the principal purposes of college study." President Emeritus Eliot, of Harvard, once said: "A man going to a university gets culture and an education if he only stands around and leans up against the college buildings for a few semesters." It seems that this way of acquiring education has become standard. In the course of a few centuries some parents may at last come to the conclusion that their small church college is the best school for their son or daughter.

H. K. M.

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An Educational Agent An educational agent, indeed, is the public press. Of this we have recently again had proof. The papers told us the story of a city welcoming home its own. That own happened to be a woman who some years ago happened upon a new and "artistic" form of self-expression, the shimmy. Her home city then not appreciating her talent, she went forth into the world and managed to shimmy herself into popularity of a sort and apparently, also into financial success. Now her homecoming was heralded to a city that was proud of its product. The photographer did his share. There was the depot scene, the popular heroine's troupe of girls, the visit at the hospital for world war veterans. Business men availed themselves of the influence of her name for advertising their business, the story of her life and success was written to be devoured by an admiring, eager public. We do not doubt that the

box office report was most encouraging. And all that through and on account of the "shimmy."

The effect? Naturally, that many a foolish little girl admired, envied, and, perhaps, determined within herself some day to lift herself out of her plain environments and to achieve success like this woman did.

Press agent stuff — will be the justification. But is not the paper that lends itself to the press agent responsible? An educational agent, indeed, the public press.

J. B.

on us, survey the infinitely more precious spiritual blessings he has showered upon us, and then ask ourselves whether our giving has shown a grateful appreciation of His grace and goodness. If every one of us would do this, the fact would, without doubt, be revealed by the statistics of the year to come.

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J. B.

Papini Scores Again Giovanni Papini has become familiar to American readers through his book, "The Life of Christ." The first-

How It Looks

The Lutheran Church in the United States and Canada

General Body	Confirmed or Communicant Membership	Congregational Local Expenses		Total Benevolence		Total Expenditures	
		Total	Per Capita	Total	Per Capita	Total	Per Capita
United Lutheran Church	839,279	\$12,023,314	\$ 14.33	\$ 3,093,764	\$ 3.69	\$15,117,078	\$ 18.02
Joint Ohio Synod	155,709	2,150,258	13.81	614,030	3.94	2,764,288	17.75
Iowa Synod	137,318	1,291,851	9.41	364,992	2.66	1,656,843	12.07
Buffalo Synod	6,757	66,034	9.77	25,947	3.84	91,981	13.61
Immanuel Synod	1,249	6,400	5.12	6,400	5.12
Jehovah Conference	925	5,000	5.41	800	.86	5,800	6.27
Augustana Synod	213,568	3,842,906	17.99	1,158,566	5.43	5,001,472	23.42
Norwegian Lutheran Church	297,025	2,900,727	9.77	1,171,953	3.95	4,072,680	13.72
Lutheran Free Church	30,320	350,000	11.54	128,514	4.24	478,514	15.78
Eielsen Synod	700	9,000	12.86	7,000	10.00	16,000	22.86
Church of Lutheran Brethren	1,600	50,000	31.25	42,000	26.25	92,000	57.50
United Danish Church	17,146	275,000	16.04	82,033	4.78	357,033	20.82
Danish Church	13,772	130,815	9.50	21,493	1.56	152,308	11.06
Icelandic Synod	5,269	35,987	6.83	9,272	1.76	45,259	8.59
Suomi Synod	20,940	196,058	9.36	35,682	1.70	231,740	11.06
Finnish National Church	5,531	9,861	1.78	4,989	.90	14,850	2.68
Finnish Apostolic Church	20,000	70,000	3.50	4,313	.22	74,313	3.72
Missouri Synod	646,837	8,848,022	13.68	3,206,994	4.94	12,055,016	18.63
Joint Wisconsin Synod	139,226	1,142,366	8.20	425,379	3.06	1,567,745	11.26
Slovak Synod	7,000	140,987	20.14	15,282	2.18	156,269	22.32
Norwegian Synod	4,583	35,640	7.78	18,538	4.04	54,178	11.82
Negro Mission	2,171	23,634	10.88	23,634	10.88
1923 Total	2,566,925	\$33,603,860	\$ 13.09	\$10,431,541	\$ 4.06	\$44,035,501	\$ 17.15
1922 Total	2,521,178	30,258,002	12.00	9,402,105	3.73	39,660,107	15.73
Increase	245,747	3,345,858	1.09	1,029,436	.33	4,375,294	1.42

Rev. G. L. Kieffer, Statistician.

—Lutheran Herald.

This is how it looks black on white. Very likely different from what it seemed to be to those who are forever complaining of the many collections in the church and who constantly fear that they might be too liberal with the Lord. The total average is \$17.15, and our synod shows an average of \$11.26 for congregational expenses and for benevolences. The average for the Church of Lutheran Brethren is \$57.50. We have no reason to believe that this body has proportionately richer members than our synod has. Then, why do we fall so far short of the splendid standard they have set in supporting the work of the Lord?

Let every one of us study the table carefully and then spend a little time on this question, treating it as an intimately personal question.

The end of a year is the time most men strike a balance. It reminds us of the day when we all will have to render an account of our stewardship. Let us review the material blessings the Lord has bestowed

while unbeliever and scoffer has become one of the faithful of Rome. After the popular success of his "Life," the church has discovered in him unlimited opportunities for publicity. When other things fail, the reporters can always be referred to Papini for a good story.

In time for the Christmas season Papini comes out with a new sensation. He is going to prove the virgin birth of Christ in incontrovertible fashion. What is more, he makes the front page with his announcement. The interview is extensive. It gives the modest author space to go into details of his great theological scoop. It is interesting reading for us Lutherans for more reasons than one. For one reason, it shows that Rome is ever dreaming of regaining its "lost provinces."

For another, it shows how cleverly Papini juggles his words. He is prepared to say nothing less than that he is going to offer scientific proof of the virgin

birth! He does not reveal how he is going about that; we shall have to buy his book to find out; he is merely whetting our appetites. Not as a "theologian . . . but as plain layman" he is going to solve for ever the moot question. And then when he has proven the virgin birth and so established the divinity of Christ, it will follow as a matter of course that "the miracles and mysteries all are proved by Christ's divinity, since Christ is God, his teaching true, his word, finality." By one stroke he will have established religion as a mathematical proposition.

Even this far-reaching achievement is not the goal of his labors. He deduces from his own premises that the inevitable consequence of his "discovery" will be a reunion of the whole Christian Church. Frankly he prefers that this reunion should be a return to Rome, for Rome is his church. He counsels that the Protestants first effect a basis of unity for themselves, that seems "preferable" for Protestants have so many branches to unite."

Papini is serving his master, not the Master. His ideal is as carnal and worldly as Rome has always been. His idea of faith in Christ is quite in harmony with his other ideas. To him acceptance of Christ is to serve him and to obey His teachings. In other words: Christ is the new lawgiver.

