

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.

Vol. 13.

Milwaukee, Wis., May 2nd, 1926.

No. 9.

THE CHRISTIAN LIFE

(Wisconsin Synod German Hymnal 423)

My God, my heart's Belov'd,
Enthroned on high in Heaven, —
Life, body, soul, and mind
Thy grace to me has given.
Rule Thou my heart, I pray,
Through Thy blest Spirit's might,
That in His strength I may
Perform all things aright.

Grant that I shun and flee
The lusts of fleshly passion,
And to Thy Spirit yield
With zeal and meek submission.
O may I in the strife
A conqueror be found,
That evermore my hope
May rest on solid ground.

I bear the name of Christ;
Let me be Christ-like ever,
And give attention to
The teachings of my Savior.
Keep Thou me in the faith,
And grant me strength, dear Lord;
Let not the godless world
Withdraw me from Thy Word.

Kindle within my heart
The flame of love, dear Savior,
That I may fervently
Love Thee and love my neighbor.
May I, when sorrows come,
Endure them patiently,
And in the days of joy
Grant me humility.

To seek Thy Kingdom first
Grant me the blest endeavor,
And may Thy blessing rest
Upon my labors ever.
They who in fervor seek
Eternal things sublime,
Shall ever be supplied
With passing needs of time.

Let not hypocrisy,
Hate, self-will, falsehood stain me.
While here below I dwell
May I from these refrain me.
All malice, avarice,
All lovelessness and strife
Remove from me, my God
Throughout my earthly life.

Guide me with Thy right Hand
As I pursue my calling.
Protect me day and night,
And keep my feet from falling.

Do Thou my Fortress be,
My Shield and my Defense,
In sorrow comfort me,
Thou gracious Providence.

At last from cross and pain
Grant me release forever,
And when I leave this world,
At rest in Christ, my Savior,
Then take away all fear,
And by Thy gracious Hand
Lead Thou me upward till
I reach my Fatherland.

Translated from the German.

Anna Hoppe.

THE HOLY SPIRIT'S WORK IN US

Acts 2

Romans 14:17: The kingdom of God is righteousness, peace, and joy in the Holy Spirit.

Ephesians 4:30: Grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption.

You were baptized in the Name of the Father, and the Son, and the Holy Ghost. Not in the name of yours, your power, works; not in the name of your parents, nor sponsors; but in the Name, power, works, goodness, of the Father, Son, and Holy Spirit. All that they have you have fallen heir to in baptism. There is no more to give. It is all yours.

But what is it that I have fallen heir to? Ah, that is the question. That is the very thing that the Holy Spirit is trying to make known unto us. Ever since we were made children of our heavenly Father through baptism, He has been working at us to make known unto us the "wonderful works of God" to usward. He continues at this striving unto the end of our days. In baptism we are sealed by the Holy Ghost unto the day of redemption. We are safe in God's hands. The gates of hell cannot prevail against us. No one shall be able to pluck us out of God's hands. Sealed by God. If a seal of man is more or less trustworthy, how much more a seal of God. Safe at the bosom of Jesus where we have been taken as a lamb into His bosom, and where we are to be for time and eternity. All that is being done on us from that time till we draw out last breath is the Spirit striving with us to teach us all things, and to bring all things to our remembrance that have been said and done unto us, that we have fallen heir to through the Father's, Son's, Holy Spirit's will and testament.

Through baptism we were sealed unto the day of redemption. We were transplanted out of the devil's

Rev C Buenger Jan 27
65 N Ridge

kingdom into the kingdom of His dear Son. It was done by the new birth. It was done by the operation of the Spirit, for the natural man receiveth not the things of the Spirit of God, it is foolishness unto him, he cannot understand it, because these things must be spiritually discerned, seen. The Spirit must open our eyes to see it. Looking at it from reason and sense we say: how foolish. It is only the Jewish mythology. It is fables. But letting the Holy Spirit show us, taking into captivity every thought (reason) in the obedience of Christ and to see in the crucified Jesus of Nazareth our Lord and Christ. Transplanted into His kingdom, as Jesus expresses it "by the water and the Spirit" (Jh. 3:5) we are growing to the extent that we allow the Spirit to show us into "righteousness, peace, and joy, in the Holy Spirit" (Ro. 14:17). For the kingdom of God is not meat and drink. It is not primarily material. It is not "what shall we eat? What shall we drink? but it is righteousness, peace, and joy, in the Holy Spirit. That is exactly the work of the Holy Spirit: to make known unto us our heritage: righteousness, peace, and joy in Jesus. For no one can call Jesus the Lord, except through the Holy Spirit (1 Cor. 12:3). To make known unto us that which we have been sealed unto in baptism. For the fact remains we realize but little. When we received this pleasant lot fallen unto us we realized it as little as a baby realizes a gift of a million dollars. It is only as it grows that it begins to realize the wonderful blessing that is his. So with us. All our life the Holy Spirit's work is to make known unto us more and more the wonderful blessings we have fallen heir to and sealed unto the day of redemption from all evil for. If we think we have learned all in our confirmation course, we are talking as foolish as a child of that same age saying it appreciates a million dollars. It is identical with closing the flood-gates of knowledge of the Holy Spirit in righteousness, peace, and joy.

Out of unrighteousness, sin, — into righteousness has God placed us. Our of unrest, discontent, fear, into Peace. Out of misery, joylessness, unhappiness, into Joy. Such is the heritage. Were we conscious of it, of us too would it be said: They are full of new wine. For what the unbeliever and our old nature tries to bring about by earthly means of intoxicants, pleasures, sensual gratification, "eating and drinking," that the Holy Spirit wants to accomplish in us. He wants to give us the full measure of that joy, righteousness, peace, that the devil offers as imitation to the unbeliever. Now, why is it we have it so little? Surely none of us will say: I never doubt the righteousness of God as it is in Christ. I never have any doubts, misgivings, fears about Jesus as my Savior. I never have any unrest, murmurings, discontent, quarrels arise in my heart over against God and my fellowmen. I never have any gloom, sorrow, unhappiness, joylessness. The very fact that we cannot say that,

that we do not have these things: righteousness, peace, joy, but in such a small measure, indicates how little we are allowing the Holy Spirit to work in us. Or does He not want to fill us up with comfort and joy? Is it His fault that we have these virtues not in a larger measure? Is it God's fault? Never. Listen: "If ye who are evil can give good gifts unto your children, how much more will the Father give the Holy Spirit unto those that ask Him." And in one of the other Gospels we read "all things" to those that ask Him. Why, He is ready. He is imploring: Come unto me. He is begging you to partake more fully. He is only too anxious that the heritage of yours be made known unto you. He is impatient to make it known unto you. The trouble lies with us. It is our fault that we have not a greater appreciation of that righteousness, peace, joy. It must be our fault that we are barely existing in our Christian life. We are to blame that our Christian life is not a constant round of righteousness, peace, and joy. It is our fault that we are not singing and whistling all the day long. Why?

We are grieving the Holy Spirit. We give Him such little chance to work on us. We have and make time for all things temporal, for our work, for our pleasures, for our reading, for our friends, but the greatest Friend, the Comforter, that wants to call on us through the blessed Word usually finds a placard before our heart's door: "Not in." We still have the erroneous idea that God demands something from us. That He in His Word is asking something of us. Not so. All that He does on every page of the Scripture is made known unto us what He, the Father, the Son, and Holy Spirit have done as a finished work. Behold, all things are now ready. Nothing is left for us to do. Just help yourself to all that is the Father's, Son's, Holy Spirit's. All that is His is yours. It is yours. His Mercy, and His Power. He is both your Lord, and your God. He controls all in heaven and on earth. He has all at His disposal for you. He controls the creation He has made for your benefit and good. He'll set aside if need be for you, His child. What a glorious heritage! What a blessed work the Holy Spirit is performing upon us, or rather has a mind to. How we would arrange, make every effort to be where some one was offering a ten-dollar bill each time we would come for it. How diligent we would be to be there very often. Well, now, the Holy Spirit is dispensing and offering to us more than a million ten-dollar bills, yet how negligent we are to take them. He is offering us the conscious possession of all that is God's, and we hang back, and of the vast sum take a nickel here and a dime here of that spiritual heritage. Just enough to make us feel miserable. Never, or seldom realizing the blessedness, the righteousness, peace, the joy, of Peter's on the Mount of Transfiguration with Jesus, and saying: "Lord it is good to be

here. Let us stay." Why is it the Holy Spirit of righteousness, peace and joy did not stay? We grieved Him. We would not give Him a continued chance to work in us. We turned again to the weak and beggarly rudiments of the world, one to his farm, one to his merchandise, one to his oxen, one to his family, and forgot to keep hold of the wire of the Holy Spirit, that connects us with the righteousness, peace, and joy of God in its fulness. Have you examined yourselves what was the cause of your joy in the Holy Ghost which you experienced at times. Was it not when you were implicitly trusting Jesus for all, body and soul, life and death. What a blessed experience! Yes, one that God wants us to have at all times, not only sometimes. All because we did not give the Holy Spirit a chance to continue to show us and keep Jesus as the center of our lives. We turned unto other things, got engaged in them. Were wrought up with them. Worried about them. Were full of cares about them. All things that Jesus says He will take care of we tried to do and bear. No wonder we lost the righteousness, peace, and joy. We grieved the Holy Spirit. We made God feel bad. We drew tears from His compassionate eyes looking over us, His Jerusalem, saying: And ye would not. The Spirit was striving to have you sit down with yourself and read the blessed Will and Testament of His to you, and ye would not. No time. The Spirit was grieved because He loves you. Only one that loves can be grieved at the disobedience of others. The Spirit wanted you to join yourself to the Bible Class so that through your fellow-Christians He might make known unto you more of that joy, peace, righteousness, but ye would not. Had to tend to earthly matters first, and then forgot about the Spirit. Grieved the Spirit. The Spirit strove with me to attend upon the public worship, and the sacrament, the personal application of the blessings more regularly through the pastor, but I got angry for having this called to my attention. The Spirit was grieved. That shady deal, that white lie, that unkind word, that unclean thought, that self-righteous action, that sin against my conscience, etc., all grieving the Holy Ghost.

