

# The Northwestern Lutheran

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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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No. 1.

## ARISE AND SHINE!

Isaiah 60:1-6

Arise and shine! The Light is come!  
O faithful Zion, rise!  
Past is the night of grief and gloom, —  
The day breaks in the skies!

The Glory of the Lord appears,  
His radiant beams behold!  
Thy Savior comes to dry thy tears,  
He bringeth joy untold!

Deliv'rance from the power of sin,  
Salvation full and free,  
Eternal life in Heav'n's domain,  
His mercy offers thee!

Arise! Reflect the heav'nly glow  
Of His Evangel's light!  
That heathen realms His Truth might know,  
Shine forth in splendor bright!

Thou chosen seed of Abraham,  
Let earth thy glory see!  
Shine forth the Light of Bethlehem,  
The beams of Calvary!

O Church of Christ, arise and shine,  
Thou City on the Hill!  
Shed forth the Gospel's rays divine,  
The earth with radiance fill!

Till Jesus, Thy ascended Lord,  
Returns to earth again,  
O ransomed Church, proclaim His Word,  
Arise and shine! Amen!

On the Epistle Lesson for  
Epiphany Sunday.

Anna Hoppe.

## THE FORTY-FIFTH PSALM

Verses 9—17

### The King's Bride

The writer in this Psalm pictures to himself a king, magnificent and beautiful, fairer than the children of men, clothed in rich and splendid vestments, — a king, riding victoriously to his conquests; swaying a mighty yet benign scepter over a wide empire; loving truth and righteousness; and scattering blessings on every hand; in short, the most blessed and righteous king that has ever lived on earth.

The writer furthermore depicts the queen — the bride of such king, as greatly loved by him; as attended by the daughters of kings; as glorious in her appearance and character; as having on robes of wrought gold and raiment of needlework; and as brought to the king in his palace.

We can imagine who the king is, described in our Psalm. It is not David, or Solomon, or any other mighty monarch on earth. None of them were fairer than the children of men, nor were they eminently upright and pure. No, it is the Messiah, the king of glory, the Son of God who in the fulness of the time became man, the Mediator between God and man, the Savior of the world, — "Jesus Christ the same yesterday, and to-day, and forever." It is He whose beauty is beyond any human standard or comparison, who rides in His majesty to His conquests, who loves righteousness and truth, whose throne is established forever, and whom "God has anointed with the oil of gladness above His fellows," as described by the writer in the Psalm.

But who is the queen — the bride of this king? That is a question not so easily answered. It is indeed a miracle that the king of glory should have a bride in this world. Does not all the world stand in battle array against Him? Are not all men by nature hostile to Him, so hostile, that they would not acknowledge Him as their king? "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against the anointed, saying, Let us break their bands asunder, and cast away their cords from us," says the Psalmist in the second Psalm. Yet even among men, hostile and apostate as they are, the king of glory has His bride in whom He delights and who serves Him in true love and obedience. Plainly is this stated in our Psalm, verse 9: "Upon thy right hand did stand the queen in gold of Ophir." Who is she?

It is true, the bride did not choose the king of glory for her bridegroom. That was never her intention, for she knew not of Him, nor did she love Him. Ah, she was an uncomely figure when the king first met her, full of blemishes and deformed. Shapen in iniquity, and conceived in sin she bore the image of her mother, the image of fallen man. She was far from being of noble birth; rather did she descend from a degraded race, the race of sinners, who had rejected God, and thus had become an abomination unto Him. Truly, there was nothing attractive about this bride; veiled in ragged and filthy garments she had no form nor comeliness; in short, she was wholly unworthy of the king of glory.

But now the king, beholding her misery was moved to compassion on the unworthy one, and cried

unto her, verse 10: "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Oh, do acknowledge your shame and disgrace; you must indeed be ashamed of your descent, impure and sinful as it is. So forget your ignominious extraction; disengage yourself from the race of sinners, break the fetters binding your heart to the world; do not long to return to all that which you must now abandon for my sake, your father's house, the joy and pleasures of the world, its honors and riches. Do not listen to the alluring voice of the wisdom of the world, which would make you the sweetest offerings, and entice you to remain with her and enjoy her glory. No, bid adieu to the world, deny yourself, and come and follow me! It is with me you shall find true happiness, real beauty, the most beautiful attire, rest for your soul, joy, comfort, and full satisfaction. For this cause came I into the world that I might save you from misery and eternal death by cleansing you from every stain sin has blemished you with and by adorning you with pure robes, with the robe of righteousness and the garments of salvation, the robes of my innocence and meritorious sacrifice."

It is with such impressive and kind words the king of glory has won His bride. He has chosen the bride out of the world and drawn her with loving kindness unto Himself.

Now the queen or bride of the king is none other than the holy Christian Church, the communion of saints, the Christian believers whom He has called by the Gospel. She is the body of those who through faith in Christ, the Savior of sinners, have been cleansed and sanctified from sin and its pollutions, — all followers of the Lord Jesus scattered throughout the world, and they only. These constitute one coherent whole, one body, because all of them have "one Lord, one faith, one baptism, one God and Father in Christ, and are called in one hope of their calling." Speakings of kings' daughters—kings' daughters were among the honorable women, — the Psalmist would teach us, that the Church is composed of many individual persons each of whom is adorned with the full merit of Christ.

This is the bride of Christ, the king of glory. She is the people of God on earth, a most peculiar people, separate from the world, chosen out of the world, the elect of God, holy and beloved, who acknowledge Christ as the king of glory and worship Him as such, willing to forsake all for Him, and in all things to become identified with Him to whom they have become "espoused" (2 Cor. 11:2); willing to live with Him, to die with Him; to be His forever.

In the beauty of this His bride the king takes great pleasure. "So shalt the king greatly desire thy beauty: for he is the Lord; and worship thou him." And why should He not? His bride does not parade in

external, not in her own beauty. No, "the king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." In what glorious attire, in what beautiful versicolored raiment both the bride and her companions, the bridesmaids — both constituting the same body of the the Church of God in her many members of different ages, calling, race, etc. — are presented to the king! And their beauty and glory is "within"; they are glorious and lovely — pure and holy in heart. Thus Christ, the king, Himself has adorned His bride. He has sanctified and cleansed her from all sin with the washing of water by the word, Eph. 5:26, and has clothed her with the glorious garments of His blood and righteousness. Because of this her inward beauty the king takes great pleasure in His bride.

The world, of course, does not behold the beauty of the king's bride. In her outward appearance the Church has no form nor comeliness. Viewed outwardly she also bears the image of the earthly, and because of the cross she is called to bear in this world she is much disfigured. Yea, by their outward appearance the followers of Christ often seem to be the most detestable people. The world scoffs at them holding them far inferior as to their virtues, their moral qualifications and success in this life. In the eyes of the world the Church of Christ is but the wretched one all the storms rushing in upon her. Yet we need not marvel at this. The glory of the saints falls not within the view of a carnal eye; as their life, so their glory, is hid with Christ in God, neither can the natural man know it, for it is spiritually discerned. The glory of the Church is spiritual glory, and that is indeed all glory. The image of the fairest among men, that of the crucified Savior, is deeply imprinted into her soul; hence the world knows her not. But though the world knows her not, neither recognizes her as such, the king's bride, the Church, exists and will exist unto the end of time.

And what are the services the bride renders the king of glory? Surely the royal bride, whom the Lord has exalted so highly and blessed so abundantly, cannot and will not assume an attitude indifferent or impartial, but she rather acknowledges her king and bridegroom with perfect joy and happiness. Exuberant with joy she sings unto Him:

"My heart shall bloom forever  
For Thee with praises new,  
And from Thy name shall never  
Withhold the honor due."

The bride of Christ, the Church, inclines, in the first place, her ear to the voice of her Lord and listens

with eager attentiveness to His words and teachings. "Hearken, O daughters, and consider, and incline thine ear." What should she be more bent upon than to sit at the feet of her Savior, even as was Mary at her time.

"How were Mary's thoughts devoted

Her eternal joy to find,  
As intent each word she noted,  
At her Savior's feet reclined!  
How kindled her heart, how devout was its feeling,  
While hearing the lessons that Christ was revealing!"

Even so the bride of the king desires to meditate on the precious truths of the Gospel. She knows of no higher wisdom than the wisdom of Christ. That is a free service she renders to the Lord, a service of faith effected by the Lord Himself, a service which is for her own salvation, for "blessed are they that hear the Word of God, and keep it."