In his whole discourse the Gospel of Christ the Savior is not even hinted at. Papini is working the vein which flatters his vanity and assures him publicity.

H. K. M.

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A Reporter's Appraisal In a report on the sad affair of the Sheatsley family in Ohio, we find a reporter's appraisal of the Lutheran Church. He uses the Amish people, a Quaker-like sect, as a back-ground and proceeds as follows:

The Sheatsleys are not Amish men, but they come close to it. They are Lutherans of the days of Luther himself. They have not studied theology. They have studied "religion," which thoughtful people know to be a different thing.

In his pulpit the Rev. C. V. Sheatsley has swayed his flock with the old-fashioned emotionalism one looks for from the circuit-riders of the back woods. He is gaunt, heavy-jawed, his yellowish-brown eyes dancing when he talks, a man who might have been a Savonarola when the faggots were piled about the stake for those who did not hold fast to the church in power.

This reporter is most interesting to us. "Lutherans," he declares, "have not studied theology. They have studied 'religion.'" Webster says: "Theology is the science of God or of religion; the science which treats of the existence, character, and attributes of God, and of His laws and government; divinity; (as more commonly understood) 'the knowledge derivable from the Scriptures, the systematic exhibition of revealed truths, the science of Christian faith and life.'" "Many speak of theology as a science of religion (instead of 'science of God') because they disbelieve that

there is any knowledge of God to be obtained," Encyclopedia Britannica.

"Religion is the outward act or form by which men indicate their recognition of the existence of a god or of gods having power over their destiny, to whom obedience, service and honor are due; the feeling or expression of human love, fear, or awe of some super-human and overruling power, whether by profession of belief, by observance of rites and ceremonies, or by the conduct of life; a system of faith and worship; a manifestation of piety."

"Religion, as distinguished from theology, is subjective, designating the feelings and acts of men which relate to God."

We just wonder whence this reporter has gained his knowledge of the Lutheran Church. Do Lutherans study theology? Admittedly not, if theology is regarded as a human science, the achievement of the intellect of man. But, if it means "the knowledge derivable from the Scriptures, the systematic exhibition of revealed truths" (the terms systematic not being misunderstood), then Lutherans most certainly do study theology. No church indoctrinates its members so painstakingly and thoroughly as does the Lutheran Church, especially in preparing its young members for communicant membership.

Do Lutherans study religion? Again, not as a human science. They do, if religion is rightly understood. They hold that the truth of the Gospel works faith in the heart of a man, and that through faith the Holy Ghost lives in his heart and consecrates his life to the service of God in love." Whether we live, we live unto the Lord." Are Lutherans emotional? In a certain sense, yes. Contrition, faith and love, are emotions. The right preaching of the law should and will stir the heart to its depths. The message of God's grace should and will cause joy in the soul and fill it with grateful love. The truly penitent is sincere and serious, and his religious convictions will determine his attitude toward life and the things of this life. The truly penitent will live his faith — and will be willing to die for his faith, as Savonarola did, if God so wills it.

But that is not emotionalism. The Lutheran preacher does not rely on his phantasy and on visions, he preaches the Revealed Word of God. The Lutheran Christian does not seek the assurance of his salvation in his emotions and inward experiences, he builds his faith and hope on the objective means of grace. Lutherans do not entertain false, visionary conceptions of a visible kingdom of God and do not attempt to inaugurate this by agitation and legislation. Lutheran preachers do not aim at throwing their hearers into hysterics; they know that conversion is not an intellectual, emotional or physical thing, but a spiritual change that can be effected by no one save by the Spirit of God. Lutheranism is sound, sober,

sane Christianity — and, withal, a Christianity that is deep, earnest and firm.

To find men of the type of Savonarola, with his visions, his false conceptions of the kingdom of Christ, and so forth, this reporter will have to go to the spiritual sons of Calvin, and not to the children of Luther.

J. B.

THE WONDERFUL

"His Name shall be called Wonderful." Thus wrote Isaiah in one of his great prophecies. "For unto us a child is born, unto us a son is given." He spoke of the Messiah, the Christ. He is to be a child born, a prophecy of His incarnation and true humanity. He is a Son given, the Son of God, God's unspeakable gift. Here the voice of the rationalistic critic breaks in. He always denies what God's people believed from the beginning. He claims that Isaiah's words cannot possibly mean an event of the future, for did not the prophet speak that the child had already been born? Poor, darkened mind! These critics fail to see that the Spirit of God projected the seer into the future which enabled him to speak of a future event as if it were already history. There is no future with God, and so in prophetic vision all time is left behind and events are viewed as accomplished.

Among the names of Christ mentioned by Isaiah stands first the name "Wonderful." Before Isaiah ever penned his great prophecy, He Himself had revealed that name. Manoah and his wife had a mysterious visitor. The visitor was the Angel of the Lord, who was none other than the Son of God in a pre-incarnation manifestation. They brought a sacrifice. Then the record says (Judges xiii) the Angel did wondrously. Before He ascended in the flame of the sacrifice to heaven, they had asked His name. His answer was, "It is Wonderful" (marginal reading Judges xiii:18). And so He is, wonderful in His Person and wonderful in all His work.

He is wonderful in His *Deity*. He is God the Son, the Only-Begotten. We hear Him speaking in Proverbs thus: "I was set up from everlasting from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet He had not yet made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the heavens I was there; when He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountains of the deep; when He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him" (Prov. viii:23-30). Of Him and His wonderful Person the Holy Spirit bears witness in the New Testament:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John i:1-2). "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him" (Col. i:16). He Himself bears witness of the same facts: "I and the Father are one. Whosoever seeth Me seeth the Father. Before Abraham was I am." His eternity, His Glory, His Omnipotence, His Omniscience, His Omnipresence, His Holiness and His Love, are all wonderful.

He is wonderful in *incarnation*. "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory of the only begotten of the Father, full of grace and truth." It was wonderful that the Creator should take on the form of a servant, divest Himself of the Glory He had before the world was, and enter His own world as a babe, cradled in a manger. Wonderful was the Virgin birth and wonderful the life He lived as man. Wonderful was His perfect life, manifesting a moral glory, such as only the God-man could manifest. The last word on His moral perfection can never be spoken. Like everything else in His person and glory, it is inexhaustible. Wonderful was His meekness, His lowliness, His condescension, His patience, His devotion to the Father, His loving obedience, His trust in God; yea, every step in His blessed life, every moment, by day and by night, all are wonderful. So was His service from earliest morning till late at night, always accessible, never turning any away. Wonderful were His deeds of power and mercy, in which He manifested His own power of omnipotence, His omniscience as well as His love.