Or perhaps we are taking in the floods of His righteousness, peace, and joy through the Word. Have been since our baby days, but it has never or little worked itself out in loving service. We take in all the time, and do not give out and pass on, and as a result we become stagnant, dead orthodoxy, dogmatical, lifeless, skeleton-like, self-righteous, hypercritical, Pharisaical. A pool that has an inlet but no outlet always becomes so. We grieve the Holy Spirit that wants to put joy into our heart and use that joy to flow on to others. Or perhaps we are the other extreme. We are trying to give out instead of first taking in. Martha tried that, worked herself to a

frazzle about, What shall we eat? What shall we drink? How many Christians grieve the Spirit thus?

Grieve Him not to-day!

W. F. B.

COMMENTS

A Duality? The Western Christian Advocate is worrying. The reason is stated in the following:

The Roman Catholic Church is quietly strengthening its parochial school system. Recently we published an editorial on the subject, giving a number of facts and figures that should not be forgotten.

To-day we learn that the church in the State of Nebraska is taking a new step in this direction. It is claimed that nothing comparable to it has ever been undertaken in any State save Pennsylvania. The system being adopted in this particular commonwealth is to lift the parochial school system to a high level of organization and efficiency.

Superintendents of city parochial schools have been appointed in Omaha and Lincoln, which are to be followed by others as rapidly as developments will warrant. There is a supervisor whose office is expected to be a "clearing house" for Catholic education of the State.

It should be a matter of interest for the average American who thinks of his country first, and his religious liberties as of supreme value, to visualize this strange development in our educational system. What can be done if the time arrives when there will be a superintendent of parochial schools and a superintendent for the tax-supported schools of the State when in every large city there shall be a superintendent of parochial schools and a superintendent of city schools? How will these two co-operate? Will they find a common ground for co-operation? What will such a duality create in our citizenship?

There is considerable opportunity for serious thinking on this subject. The nation is trending toward an inevitable duality which, in full-developed form, will present a situation that will take all the wisdom and ingenuity of the human intellect, to keep that duality under the control of a common will in the interests of team-work and good will.

We maintain that there is an actual duality, or, are State and Church one and the same thing, so that he who strengthens and builds up his church is actually endangering the peace and well-being of our country? The fathers of our country did not believe the freedom of conscience to be in conflict with the common interests. They felt that a person can serve his God according to the dictates of his conscience and, at the same time, give his country faithful service. Is the danger to-day not much more that we are beginning to urge the "common will" at the cost of the freedom of the individual in matters that lie entirely between him and his God?

Whether or not the work of a certain religious body conflicts with the welfare of our country, that is another question.

J. B.

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In Thy Word True Christianity stands or falls with the Word. This is true of the individual and must necessarily therefore apply to the collective body which is composed of individual units.

The Northwestern Lutheran, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Acts of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

"O keep us in Thy Word, we pray," is an appropriate prayer of the Church in all times, and most particularly in the time of stress.

Satan seems to have centered his attention on bringing about the downfall of the Word with those that still do a little thinking in the world of to-day. He has a multiplicity of willing tools and we would go far afield if we thought to find them all outside the far-flung confines of the so-called Church. A Jewish rabbi recently occupied the pulpit of a Congregational Church in Milwaukee. What message could he have for a professedly Christian congregation? A few days later the same rabbi, according to an account in the Milwaukee Leader, said from his own pulpit, "The human mind, the human intellect and the human conscience is the final voice of authority in religion." That is preaching man pure and simple. Lest any one think we judge him harshly, we quote him more at length in the following:

"I care not whether other authority there may have been or be, however, sacredly regarded, however, venerable, time-honored and time-hallowed, it must yield precedence to this of the sovereign intelligence of man. No man has a right to accept or believe anything contrary to the sanctions and approval of his own best, most careful and honest, thought and reflection.

"It may be a church, any form of religious organization; it may be a priesthood and form of ecclesiastical organization, any body of reverend personages, of whatever accepted sanctity, calling themselves, ministers, clergymen, pastors, priests, rabbis or whatever else; it may be a book, a collection of writings, scriptures of whatever conceived holiness, even the book of books, the Bible — it may be any of these which would come and declare itself the voice of God, the ultimate voice, charging upon the individual his religious views, beliefs and sentiments, but no man who would respect the voice of his own convictions and conscience can submit to such dictation, where such ideas and sentiments do not accord with his own."

Baldly stated this means that man is the measure of all things. One might ask, what do a Jewish rabbi and the Congregationalists concern us? We are Lutherans. We are that by the grace of God. We need the same grace to keep us so. Only this can keep us steadfast in the dread conflict that is raging round

about us. Even we in our inmost hearts are tempted and assailed. Our pride prompts us to assert ourselves, to judge others, to exalt our personal convictions, to make our understanding and not the Word of our God the measure for our own and others' conduct. Let us not forget that we are human and that we daily need the humble prayer: "O keep us in Thy Word, we pray." G.

Our Chronicle It may be quite impossible to subscribe to the judgments of any of the critics of the theater in their entirety, but it is possible—and not so rarely either — to agree with many of them in their estimates of the value to be placed on certain modern dramatic productions. Those of the drama critics who are not subsidized press agents are remarkably frank at times. We are indebted to one of them for a new classification. He described a recent New York production as "the most prosperous filth current in the theatres." Most modern successful plays are aptly described as "prosperous filth" — and nearly all the rest could be described as not sufficiently filthy to become prosperous. Such a description bespeaks whole columns for the playwrights and the producers and whole volumes for the dear public that wants an elevated stage and showers prosperity on those plays that permit it to wallow in filth.

Yet we are nauseated time and again by Christians, to be specific, by ministers of Christian churches who demand that the church services should be enlivened by the introduction of theatrical features. One of this breed is a Baptist pastor of Erie, Pa. He "feels that in the past the church has held an attitude of aloofness and condemnation with regard to the stage". He proposes to change that by adding a number of vaudeville acts to his Sunday programs. It seems the Sunday moving pictures which were so eagerly adopted by so many churches have lost their charm. We need something spicier.

Not unrelated to the topic of drama, whichever way you may look at it, is an occurrence in the village of Darlington. The pastor of the local Congregational church was unceremoniously ousted from his charge because he criticised an amateur play sponsored by the Women's Relief Corps as "suggestive and of low moral tone." In retaliation the ousted minister threatened to expose the "Sins of Darlington" by means of the radio. This calamity was averted by the owners of the radio station who promised to turn off the power as soon as the vindictive minister touched on any personalities in his scheduled address. Interesting questions arising out of this slap-stick comedy are: 1) Why should a Congregational minister pay public attention to the antics of the Women's Relief Corps? 2) How can the Women's Relief Corps "fire" a Congregational minister?

Both questions could be answered easily if it were assumed that the Women's Relief Corps formed an appreciable part of the Congregational church membership. And that is not without its moral in its application to all churches and all secret orders; we would not be so ungallant as to suggest that it applies only to the secret orders of women.

* * *

Since the days of Cain and Abel the "young" people are the focus on which all moral problems center. The reason for that may be that the young people are those who perform the acts which in their elders never get beyond the stage of thought. For that reason every generation criticises itself in criticising its youth. Likewise, the concessions made to youth are concessions eagerly adopted by those who can no longer claim youth. Very much of the "tolerance" shown the young in our day is but a screen behind which the elders expect to let themselves go in their abortive efforts to remain young. We are unable to rally much tolerance for such "tolerance". Dr. Ira Landrith, national extension secretary of the Christian Endeavor, advocates courting booths for the young to be built into new churches. "Young people are going to get together in some way or other," says Dr. Landrith, "and if the church does not supply the means they will go to the other extreme." Having in mind the almost unbroken succession of glaring failures which the church has had when it engages in sociological experiments, it is astonishing to see how it blithely takes on new responsibilities, even such as the one in question which properly belongs to the home and to the parents.