A further service the bride renders her king is that she confesses His name before all the world. "I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever." It is the blessed calling, the glorious privilege of Christians to proclaim the Gospel of Jesus Christ to the world testifying to all men the great truth: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." They call unto all and every individual, would you be saved, accept the Gospel, be reconciled to God through the blood and death of Christ. There is no other salvation, and this salvation is offered to you freely. Why then not accept it?

Still another service is referred to in our Psalm, the bride, the Church, renders to the king of glory. She offers her gifts and treasures to the Lord. "And the daughter of Tyre shall be there with a gift; even the rich among the people shall interest thy favor," v. 12. In the time of the Psalmist Tyre was probably the most wealthy and luxurious commercial city then existing, and the daughter of Tyre spoken of here was the representative of all those who had forsaken their idols and accepted the heavenly bridegroom as their God and Savior.

The more faithful the Church continues in the Word of the Lord, the better results her testimony will achieve. The newly won members do not come with empty hands. The effect of true conversion is always to make men willing to consecrate to the Savior all that they possess. Nor would the king have His bride, the Church, go a begging and asking for earthly goods necessary for her sustenance, as well as the necessary sacrifices of time, of toil and labor, of strength and faculties of body and mind, as alms from her members or even from the ungodly world. No,

it is He Himself who makes the hearts of His believers willing to give and to serve Him.

Truly, such service on the part of the bride will not remain without blessed results. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth," verse 16. The holy fathers enter the heavenly marriage feast, but in their stead a new spiritual generation shall arise. New members shall continually be added to the Church, by the preaching of the Gospel, new children born unto the king of glory, and these He will make princes in all the earth, kings and priests ruling in this world, satisfying all enemies, sin, the world, the devil and death, praising the name of their heavenly king unto all time, and thus securing the remembrance of Him upon the earth in all future periods of the world's history, even unto eternity. Happy are they who join in this bridal song of the king of glory on earth; happy they who will unite in it in the heavenly world! J. J.

#### COMMENTS

**Another Moral Issue** Another moral issue is, according to H. E. Woolever, Editor The National Methodist Press, quoted in the Western Christian Advocate, before the public, the child labor amendment. He calls child labor a major moral issue, which would mean that it is the moral duty of every citizen to support the amendment now before Congress. He says: "The resolution adopted by the General Conference last May urging such an amendment has been helpful in making clear the attitude of the Methodist Episcopal Church on this subject. It will also provide a guide for those individuals and churches which wish to petition their State legislators to favor ratification. **This is a home mission** question of the largest moment and should have the earnest consideration of those who are concerned for the physical, mental and moral development of the entire childhood of the United States."

Here again, the well-known attitude of this church towards the many problems of life. The protection of childhood is surely a moral duty, and the church cannot remain unconcerned. Woe unto the church that neglects and offends the little ones that belong to the Savior! But, what is the church to do? Why, it must preach and teach and admonish the parent to make him sensible of his most important duty and willing to perform this duty faithfully. It has not the business to employ force of any kind, for it does not bear the sword. It cannot, within its commission, turn the care it owes the young over to the State or the Federal government and thus solve a "home mission question of the largest moment." Greater danger threatens the happiness and welfare of our country from just this confusion of State and Church than from any abuse in the employment of children that might still obtain in certain sections.

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Assuming that it has become necessary to do something in this matter, good, moral men may differ widely on the question of what method is to be employed. A person opposing this amendment may be doing far more and sacrificing far more for the proper training of the young than those are doing who consider it a moral duty to vote for the amendment. Perhaps they see other moral issues involved and feel that certain moral rights would be endangered if the amendment would be adopted.

The Lutheran Church Herald says:

The debate going the rounds in the press about the Child Labor Amendment, passed last spring by Congress, has become rather acrimonious. On the one hand the protagonists of the amendment are accused of being in league with Bolshevism and the Third Internationale, and the advocates come back with the accusation that the opponents are working into the hands of profiteers who exploit children in the sweat shops, mines, and factories. At any rate, there are two sides to the question, and our high school and college debaters will find this question offering a wonderful opportunity for staging some interesting debates. The amendment proposed by Congress reads:

Section 1. The Congress shall have power to limit, regulate, and prohibit the labor of persons under eighteen years of age.

Section 2. The power of the several States is unimpaired by this article except that the operations of State laws shall be suspended to the extent necessary to give the effect to legislation enacted by the Congress.

Before this can become the 20th Amendment to the Constitution it must first be ratified by three-fourths of the States. So far only five States have acted, and only one, namely, Arkansas, has ratified it. Louisiana considered it, but deferred action; North Carolina, Georgia, and Massachusetts have rejected it; the latter State by a popular referendum. In January, 1925, thirty-six State legislatures will assemble and take the question up for consideration. The amendment has at least a name which is in its favor. We have all read about how children working in factories, mines, and tenements until their health is ruined and no chance is given for an education or to live the life a child has a right to in order to be prepared to become a useful citizen. Naturally we are in favor of legislation to remedy, as far as possible, this evil, and if this amendment offers the proper solution we should favor it and ask our legislators to vote for it.

After having read arguments for and against, we come to the conclusion that this amendment is not the proper way to correct this abuse, because it is apt to open the way to other abuses violating the basic principles of parental authority, state rights, and encourages more centralization of government, of which we already have enough. Every State in the union now has laws relative to employment of children in factories entirely or with slight modifications prohibiting such employment of children under 14 years of age. Some have set the age at fifteen and two states at sixteen. All necessary legislation on this question can be passed by the several States without the establishment of a Children's Bureau with branch offices extending all over the country and costing millions of dollars. A Children's Bureau with an initial appropriation of \$25,640 in 1912 has stimulated activities which in 1923 amounted to \$1,551,040. On the horizon hovers a Federal Department of Education seeking an initial appropriation of \$100,000,000! We have opposed this central control of education, not chiefly on account of the expense, but because it interferes with the freedom of education and is dangerous to our liberties. Iredell Meares in *The Dearborn Independent* under the Caption: "Shall the American Child be Federalized?" concludes the arguments against Child Labor Amendment by saying:

"Having a constitutional proviso 'to limit, regulate, and prohibit the labor of all persons under eighteen years of age,' we will have a law by Congress; having the law, we will have a bureau; having a bureau, we will have welfare workers; having welfare workers, we will have rules and regulations; and the milk in the cocoanut is the creation of a lot of jobs at Washington for a self-created profession of non-productive laborers in the vineyard who call themselves social welfare workers.

"Hiking around the country, bedecked with Federal badges, will be so-called experts on child labor, which will be construed to relate to all things pertaining to children if this twentieth amendment is incorporated in the Constitution of the United States. The power is there and, once given, it will be exercised, sooner or later."

We do not believe that Congress should be given the "power to limit, regulate, and prohibit the labor of persons under 18 years." This proposal is an outgrowth of the modern tendency to nationalize and turn everything over to the State. Leading promoters of this amendment have said: "The child is not private property to be controlled and treated at the will of the parent, but public, belonging to the public, and must be brought up for the good of society." Another recognized leader and chief promoter of the amendment before the senate committee said: "It is unsafe to leave children to the tender mercies of the pressure of ignorant parents." Accordingly the ultimate result will be that we shall have a Washington Bureau sending out social reformers who are to go into the homes and find out how children are treated, and tell the parents how much they are to work, what they shall be allowed to do, and when and how long they are to work. What father or mother desires to have this power delegated to high-salaried philanthropists at Washington? We do not care for more paternalism. Such legislation strikes at the sacred institution established by the Creator Himself, namely the family. The care of, provision for, and training of the children is in the hands of parents and should not be placed in the hands of the State. We do not want Bolshevism or Marxian Socialism. The business of the State is to protect the family and not to deprive it of its rights. In all cases of abuse or neglect the laws we already have are sufficient to protect them. The advocates of the measure have expressed themselves to the effect that this law should also be applied to the farmer. A boy until he is 18 years of age should not be allowed to work on the farm, except during vacation. This would simply encourage vagrancy

and loafing. It is a part of a child's education to be trained to work from early childhood, and it is the curse of our modern youth that they have so little to do. The boy who does not learn to work before he is 18 years old will never learn it, and will become a parasite and a burden to society.

Now the plea is that the child must be protected. Soon the government care of the young will be the accepted ideal. According to our observation this is invariably the development, and that is for us a sufficient reason to oppose the amendment.

There is another angle. Even now the average working man is not able to earn enough to support a large family if his children are not permitted to come to his aid by beginning to work at a reasonable age. Shall we pauperize him by granting him State aid, or mislead him into employing immoral means to limit the number of his offsprings. Here, again, as in most instances of similar legislation, the curse is worse than the evil that is to be remedied.