And wonderful were His words. His own enemies confessed that never spake man like He did. This is still the universal verdict, nor will lips ever speak anything higher and nobler than that which came from His lips of grace and truth. Well did Peter say "Lord to whom shall we go? Thou hast the words of eternal life and we believe and are sure that Thou art the Christ, the Son of the living God."

Still more wonderful is His passion, Gethsemane and the cross, on which the Lord of glory died. In fulfillment of prophecy, He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth (Isaiah liii:7). Wonderful was His silence before His accusers and His enemies and wonderful was the testimony He bore of Himself when about to be condemned. Wonderful was His silence on the cross when they reviled Him and cruelly mocked Him and wonderful were the words which came from His dying lips. But the most wonderful is the cry, "My God, my God why hast Thou forsaken Me?" and the fact that He died for our sins. He bore our sins in His own body on the tree, before we ever existed, before our sins were

ever committed. He knew us from afar, He knew our sins, and then He loved us and gave Himself for us.

“Christ, the Life of all the living,
 Christ, the Death of death, our foe,
 Who Thyself for me once giving
 To the darkest depths of woe,
 Patiently didst yield Thy breath
 But to save my soul from death;
 Thousand, thousand thanks shall be
 O Lord, Jesus, unto Thee.
 Thou didst bear the smiting only
 That it might not fall on me;
 Stoodest falsely charged and lonely.
 That I might be safe and free;
 Comfortless that I might know
 Comfort from Thy boundless woe;
 Thousand, thousand thanks shall be,
 O Lord, Jesus unto Thee.”

And what shall we more say of the wonderfulness of His resurrection, His glorious exaltation, of the wonderful place at the right hand of God, of His headship and Lordship, of His advocacy and Priesthood, of His wonderful patience in waiting, of His wonderful provision for His saints on earth, His wonderful power in keeping them and His church so that the gates of Hades cannot prevail against them? And what else we might write of His wonderful return! How wonderful it will be when He gives the commanding shout to call all His own from the graves, and the living ones not unclothed, but overclothed, to be caught up together in clouds to meet Him in the air. How wonderful it will be when we shall see Him as He is and when we shall be like Him! Wonderful will be the manifestation of His glory, His judgments, His mercy to Israel, the glories of His kingdom and His reign.

What a wonderful Savior and Lord He is! His wonders of love and grace are displayed in every life of those who accept Him. It was wonderful when He sought us and saved us; wonderful is His loving kindness to His own, His care. How wonderfully He has shielded us, kept us, sustained us! How wonderful His patience with us when we sin and fail Him! If we would only think more about Him and meditate on these things, how much greater would be our devotion to Him and how much more real that blessed Hope would become to us!

— Our Hope.

MOVING PICTURES

The Greatest Religious Menace

The above caption carries a sweeping indictment. Logicians tell us we must be very careful in the use of words; they are slippery, and scarcely, if ever, should we use the superlative degree referring to any proposition based upon human judgment. But we repeat, even in the fear of logicians, the subject we shall undertake to discuss is the *greatest modern religious menace*,

although we admit that our position sounds strong when there are so many hindrances in these days of laxness and indifference.

If the Moving Picture was just an ordinary thing it would soon run its course, but for entertainment and scientific fascination nothing has appeared in the arena of life that could compare with it. The stage settings are no clumsy make-ups or pretenses; but the whole landscape is there — the ox cart, the rushing train, the swollen river, the marching battalions, the ocean liner, the speeding automobile flying in the distance. It out-theaters the theater; the great drama, or comedy hurries on to a climax. The thrilling moments, the deathly suspense, the burning building, the man falling from a lofty crag, are all staged in rapid, terrible realism.

The Moving Picture is here to stay; it is controlled in most cases by anti-religious combines. What might have been the greatest achievements for education and wholesome entertainment has fallen into a sordid commercialism that panders to the lowest and vilest elements of human nature for the greed of gold. We wish to give ten indictments against the Moving Pictures as an institution whereby we seek to substantiate the caption of this article, viz., that *the Moving Picture is the greatest religious menace of this generation*.

First, because of the gigantic financial power that attaches to the business, to the producers, the actors, and the exhibitors. As a money proposition, nothing in history has equaled it. It is not an uncommon thing for producers to spend from one to two million dollars making a single picture; then, when it is finished, it goes out to thousands of theaters where it is shown to crowded houses for weeks and months. One picture packed a large theater in New York for twelve weeks all day and until midnight, with an admission of from 55 cents to \$3.00 a seat; then it goes to as many as fifteen thousand other places.

Then the actors! Think of a cheap, silly comedian like Charlie Chaplin earning a million dollars a year; more money, perhaps, than Edwin Booth made in a lifetime — a man who was an artist, par excellence. Then, again, one woman getting as much money starring in one picture as all the governors of the United States get for a whole year. The money side of the Moving Picture business puts it almost beyond the power of courts and boards of censors; and the worst feature is, this money combination being in the hands of irreligious and unscrupulous men makes for evil to our nation.

Second, it is a menace of incomparable power because of the demoralizing effect it is having upon society. It puts the moral values of life on a low plane. The dreamy glories of the screen wield a subtle influence on the immature boys and girls of the land; thousands are being caught in the meshes of immoralities portrayed in such vivid suggestions as may be seen daily all over the land. The spoken drama never approached the actualities produced on the silver screen.

Third, aside from the silly, slap-stick comedies that are not even decent caricatures of life in its most ridiculous aspects, the emphasis is being placed on *sex relations*; the most amorous scenes and positions are made prominent. Sex must dominate the whole show if it is to become a big hit. It is an appeal to the sordid, vitiated public taste. A close student of the Movies has this to say about them: "Many young people believe that illicit sexual relations now being portrayed vividly before millions in Motion Picture audiences, are practiced so widely that it is entirely proper for them to do likewise. Certain pictures stimulate base tendencies and distort youthful imagination. As a result, many boys and girls believe they will be ostracized unless moral codes are thrown to the four winds." The writer does not overstate the case. Millions of boys and girls in the adolescent age are seeing these distorted sex ideals daily, and the effect is inevitable.

Fourth, the screen artists are rapidly becoming the ideals for our young people; they are the heroes and heroines of daily conversation. Their beauty, their exquisite clothing, their lax habits and moral standards, are being unconsciously appropriated by the plastic minds of American youth. Let them do what they may; divorce scandals, hotel episodes, free love and all, are passed up, because of the influence of their personality and screen heroism, seen day after day. Screen actors become the idols of boys and girls at the age of dreams and romance. The stage life is false, and twenty million children and young people are being fed up on what gives life a wrong viewpoint.

Fifth, the Film World, when reduced to its last analysis, teaches a standard of life that will ultimately destroy the home. Girls and boys see their heroes and heroines, who have been betrayed, disappointed or dissatisfied with husband or wife, seek affinities elsewhere, and there is unconsciously a note of approval, virtually, if not actually. The thing seems reasonable and justifiable. The divorce court, or what is even worse, is a legitimate avenue of escape. Marriage has no sanctity in Filmdom; not only is this true in the screen drama but in the actual lives of those money-surfeited men and women who live in the enchanted Hollywood — if we are to believe the press reports. The reflex power on the minds and morals of America's young life through these agencies, cannot be estimated.