* * *

To be sure, Dr. Landrith is not alone in his strange manner of shepherding the youth. The businessmen of Kansas City resolved to make a demonstration on occasion of the Easter season just past to show how this sort of thing should really be done. No timid half-way measures for them. They were going to do it with high pressure methods such as the salesmen in the two-pants suit trade employ. First they raised money; that was easy for them. Then they secured an advertising engineer (they are all engineers now) who wrote a fine, flowing, red-blooded hand and gave him the commission to put on a live campaign to bring the young people to church at least on Easter Sunday; and that was easy enough. The advertisement over which the mountain of businessmen and adwriters had labored came forth and was still but a mouse, but it was a mouse that acted like the mouse in the cartoon that has acquired a strange personality under the influence of potent whiskey. The ad was but an ad, but it was a reeling, drunken ad; it was flushed, bleary-eyed, and blatant. It started with the Charleston, went on to the joys of road houses and cabarets and wound up with — Christ. Christ, that was the substance of the ad, would supply the "flaming youth"

with real thrills. It closed with the following jumble of nonsense and blasphemy: "Christ typifies youth. He lived intensely. He died a young man. Maybe he knows our problems.

"Be a sport and give him a chance. He will not take the fun out of life. He is a builder."

Taken as it stands that outburst of "missionary spirit" in Kansas City is about the gravest indictment of the sanity of those who are making themselves responsible for the conduct of Christian affairs that could well be found. And nothing should serve our Lutherans better to remain steadfast by their appointed task of preaching the Gospel of Jesus as God gave it to us than this horrible example. And yet, and yet — are there Lutherans that believe we should do as others do? We fear there are.

* * *

No, it isn't youth only that needs spiritual rebirth. Man as he stands, without respect to age or the state of civilization and culture in which he moves must be preached into repentance. In Waukegan a husband and wife tied their two children, one aged two years and the other eleven months, to their little beds and went off on a pleasure trip to Chicago. They were fined \$100.00 and costs and the children were adjudged wards of the court.

* * *

While such things go on we have religion offered us by cults. So the Jehovahites of Denver have discovered for themselves the great test of righteousness. Their children were by state law compelled to salute the flag at the public school. They objected to this on religious grounds, calling it "idol worship". Just wait until the Ku Klux and the other hundred per centers hear about that. We wonder if it ever occurred to the Jehovahites to build a school for themselves if they did not like the way the public schools were managed? Or are they worshipping the great American idol, the public school?

H. K. M.

OUR SEMINARY BUILDING FUND

Up to the nineteenth of this month more than \$4000.00 have come in for the seminary building fund. In many of the congregations the work has just about begun, while others are starting soon. Several congregations whose reply we had still been awaiting have written us that they will go to work now.

The very few who have not been heard from at all will no doubt get into line soon. It is interesting and refreshing to note that we are not infrequently asked to tell a congregation exactly how much we expect from it. Evidently the idea of an equitable distribution of the common burden is gaining ground. That is as it should be.

—Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.

And when He had so said, He showed them His hands and His side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost:

Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

Our Lord's mission was to bring the peace of God to the world, to us. The nail prints in his hands and feet and his pierced side show how this was done, show the price he paid. We know how he devoted himself to this mission, never faltering, in no wise sparing himself, pouring out his last drop of blood. With great joy the Risen One went about on Easterday to bring this peace to the disciples to make them glad.

And now he says, "As my Father hath sent me, even so send I you". The peace he won for us we are to proclaim to the world. That is our mission in life, the mission of every one who has been made glad by seeing the Lord in faith.

Now, all the work of our synod, including the erection of buildings for our institutions and missions, is this very work which the Risen Savior here commits to those to whom he has brought the peace of God. "I send you", he says, and he knows they will be glad to go; they will be glad to labor for him; they will be willing to make every sacrifice for him. He knows this, because he is sure of their grateful love. Ours is a work of love for our Redeemer. This love is free, indeed; there is not even a thought of compulsion. But, being free, it is a much more powerful force in us than even fear could be. This love impels mightily; it never wearies. Nay, it even grows stronger as it exercises itself in the service of the Lord.

We just about have the money necessary for the building of the new seminary. Our Christians' love for their Lord has provided it. But there is still the old debt. If our love had been as strong as it should have been, there would be no debt. If we had in the past devoted ourselves to the work to which the Risen Savior calls every one of us, with the zeal his cause deserves, our Lord could have gone about much further in this world to bring to sinners his life-giving message, "Peace be unto you."

We are sorry for this neglect and ask his pardon. Mark well, we are sorry of our neglect. We do not look over statistics to see whether there are congregations and individuals who have been even more negligent than we. It is our own burden that oppresses our heart and that we carry to the Lord so that he may relieve us and again give us peace. The debt is there, and we feel as if we only were responsible for it. The work of paying it off is there as a part of our mission, and we feel that it is our own personal work. "I send you", said the Lord, and not one of the disciples answered, Send this man or that one. There was no thought of refusing the divine

commission. He sent them all, and all of them went, and went gladly.

So here, no congregation and no individual member of our synod who is able to help, no, not one will say, Let the others give, spare me. No one will want to throw on the shoulders of the others his part of this work of love.

If even the sense of honor of a natural man forbids that he fails to pay for the material things in life, can Christian love tolerate it that we fail to pay the debts that have accrued through our failure in the past to respond to our Savior's, "So send I you?"

Let us bring this appeal to our people again and again; it will not be in vain. Christian hearts will respond; and in most instances we will be able to contribute our full quota.

Once more let us ask you to send your moneys directly to us. This saves time and labor.

— John Brenner.

"THE SON OF MAN IS COME TO SAVE THAT WHICH WAS LOST"

(Matt. 18:11)

"Even so it is not the will of your Father which is in Heaven that one of these little ones should perish." Matt. 18:14.

On the second Sunday after Easter, which might be termed Good Shepherd Sunday, in honor of the beautiful Gospel Lesson for the day, the writer had the privilege to attend afternoon chapel services and witness the confirmation and first communion of a class of nine catechumens at the Wisconsin Industrial School for Girls, — Milwaukee.

It was inspiring to hear some three hundred young voices praise the Savior in song, — to hear these young people recite from memory the Shepherd Psalm, the Lord's Prayer, and the Apostle's Creed, and to witness the attention they gave to the simple, evangelical exposition of the Shepherd Gospel Lesson by our Institutional missionary, Rev. Enno Duemling.

Indeed, it is not the will of the Master Shepherd that one of these little ones should perish. He came to seek and to save the lost and straying, and assures us that it affords Him great joy if the wanderer is restored to the fold. This holy joy is shared by His faithful shepherds on earth, when they are permitted to see the fruits of their pastoral labors, and to realize that the soul-care accorded the flock of Christ has not been in vain. This is true not only of the lambs and sheep in the secure fold of the Church, but also of the "other sheep" which the Chief Shepherd desires to be gathered in.

The songs so beautifully rendered had the true, evangelical ring, — including "What a Friend We Have in Jesus", "Depth of Mercy Can There Be Mercy Still Reserved for Me?", "Be True To Your Colors", a special number by a group of singers praising Him "Who washed all their sins away", and another special number by another group, — "Yield Not To Temptation". These

young people have the privilege to listen to the voice of the Good Shepherd regularly, as the missionary proclaims the message of salvation from the pages of God's Holy Word. Since faith cometh by hearing, may we not hope that the Good Shepherd is finding His "other sheep" through the Gospel, and gathering them to His Bosom?

Not all of the eighty young people confirmed at this Institution by our missionary in the past years, have come from Lutheran families. Some have been "hand-picked fruit". A number of these also received instruction preparatory to baptism. The weekly catechetical instruction given in preparation for confirmation gives our missionary the privilege of the personal touch, and these heart-to-heart conversations are bound to yield fruit, as the Lord Himself assures us that His Word shall not return unto Him void.

After the close of the regular services, an inspiring address to the confirmands on the text "Be Thou Faithful Unto Death" preceded the rite of confirmation, and the administration of the Lord's Supper. It will indeed remain a memorable event in the lives of these young Christians. Renewing their baptismal vows, pledging loyalty to the Triune God, — the Christ and His Church, they were accepted into the fellowship and communion of our beloved Lutheran Church, and as fellow-Lutherans, we owe them a place in our hearts and in our prayers. The full fruition of this labor of love on the part of our missionary will be manifest in eternity, but how grateful should we be that the Lord permits him to behold the blossoms and buds even here!

The Silver Anniversary of the founding of the Milwaukee Institutional or City Mission will be celebrated May 2nd of this year. What a panorama must pass the mind's eye of the missionary as in hallowed reverie memory reveals the consecrated service of by-gone years, — in the Homes for the dependent and infirm, in penal institutions, in hospitals, and sanitariums, and asylums!