J. B.

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**Burbank On Religion** From the pulpit of the Federated Church at Santa Rosa, California, Luther Burbank spoke on religion. The Milwaukee Sentinel reports:

Burbank spoke thus of William Jennings Bryan, one of the most ardent of the "fundamentalists." "Mr. Bryan is an honored friend of mine, yet this need not prevent the observation that the skull with which nature endowed him visibly approaches the Neanderthal type. Feelings and the use of gesticulations and words are more in the nature of his type than investigation and reflection."

Burbank said of fundamentalists in general and their efforts to prevent the teaching of certain scientific theories in the schools:

"Those who would legislate against the teaching of evolution also would legislate against gravity, electricity and the unreasonable speed of light, and also should introduce a clause to prevent use of the telescope, the microscope, the spectroscope and any other instrument of precision which may in future be invented, constructed or used for the discovery of truth."

Burbank contrasted science and religion thus:

"Religion is as natural to man and as important to each human being and to the welfare of society as breathing. It is in serene unity with science and the laws of the universe. There is no personal salvation except through science."

Even if we had possessed no knowledge of the "plant wizard's" achievements in his chosen field, we would have concluded from these remarks that he knows more about plant life than about the human soul, and that it is safer to keep him in the garden than it is to introduce him into the pulpit.

Evidently he believes that God can be known only through nature, and that the way to "salvation" is through human reflection and investigation. There appears to be in his theology no room for an inspired Scripture and for faith in it.

It is not uninteresting that in his slap at the fundamentalists he confines himself to the investigation of the physical world when speaking of the discovery of the truth, the truth that is to put man into "serene

unity with science and the laws of nature." Now, science has so far barely scratched the surface of even the material world and is at that compelled to content itself with mere theories which a later generation will most cheerfully overthrow. But man has a soul, even Mr. Burbank admitting that "religion is as natural to man and as important to each human being and to the welfare of society as breathing." And that soul has steadfastly refused to permit itself to be materialized by the scientist and to accept the findings concerning itself of the man of the telescope, the microscope and the spectroscope. It has ever asserted itself over against the material world. Where is the soul that will be satisfied with the "salvation" offered by science? What law of nature would have restored peace to a fallen David or comforted the dying malefactor in the face of the impending judgment?

Mr. Burbank has observed plant life very carefully. He should have spent as much time and as great care in studying the soul of man in its fears, hopes, temptations, sorrows and joys. Let him console the dying and the mourners at the open grave, — Though personality ceases, the elements that constitute the body will again find their use somewhere in nature, and observe the effect.

"Salvation through science!" — Where has man been changed for the better through any discovery or invention that science has to its credit? In what manner does the man who is using all the modern inventions for which we are indebted to science differ morally from the man who had no knowledge of these things? Where does Mr. Burbank find serenity and peace in our modern, progressive life? If it has done anything, intellectualism has made man harder and colder. And if there have been beneficial effects, these are not to be attributed to the achievements of science themselves, but to the character of those who employ all things in the service of God for the good of the neighbor, while the great number of men use every modern invention for their own destruction and against the welfare of society.

God pity humanity if there is no personal salvation except through science. Nay, peace and healing come to men solely by the very truths that science is constantly attacking, the incarnation of the Son of God, the redemption of the world by his vicarious suffering and death, the regeneration of man by the power of the Holy Ghost, preached to us by an inspired word of God, the revelation of him whom man will never find by his own reflections and investigations. Salvation is of God.

Incidentally, Mr. Burbank should be fair enough to discriminate between protests against teaching evolution at the expense of the public and legislating against any teaching at all of evolution. Let the men carrying on their "saving" reflection and investigation do what the churches are doing to proclaim their

Gospel, build or rent halls and support their cause from their own pocket — and no one will have a desire to disturb them in their pursuit.

J. B.

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**“Is the Church Growing Selfish?”** asks The Continent. **“Is the Church growing selfish?”**

One of the leading denominations reported for its fiscal year recently closed a decrease of \$4,000,000 in gifts for home and foreign missionary work. At the same time the church contributed for local support more than \$4,000,000 over the preceding year. This is in face of the fact that of all the moneys given for local support and benevolences less than one dollar in seven previously had gone to the benevolent work of the church at large.

Last year one of the worthiest philanthropies of modern time was able to “break into” only sixty-five of the 1,200 Protestant churches in one great city with its appeal. One minister of a wealthy church refused seven times to allow a brother clergyman, who called at his house in behalf of this philanthropy, even to enter his house to talk over the matter with him. On the eighth visit the caller managed to catch the clergyman leaving the house.

One of the best philanthropies in a large city, a denominational enterprise caring for homeless and helpless men, giving them food and jobs and spiritual help, was refused entrance into church after church of its own denomination in its campaign for a building fund, one church asserting frankly that “we are building a new church and we need all our money for ourselves.”

Individuals are inherently selfish, corporations naturally so, but the church is supposed to represent the opposite. It is subject, however, to temptation and sometimes yields. It is doubtless true that if some churches rated as “wealthy” gave access to all who seek to present appeals there would be no time in the services for anything else, and the membership would be uncomfortably beset. The easy way of protection is to shut the doors against everything, but it can scarcely be considered the Christian way.

Woe it will be to that church which becomes selfish and loses its zeal for helping others. The life of the Christian church is sacrifice, and when the sacrificial spirit passes out the life is gone.

Perhaps something could be said in explanation. At times it may be a case of first things first. A secondary cause should not claim funds that are absolutely needed to meet the fixed obligations of a church body. And then, it happens rather frequently that churches are appealed to for semi-public, so-called undenominational philanthropies. With these the churches as such have nothing to do, their work is religious work which they cannot share with the public. Individual Christians may contribute if they find the cause worthy, for we are not to limit our charity to our fellow-Christians. But we are afraid that the question put by The Continent is, after all, not unwarranted. The reply quoted in the article is not infrequently received when requests are made even for synodical purposes, to say nothing of the appeals for charities which have been endorsed by our congregations. And so the warning expressed by the writer is entirely in place.

J. B.

**Which?** A writer in the Lutheran Church Herald quotes Prof. I. F. Grosse of St. Olaf College as follows:

“The older I get and the more I learn to know the world with its idiosyncracies, both from my observation and from my experience, the more convinced I have become that we as a Church should have an educational system of our own from the kindergarten to the university inclusive. The ideal we should seek to attain is to have a school system of our own exclusively. Thereby we should be able to contribute to America the ideals and principles which it so much needs for the establishment and maintenance of true, sound, and safe Americanism.

The writer then admits with some regrets that the people of his church body have so far not succeeded in establishing a system for Christian day school and expresses doubt that they will ever do so, though the speeches and papers on this subject that have been heard for over a quarter of a century “have been convincing and compelling.”

In the course of the discussion he refers to a statement made by Dr. Koren, that while the Germans looked to their schools for the religious education of the children, and the Reformed churches depended upon the Sunday Schools, the Norwegian people had laid more stress upon the Christian education in the home.

He adds: “We believe that there is a truth in this statement which we should not overlook. In the pioneer homes, father and mother were organized as a school board and constituted the teaching force, and every night, especially in the winter months, there were regular study periods and school hours. That is the school we attended, and we know to this day practically every word in the Catechism, the Explanation, and the Bible history. While we never enjoyed a day of parochial schools, we received elementary religious instruction.”

The question is to which of these three should we look for the religious training of our children? We answer, naturally first to the home. Upon it rests the first duty and it has the very best opportunity to do God’s work for the child. The very atmosphere of such a home will accomplish more than any school can accomplish to bring the child to the Savior. Nor would the child alone be the gainer. The teaching parent himself derives as much good as does the child, and a consecrated relation is established between the child and parent. To consider the Christian day school a substitute for Christian home training, would be making a grave mistake. The home would, in fact, almost undermine the work of the school.

And then, to the school. The home is under our circumstances not in a position to complete the education of the child. The school must follow. Now we are confronted with this alternative, a school that really cannot educate, as it does not and cannot preach Christ, and that by its materialistic instruction counteracts the Christian work of the home, or a school that

continues and completes the training of the child in the spirit of the Christian home. By all means, then, the Christian school to supplement the work of the Christian home.

As to the Sunday School — by it the children of the unchurched are reached, and it so serves a good purpose. And if we succeed in holding the confirmed for further instruction and training, it is a blessing indeed.

Let us employ every proper means faithfully, diligently, prayerfully, for the cause is worthy of every effort.