Sixth, there is no moral or religious power, thus far discovered, that can withstand the lure of the Moving Picture Shows; they are crowded day and night; large, beautifully decorated theaters fill up and empty from midday until midnight, by men, women, and children who have vowed eternal allegiance to the holier things of this world; they have promised to be present at the call of the church in her struggle against the powers of darkness. Movies could not exist were it not for the patronage of the church; and the average member gives ten times as much to the Movies as to the church. Chil-

dren often do not feel any responsibility, whatever, to the church finances, but are given from ten to twenty-five cents several times a week to see the pictures. Those who frequent the Movies have their emotional natures stimulated to such an extent, that quiet, thoughtful worship in the house of God is impossible, which is one of the reasons for the young people's problem and church attendance.

Seventh, the Moving Picture has become the national teacher on all public and religious questions. Propagandas are quietly carried on and the truths taught, or rather the falsehood, are burned directly and indirectly upon the mental and moral natures of our people. The eye-gate is the widest and most easily accessible of all the avenues to the soul; whatever is portrayed on the screen is filtered indelibly into the nation's soul. The Moving Picture has inaugurated a renaissance in human life, and the thinking of the young generation is in terms and ideals of the screen.

Eighth, of all the things that are suffering more keenly from the Movie than anything else, is Protestantism. The world would have long ago been rotten beyond redemption but for the Protestant Reformation. It is, and always has been, the religious hope of the world. The Moving Picture is a subtle, dangerous enemy of Protestantism; the whole proposition is a well-laid propaganda backed up by Jewish money and Jesuit intrigue. They are largely the promoters of all the big corporations. Whenever a Protestant minister figures in a drama, it is always a caricature, a grotesque monkey hobnobbing with a bunch of pink-tea, churchy old maids — a sissified ass; and his very part in the play cheapens the calling of God's ministers. The millions of children are seeing him as the echo to a group of sap-heads or church bosses. It is a positive insult to every Protestant minister in America. But, what about the priest — the holy "Father"? He is always a hero — a hero — a hero! and is looked upon with reverence and adoration. In more than 15,000 show houses of America our people are being taught that the Roman Catholic Church and the priest represent the only true type of religion.

Ninth, the Moving Picture is a persistent, determined enemy of the Sabbath Day. In most of the cities of America, they are allowed to run wide open. It is enough to make angels weep to watch the throngs that pack the picture houses every Sunday. Children attend Sunday School in the morning — some of them — and see the "Pictures" in the evening. It has been stated that the institution could not survive but for the patronage of church members. Then, when we see our city churches almost empty during the summer months and closed at night, we must naturally conclude that the Moving Picture is drawing a large part of their patronage from the church. Our people are not hearing the Gospel, and remembering the Sabbath Day to keep it holy, but gazing at lewd scenes—women smoking cigarettes, and wives

flirting with other men. What can we expect from a generation being so trained?

Tenth, we wish now to examine some of the latest intellectual and moral *menu* that is being served by the big producers and released to the thousands of show-houses all over America, and seen by about one-fourth of our Country's population daily. The Paramount advertises the following: "Man-handled," "The Sex Enemy," "Changing Husbands," "The Golden Bed," "Forbidden Paradise," "The Female," "Compromised," "Unguarded Women," "Playthings of Fire," "Sinners in Heaven," "A Broadway Butterfly," "A Sainted Devil," "A Woman of Fire," "Wild Moments," "The Beautiful Adventuress," and "The Cave of Fallen Angels." Here is the comment of the producers of "Manhandled," where Gloria Swanson is the star:

Imagine the screen's most gorgeous personality as a silken gold digger, trading her caresses for jewels and Rolls-Royces. Escaping untarnished till her charms, like all rare goods that men handle too freely, sink to the bargain price class. Imagine the punch, the gowns, and best of all, the profits.

Here is still another comment on the "Cave of Fallen Angels":

The tale of a mother, herself the mistress of a roaring night-life cafe, has placed her pretty daughter with a rich family to be brought up in respectability. When the daughter starts hitting the pace that kills, when the butterfly faces her own crisis in her mother's own cafe, here are thrills, here are heart throbs such as audiences seldom see.

Still another press comment on the "Forbidden Paradise":

The world's greatest passion actress has come into her own. Here is Pola Negri displaying all the fire and seductiveness that have made her famous. A sensational story of society romance and intrigue.

Think of the flaming billboards announcing this: "Changing Husbands." That is exactly what thousands of women are wanting to do — and they are doing it more than even the imagination can take in; but here is the excerpt:

A rich young wife eager for a career, and a famous stage star eager for a home, look exactly alike. They secretly change places. The husband, none the wiser, falls passionately in love with the actress. The wife loses her heart to another man. Complications? Comedy? Sensation? Success? You said it.

We mention one more morsel from the bill of fare our people are going to feast upon during the coming months — "Worldly Goods":

What happens when a keen-eyed young business woman, used to independence, marries a romantic weakling in a moment of passion and tries to settle down? What happens when her real mate comes along? Will that interest women? Oh man!

We have clipped some of these comments from an article which appeared recently in the *American Standard*, as we felt that our discussion would not be complete without giving the readers a bit of what the Moving Pictures are giving to our people. We reaffirm our former proposition: *it is the greatest religious menace of this generation.*

* * * * *

The above article is taken from an exchange, and while the language is strong, and in some places rather peculiar, yet it may be helpful in setting forth one of the great menaces that lie before the young people of our day. Of course the power of Satan and the corruption of the natural heart lie at the root of all temptations to evil; but on the outward side it is well that we should know in what forms the Adversary is presenting his temptations to the senses. May God help His people to separate themselves from this great evil, and to make every exertion to keep their children and others from its foul grasp.

Some idea of the magnitude of the Moving Picture enterprise may be formed from the following statistics just clipped from an exchange:

The leading picture corporation now has a gross income of one million dollars a week.

It employs three hundred thousand people permanently.

America sends an average of fifty millions of its people to pay for the admittance to the picture shows each week.

The total annual paid admission to the pictures in this country is five hundred millions.

There are about fifteen thousand picture theaters in this country.

— The Gospel Message.

THE WIDOW'S MITE

The careless and oftentimes flippant use of Scriptural expressions becomes a habit with some people. Sometimes the habit is wholly thoughtless; but the hypocrite ever seeks to hide his hypocrisy under the garb of piety, and men whose only god is gold, and whose business it is to rob the widow and the fatherless, frequently have the Bible at their tongue's end.

In a certain town the people were endeavoring to build a new church edifice to replace one which age had long since made truly unfit for worship.