May the Good Shepherd, Who gave His life for the sheep, — Who by His grace called us to be the flock of His fold, and the sheep of His pasture, so fill us with love and gratitude that we will be willing to support this noble work with our prayers and gifts. When He shall return to gather all His sheep in the eternal pastures, what joy it will be to hear Him say: "I was sick, and in prison, and ye visited me."

May He in His infinite mercy continue to bless and prosper this field of missionary endeavor, for the salvation of souls, the advancement of His Kingdom, and the glory of His holy Name.
— Anna Hoppe.

A cool and cowardly defense of Christian principles will always embolden the enemies of the Gospel, and discourage its friends. Be resolute for God or give up His cause.
— John Ryland.

A BIT OF HISTORY

Every mission field of the world is witness to the tragedy of lost opportunities. If the Church of Christ had obeyed His command to go into all the world when the doors were opened and the forces of reaction still unawakened, we should not to-day have upon us the shame of two-thirds of the human race still unevangelized. When the over-ruling providence of God threw wide open the doors of heathendom, the Church, instead of going up to possess the land, sent mere skirmishing parties, handfuls of missionaries here and there, into a black darkness that almost swallowed them up. Only that they were messengers of that Light which the world's darkness could never overcome, they would have utterly failed and been absorbed by the darkness. Instead they "lit such a candle as shall never be put out". The messengers of the Cross, few in number and inadequately supported, have driven such a wedge into heathendom as to cause many a Baal and many a Dagon to tumble from their pedestals. So great has been the impact of missionary effort on the forces of darkness that to-day Christianity is a vital factor in lands where for thousands of years Satan's seat was.

What has been achieved is the best measure of what might have been achieved. If the Church had gone up to possess the land, not in ones and twos, but in tens and hundreds, how different would things be now. But the fact remains that instead of possessing the land, the Christian Church to-day is only holding outposts, some of them small indeed, in the great heathen lands whose population numbers two thirds of the inhabitants of the world.

Perhaps one of the most notable of all the lost opportunities with which the course of church history is strewn is that which the great emperor of China offered to Christianity in the thirteenth century. Kublai Khan ruled the mightiest eastern empire the world has ever seen. It included all Asia except its most southern peninsulas, "from the Arctic ocean to the straits of Malacca, and from Korea to Asia Minor and the confines of Hungary". It seems that when the father and uncle of Marco Polo visited his court about the year 1260 there were considerable numbers of Christians even then in his dominions. The great Khan was well known to be favorable to Christianity but he was too worldly-wise to give any ascendancy to a group of people who were, as he himself said, "ignorant, inefficient persons, who do not possess the faculty of doing anything", by which he meant that they could not do the miraculous things which the heathen priests and others practised at his court. However, he proposed a perfectly fair test when he sent the two Polos back to Europe with a most remarkable invitation to the head of the Church at that time. He asked for one hundred Christians, "intelligent men, acquainted with the sacraments, able clearly to prove by force of argument to idolators and others that the law of Christ was best". "When I see this", he said, "I shall

allow myself to be baptized. Following my example all my nobility will then in like manner receive baptism, and this will be imitated by my subjects in general."

What a marvellous opportunity to preach that Gospel which in earlier centuries had proved itself capable of subduing the wild hordes of Goths and Huns, Northmen and Slavs, who were destined in the providence of God to save Western Europe from the fate that had overtaken the Bible lands of the East and South at the hands of the Saracen and Turk. Asia might have been brought captive to the feet of Jesus at a time when "it seemed to depend upon an accident whether the prevailing religion there would be Christianity, Mohammedanism, or Buddhism". But in the besotment and degradation of the middle ages there was no ear open to the cry of the East, no one with vision to grasp the opportunity. Instead, after years of silence, in answer to the noble Khan's request, the then Pope sent back two Dominican preaching friars who deserted the enterprise before they had gone far, and the millions of Asia were left to their fate.

* * *

Within fifty years another great opportunity presented itself to the Church to do a work which would have changed the course of history in the near East. At the close of the thirteenth century Raimund Lull had a vision of world missions on such a scope as to motive and method, as to-day obtains amongst our modern missionary agencies. It has been said that with "but some slight response from his church or his age, Raimund Lull would have anticipated William Carey by exactly seven centuries". He besieged the churches and schools and courts of Europe with the plea that institutions should be formed where monks of holy lives should learn various languages to be able to preach to unbelievers. He advocated evangelization "by love, by prayer, by proclaiming the Word of Truth rather than by force of arms".

His was indeed the voice of one crying in the wilderness. Failing help from priest, or courtier, or scholastic, he set sail himself for North Africa, landing in the great Mohammedan city of Tunis. In the night of Rome's deepest darkness, Raimund Lull was one who saw the clear shining of the Light and he risked his all in a desperate venture of faith, believing that the Gospel was the power of God to salvation, and that even amongst Mohammedans, with God he was in the majority. And so alone, unaided by church or state, he was ready to preach Christ to people who had dealt blows to Christendom in lands where the Apostles had planted Christian churches.

After two periods of service, during which he suffered imprisonment and hardships of all sorts, he once more challenged the Church in Europe to preach Christ to the Mohammedans. His words were a writing on the wall which has been amply fulfilled. "The Saracens write books for the destruction of Christianity; I have myself seen such when I was in prison. For one Saracen who

becomes a Christian, ten Christians and more become Mohammedans. It becomes those in power to consider what the end will be of such a state of things. God will not be mocked."

Instead of hearing the call the Church turned the bloody weapon of the Inquisition on Mohammedan and Jew alike. Was it not then — after repeated opportunities to amend her ways — that God spewed out of His mouth an apostate, rebellious Church, and made haste to draw to Himself a people who through much tribulation should bring in a new and a purer order of things.

* * *

The centuries have passed and to-day the world is facing the greatest disaster civilization has ever known. Not even upon the field of Tours was such a deliverance wrought as will be needed to save western civilization from the yellow peril that threatens the supremacy of the white races. The belated and niggardly giving of the Gospel to China in the last century offers the only hope for the situation, notwithstanding the fact that the students of Christian schools are the leaders of the anti-foreign movement which may engulf Europe in disaster.

Are we crying over spilt milk? No, but the spilling thereof ought at least to teach us a lesson. The Church might at any time have saved the world. It has been said that "the History of Missions is, in its widest sense, the history of civilization as well as the history of redemption". If the Church had carried out the Divine program of Missions the world would have been saved, not for democracy, but for Christian civilization.

There is only one safe thing for the Church to do to-day, and that is to get back to the preaching of the Gospel, however long or short may be the time that remains to her for the doing of it. "To obey is better than sacrifice." In this day of much knowledge, almost everyone has become possessed of a theory (his own or someone else's) of the working out of the Divine program. Let us beware lest our theories be not God's thoughts on the fulfilment of prophecy. We are only on safe ground as we "occupy till he come", "looking for", yes, but "hastening" the coming of our Lord by giving the Gospel to the multitudes who have not yet had it.

There are open doors that may soon be shut, there are with us opportunities that may soon pass. Signs are not wanting that the missionary program of the church, if undertaken in any serious fashion, will meet obstacles greater than those which paganism offered to the early Church. International events are demonstrating the fact, that though liberty of conscience and of worship has become a fetish amongst nations, yet other "liberties" as eagerly sought and claimed, especially by the hitherto dormant peoples who form the special objective of Christian missions, are becoming inimical to the success of those activities. Our opportunity is now.

— The Latin American Evangelist.

A LETTER ADDRESSED TO GRAND MASTERS OF MASONIC LODGES TOGETHER WITH THEIR REPLIES

Dear Fellow-Workers in Christ's Kingdom:

Following you will find a letter recently sent by me to various Grand Masters of Masonry in the limited States and extracts from their various replies:

Fargo, No. Dak., March 12, 1926.

Dear Friend:

Fourteen years ago to-day I lay sick here in the St. Luke's Hospital. With grim death staring me in the face it soon became apparent to me that **my house must be set in order.**

Rev. E. A. Boyd and Rev. Christ Davick, Norwegian Lutheran pastors, in whose hands my soul was intrusted by God, watched over me in Christ-like faithfulness, and after nine sleepless days and nights in fierce conquest with my Maker,

"I heard the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast.
I came to Jesus as I was,
Weary, and worn and sad;
I found in Him my resting-place
And He has made me glad!"

Having many friends and relatives in the Masonic lodge it was natural that I should now wish to share my new spiritual joys with them. But in this I soon became aware of strange conditions in Masonry. I found that certain Bible passages used in our Masonic ritual work had the name of Jesus Christ stricken from them, and that Christian ministers in Masonry who wished to close their Masonic prayers in the name of Jesus Christ were informed NOT to do so since Masonry is not, by any means, a sectarian institution but welcomes all worthy men into her membership regardless of what they believe or do not believe in matters religious just so they believe in a Supreme Being; and on this basis any Mohammedan, Buddhist, Turk or Jew is accepted into Masonry and obligated, if they so prefer, on the Zendavesta, Koran, Vedas or any other Book of the Law which are, Masonically, all equal with the Bible.