We cannot refrain from offering our readers the following from the article which we are discussing:

Dr. Bauslin, college secretary of the United Lutheran Church, in a paper read at the recent Chicago meeting, offers about the strongest indictment of our public schools which we have seen. He quotes a prominent jurist in Paris who was the attorney for a confessed murderer. In his final address to the jury, he said:

"Gentlemen of the jury, my task is very easy; the accused confessed — a defense is impossible — and yet I want to have a few words. There on the wall I see the picture of the Crucified, and I pay homage to it. There it hangs in this Hall of Justice where you condemn the guilty, but why do we not hear anything of Him in our schools to which you send your children? Why does this murderer for the first time in his life see the Crucified here in this hall where the law will punish him? Had the attention of my client been directed to the Crucified when he still sat on the benches of the school, he would not now sit here on the benches of disgrace and infamy. Yes, it is you, gentlemen, whom I accuse; you that brag of your education and your culture, and yet are barbarians who spread atheism and lustfulness among the people, then are astonished when the people reply with crime and vulgarity. Condemn my client, gentlemen; yes, you have a right to do it, but I accuse you and it is my duty to do so."

To this Dr. Bauslin adds:

"We wonder if these words in any sense fit conditions in our country in our own time, where by common consent and with very general approbation and strange complacency we allow millions of children to grow up without the moral foundation of religion."

J. B.

### THE EVILS OF INSTITUTIONALISM

A Report of the Sermon by the Rt. Rev. J. E. Freeman, D. D.,  
Bishop of Washington, at the Meeting of the  
Synod of Washington

A solemn warning against the dangers of overstressing the institutional side of the Christian Church, and a call to clergymen and laymen to bring to their religion all the ardor of a crusade were voiced by the Rt. Rev. James E. Freeman, D. D., Bishop of Washington, in the opening sermon at the eighth annual Synod of the Province of Washington in St. John's Church, Charleston, West Virginia.

"I am prepared to say," Bishop Freeman asserted, "that the institutional department of the Christian Church has, in no small degree, deflected the ministry from its primary purpose, and, possibly more than any other single cause, has impaired its great functions, commonly desig-

nated pastoral and prophetic, which, in another age, were its chief adornments and most compelling aspects.

"Institutionalism has diverted interest and enthusiasm from religion and given them to pastimes and recreations. Most deplorable and tragic of all, it has shifted the emphasis from a concern for souls to a concern for bodies.

"The modern emphasis on the institutional equipment connected with the Church can rightfully be challenged," Bishop Freeman said, because "the age is calling for a crusade and the crusaders' spirit. It is calling for a Church for religion only. It has its every need met by multiform and ever-increasing agencies. It seeks its house of worship for spiritual refreshment and renewal. The multitude is at our gates saying, 'Sirs, we would see Jesus.'

"The day in which we live, with its colorful and kaleidoscopic life, lays claims upon the minister that his brother of another generation never knew. The occupations of the modern busy pastor are so varied, and call for gifts and qualities so diverse, that neither university nor seminary can adequately equip him to meet the clamorous demands of the hour. The Twentieth Century conception of the ministry calls for a larger variety of gifts and talents than any other calling or profession of which we have knowledge."

Within the lifetime of most of us, a distinctly new department has been added to the Christian Church, known as the institutional. It began in great centers of population and spread rapidly until to-day even the smallest village has its modest equipment designed to meet the social demands of the community in which it is placed. That this new department has played its conspicuous and useful part is clearly evident. Its purpose was to humanize the Church as an institution; to make more clear, particularly to the youth, the high purpose of a Christian faith that sought, in the language of the Master, the 'more abundant life.' To make a man every whit whole, to deal with bodies as well as souls; to effect physical robustness and spiritual virility; all this was the high aim that lay behind this new force of Christian enterprise. Parish houses, under this new system, became as costly, if not more costly, than church buildings. In some instances, they combined not only every form of social and physical entertainment, but they also comprehended many other agencies that had to do with human needs.

"If a careful survey could be made of the spiritual results accruing to these costly enterprises, one wonders what it might disclose. Someone caustically observes that 'we have machinery but no motion.'

"In an age that was characterized by mechanical skill and efficiency, the Church felt the need of newer and more perfect mechanisms for its enterprises. No one doubts the purity of its motive nor the desirability of much that it called into being. That institutionalism served, and will continue to serve, a large purpose is

generally admitted. It is not against institutionalism as such that we contend; it is rather the exaggerated importance and the results that have accrued to it that we challenge.

"When any mechanism or agency impairs the major function of the Church's enterprise we are bound to inquire as to its utility or value. The modern complexity of Church administration has brought the ministry itself dangerously near the breaking point. It has laid upon the shoulders of the Church's chosen leaders burdens too heavy to be borne. It has brought about a situation that has resulted in the impairment of the pastoral and prophetic offices. It has called for an outlay of time and money, the volume of which has mounted from year to year. It has put the Church in competition with secular agencies and placed it at a disadvantage it cannot readily overcome. It has shifted the emphasis from a concern for souls to a concern for bodies.

"That the Church has a definite concern for bodies, for the physical well-being of men, goes without saying. The question which institutionalism has raised is largely one of economy and ultimate purpose: economy, as it relates primarily to the distribution of the minister's time; purpose, as it relates to the spiritual development of those whom it seeks to serve."

A church engrossed with the most wholesome forms of recreation, essential and valuable as these may be, must ultimately lose its place of influence as a factor in the spiritual enrichment and elevation of the community in which it is placed. We register no plea against the recreational side of the Church's enterprise; we do maintain that, if this phase is to be continued, it must be subordinated to the major things for which the Christian Church stands. If it cannot be a means to the one supreme end of character building, which we submit is the Church's highest aim and purpose, it must be regarded as a menace to the Church as an institution.

"If the Christian Church is to contribute its large share to meet the needs of our modern complex life, it must safeguard its ministry from becoming so utterly mechanical that its spiritual functions are impaired or rendered inefficient. For my own part, after thirty years of extensive and costly indulgence in institutional work, I question very seriously some of the methods it employs.

"If it cannot be demonstrated that its enterprise issues in spiritual illumination and enrichment, it has no valid place as part of the Church's equipment. No word too strong or urgent may be spoken against any enterprise, no matter how attractive or appealing it may be, that retards rather than accelerates the spiritual functions of the Church's ministry. Let us build the whole man — body, mind, and soul — but let us be very clear that it is the whole man we are conserving. While we serve his body, let us not forget his soul."

— The Living Church.

## THE CHURCH AT WORK

Those who think the Christian church is decaying and doomed to be supplanted by some principle other than that laid down in the Gospels, do not know very well the church of to-day. Those church people who think the church is now losing ground because it is not as emotionally evangelistic as it was fifty years ago, do not know very well the field in which the church is working to-day. Times and tempers change; but the principles of Christianity remain the same.

In the days when Peter Cartwright and his contemporary preachers proclaimed the gospel, camp meeting evangelists swept people into the church and into actual conversion in flocks. This cannot be done to-day. And why? Peter Cartwright and his contemporaries were preaching to people who almost to a man had a Protestant Anglo-Saxon religious background. They were people who had knowingly gone away from their mothers' God. Evangelists called them back to old Christian home memories, and they came back. Life then was comparatively simple and had not strangled its people as our complex age entangles us.

The church to-day has a far more fundamental task than that of calling back-straying Christians. It has first the feeding of its own and other's lambs in the Sunday School. It has the befriending of strangers in young people's societies and in men's brotherhoods. It has work toward the world through its parlors and its dining rooms. It has first to get the world within reach, sympathetic reach, before it can persuade it of the desirability of Christian life. (Portland Journal.)

The first two paragraphs can be subscribed to. Our task is more difficult than that of the previous generations. It is easier to recall to memory the things you once have learned than learn something new. Our work in the mission is no longer the mere recalling to memory or reminding the people of truths once learned or a picturing to them the Christian home they once knew and loved but the planting, the sowing thereof. It is a creating of something new and therefore our progress in establishing self-supporting congregations is more tedious and slower than of our forefathers who could gather the immigrants and such that had a religious background.

Correct: Dinners and sociables will never take the place of divine life in human hearts but we doubt if they ever can be made to be facts precedent in that life with the exception of a few rare cases. Wherever the church has worked toward the world through its church parlors and its dining room, thereby trying to get the world within reach, sympathetic reach, before it could persuade it of its desirability of the Christian life, it always has established a Christianity which like unto the Jews asks for a King who could give them bread to eat and perform miracles — the almighty dollar and something new. It establishes a religion of selfishness, which is idolatry. In other words the question then always is what does the body get out of it and not what does the soul benefit thereby. At its best it leads to a Martha's service and not a Mary's.