There was one very wealthy man in the place, but he had never been known to do a really generous act in his life. At least, such was the report. He loved money better than most men loved themselves. The pastor well knew that, did he feel so disposed, old Squire Buckridge could head the subscription list for the new church with a generous sum. It seemed to the good man, too, as though it was right for him to approach the old gentleman first, though, truth to tell, his faith was not what it should have been. We are

very apt to let our foreknowledge of people and circumstances get in the way of our faith in this world.

Of course, the minister was primed to answer the usual objections of "the old church having been good enough to worship the Lord in for fifty years," and suchlike moth-eaten excuses for continuing to ask God to meet His people in a structure in which the people themselves would have been ashamed to house their cattle. It is really odd how humble folks are, and how little they feel given to display, when the need of a new church edifice is mentioned.

But the pastor patiently got over that stage of the discussion and finally managed to make the squire see how really beneficial to the town in general, and to his property interests in particular, a new church would be.

"Well, pastor," said the old gentleman, "I expect you really air goin' to build a new meetin'-house, I shall have to do somethin' for you. Money's very tight now, an' sometimes I don't know which way to turn for ready money, there's so many calls for it — I don't, for a fac'. But every little helps, I s'pose; th' Lord commended the widder's mite, ye know, an' I'll certainly do as well as the widder did; you can count on my mite, pastor," and he chuckled softly.

The poor pastor felt, while the old man was speaking, as though all his work had gone for naught. Suddenly he raised his head and stared sharply into the squire's face.

"Do you mean what you say, brother?" he asked gravely.

"Eh?"

"Do you mean that you will subscribe for this worthy object as generously as the widow gave to the Lord's treasury?"

The squire looked at him in surprise.

"Why, pastor, I'll do better'n that by ye!" he exclaimed, with another chuckle.

The minister leaned forward and laid his hand heavily on the squire's arm, still with his eyes fixed upon the other's face. "We do not ask nor expect such generosity, Brother Buckridge," he said, sternly. "Not for our church, at least, though I would be glad to know that you considered your riches held only in trust for the Lord."

"Wha — what d' you mean, pastor?" the old gentleman gasped weakly.

"The widow, squire, gave all the living she had, and was commended for it. The rich men, who threw in gold of their abundance, only thought they were being generous."

The pastor rose and went away without further comment. But the very next day the squire was round and set down his name on the subscription list for far more than the good man had dared hope. Nor was it the last generous thing the old man did. That minister's pointed words had opened the squire's eyes to his own condition.

—Selected.

A SCIENTIST'S CONFESSION

The Danish philosopher Heegaard, formerly a free-thinker, now writes in the introductory to his *Pedagogy*:

"Sufferings and deep sorrows have shaken my innermost soul and completely shattered the foundation upon which I formerly built. Sincerely trusting in the glory of science I was certain that under all circumstances I would here find a secure refuge. This illusion has crumbled into dust. When the storm came all the hawsers of science burst as if they had been scorched strands.

"Then I caught at the help in which so many before me had taken their refuge — I sought and found peace in the Christian faith. I have not therefore given up science. I only place it now in another position. But I can bear this witness, that when all becomes dark before your eyes and all hope seems gone there is but one anchorage: the simple Christian faith. Happy he who does not wait until he has come to the last extremity, but casts his anchor in time."

So far the man of science. His are humble words. Scientists are not always humble. But science itself is humble. And the *great* men of science are humble. The little professors and the day-laborers in the temple of science are often loud and cocksure. They can do everything and know everything, where the great men often say: "ignoramus, ignorabimus" (we do not know anything; we shall never know anything about this).

In the moment of testing the scientist, like all other weak men, will discover what *holds*. The Christian faith holds. But suppose that there were now no Christian faith? Suppose that there were now no Christians, no Christian church, that under all circumstances, under all the scientific and unscientific scorn and ranting about being "superstitious," "left behind," and "unscientific," dared to live the life of faith and speak the words of faith without looking either to the right or the left? Suppose that faith now — as is now being so eagerly advised, in order that it may not be "left behind," etc., be merged into science or permits its life to be determined by this science, which, how useful it may otherwise be, yet *cannot* support life itself? Suppose that faith should relinquish its divine characteristic, its foundation from on high, and becomes something "from below," not more nor more wonderful nor otherwise than what in every age agrees well with the even measure of human reason and its little prophets in their college professors' or public school teachers' garb? — What then will be that faith to which even the man of science needs to take refuge in an *emergency*? He will then find, when he knocks on the door of the church, instead of divine revelation and the living faith and eternal hope of the Christians, once more only his wretched science, its thoughts, measures and "results," perhaps only a little more blurred and indistinct in its contours in order that the whole may appear to be a little "spiritual."

"We preach Christ crucified, unto Jews, a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. 1:23, 24). It is not any different now. If the church is ashamed of the "stumbling-block of faith," then she is not the church of *Christ*, then she has no faith, then she has nothing to give to him who seeks *life* itself.

We are face to face with a loud-mouthed and ambitious science, even theological, that demands the right to be the foundation of and to control every view of life, even the Christian; a theological science that demands the right to control the faith and life of the church of Christ exclusively from the scientific viewpoint. It desires to open or to close the life-springs of faith at its own pleasure. And in this it has an important means of power by controlling the training of the ministers of the church.

And we have church leaders who are making every effort to prevent the claims of this secularized theology from being neutralized. They believe that it is essential to the life of the future church that its faith, its preaching, its training of pastors shall continue to be determined by this power, an unqualified science, foreign to the church.

We have nothing to say against the rights and liberty of theological science *within the province*, i. e. at the university, the same as other sciences. It is only its coercive power over the church that must be removed.

We do not desire to remove and fight against science. But it must be "*put in another place*," its proper place. And that is not to represent life, not to dominate life, but to serve life. Here also *the life* is the first.

—The Lutheran Companion.

HAPPINESS A BY-PRODUCT

Happiness always eludes the man who seeks it for its own sake. The most unhappy people in the world are those who hunt happiness as men hunt for game. They are always within striking distance but never arrive. Joy, like the fabled pot of gold at the foot of the rainbow, is a chimera to all who seek it. And yet happiness comes to those who seek it not. The beatitudes of Jesus capitalize happiness as a by-product. Not in having something but in being something is the secret of happiness. The man who starts out to fill his life with the riches of character and service will find true blessedness. He may be poor in this world's goods and his environments may reflect his poverty but happiness will sing in his soul because he has discovered that the music of joy is attuned to the harmonies of life and not to the jazz of earthly possessions.

—The Baptist.

We consider it blasphemy to call the pope "King of kings and lord of lords."

— Selected.

I NEVER PREACHED THAT

The story is told of Mr. Moody, that when he was visiting in Europe a young minister came to him and said: "Moody, what makes the difference between your success in preaching and mine? Either you are right and I am wrong, or I am right and you are wrong."