Having been raised as a Christian, carefully so trained from a child up, it was **impossible** for me to forsake my Savior, Jesus the Christ, in favor of Masonry, and so in the midst of forthcoming ridicule and persecution I frankly renounced Masonry before God and man and made a public repudiation of all my Masonic oaths and affiliations. It was clear to me then, as it is now, that

"Christ ALONE is our salvation,
Christ the rock on which we stand;
Other than this sure foundation
Will be found but sinking sand.
Christ, His cross and resurrection,
Is alone the sinner's plea;
At the throne of God's perfection,
NOTHING ELSE can set him free!"

Now that I had been secretary of the Masonic lodge for three years and actively interested in Masonic proceedings and educational work, when I left the lodge I was well acquainted with Masonic literature, magazines, publishing and supply houses, libraries, etc., selling and distributing many Masonic books and cyphers both while a member of Masonry and after leaving the Order.

Since I left Masonry I have come in contact with many so-called ministers of the Gospel of Christ who are Masons, and who have seen fit to lend their name and influence to build up the secret system. But many of these, especially of the reformed ministry, claim that Masonic ceremonies are strikingly sublime, its oaths perfectly harmless, and its religion interpretable in Christian symbols, etc. And it is just these contentions that lay the foundation upon which, to-day, I ask you the following six questions:

- 1) Has Masonry in any way altered or changed its religion in the last fourteen years?
- 2) Does Masonry still strike the name of Jesus Christ from (1 Pet. 2:3-5) the Mark Master degree and from (2 Thess. 3:6-16) the Royal Arch degree?
- 3) Has the Grand Lodge of Texas (1907) and New Mexico (1908) ever rescinded their decisions against the use of the name of Jesus Christ in its Masonic prayers?
- 4) Do you agree with the Masonic Grand Lodge of Iowa (Quarterly Bulletin) where Masonry teaches its members to honor

and revere any and every Book of the Law in which men may take a religious interest, joining hands with the man of Islam as HE takes HIS oath upon the Koran, and with the Hindu as HE makes covenant with HIS god upon the Book that HE may love most?

- 5) What will happen, should the Masons who are Christians in habit unite in their desire to Christianize the Masonic institution and attempt to graft their personal convictions upon the Order?
- 6) Since Jesus Christ, the spirit-begotten Son of God, true man and true God, gave Himself on the cursed tree, so that all mankind might be free; and since we, through His suffering, shedding of BLOOD and death have been purchased from the power of sin, death and hell; and since Jesus was obedient, willing and capable of serving and dying in our stead, God has also highly exalted Him and given Him a name (=not a name that is equal to Mohammed, Krishna, Zoroaster, Confucius, or Buddha) which is ABOVE every name, and to this name, Jesus the Christ, every knee should bow whether on earth, in hell or in heaven (all Masons included); and since His BLOOD cleanses us from all sin and unrighteousness, all who trust in Him as their Savior, Redeemer and Lord WILL be saved with Him in heaven, and all who do not do so will be cursed and damned in hell (Jer. 17:5; Mk. 16:16), may I also conclude: — Do you think the time will ever come when Masonry will destroy its landmarks of worship and its cosmopolitan religion now embracing every creed and encircling the entire world to accommodate the requests of such Christian Masons who believe that there is salvation ONLY in the BLOOD of Jesus Christ?

(Signed) B. M. Holt,

(Ex-Secretary Pierson Lodge No. 169 A. F. and A. M.)

Fargo, North Dakota.

Replies

Hon. Frank Leslie Simpson, of the Simpson and Steele Law firm, Boston, Mass., refers me to the Constitutions and published Proceedings of the Massachusetts Grand Lodge and declines a full reply to my letter in these words:

"I am constrained to believe that you have entirely misconceived the scope and meaning of its purposes and aims."

(Signed) Frank L. Simpson,

March 29, 1926.

Hon. Bela Kingman, Grand Master of the Masonic Grand Lodge of New Hampshire argues this way:

"Since the name of Jesus Christ is not included in the Lord's Prayer why should we use it in our Masonic prayers?"

"Masonry 'allows each of its members to follow the dictates of his own conscience and work out his own salvation in whatever church, sect or creed he thinks right and proper.'"

(Signed) Lamar G. Carter,

Grand Master Florida,

March 20, 1926.

"Masonry enters into no shape, manner or form with the religious convictions of its votaries except that they be good men and true and have firm conviction of the existence of the Supreme Being. True, many of our rites and ceremonies in a symbolic way recognize the existence of a Jesus Christ but Masonry is too broad in its conception and too idealistic in its teachings to limit or pretend to prescribe the exact form of religious faith that its followers should have. I do not think the time will ever come when all Free Masons throughout the world will of necessity have to admit that the Christian religion is the only form of salvation for the human soul."

(Signed) John Wright,

Grand Master Nebraska,

March 24, 1926.

"Do I believe the time will come when Masonry will destroy its landmarks of worship and cosmopolitan religion in order to accommodate the requests of Christian Masons who believe that there is salvation only in the blood of Jesus Christ? I answer I do not. . . . Nor do I think the time will ever come when any great number of Christians will want Masonry to change her ancient landmarks."

(Signed) E. R. Bryan,

Grand Master Texas,

March 22, 1926.

"Masonry is continuing its unvarying course. It joins in true friendship men of every sect and opinion. It is non-sectarian. It is concerned in the building of character and leaves to every man his own faith and religious convictions. The whole tone of your letter indicates very clearly that you are concerned with sectarianism; in other words, the particular ray of truth which you now find seems to you all inclusive and satisfactory."

(Signed) Ralph E. Lunn,
Grand Master New Jersey,
March 30, 1926.

"I am sure your public denunciation of Masonry has not greatly impaired its usefulness."

(Signed) Albert W. Funkhouser,
Grand Master Indiana,
March 19, 1926.

ASK YOURSELF

Am I really and truly interested in my church — in helping it to achieve its objects and ideals — in its undertakings and its connection with Synod, or do I just think I am? What do I do to prove my interest — that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell I am interested by what I do?

Do I attend church services as often as I think I do? Am I a good example for anyone to follow? Or do I just think I am? Or do I think about my responsibility in this connection at all?

How often do I speak a word of encouragement or praise to the minister? Do I as often as I think I do?

How would the minister classify me — as interested or cold — as a friend and helper — or just as one whose name is on the membership list? Would he be justified by what I do?

Do I really give as the Lord has prospered me, or do I just think I do? If I should add up all the contributions to church and missions, would they represent as large a sum as I think they do? Do I give willingly out of love for my Savior, or do I give grudgingly?

Do I really care for missions at all? Do I ever deny myself anything at all to help forward the cause, or do I just think I do?

Am I lax in attending meetings of the church? Do I really care whether it grows or not, or do I just think I do?

What kind of a church member am I anyhow?
Think on these things!

— The Friendly Visitor (Lansing).

DR. TALMADGE AND THE STRANGER

Dr. Talmadge, the celebrated Brooklyn clergyman, was riding one day in a railway coach, soon after the decease of a favorite son. His grief was constant and acute, and he could not feel that any one had ever suffered so acutely as he.

In a seat near him sat a gentleman, who, Dr. Talmadge thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is compared with me!" he mused. "I will get into conversation with

him; perhaps he may console me, or cheer me up a little."

The dialog ran upon general subjects for a little while, and then turned upon Dr. Talmadge's great loss.

"I cannot help envying you," said the preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave and a spasm of grief went over his countenance. "I never saw a sadder face, for a moment," said Talmadge, in relating this incident.

"My dear sir," he inquired, "will you tell me where you are going?"

"Why," replied Talmadge, "home, to Brooklyn, New York. I get there this evening if all goes well."

"I suppose to a wife — perhaps a mother — a live son — a daughter or two?"

"Oh, yes! I have all those awaiting me."

"Now I will tell you where I am going. All my family are dead but one, and that one is my wife; and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmadge rose and took the stranger by both hands. "I surrender!" he exclaimed. "My sorrow is as nothing compared with yours. I have learned a lesson, and I hope God will help me to profit by it." — Selected.

A SERVICE

A North Dakota correspondent with a distinguished name sends this cutting from a news sheet published by the University of Chicago. He queries, "What would John Knox think of the performance staged within the walls of the kirk by one of his ecclesiastical descendants? See to what extremes of sanctified vaudevillianism Non-conformity can go."

On the contrary, I think this rather mild, in comparison with some "Sunday evening attractions," I have read of.

"HERE IS CHURCH SERVICE — ATTRACTIVE, UNIQUE, AND PRACTICAL

"That the Sunday evening Church service may be made sufficiently vital and interesting to assure a large and co-operative congregation is the belief of Mr. Sears F. Riepma, minister of the First Presbyterian Church, Independence, Missouri.