True it is, our aim ought to be to get the world in sympathetic reach before we can convince it of the desirability and benefit of Christianity but this can only be done by preaching God's plan of salvation and bringing



forth the fruit thereof. By glorifying Christ both by public preaching and our daily Christian conversation (daily walk in life); when the Word of God is taught in its truth and purity and we as the children of God lead a holy life according to it.

Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel but on a candlestick and it giveth light unto all that are in the house. Let your light so shine forth before men, that they may see your good works and glorify your Father which is in heaven. Mt. 5, 14-16. How this may be done, we would refer you to the article "Everyday Religion" in the Northwestern Lutheran taken from The Continent.

— E. F. Kirst.

### WHEN WE FALL SHORT

There is a degree of Christianity which is not enough. It does not rise to the level of value. It fails to reach the plane of recognition. There is such a thing as men claiming to be Christian, and yet not decidedly so. There is such a thing as being Christian in name. Nominal Christianity is but a designation. The contents must support the label. Now the world is saying at home and in the mission field, Yes, from everywhere it is coming. *The church must be Christian enough to make its message effective.* If it fails to do this its teaching does not take root; its message falls short. Its prophetic vision fades into a dull cloud. Is not this the trouble with many of our churches in many communities throughout the country? They are not Christian enough to make their message influence the life of the community.

They are social. They are busy and noisy with organizations, and societies, and clubs, and committees, and gatherings of every kind, but they are not eminently Christian. They are not decidedly so. They are not outstanding; definitely committed. They carry no spiritual atmosphere. They do not make men think of God. They do not influence men to turn to Christ as Lord and Savior. They are not Christian enough to make their message effective. Hence men in their membership live the same lives as their brothers on the outside of the church. They do not live definitely. They have found no change in their moral motives, no help in their spiritual lives, no clearness of thought in their minds about God. Down in their hearts they confess that coming into the church made no difference in their lives. They did not find anything new or different by becoming members of that church. When, therefore, the pastor preaches the real gospel message to them and sounds the principles and ideals of Christ across the life of the community, it falls short, because the church is not Christian enough to make his message effective.

— Western Christian Advocate.

### HIS NEVER FAILING PROVISIONS

We stand on the threshold of another year. Whatever it may bring forth in this poor dying age one thing we know, our gracious Lord will not fail His trusting people. "Jesus Christ the same, yesterday, to-day and forever."

Before He left the earth to go back to the Father He made all provision for the spiritual need of His own. He told His disciples "I will not leave you comfortless," or as it means in a correct rendering, "I will not leave your orphans." These provisions, which are exclusively revealed in the Gospel of John are available for His people, and will be available till the blessed, long looked for day comes, when we shall be gathered home to be in His glorious presence. They are His provisions for the new year.

The first provision mentioned by Him in that blessed discourse, in John xii-xvi, is the provision of cleansing. This He illustrated so graciously in the washing of the disciples' feet. When Peter refused, the Lord told him, "If I wash thee not, thou hast no part with Me." They were all clean every whit, except Judas, for he was not born again. The washing of the disciples' feet denotes His cleansing from the defilement to which His own are subject while in a sinful world. This cleansing alone can keep us in fellowship with Him, that is, to have part with Him. It is the same as stated in Ephesians v:26, the cleansing by the washing of water by the Word. And this He does constantly in His blessed ministry above as our Advocate with the Father.

The second provision is the gift of another comforter, that is, the Holy Spirit. Of this precious gift He spoke repeatedly in that upper room. He promised Him as being with them, upon them and in them, to abide with them, to teach them, to lead them into all truth and to take of His own things to reveal them to their hearts. The Holy Spirit is the Paraclete, the Advocate, one who stands by the believer, taking the same place with us which the Lord Jesus had with His disciples on earth. All the promises of our Lord concerning this other Comforter were made good once and for all on the day of Pentecost. On that day the Holy Spirit came from heaven to earth to usher in the new dispensation, the dispensation of the Spirit. Since that day He has been here and He will remain here till His work in the outgathering of the church is completed. To pray for His coming is therefore an act of unbelief. A certain well-known fundamentalist leader suggested recently a coming together for a ten-days' waiting until He should come. There is no need of having a waiting meeting, or, as it is called, in Pentecostalism, a "tarrying meeting." There was only one such waiting meeting, the original one recorded in the first chapter of Acts. It can never be repeated. Anyone who suggests another waiting for the coming of the Holy Spirit does so out of ignorance

as to the teaching of the New Testament and at the same time denies the truth that the Holy Spirit has come and is here as the other Comforter. Ever since He came He has done the Work He came to do and He is doing it still. To make use of this provision, to let Him guide us into all truth, to yield ourselves to Him, not grieving, neither quenching Him, so that He can manifest His power in us and through us, is our blessed privilege. And He will never fail.

The third provision our Lord has made is prayer. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it." . . . "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name; ask, and ye shall receive, that your joy may be full." These are precious words assuring us that He and the Father hear and answer the cries of His children. All His saints have used and are still using this provision. But prayer must be according to His will. "And this is the confidence we have in Him, that if we ask anything according to His will He heareth us; and if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desire of Him" (1 John v:14, 15). If our prayers are sometimes unanswered we trust Him, too, with the answers in His own way and in His own time. We know all prayers offered in His name are heard, and if they are answered differently than we expected we know that all is according to His will. It is an awful thing to hear people pray to God "Thou must do it!" we "demand it!" In a pamphlet published in the defense of Pentecostalism, a certain Presbyterian preacher gives the reason why people are not cured of all manner of diseases, because they pray "If it is His will." This is not faith but presumption.

The fourth provision is Peace. "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you! Let not your heart be troubled, neither let it be afraid" (John xiv:27). Here is a double peace, the peace He has made in the blood of the Cross. After His resurrection He showed His hands and His side and said, "Peace be unto you!" Being justified by faith we have peace with God through our Lord Jesus Christ. Peace with God is not what we do, but what He has done. That peace with God will not only last throughout this age, but it will last for all eternity. Then there is the peace He calls "My peace." Is is the very peace which was His blessed portion when on earth, walking in humiliation, trusting His Father and obedient to Him. He could never be disturbed. That wonderful peace is His legacy to us; in learning of Him, who is meek and lowly of heart, we shall find rest for our souls, and in the midst of sorrow, difficulties and perplexities, our hearts may be kept in perfect peace.

The fifth provision is the provision of fruit bearing. This He revealed in the beautiful parable of the vine and the branch. Fruit bearing is the result of His own life in the believer. As we abide in Him and He in us we bring forth fruit unto God. We are in the world, though not of it, to bring forth much fruit, unto His glory and unto the glory of the Father. He Himself makes it possible through His own life and Spirit dwelling in us.

The sixth provision is the provision of Victory. "In the world ye have tribulation; but be of good cheer, I have overcome the world" (John xvi:33). We are more than conquerors through Him who has loved us. The life of victory and overcoming does not depend on an experience, but it is brought about by His own power in us. Looking away from self and looking to Him only puts victory on our side. No matter what the tribulations may be, or the attacks of the enemy, He has overcome it all in our behalf and if we cast ourselves upon Him, we shall overcome also.

The seventh provision is the provision of the Father's house and the blessed assurance that He is coming again to receive us unto Himself, to be with Him where He is. The beginning of the fourteenth chapter tells us of this. To this we look forward in the beginning of another year. Perhaps this year will bring the realization of it and the home-gathering of His beloved people. May it be so! Here, then, are His provisions He has left. Cleansing, the Holy Spirit, Prayer, Peace, Fruit bearing, Victory and the blessed hope of the Father's house. May we use it all every day, till He comes. —Our Hope.