Said Moody, "I don't know what the difference is, for you have heard me and I have never heard you preach. What is the difference?"

And the other answered: "You make a good deal out of the death of Christ, and I don't make anything out of it. I don't think it has anything to do with it. I preach the life."

Said Mr. Moody, "What do you do with this: 'He hath borne our sins in his own body on the tree'?"

Said he, "I never preached that."

Said Mr. Moody, "What do you do with this: 'He was wounded for our transgressions; he was bruised for our iniquities, and with his stripes we are healed'?"

Said he, "I never preached that."

"Well," said Mr. Moody again, "what do you do with this, 'Without the shedding of blood, there is no remission'?"

Said he, "I never preached that."

Mr. Moody then asked him, "What do you preach?"

"Well," said he, "I preach a moral essay."

Said Mr. Moody, "My friend, if you take the blood out of the Bible, it is all a myth to me."

"Said he, "I think the whole thing is a sham."

"Then," said Moody, "I advise you to get out of the ministry very quickly, I would not preach a sham. If the Bible is untrue, let us stop preaching, and come out at once like men and fight against it if it is a sham and untrue; but if these things are true, and Jesus Christ left heaven and came into this world to shed his blood and save sinners, then let us lay hold of it and preach it, in season and out of season."

The apostolic Gospel to Paul and his successors, and to every evangelist and every missionary, is a personal message and a personal Gospel in the deepest sense. Paul spoke of it as my Gospel. "I received it"; "I delivered it," he wrote. Those who have not received it in their own hearts as the final message and the saving message of God's grace can never deliver it to others.

—Ex.

How aptly Moody's advice applies to many pulpit orators of our day! They drag the Bible into their discussions in order to discredit it and to show that they have hit upon something better; they distort the picture which the Scriptures give of the Christ, in order that it may the better suit the taste of natural man. They do not accept St. Paul's confession, 1 Cor. 4:1, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." Therefore it is indeed timely that we to-day pray for the Spirit that He may keep preachers and hearers in the Truth.

G.

NOTED IN PASSING

The big business of womanhood is that of making a home.

The home should be given the distinction of being a nursery of the spiritual life.

The biggest business any woman can possibly do is to preside over the nursery of the spiritual life known to humanity as the Christian home.

The business of being a Christian mother is one of the most difficult things in the world, because it requires attention and study and application and self-denial and sacrifice.

It takes more brains, more personality, more character, more physical ability, more real worthwhile human nature to be a mother than anything else that is offered to womanhood to-day.

The best crown ever worn by a woman is that placed on her brow by a noble son and a queenly daughter, who love Christ and their fellow men and acknowledge God in all their doings.

—Western Christian Advocate.

Eugenics, the science of the improvement of the human race by better breeding, has been held forth as a possible solution for earth's misery by many people. But Cain was of the purest stock, and nearest to the fountain head of the race, yet Cain was a murderer.

—The Youth's Counsellor.

When a man reasons for victory and not for the truth in the other soul, he is sure of just one ally, the same that Faust had in fighting Gretchen's brother — that is the devil. But God and good men are against him.

—Annals of a Quiet Neighborhood.

WHAT OTHERS SAY

Hugh Miller and Lamarck

Lamarck was a French naturalist and one of the founders of the theory of biological evolution, differing somewhat from the exploded Darwinian hypothesis. Hugh Miller was a great Scottish geologist and a firm believer in the revelation of the Bible. His able works are but little known to our generation. Reading this fall his remarkable treatise on "The Old Red Sandstone," we came across an amusing answer which he gave to Lamarck. As the controversy over evolution is not yet ended, and but few may have ever read Hugh Miller's words, we reprint them.

"Lamarck, this ingenious foreigner, on the strength of a few striking facts, which prove that to a certain extent the instincts of the species may be improved and heightened, and their forms changed from a lower to a higher degree of adaptation to their circumstances, has concluded that there is a natural progress from the inferior orders of beings towards the superior, and that the offspring of creatures low in the scale in the present time may hold a much higher place in it, and belong to different and nobler species, a few thousand years hence. The descendants of the ourang outang, for instance, may be employed in some future age in writing treatises on geology, in which they shall have to describe the remains of the quadrumana as belonging to an extinct order. Lamarck himself, when bearing home in triumph with him the skeleton of some huge salamander of the Lias, might indulge, consistently with

his theory, in the pleasing belief that he had possessed himself of the bones of his grandfather — a grandfather removed, of course, to a remote degree of consanguinity by the intervention of a few hundred thousand great-greats. Never yet was there a fancy so wild and extravagant but there have been men bold enough to dignify it with the name of philosophy.

"The setting dog is taught to set; he squats down and points at the game; but the habit is an acquired one — a mere trick of education. What, however, is merely acquired habit in the progenitor is found to pass into instinct in the descendant; the puppy of the setting dog squats down and sets untaught — the educational trick of the parent is mysteriously transmitted into an original principle in the offspring. The adaption which takes place in the forms and constitution of plants and animals, when placed in circumstances different from their ordinary ones, is equally striking. The woody plant of a warmer climate, when transplanted into a colder, frequently exchanges its ligneous stem for a herbaceous one, as if in the anticipation of the killing frosts of winter; and dying to the ground at the close of autumn, shoots up again in spring. But it is easy to drive a principle too far. The elasticity of a common bow, and the strength of an ordinary arm, are fully adequate to the transmission of an arrow from one point of space to another point a hundred yards removed; but he would be a philosopher worth looking at who would assert that they were equally adequate for the transmission of the same arrow from points removed, not by a hundred yards, but by a hundred miles; and such, but still more glaring, has been the error of Lamarck. He has argued on this principle of improvement and adaption — which, carry it as far as we rationally may, still leaves the vegetable a vegetable, and the dog a dog — that in the vast course of ages, inferior have risen into superior natures, and lower into higher races; that molluscs and zoophytes have passed into fish and reptiles, and fish and reptiles into birds and quadrupeds; that unformed gelatinous bodies, with an organization scarcely traceable, have been metamorphosed into oaks and cedars; and the monkeys and apes have been transformed into human creatures, capable of understanding and admiring the theories of Lamarck. Assuredly there is no lack of faith among infidels; their vaulting credulity overleaps revelation, and falls on the other side."

The credulous beings are not, as it is charged, the men and women who believe in the Bible as the revelation of God, in the historicity of the creation account by the inspired pen of Moses, but the most credulous are the men and women who boast of intellectuality and superior knowledge, who turn their backs upon the Bible and believe in Lamarck, Darwin, Huxley, Heckel and in their insane and infidel hallucinations.

—Our Hope.