"One attractive service, a dramatized 'Book Night,' was recently presented. The appeal that it had for the audience may easily be imagined from Mr. Riepma's vivid description:

"Pulpit transformed into a living-room, comfortable and cozy without being fussy and extravagant. Floor lamps of modest design. Table lamps. Book-cases with open shelves as though built in. Rocking

chairs, footstools, etc. My boy in a chair reading, little children on the floor with picture books. My chair near a good lamp. Books everywhere on stands, bookcases, tables, all about the pulpit instead of decorations. I prefer to keep the covers on the books that serve in the latter capacity. They have been carefully picked because they will have a part in the service.

"Organ prelude opens service. Choir comes in quietly, organ swings into chorus of Day Is Dying in the West. At the end lights are dimmed and floor lamps on pulpit go on producing a soft light, with choir seated, almost invisible. At the end of chorus, organ begins first stanza, choir singing softly; at chorus organ drops out and choir continues through. Chimes pick up the chorus once more while choir is silent.

"In the meantime we have quietly slipped in and are seated on platform, living-room, reading. After a short silence, boy says, "Isn't that a nice song?" I answer something. Perhaps one of the children on the floor interrupts with "I like the other, too." It develops that she means Sun of My Soul. Organ plays it and we may hum it. Then I talk about the wonderful day it has been, wondering if all have had such a good day. There is a possibility that some have not. So we sing softly, choir helping, If Some Poor Wandering Soul of Thine.

"After that it is easy to have one of the children ask to have a story read. That is the Scripture lesson. After that I may produce a package of books, which is opened, much to the interest of the children and everybody else in the audience. Just books. The boy may remark, "My goodness, what a lot of books there are." Selection is introduced — not all books are good to read. "Do you know something about all these books, papa?" And so the book talk is on. I illustrate the talk by the books that are there, taking them in my hands as I need them. I may wind up the talk by a little instruction on "How to read the Bible," or, by way of variation, wondering what books we would buy if we had five or ten dollars."

— The Living Church.

UNAIDED

In Foldfeld a Lutheran Inner Mission worker became acquainted with an Hungarian shepherd boy whose history was remarkable. Because of his work the boy had never been able to attend school but meeting other children who did go to school he got the alphabet and finally learned to read after a fashion. Then he procured a copy of Luther's Small Catechism and began to memorize it. Every day he took it with him into the plains and there studied it while he kept an eye on his sheep. When the Inner Mission worker met him recently he was able to repeat without hesitation the entire catechism from the first word to the last, and, what is more important, he understood the true meaning of every statement and was able to give witness of a sanctified life through prayer.

THE NAME

Many of the Christians living in earliest days in speaking of our Lord Jesus Christ, spoke of Him as "The Name." This may have originated in the custom of pious Jews, who never pronounced the name of Jehovah, but substituted another word. In this way they expressed their reverence. The early Christians knew, as we also know, that the Lord Jesus is the holy Jehovah, and therefore they spoke of Him as "The Name." What a contrast with the flippant use of "that worthy Name" by so many people of to-day!

One of the last pictures of the godly in the Old Testament is the one which we find in the third chapter of Malachi. "Then they that feared the Lord spake often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and thought upon His Name. And they shall be mine saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son, that serveth him" (Mal. iii:16-17). No great deeds are recorded of this gathering of His people. They met as His people in the days when the Name was dishonored and almost forgotten. Then they thought upon His Name, they exalted that Name, and the Lord remembered it. He confessed them as they had confessed Him and honored His Name. The closing days of the New Testament in which we live correspond in a remarkable way to the conditions which prevailed among the godly remnant of Jews when Malachi gave the last prophetic message. To-day that blessed and holy Name is rejected and maligned. How He is dishonored! Nevertheless God has His faithful ones who exalt the Name and give the place of pre-eminence to the pre-eminent Lord.

The Name! Who can fathom that Name! "God hath highly exalted Him and given Him a Name, which is above every name" (Phil. ii:9). "Far above all principality, and power and might, and dominion and every name that is named, not only in this world, but also in that which is to come" (Eph. i:21). "Being made so much better than the angels, as He hath by inheritance obtained a more excellent Name than they (Heb. i:4). James speaks of Him as "that worthy Name" (Jas. ii:7). He is worthy of all praise in heaven and on earth. He is worthy of all honor and glory. His worthiness our ignorant hearts at this time cannot understand. Nor is human language sufficient to express His worth. "Thy Name is as an ointment poured forth" (Sol. Song i:3). "He hath a Name written, that no man knows, but He Himself" (Rev. xix:12).

And with this Name we are through sovereign grace marvellously identified. By that worthy Name we are called. "There is none other Name under heaven given among men, whereby we must be saved" (Acts iv:12). "To Him give all the prophets witness,

that through His Name whosoever believeth in Him shall receive remission of sins" (Acts x:43). In His Name we are washed, sanctified and justified (1 Cor. vi:11). In His Name the Holy Spirit beseeches us, and unto His Name His redeemed people gather. In His Name we worship, bringing our spiritual sacrifices acceptable unto God. "By Him therefore let us offer the sacrifices of praise unto God continually, that is the fruit of our lips, giving thanks in His Name" (Heb. xiii:15). In His Name we pray, and have the assurance that we are heard. "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, that will I do" (John xiv:13-14). The Name is all and everything. Without that Name we would be lost and wander without hope in eternal darkness. That Name is our life, our peace, our joy and our hope. Then let us make everything of that Name, put all honor upon Him, rejoice in that Name, and exalt Him at all times. This is our calling as Christians.

And how He appreciates and commends the exaltation and the honor of His Name! "God is not unrighteous to forget your work and labor of love, which ye have showed towards His Name, in that ye have ministered to the Saints, and do minister" (Heb: vi:10). "Whosoever therefore shall confess Me before men, him will I also confess before My Father, who is in heaven" (Matt. x:42). We hear His voice speaking from the Father's throne: 'Thou hast borne, and hast patience, and for My Name's sake hast labored and hast not fainted' (Rev. ii:3). "Thou holdest fast My Name, and hast not denied My faith" (Rev. ii:13). "I will confess his name before My Father, and before His angels" (Rev. iii:5). These revelation messages should have a deep meaning for us, living as we are, in the days of an arrogant Modernism. We have a great opportunity and privilege to exalt His Name in a day of reproach and denial. We have also His promise that He will keep us out of the hour of trial (the time of great tribulation), which must soon come upon this Christless age. "Him that overcometh, will I make a pillar in the temple of My God, and he shall no more go out; and I will write upon him the Name of My God, and the name of the City of My God, and I will write upon him My new Name" (Rev. iii:12). "And they shall see His face and His Name shall be in their foreheads" (Rev. xxii:4). Hallelujah! Oh let us be true to His Name and exalt and glorify Him wherever and whenever we can.

—Our Hope.

Nothing is so ruinous as a lifeless profession. God has no enemy, and Satan no tool, like the zealous professor of Christian discipleship whose life is not actually directed and sustained by the indwelling Son of God.

—John Dickie.

CARELESS CHRISTIANS

Dr. G. Frederick Wright tells this story of Charles G. Finney. In his sermon, "Sins of a Seared Conscience," wherein one of the sins enumerated was that of borrowing tools and not returning them, Finney stood up in the old Oberlin meeting-house before his neighbors and fellow-professors and preached thus: "When I went to my tool-house yesterday with the men on hand to do my work I found it practically empty. President Mahan had borrowed my plow and never sent it back. Professor Morgan had sent for my spade and I don't know where it is. Deacon Beecher has had a monkey wrench for so long a time that the memory of man cannot recall how long ago it was. What does it mean that among the best of us there is such a carelessness concerning our fundamental obligations?" And the sermon was effective. The next morning before rosy-fingered dawn peeked over the prairie, one conscience-stricken neighbor, attempting to restore a saw horse which belonged to Mr. Finney, was attacked by his watch dog and had to be rescued, and all the rest of the morning there was a stream of neighbors' boys bearing borrowed tools, only part of which could Mr. Finney recognize as his property.

—Selected.

SCIENCE AND RELIGION

We have all that modern science has given us; the labor saving devices in our home, the auto, the telephone, the radio set, etc. The big question is: How use them? Here is where the religious motive comes in to interpret the facts and things of science and give them ultimate meaning. Once there was a man who was no Christian or church member. Every Sunday morning, about an hour before the church worship, he would climb into his automobile and drive away for a day of personal and selfish pleasure. Then later he became a Christian and joined the Church. He continued to use his car on Sundays but with the religious motive. His custom now is to start out in his car an hour before church time, drive into the community and country, and bring people to church who could not otherwise attend the services. After church, he returns them to their homes. He has learned to use a great gift of science with religious purpose. — Ex.