#### DEMONIAC POSSESSION IN CHINA

A missionary in the Methodist Church is quoted by the author of *China Inside Out* (Abingdon Press) — a narrative of Chinese religious conditions at the present time — as authority for the existence in China of cases of demoniac possession similar to those described in the Gospel narrative. In a remote village a Chinese missionary was called to a house in which lay a Chinese woman upon a couch, writhing in rage and fury, frothing and screaming in a terrible fashion. The people of the village regarded her as being possessed of an evil spirit. For three days previous to the coming of the missionary she had repeatedly exclaimed "some one will come to drive me away." After looking earnestly at the poor woman for a few minutes the Chinese pastor said very emphatically, "You must leave in the name of the Lord Jesus," whereupon he sang a hymn, read a passage of Scripture, and began to pray. During the prayer the woman suddenly became quiet, and after the prayer was perfectly normal. The astonished people of the village, on beholding the miracle, besought the man to remain among them, but he proceeded at once on his journey. So far as is known the woman never relapsed. A number of such cases scattered over a wide area are reported by mis-

sionaries. Some of them are close copies of the unfortunates of the Gospel narrative, many of them have been cured in answer to prayer. Dr. Miller, the author of the book *China Inside Out*, comments in the following way on the treatment of these cases: "Unusual manifestations of good often arouse strange activities of evil. When Jesus was upon earth such cases occurred. The coming of the Christian faith to China has created a somewhat similar situation here, and it is not strange that similar manifestations of malignant possession should be found." —Exchange.

### OPENING THE HOLY DOOR

We know that we are violating the latest rules of church etiquette when we criticize other churches, but we cannot help saying something about the following press report from Rome. The Vatican publicity bureau solemnly broadcasts the following information to the general public:

"Ceremonies preliminary to the opening of the 'holy door' in the basilica of St. Peter's, formally marking the commencement of the holy year of jubilee, have been undertaken with the usual pomp.

"Masons have removed from the wall before the door the marble tablet, the bronze urns containing documents written by Dr. Laponi and others who organized the pilgrimage to the holy door during the last holy year, and tubes containing medals commemorating the opening and the closing of the door in 1900.

"Pope Pius will open the holy door Christmas Eve."

The door has been closed for twenty-five years and something may have happened to make the opening rather difficult from the carpenter's point of view. We hope that they will succeed in getting it open by Christmas Eve, so that Pope Pius will not have to over-exercise when he is to perform this great ceremony before Christmas. But we are anxious to know what will happen when the door is finally opened? Who is to be permitted to walk through the door? How much will the damages be for passing through? Will a man be spiritually benefited by going through the Holy Door? P. T. Barnum some years ago said something about that people like to be humbugged, and it seems that after the passing of P. T. there are still persons in the business of satisfying this universal demand.

—Lutheran Church Herald.

### SELFISHNESS

It is surprising how many Christians lead a selfish life. But is not that statement a contradiction? Can one be a Christian and let selfishness rule in his life? Not if by Christians we mean only those who are the followers of the Master, who are cleansed from sin and consecrated by His saving blood and serve in the mind of Christ. They still have the selfish nature, but

through and in Christ they daily suppress it, and the spirit of love is the controlling power. And these are the only ones who rightfully bear this most blessed and honorable name.

But this name is generally applied to all who have been baptized, whether they continue in the right relation to Christ or not.

Hence to avoid confusion and wrong impressions this term must be qualified, when we mean the children of God. We speak of them as true Christians or believing Christians.

But there are the Christians so-called, who either with the prodigal son have gone away into the strange land of sin and shame, or with the "elder brother" stand outside of the Father's House, selfish, self-centered and proud. There are many of this kind of false Christians among us. Out in the cold and cruel world we meet the prodigal sons and daughters. In our congregations we find more of the "elder brother" type than of the "younger brother" type. They are actuated by selfish motives in all their pursuits. They say, Lord, Lord, but do not the will of the Father. They need no repentance, because they are always right, have no faults and always know best what others should be and do. They are the hardest class of people to get along with and the most difficult to convert. These holier-than-thou Christians are severe in their censure and judgment of others and will have no associations with the prodigal that returns from a life in sin and becomes a genuine Christian. Jesus said concerning these self-righteous and proud people, "Publicans and harlots go before you into the kingdom of God."

The warning words of Christ are needed to-day: "Beware of the leaven of the scribes and pharisees!"

Dear reader, examine yourself honestly before God that you may not belong to this large class of selfish and self-sufficient church members, Christians so-called. — C. K. S. in *Inner Mission Messenger*.

### PUTTING HEART INTO WORK

A contractor said to his chief carpenter, as he was leaving for an extended trip, "Here are the materials, sufficient means and a fine location; put up a good house on this site." The house was erected but with much "sogering," and skimping of material. When the contractor returned he said to the carpenter: "This is your house; occupy it with your family and make it your home." "Alas," said the carpenter, "had I only known that I was building for myself I would have done the work better and used the best material only."

He was justly compensated for his dishonesty. He did not know that he was building the house for himself, but he might have known that, in a larger sense, he was building for himself. Every time a man does a piece of work he builds a part of his own monument. The work a man does comes out of the life he lives. A

Christian has no such words as "sogering" and "skimping" in his vocabulary, because what they signify has no place in his life.

The principle underlying the work of a follower of Jesus Christ is laid down by Paul when he says that men shall serve "Not with eye-service, as men-pleasers, but in singleness of heart, fearing the Lord; whatsoever ye do, work heartily as unto the Lord and not unto men."

Here then is the principle: beyond all human employers a Christian is to see Jesus as the real Employer. He is to put heart into his work. What he does is to express the religion that is in him. If men were so to work, what a dignity would be given to the humblest task! Work would be bereft of all sense of drudgery, work would be a sacred task. Is it not true that thousands of lives are lost annually because men have done a dishonest piece of work? What is the difference between that and manslaughter?

Any work is acceptable with God if the soul is put into it. This age must get away from the idea that work is degrading. Work is uplifting. Any necessary task is honorable. A man who works on the railroad, sweeps the street, plows the fields, works behind the counter or at the desk, in the mill or in the mine, in the public service or in the pulpit, is in every case a co-partner with Jesus in doing the work of the world. I am no more honorably employed as a clergyman than I was when I was on the farm or following the mules on the tow-path. Nor does the place matter. The honor lies in the necessity of the task and the spirit which is put into it.

Work reveals character. My work is myself. A laborer was laying an asphalt walk. A friend came along and began to talk about his employer: "Yes," said the laborer, "he is a great church worker, but he does not put enough tar into his walks." What an indictment against his employer! Shame on him for being a vulgar cheat; all the more so because he dared parade before men as a believer in Jesus Christ. The manner in which he did his work showed the man he employed just what a man he was.

In a certain city a house was up for sale. The auctioneer had no trouble to get an offer of \$5,000. He knew the house was worth more than that. A happy thought came into his mind. "Gentlemen, Henry McGovern built this house." In a few minutes the house was sold for \$6,700. Henry McGovern's name was worth just \$1,700 to the man who sold the house. Why? Because he put his religion into his work. They knew he was a Christian in deed as well as in profession. He did all things as unto the Lord. Work reveals character.

In a New York business establishment an employer called for certain papers. The reply was made that he did not have the papers. "No, I have not," said he. "It was sent to you some days ago," said the girl. She turned to go but as she reached the door she remarked: "Miss Saunders says she gave them to you herself." "Did Miss Saunders say that?" "Yes." "Well, if Miss

Saunders said that, it must be so, for she has been here ten years and I have never known her to be in error." He looked again and found the papers. What a fine tribute to the character of Miss Saunders! Why do not men see that work is a character-factory?

Heart-work is its own reward. Emerson has some fine words pertinent to this theme. "Work in every hour, paid or unpaid; see only that thou work, and thou canst not escape the reward; whether thy work be fine or coarse, planting corn or writing epics, so only it be honest work, done to thine own approbation, it shall earn a reward to the senses as well as to the thought. No matter how often defeated, you are borne to victory. The reward of a thing well done is to have done it."

Who is the happiest man when he returns home after a day's work? Who has the good conscience? Who has the peaceful sleep? Who has the largest hopes for promotion? And when the sunset of life comes, who has the most satisfying retrospect? Who the happiest prospect? In all these circumstances is it not he who can say, "I have done a good day's work, I have done all things as unto the Lord?"

—Rev. E. F. Wiest in Christian World.

#### THE DENOMINATION AND THE RELIGIOUS NEWSPAPER

The religious weekly newspaper is as much a part of denominational furniture as the secretary's desk, the stenographer's typewriter, or the pastor's automobile. The secretary could get along without a desk, correspondence could be carried on by long hand, and the pastor could return to the slower methods of earlier days. So the denomination could get along without a weekly religious newspaper. But it is not likely that these subjunctives will ever become indicatives.

—The Baptist.

#### AN EXAMINATION

Dr. Crisman, of a normal college in Missouri, gives these results from an examination of 1,800 high school graduates. Surely, they are not amusing!