FROM OUR CHURCH CIRCLES

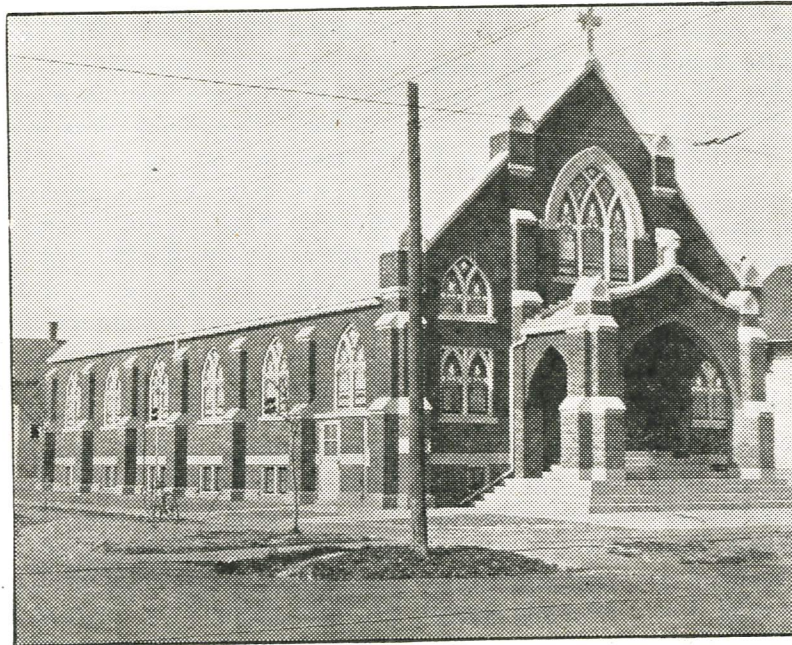
Dedication of Church

On the 22nd Sunday after Trinity the St. Matthew's Congregation of Appleton, Wis., was privileged to dedicate their new church. There were three festival services, one in the morning, one in the afternoon, and one in the evening. The service in the morning was a mixed German-English service in which A. Spiering, New London, preached on Luke 19:1-10 in the German language, and F. Brandt, Appleton, delivered an English sermon on the text, Isaiah 56:7. The afternoon service was German. Theo. Brenner, Freedom, Outagamie County, preached the Gospel, using Zech. 6:12 as a basis for his discussion. In the evening President

The church is on the West Side, Appleton (Appleton Junction). As the town is building up in that direction, prospects for the growth of the congregation are good. A short time ago this former mission congregation celebrated its tenth anniversary. It now has 65 voting members, 200 communicant members and about 85 families.

The old chapel was moved to a neighboring lot and turned into a school house. In this building the pastor is now teaching a full eight grade school with 18 pupils.

Our Father, Who art in Heaven, Thy kingdom come! Amen. Phil. A. C. Froehlke.



St. Matthew's Church of Appleton, Wisconsin

E. Benj. Schlueter preached in English on the 17th verse of the 72nd Psalm. All of the sermons in general were a reminder to the celebrating congregation that they did not erect this outwardly beautiful church to make a name for themselves, but only and alone for the glory and honor of the name of the Triune God, our Savior.

The church is of the "new gothic" style of architecture, being 80 feet long, 42 feet wide, and having a seating capacity of 325. A Wangerin unit pipe organ of five full stops was dedicated at the same time. The beams on the ceiling are exposed and around them beautiful Gothic arches are formed. Below there is a full basement with kitchen, Sunday School auditorium, toilets and two furnaces. The church complete will cost about \$38,000. Most of the money was raised by selling 5% bonds. The General Mission Board granted this congregation \$10,000 as a loan from the building fund.

We take this opportunity to express our heartiest thanks to the Wisconsin Synod for this great help.

Church Dedication

November 9, 1924, marks a day that will linger in the memory of the members and friends of Zion Lutheran Congregation at Colome. On this day, the Lord, by His grace, permitted them to dedicate to His service their new church building, the corner stone of which had been laid May 18, 1924. Three services were held. In the morning service Rev. Ed. Hahn occupied the pulpit. Rev. Fr. Brenner, a former pastor of the congregation, preached in the afternoon, and Rev. G. Press in the evening service. All services were well attended. In the morning and afternoon service the church was filled to its capacity and many were forced to take chairs in the basement of the church. The attendance was swelled by visitors from the neighboring congregations. No less than 400 people attended the services. An excellent dinner and supper was served to all in the basement of the church by the ladies of the congregation.

The church is a frame structure 28 by 52 feet, with a full basement. It was erected at a cost of

\$8,500, and is completely furnished. The Gothic altar, the statue of Christ after Thorwaldsen, the altar and pulpit hangings and the carpet were gifts of the Ladies' Aid. Two large beautiful candle sticks are a gift of St. Paul's Congregation at Norfolk, Nebr., Rev. Witt, pastor.

May the gracious God and Father of our Lord Jesus Christ, who has signally blessed Zion Congregation and caused it to grow mightily in numbers within the past four years, continue to bless it, and cause every member thereof to grow especially after the inner man. That Christ may dwell in their hearts by faith, and they remain living stones in the spiritual house of God.

W. J. Schaefer.

Teacher Chas. Kelpé's 25th Anniversary

On the 28th of November the "Western Teachers' Conference" of the Wisconsin Synod convened at Tomah. The conference had chosen Tomah for its place of meeting so that it might celebrate the 25th anniversary of Chas. Kelpé as teacher in our Lutheran parochial schools. The St. Paul's Congregation planned a surprise service for their teacher for Friday evening, the 28th of November. At 7:30 p. m. the members of the school-board and the teachers of the "Western Conference" met at the teacher's residence and accompanied Mr. Kelpé and his family to the church. His pastor, the Rev. J. G. Glaeser conducted the services. For a text he chose Deut. 32:1-9. In clear, forceful words he showed that our Lutheran schools should be valued as a gift of God; he dwelt upon the difficulties of the teachers' profession; but above all exalted the blessings which the Lord extends to His church in our Christian schools. The teachers and a soloist rendered musical numbers praising the Lord, our Shield and Refuge in the past, and our kind Shepherd on the path before us.

In the name of the congregation the pastor tendered a valuable gift of money to Mr. Kelpé and read a telegram of congratulations from the teachers' conference assembled at Marshfield, Wis. Mr. Otto Stindt extended the congratulations and present of his colleagues, the teachers of the "Western Conference." The Young People's Society also remembered their former teacher with good wishes and a gift.

Mr. Kelpé then expressed his gratitude and joy to the pastor for his cheering words, and to the congregation and his colleagues for their good wishes and gifts.

After the service the Women's Aid served refreshments in the basement of the church, and those present were informally entertained with songs and recitations by several ladies and teachers.

Mr. Kelpé has served three congregations in the past 25 years. He has been 11 years at his present position. God grant that he may serve many more years in His vineyard.