ROCKING CHAIR CHURCH

At last a pastor has solved the problem of church attendance. He is the minister of the Memorial Christian Church, Haines City, Fla. He announces a "Rocking-Chair Church." Think of it, in Florida, a church wherein a man may sit and rock, and in that comfort attend divine services! That is just like Florida — always doing something to make a difficult thing easy. We have heard of "Flowery beds of ease," and wondered where they were located that we might find them. Now this "rocking-chair of comfort church" has attracted wide

attention. The rocking-chair manufacturers are going to find their output increasing 500 per cent. Church furnishing is going to be modified. The old straight-back pew and the kneeling board will soon disappear, while people will have the opportunity to sing and pray and rock themselves away to everlasting bliss. The only "rocking-chair church in the world"! What a distinction! Surely this is just the idea to suit the atmosphere of Florida, "the land of orange blossoms, palm trees, and restful lotusladen atmosphere."

— The Western Christian Advocate.

CHURCH PAPER STATISTICS

A recent study of Church newspaper statistics was made by the editor of the Western Christian Advocate. The Reformed Church Messenger reported his findings as follows: He finds that in his own Church — the Methodist Episcopal — one member in every fourteen subscribe to a denominational weekly paper. In the Southern Methodist fellowship the ratio is one point better — one in thirteen. But Presbyterians are either poorer readers or else they don't like religious weeklies, for the proportion among them (taking North and South together) is one in seventeen. The Lutherans are on the same basis exactly. But the most creditable record does not lie even with the Methodists; it belongs to the Disciples, among whom one in every nine members pays money for a church paper, and (best of all) to the Evangelical people, where the total church membership is less than six times the combined subscription list of church journals. The worst off are the papers representing Episcopalianism, which command the patronage of only one in forty-four among the members of their churches.

— The Churchman.

RIVAL BAPTIST MISSION BOARD

The break which has been developing inside the Northern Baptist Convention has reached the point where the Baptist Bible Union of North America has organized a foreign missionary board of its own. The executive secretary of the union is quoted as speaking of the new board as frankly "in opposition to the Foreign Mission Society of the Northern Baptist Convention." "Needless to say," comments The Christian Century, "the missionaries sent out will be pledged to the propagation of an unbendingly conservative type of doctrine. The first field to be entered, it is announced, will be Russia." Christian Work estimates that perhaps three or four hundred of the twelve thousand churches belonging to the Northern Baptist Convention will support the new Mission Board. — The Missionary Review of the World.

— Lutheran Companion.

STATION K F U O

"The Gospel Voice"

Concordia Theological Seminary of the Lutheran Church
(Missouri Synod)

Saint Louis, Missouri

Wave Length: 545.1 Meters

Power: 500 Watts

PROGRAM FOR MAY

Sunday Afternoons, 4 P. M.; Shut-In Hour

General Topic: The Beatitudes. Matt. 5, 1-12

- May 2: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Rev. E. Duever. Musical program by children of Immanuel Lutheran School, St. Charles, Mo.
- May 9: "Blessed are the merciful, for they shall obtain mercy." Rev. M. Schaefer. Musical program by children of Lutheran Orphans' Home, Des Peres, Mo.
- May 16: "Blessed are the pure in heart, for they shall see God." Rev. F. Niedner, of St. Charles, Mo. Musical program by orchestra of Immanuel Lutheran Church, St. Charles, Mo.
- May 23: (Pentecost.) "Blessed are the peacemakers, for they shall be called the children of God." Rev. E. Beckmann, of Anglum, Mo. Musical program by children of Holy Cross Lutheran School.
- May 30: (Trinity.) "Blessed are they which are persecuted for righteousness' sake," etc. Rev. F. Walther, of Wellston, Mo. Musical program by children of Bethlehem Lutheran School.

Sunday Evenings, 9:15 P. M.

General Topic: The Ten Commandments

- May 2: "The First Commandment with Promise." Rev. H. Claus, of Ferguson, Mo. Musical program by artists of Messiah Lutheran Church.
- May 9: "The Committing of Murder." Rev. Rud. H. C. Meyer. Musical program by mixed choir of Pilgrim Lutheran Church.
- May 16: "The Pure Heart and Clean Life." Rev. R. Jesse. Musical program by Trinity Choral Society.
- May 23: (Pentecost.) "Pentecost, a Great Mission-festival." English address by Prof. M. S. Sommer; German address by Prof. F. Pieper, D. D.; Norwegian address by Mr. O. Bale, student of theology. Musical program by artists of Holy Cross Lutheran Church.
- May 30: (Trinity Sunday). "Who Is the True God?" Prof. John H. C. Fritz, Dean of Concordia Seminary. Musical program by artists of Pilgrim Lutheran Church.

Monday Evenings, Young People's Hour, 8 P. M.

General Topic: The Road to Success

- May 3: "The Value of Christian Conviction and Courage." Rev. O. Lindemeyer. Musical program by Western Four Quartet of Concordia Seminary.
- May 10: "The Value of Faithfulness." Rev. A. M. Kuehnert. Musical program by Bass Clef Quartet of Concordia Seminary.
- May 17: "The Power of Prayer." Rev. E. Hofius. Musical program by Messrs. William B. and Walter Heyne.
- May 24: "The Power of Good Character." Rev. J. Frenz. Musical program by Concordia Instrumental Quartet of Concordia Seminary.

May 31: "The Power of Christian Hopefulness." Rev. L. Buchheimer. Musical program by Western Four Quartet of Concordia Seminary.

Tuesday Evenings, Children's Half-Hour, 6:30 P. M.

By Rev. Herman H. Hohenstein

- May 4: Bible story: "Jesus Blesses Little Children." Bedtime story: "At a Slave Market." Hymns by a small group of children.
- May 11: Bible story: "Jesus Goes Up into Heaven." Bedtime story: "A Little Missionary." Zither duet by Mr. and Mrs. Zalaudek.
- May 18: Bible story: "The Outpouring of the Holy Ghost." Bedtime story: "The Rich Merchant and Poor Betty." A contest.
- May 25: Bible story: "Jesus is Baptized." Bedtime story: "How Much Do You Value Your Bible?" Vocal duets by Rev. A. Behnke and Miss Ruth Behnke.

Wednesday Evenings, 9:15 P. M.

KFUO Question Box

(Questions Submitted to KFUE by Listeners-In)

- May 5: "What Chance Has the 'Moral Man' for Heaven?" Prof. P. E. Kretzmann, D. D., Ph. D. Musical Program by the band of Concordia Seminary.
- May 12: "Shall We Keep the Old Testament Sabbath?" Prof. J. T. Mueller. Musical program by Concordia Instrumental Quartet of Concordia Seminary.
- May 19: "What Was St. Paul's Platform of Justification?" Prof. W. H. T. Dau, D. D. Musical program by the band of Emmaus Lutheran Church.
- May 26: "Who Has Power to Forgive Sins?" Rev. F. Brand, Director of Foreign Missions of the Missouri Synod. Musical program by the choir of Zion Lutheran Church.

Friday Evenings, 9:30 P. M., KFUE Bible Class

Prof. W. Arndt, Leader. — Membership over One Thousand

Topic: The Gospel According to St. Luke

- May 7: "The Great Lucan Parables" Luke, chapters 15 and 16. Vocal solo by Rev. A. Behnke.
- May 14: "The Last Journey to, and Entrance into, Jerusalem." Luke, chapters 17-19. Piano solo by Mr. R. Caemmerer.
- May 21: "The Passion and Death of Our Lord." Luke, chapters 20-23. Vocal duet by Messrs P. Streufert and E. Burgdorf.
- May 28: "The Resurrection and Ascension of Jesus." Luke, chapter 24. Zither duet by Mr. and Mrs. J. Zalaudek.

Saturday Evenings, 7:45 P. M.

Constructive Review of Current Events. By Prof. W. A. Maier

- May 1: News Comment. Vocal duet by Messrs P. Streufert and E. Burgdorf.
- May 8: News Comment. Saxophone solo by Mr. H. Frerking.
- May 15: News Comment. Selection by Western Four Quartet of Concordia Seminary.
- May 22: News Comment. Piano solo by Mr. R. Caemmerer.
- May 29: News Comment. Organ solo by Mr. A. Harstat

FROM OUR CHURCH CIRCLES

West Wisconsin District

The West Wisconsin District will convene, D. v., from the 16th to the 22nd of June, 1926, in St. Stephen's Church (Pastor L. Kirst), Beaver, Dam, Wis., with opening services at 10 a. m. on Wednesday, June 16.

Papers will be read by Prof. A. O. Pieper and Rev. O. Hensel.

The delegates are to present their credentials, properly signed by the president and secretary of their own congregation, to the Secretary of Synod immediately after the opening services.

Brethren who intend to travel per automobile will please state this when announcing. All requests for quarters must be in the hands of the undersigned by May 20. Requests coming later can hardly be taken care of.