"Sixteen per cent of the high school students neither knew where Christ was born, nor the name of His mother. Sixty per cent knew not that Peter, James, and John enjoyed the larger confidence of Jesus. Seventy per cent did not know what to call the Sermon on the Mount. Sixty per cent did not know what Christ said about loving one's neighbor. Twelve per cent did not know the first clause of the Lord's Prayer. Sixty-five per cent did not know the Golden Rule. Thirty-five per cent thought that the Book of John was located very close to Revelation. In the following quotation from Lowell's *Irene*, 'No want of faith that chills with side-long eye hath she; no jealousy, no 'Levite pride' that passeth by upon the other side,' eighty per cent did not know what story is here referred to in the Bible.

"The following are a few of the hundreds of humorous and pathetic examples of biblical ignorance:

"Forty per cent thought Paul 'a book of the Bible.'

"Twelve per cent thought Pilate 'a book of the Bible.'

"Twenty-five per cent thought Pilate 'an author of the Bible.'

"Twenty-five per cent thought James 'a river.'

"Forty-five per cent thought Galilee 'a river.'

"Seven per cent thought Agrippa 'an apostle.'

"Thirty per cent thought Jude 'a king.'

"Three per cent thought Herod 'an apostle.'

"Six per cent thought Mark 'a king.'

"Nine per cent thought Samaria 'an author.'

"Twelve per cent thought Peter 'a king.'

"Nine per cent thought Peter 'a priest.'

"Six per cent thought Revelation 'a province.'

"Six per cent thought Caiaphas 'an apostle.'

"Twelve per cent thought Ephesians 'a province.'

"Six per cent thought Martha 'a book of the Bible.'

"Twenty-four per cent thought Alleluia 'a blessing.'

"Twelve per cent thought Alleluia 'a loud noise.'

"Nine per cent thought Amen 'an applause.'

"Fifty per cent thought Amen 'a stop.'

"Thirty-three per cent thought Centurion 'a century.'

"Fifteen per cent thought Centurion 'the middle point.'

"Nine per cent thought Elders 'bushes.'

"Thirty per cent thought Gethsemane 'a city of Egypt.'

"Twenty per cent thought immortality 'death.'

"Nine per cent thought immortality 'breath.'

"Twenty-five per cent thought resurrection 'the building of the temple.'

"Forty-five per cent thought Scriptures 'quotations.'

"Eighteen per cent thought scribes 'bad men.'

"Nine per cent thought tithes 'things fastened together.'

"Twenty-five per cent thought tithes 'missionary money.'

"It is interesting to note," says Dr. Crisman, "that nine per cent of the students defined sin as 'debts.' Could it be possible," he asks, "that the Churches which recite the Lord's Prayer using 'debts,' unwittingly teach this definition of sin?"

— The Living Church.

### THE PRESIDENT AND SOCIAL REFORMS

At the unveiling of a \$60,000 monument at Washington, D. C., in honor of the pioneer missionary, Bishop Asbury, of the Methodist Church, who came over to this country in 1770, the President made an address, replete with good sense as he recounted how much the government and the nation are dependent upon religion. It might do some clergymen good, who believe the Church should do the work of the government, to hear the President say that the government cannot be depended upon to do the work of religion. He argues that the govern-

ment of the country never gets ahead of its religion, that religion lies at the basis of all good government, and that social reforms can be looked for only when religion functions as it should. A few paragraphs are well worth quoting. He says:

"We cannot depend upon the government to do the work of religion. An act of Congress may indicate that a reform is being, or has been, accomplished, but it does not itself bring about a reform. The government of a country never gets ahead of the religion of a country.

"It is well to remember this when we are seeking for social reforms. Of course, we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all.

"We cannot escape a personal responsibility for our own conduct. We cannot regard those as wise or safe counsellors in public affairs who deny these principles and seek to support the theory that society can succeed when the individual fails.

"There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity — these cannot be legislated into being. They are the result of a divine grace."

In these few sentences the President says a great deal. He makes it clear that it is the government's task "to restrain the vicious and furnish a fair degree of security and protection by legislation and police control," or, to put it in the language of the "General Prayer," which calls upon God to endue the President, the Governor, judges and magistrates, "with grace to rule after Thy good pleasure, to the maintenance of righteousness and the punishment of wickedness, that we may lead a quiet and peaceable life, in all godliness and honesty." Further than that it cannot go. The government is here to rule, not to reform; it is here to maintain justice, not to make men just; it is here to punish wickedness, not to convert men from their evil ways and get them to reform; it is here to protect the righteous, not to make men righteous. It takes the citizens as it finds them; it does not make the citizens. They are made before the government exercises its authority over them. They, in fact, make the government what it is, whether good, bad or indifferent. No strong government can be built on weak, flabby material. "Society cannot succeed when the individual fails." The authority of law avails little when virtue, conscience and character, the product of religion, are wanting in the individuals who make up the nation. You cannot legislate virtue, conscience and character into existence. "These are the result of a divine grace"— words that go to the very root of the matter. In other words, religion creates the material on which government must build.

— The Lutheran.

### AS LUTHER WAS WONT TO PUT IT

We are indebted to the "Allgemeine Evangelisch-Lutherische Kirchenzeitung" for the refreshing evidence of Protestant courage.

"In consequence of the 'Eucharistical Congress,' which took place with much pomp in Protestant Holland, the Protestant circles in Holland, as in other countries, have taken just offense. The Protestants of Holland have brought forth a strong counter manifestation and the Reformed State Party in Amsterdam has sent to the Papal Legate, Cardinal Van Rossum, the following message:

"We sons of the Reformation, gathered in Salvatore Hall, are expressing to you our thanks that you came from Rome to our good city in order to say quite clearly to our people that you desire to bring them again under the yoke of the Pope. We feel obliged to request you to transmit to your papal master, in the name of thousands of our people, this message: He may discontinue instructing his vassals in this country to attempt the undermining of Protestantism and to refrain from abuse of the religious liberty safeguarded by our constitution to all of our people, a liberty which is not granted to people of other faiths in countries dominated by the Pope. We adjure you to cease this propaganda lest a religious war ensue as in the days of Alba, the blood-thirsty vassal of your predecessor. You will find a most obstinate resistance! Even though it seems as if Protestantism, under the influence of a corrupting liberalism and revolutionism of your former confederate, has fallen asleep, your Roman bells will awaken it. May your presence help to awaken the Protestant consciousness and the love for our glorious history. May God grant this!"—Lutheran Herald.

### FROM OUR CHURCH CIRCLES

#### Dr. Martin Luther College

On December 19th the work of the first quarter in our institution was brought to a close with the customary Christmas celebration. Almost all scholars have departed to spend the holidays with their families. In spite of our crowded conditions we must be grateful that the Lord permitted us to carry out our work with little interference. Two scholars had to submit to an operation. In October almost all scholars were vaccinated against the small pox, with the usual results. However, our inspector of the boys' dormitory, Prof. M. Wagner, has been ill for several weeks now. He is suffering from an attack of malaria, and even at this writing he is still confined to his bed. May the Lord keep His protecting hand over him and grant him a speedy recovery.

The graduating class has eight members, four women and four men. This is the first class to complete the six year course inaugurated several years ago. Of this

total of eight, seven will be at the disposal of our assignment committee, one of the class being a member of the Norwegian Lutheran Church. Since the number of graduates is not very large, it will be well if those who intend to call one of our graduates will send their call to the president of their district at an early date.

E. R. B.

### Church Dedication

The dedication of a new church is always a happy event for any congregation, but it seemed as though the members of Immanuel's congregation, of Waukegan, Ill., were jubilant above the ordinary measure, even of congregations that dedicate. "This is the happiest day of my life"; "This is the event which I have been looking forward to as long as I live here"; "If anyone had told us a year ago that we should have a beautiful church of our own by this time, it would have seemed impossible"; these expressions seemed to be on the lips of every member of Immanuel's. And surely Immanuel's has reason to be proud, for it was only a little over a year ago that it still formed one parish with the congregation at Libertyville. Only a little over a year ago that it called the first pastor whom it could call its own.

The division of the parishes, undertaken by Synod has proved itself a wise step indeed. Immanuel's soon became too large for its little frame church, situated as it was in a very unfavorable section of the city. The erection of a new church in a more desirable neighborhood soon became a necessity. It was the completion of this undertaking, and the dedication of the completed edifice to the service of the Lord that Immanuel's celebrated on December 21st, the 4th Sunday in Advent. Nor did it celebrate alone. From Libertyville, from Kenosha, from Racine, and even from Milwaukee, fellow-Lutherans had come to join in the festivities.