H. G. G.

Request

For the advanced grades in our Boarding School we are in need of a large dictionary. Three copies would be welcome. Webster's International preferred. Out-of-date editions will answer our purpose. We can also use some smaller dictionaries for desk work. Those who can help please communicate with

H. C. Nitz,

East Fork Mission, Whiteriver, Arizona.

Installation

Rev. Kurt Timmel, until now assistant pastor at Emmanuel Church, New London, Wis., was duly installed in his new parish, comprising the two Maple Creek Churches and the one at Sugar Bush on the 2nd Advent Sunday by authority of President E. B. Schlueter by the undersigned.

Address: Rev. K. Timmel, R. 1, New London, Wis.
Ad. Spiering.

Laying of Cornerstone

On the 3th of November the Siloah Congregation of Milwaukee was privileged to lay the cornerstone of their new church. Rev. Aug. Bendler delivered the English sermon, based on 1 Sam. 7:12, and Rev. H. Ebert the German, taking for his text: Eph. 2:19-22. May God's blessing accompany our undertaking.

P. J. Burkholz.

Lake Superior Conference

The Lake Superior Conference will meet January 13th and 14th, 1925 in Menominee, Mich. (Rev. G. E. Schroeder).

Papers are to be read by the following: G. E. Schroeder, C. C. Henning, H. C. Westphal, P. C. Eggert, Buenger.

Sermon: Buenger — H. Hopp.

Confessional address: Wm. Wojahn — K. Geyer.
Paul C. Eggert, Sec'y.

St. Croix Pastoral Conference

The St. Croix Pastoral Conference will convene, D. v., January 13th and 14th, 1925, at Trinity Evangelical Lutheran Church (Rev. A. C. Haase), St. Paul, Minnesota, first session beginning at 10 a. m.

The following papers will be read:

"Das oeffentliche Predigtamt," W. Franzmann.

"Liturgy and Order of Service," R. Ave-Lallemant.

"Faith Healing," J. Plocher.

Sermon: M. Kunde (W. Franzmann).

Confessional address: O. Netzke (J. Pieper).

The pastors are kindly requested to announce themselves or, in case of their absence, mail their excuse to the local pastor not later than January 8, 1925.

Arthu W. Koehler, Sec'y.

Twenty-fifth Anniversary

On December 10th, St. Peter's Congregation of Fond du Lac celebrated the twenty-fifth anniversary

of the pastorate of its pastor, G. E. Bergemann. Services were held in which Pastors Knuth and Ebert preached. Besides the congregation the brethren of the Winnebago Conference were present as well as other friends.

H. K. M.

Call for Nominations

The members of Synod are called upon by the Board of Northwestern College to make nominations for a professorship. The nominee must be able to teach the classic languages in the upper classes in English and German. Nominations should reach the secretary of the Board before January 7th.

H. Koller Moussa, Secretary,
52 East 1st St.,
Fond du Lac, Wis.

Acknowledgment and Thanks

The following donations received and acknowledged till December 1, from the Pastors, Ladies' Aids and Congregations for our little Mission Church at Carbondale, Mich.:

From Rev. Paul Kionka, Maribel, Wis., \$2.00; Mrs. Henry Pingel, Manitowoc, Wis., \$2.00; Burr Oak Congregation, Rev. M. A. Zimmermann, Mindoro, Wis., \$5.00; Ladies' Aid, Beaver Dam, Wis., Mrs. Henry Falk, \$5.00; Ladies' Aid, Kenosha, Wis., Rev. C. Buenger, \$12.40; Ladies' Aid, Woodland, Wis., Rev. C. Lescow, \$3.00; Ladies' Aid, Edgar, Wis., Rev. Gerhardt Gieschen, \$2.00; Ladies' Aid, Norwalk, Wis., Rev. E. Zaremba, \$5.00; Ladies' Aid, Sanborn, Minn., Rev. Henry Bruns, \$10.00; Ladies' Aid, Neillsville, Wis., Rev. H. Brandt, \$5.00; Ladies' Aid, Toledo, Ohio, Rev. E. Wenk, \$1.00; Ladies' Aid, Green Lake, Wis., Rev. E. Moebus, \$5.00; Ladies' Aid, Algoma, Wis., Rev. Aug. Schlei, \$25.00; Ladies' Aid, Red Wing, Minn., Rev. J. Baumann, \$10.00; Ladies' Aid, Omro, Wis., Rev. Hoyer, \$5.00; Ladies' Aid, Sevastopol, Wis., Rev. Paul Bergmann, \$5.00; Ladies' Aid, Spring Valley, Wis., Rev. O. Netzke, \$10.00; Congregation at Mishicott, Wis., Rev. Edward Zell, \$10.00; Congregation at Rockwood, \$5.00; Ladies' Aid, Manitowoc, Wis., Rev. Karl Machmiller, \$25.00; Ladies' Aid, Escanaba, Mich., Rev. C. Doehler, \$5.00; Ladies' Aid,

Montello, Wis., Rev. W. Hartwig, \$25.00; Ladies' Aid, Newtonburgh, Wis., Rev. K. Toepel, \$5.00; Ladies' Aid, Woodville, Wis., \$5.00; Rev. J. Gehm, \$1.00; Ladies' Aid, Hartford, Wis., Mrs. Jacob Hahn, \$3.00; Congregation at Marinette, Wis., Rev. H. C. Westphal, 4 silver candle holders.

We wish to express our sincerest thanks to all for these donations, and may God bless the givers.

Henry A. Hopp, Pastor.

Southwestern Conference

The Southwestern Conference will convene January 27th to 29th (noon till noon), in the congregation of the Rev. E. Zaremba, Norwalk, Wis.

Subjects for discussion: Exegesis, 1 Cor. 7:14-15, the Rev. P. Lutzke.

1 Cor. 8, the Rev. G. Pieper.

Augustana Article V, the Rev. E. Zaremba.

English Catechism, the negative command of the second commandment beginning with "swear," according to Gausewitz's Catechism, the Rev. Wm. Lutz.

Liturgic, the Rev. G. Pieper.

What should our attitude be toward "religious instruction" in the public school? the Rev. E. Berg.

Services: Wednesday evening.

Sermon: the Rev. A. Berg (C. E. Berg).

Confessional address: the Rev. G. Vater (E. Abelmann).

Please apply for quarters in due time.

E. Abelmann, Sec'y.

MISSION FESTIVALS

Sixteenth Sunday after Trinity

Milwaukee, Wis., St. Andrew's Church, L. F. Karrer, pastor. Speakers: L. F. Karrer, A. Tacke. Offering: \$37.50, Ladies' Aid \$35.00, Total \$72.50.

Eighteenth Sunday after Trinity

Milwaukee, Wis., St. John's Church, J. Brenner, pastor. Speakers: E. E. Kowalke, P. Brockmann, A. Tacke. Offering: \$754.00.

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. Hagedorn, 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.