There were three festive services. In the morning service, held in the English language, the formal act of dedication took place, at which the local pastor, A. C. Bartz officiated. Rev. Bendler, of Milwaukee, preached on Rev. 3:7-13. Prof. Schaars, of Milwaukee, was at the organ. The choir of Immanuel's sang.

The afternoon service was in German. Pres. Buenger delivered a masterful sermon on Psalm 122. Prof. Manthey played the organ, while the Frieden's Choir, of Kenosha, rendered two difficult anthems creditably. Rev. Kiessling, of Libertyville, read the altar service.

In the evening service, held in English, Rev. Volkert, a former pastor of the congregation, occupied the pulpit, using as his text Matt. 1:23. The choir of his church in Racine, under the able direction of Prof. C. F. Pape, who also played in the evening, sang parts of a tuneful cantata. Rev. Esemann, of Racine, officiated at the altar.

The new church is situated on the corner of Glen Rock Ave. and Chapel St., in the very center of the city. It is

built of cream-colored brick. The interior is finished in oak. A roomy parsonage is built on to the rear of the church. Everything has been planned with great care and foresight, and the best materials have been used throughout. Especially worthy of mention are the beautiful art-glass windows and the church furniture. The church seats 350. Underneath the entire structure is a basement, with classroom, kitchen, stage, and a hall seating 350. Here the assembled guests partook of the bounty placed before them by the ladies of the congregation on the day of the festival.

God is with you, Immanuel's, even as your name implies. Give thanks unto Him, being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

E. C. K.

#### First Mortgage 6% Bonds

The new church of Zion Congregation, Rev. O. B. Nommensen, at South Milwaukee, Wis., is rapidly nearing completion and dedication is being planned for about the middle of January.

There are still available \$100 first mortgage bonds bearing interest at 6% per annum payable semi-annually. These bonds are offered at par plus accrued interest from August 1st, 1924, and may be obtained from Walter Plehn, 1011 Cherry Ave., South Milwaukee, Wis.

Our own members have taken about 30% of these bonds besides otherwise financing the building program. May we have your assistance, brother and sister Lutherans?

#### 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.

#### Mississippi Valley Pastoral Conference

The Mississippi Valley pastoral conference will convene at North La Crosse, Rev. Julius Bergholz, Pastor,

in the last full week of January from Tuesday noon to Wednesday noon. Services in the American language Tuesday evening.

Sermon: Fischer (Gamm).

Confessional Address: Korn (Kurtzweg).

The following papers will be discussed:

- 1) The relation of Circumcision in the O. T. to Baptism in the N. T. with special reference to the question: Did Circumcision impart grace? Leader: Pastor Palechek.
- 2) Homil. exeg. treatise of the parable of the unjust steward. Leader: Pastor Froehlke.
- 3) Every revelation of God is a revelation of His saving grace. Leader: Pastor Bodamer.

Brother Bergholz requests the brethren to announce their coming, respective notcoming, at an early date.

Rud. P. Korn, Sec'y.

#### Winnebago Conference

The Winnebago Conference convenes in N. Fond du Lac, Wis., from January 26th to 28th in the congregation of the Rev. L. H. Koeninger. First session Monday 7:30 P. M. Papers are to be read by Schumann, Scherf, Weyland, Koeninger, Dasler.

Confessional: H. Scherf (H. Kleinmans).

Serman: A. Dasler (H. K. Moussa).

Please notify the Rev. Koeninger whether you are coming or not.

Herm. C. Klingbiel, Sec'y.

#### Request

Last summer the congregations at Cameron and Rice Lake, Wis., donated their discarded crucifix, chalice, and candle sticks to the East Fork Mission. Will someone please donate a baptismal bowl? H. C. Nitz.

#### Installation

On the fourth Sunday in Advent, December 21st, 1924, the undersigned, being duly authorized by Hon. President E. Benj. Schlueter, installed the Rev. F. W. Raetz as pastor of Trinity Ev. Luth. Church, Wabeno, Wis.

Address: Rev. F. W. Raetz, Wabeno, Wis.

Ph. Lehmann.

#### Change of Address

Rev. W. F. Beitz, 503 S. Main St., Rice Lake, Wis.

\* \* \* \* \*

Mr. H. E. Kahnert, 37 E. Morton St., St. Paul, Minn.

#### MISSION FESTIVAL

White River, S. Dak., St. Paul's Church, Belno R. Lange, pastor. Speakers: Theo. Bauer, G. Press. Offering: \$32.05.

STATEMENT OF RECEIPTS AND DISBURSEMENTS

| Collections From                     | July 1, 1923<br>Dec. 1, 1924<br>17 months | Budget<br>Allotments<br>17 months |
|--------------------------------------|---|-----------------------------------|
| Pacific Northwest .....              | \$ 1,078.54                               | \$ 2,157.32                       |
| Nebraska .....                       | 12,106.83                                 | 9,849.72                          |
| Michigan .....                       | 33,665.39                                 | 40,052.46                         |
| Dakota-Montana .....                 | 14,170.19                                 | 12,747.00                         |
| Minnesota .....                      | 64,376.89                                 | 60,405.52                         |
| North Wisconsin .....                | 70,321.45                                 | 102,948.23                        |
| West Wisconsin .....                 | 87,192.32                                 | 108,945.14                        |
| Southeast Wisconsin .....            | 63,634.78                                 | 94,362.03                         |
| Total from Districts .....           | \$346,546.37                              | \$431,467.42                      |
| Remittances direct to General Treas. | \$ 9,014.76                               |                                   |
|                                      | \$355,561.13                              |                                   |
| REVENUES: Institutions, Funds, etc.  | \$ 90,080.31                              | \$ 93,641.61                      |
|                                      | \$445,641.44                              | \$525,109.03                      |
| Less Collections for Debts .....     | \$ 3,422.31                               |                                   |
|                                      | \$442,219.13                              |                                   |
| Seminary Bldg. Coll., remitted ..... | \$ 1,317.84                               |                                   |
|                                      | \$440,901.29                              |                                   |
| Total Budget Cash .....              | \$440,901.29                              | \$ 84,207.74                      |
| Total Disbursements .....            | \$524,628.45                              | \$ *480.58                        |
| Deficit .....                        | \$ 83,727.16                              | \$ 83,727.16                      |

Receipts Distributed and Disbursements

|                                | Receipts     | Disbursements |
|--------------------------------|--------------|---------------|
| Synodic Administration .....   | \$134,241.91 | \$ 47,769.31  |
| Educational Institutions ..... | 151,121.00   | 248,528.40    |
| Home for the Aged .....        | 4,212.01     | 9,767.59      |
| Indian Mission .....           | 39,943.72    | 53,302.86     |
| Home Mission .....             | 81,431.93    | 130,195.49    |
| Negro Mission .....            | 17,268.45    | 17,268.45     |
| General Support .....          | 12,682.27    | 17,796.35     |
|                                | \$440,901.29 | \$524,628.45  |
|                                |              | \$440,901.29  |
| Deficit .....                  |              | \$ 83,727.16  |

Statement of Debts

|                            |              |
|----------------------------|--------------|
| Debts on July 1, 1923 .... | \$289,508.05 |
| Received and paid thereon: |              |
| From Seminary Building     |              |
| Committee .....            | \$ 42,840.41 |
| Direct Debt Collections .. | 1,167.31     |
|                            | \$ 44,007.72 |
| Sale of Bues Farm .....    | \$ 45,000.00 |
|                            | \$ 89,007.72 |
| Paid off on "Old" Debt" .. | \$ 89,007.72 |
| Remaining "Old Debt" ...   | \$200,500.33 |
| "New" Debts incurred       |              |
| since July 1, 1923 .....   | 104,260.45   |
| Debt on Dec. 1, 1924 ....  | \$304,760.78 |

Increase of Liabilities in 17 Months — \$15,252.73

Analysis of "New" Debts

|                                      |              |
|--------------------------------------|--------------|
| Deficit as per statement .....       | \$ 83,727.16 |
| Borrowed for Church Extension .....  | 22,543.64    |
| Other Outstandings .....             | 1,466.01     |
| Total Excess Expenditures .....      | \$107,736.81 |
| Paid out of Capital Fund .....       | 3,476.36     |
| 1923-1925 Debt as above .....        | \$104,260.45 |
| Cash Balance, July 1, 1923 .....     | \$ 9,459.61  |
| Sale of Assets .....                 | 75.00        |
| Total Capital Cash .....             | \$ 9,534.61  |
| Disbursed .....                      | \$ 3,476.36  |
| Cash Balance, December 1, 1924 ..... | \$ 6,058.25  |

THEO. H. BUUCK, Dep. Treas.

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.