L. C. Kirst, Sec'y.

New Ulm Delegate Conference

The New Ulm Delegate Conference convenes at Nicollet, Minn., May 5, 1926. Sessions commence at 9 a. m. Work: Visitor Work, Rev. G. Hinnenthal. Intersynodical Theses, Rev. H. Boettcher.

H. Bruns, Sec'y.

Crow River Valley Delegate Conference

God willing, the Crow River Valley Delegate Conference will convene at Greenwood (Rev. Wm. Haar, Sr.). Sessions will begin May 25th at 2 p. m., and close the 27th inst., at 12:00 a. m.

Henry Albrecht, Sec'y.

Redwood Falls Conference

The Redwood Falls Conference will meet, D. v., the 24th and 25th of May at Olivia, Minn. (J. C. Siegler, pastor). The sessions will begin at 2 p. m. on the 24th.

Speakers, English: R. Heideman (C. Bast).

Confessional, German: C. Schmidt (A. Pamperin).

Papers: "Intersynodical Conference" (Hy. Boettcher).

"Group Insurance" (J. A. Dysterheft).

"Isaac and Jacob" (C. Kaeth).

"Exegesis" (A. Baur).

A. Baur, Sec'y.

Twenty-Five Years of Service

With the month of May, 1926, the first quarter century closes upon our organized missionary activities of our "City Missions" at Milwaukee, Wis. While the purpose of this work is but one — the preaching of the Gospel — its limits are set very wide comprising, as they do, all the public institutions of Milwaukee County and vicinity: it is institutional work. Of neces-

sity the needs here met present themselves to the worker in a great variety of forms, as you will readily understand when we mention but a few of the institutions served, — the Home for Dependent Children, the Home for Disabled Veterans, the House of Correction, the Sanatoria for the Tuberculous.

Our Institutional Missions are very properly called "our"; they are not the charitable endeavor of a small group of well-meaning people, nor are they a part of the program which some brotherhood or society has set for itself: the churches of Milwaukee and vicinity are doing this work through their delegates and by them kept in living contact with the work itself. It is not necessary for us to state that it is very properly "our" work for the sake of Him that asks that it be done, that gives ability and means to accomplish it, and opens the door of opportunity very wide before our eyes.

One year after the churches of Milwaukee that are members of the Synodical Conference had resolved to carry out this work by organized effort God gave them their first worker, the Rev. Enno Duemling who has continued in this blessed work up to the present day and, by God's grace may therefore soon look back upon twenty-five years of service as Institutional Missionary. Since January of this year he has been aided by an assistant, the Rev. John Helmes.

As to the blessing which has crowned our labors in this field, we can well say that the work has not been done in vain, God has given us the proof. With reliance on His Word, that "shall not return unto Him void" may the task be continued by us "as poor, yet making many rich."

A history of the Twenty-Five Years of Ministration to the Afflicted, the Sick, and the Unfortunate has been prepared by the Reverend Duemling for the jubilee occasion and is being distributed in the congregations who by their prayers, their interest, their offerings, have been active in this cause. Jubilee services will take place on the evening of May 2, 1926, at Trinity Church, Ninth and Prairie Sts., Milwaukee. A cordial invitation is extended to all to join in this service of thanksgiving.

G.

Bethany College

The Board of Trustees, assembled at Mankato, Minn., on April 8th to take definite action on the transfer or non-transfer of Bethany College to Joint Synod, adopted the following resolution:

"Whereas so many stockholders are not satisfied to accept the payments for their stock over a period of eleven years, and

Whereas the moral obligation, which we would assume with the purchase of Bethany, might be too great, —

Therefore be it resolved, that, as much as we desire the purchase of Bethany College, we feel that we can-

not reach a final decision in this matter without having presented this to the Synodical Committee at its next meeting on May 4th for its consideration and advice."

This matter will come up for discussion on May 4th in the afternoon session.

At the behest of President G. E. Bergemann.

O. Kuhlow.

Installation

On Sunday, April 11th, Mr. Emil Trettin was installed as teacher of the 5th and 6th grades of Jerusalem School at Milwaukee.

Address: Mr. Emil Trettin, 1718 Richards St., Milwaukee, Wis. Henry Gieschen, Sr.

NOTICE TO PASTORS REPORT OF JOINT SYNOD'S CONVENTION HOW MANY DO YOU NEED?

About April first the management of our Publishing House sent out reply postal cards to all our pastors asking them to state how many copies of the above-mentioned report they would require. Replies were to be sent in at the very latest by the 10th inst. By the 17th not one-half of those addressed had responded. What does the silent pastor mean: I need the full quota as stated in the parochial report, or I do not require any? The management is still debating while the report ought to be in the mails. Can you pastor help to clear the situation? G.

Eastern Delegate Conference

The Eastern Delegate Conference will convene, D. v., on the 6th of June in Hartland, Wis. (Rev. H. Hartwig). First session at 10 a. m.

Paper: Evolution, Rev. H. Hartwig.

A. Koelpin, Sec'y.

ITEMS OF INTEREST

Anniversary of Hymn Writer

The Leipziger Kirchenblatt, in a recent number, calls attention to the 10th anniversary on March 7th, 1926, of the birth of Julie von Haussmann, writer of many hymns and poems, including the well-known hymn, "So Nimm Denn Meine Haende," (translated into the English by Rev. H. Brueckner, Iowa City, Ia., — "Take Thou My Hand, O Father, and Lead Thou Me.")

Miss von Haussmann was the daughter of a Lutheran college professor in Riga, and taking to heart her catechetical study, she made a vow on her confirmation day, at the age of seventeen, that she would serve the Lord as long as she lived. The promise was faithfully kept. Her purpose was so determined that she remained unmarried throughout her life, having rejected the man she loved because he was not of the same faith.

Julie von Haussmann was noted for her skill in discovering ways to help the poor as her own means were limited. One volume of her poems, "The Mayflower," which includes some of her finest hymns, has been published in three editions.

Contemporary Figure of Jesus?

A few years ago a native Arabian, excavating subterranean chambers, found a number of quite ancient church vessels of silver, the most valuable articles being a silver cup 8 inches high and 5 inches in diameter. The cup is highly ornate, picturing vines with twelve bunches of grapes and, in the space between, twelve human figures, one of which represents Christ Himself. To His right is a lamb looking at Him. Above Him flies a dove. At His feet an eagle stretches its wings, standing upon a basket filled with fruit. Diagonally below Christ to the left, sits Peter with a low forehead and a curly beard upon a throne chair. Diagonally below to the right, on a similar throne, sits Paul with a long beard and high forehead.

The age of this valuable cup has not yet been ascertained with certainty in spite of thorough investigations by both German and American experts. The Christian archaeologist at Berlin University, Prof. Stuhlfaut, believes that the vessel dates from the fifth century A. D. The German-American scholar, Dr. Gustav Eisen, who has spent a number of years in hard study trying to explain the cup from the viewpoint of art and of history, is sure that the cup was made in the second half of the first Christian century.

Should this assumption be true, the master craftsman who fashioned the cup would have been a contemporary of Jesus Christ and the figures would constitute the earliest picture ever made of the Savior.

"Faith Cometh By Hearing"

Down in South America, reports the Lutheran Standard, a certain post-mistress took it into her head to stop Christian reading from going through her hands. One of the religious papers she stopped altogether, using pages of it to wrap up cakes of soap. Here is the story as it appeared in the Latin American Evangelist: "A farmer named Manuel Betancourt came in fifteen miles to make some purchases, and on returning home found his soap wrapped in one of these papers. The matter interested him so much that he returned several times and purchased more soap, in small separate packets, so that he might have more of the paper to read. Through the reading of this he learned about the Bible, secured a copy, and as a result was converted about a year ago. His conversion has been so radical as to cause no little stir in the vicinity, and as a result of his propaganda, several others have become interested in the Gospel, and one or two saved." — News Bulletin.

Palestinian Progress

During this year a census is to be taken in Palestine to ascertain the exact Jewish population in the Holy Land. A careful survey claims that the population will be close to 150,000. This is the largest population of Jews since the time when the great tragedy of divine judgment fell upon the nation. It is an evidence that the restoration in unbelief is now passing into history and all over there is rapidly preparing for the last days of the present age.

The Jewish National Library in the newly founded Hebrew University of Jerusalem is steadily being increased by grants of valuable volumes. The Fecheimer family of Cincinnati donated recently six thousand volumes, and Oscar Straus gave over five hundred books. The library contains many ancient and very valuable manuscripts.

Jewish women are prominent in leadership in Palestine. What a contrast with woman's place in orthodox Judaism! A magazine for women written in Hebrew has been published in Jerusalem. The name is Ha-Isha (The Woman). It is a kind of a Hebrew suffragist propaganda for women.

Immense sums of money are being collected throughout Jewry for future great developments on industrial, commercial and agricultural lines. — Sel.

The New World Teacher to Tour the World

And now comes out of Asia the great world teacher long promised, not by prophets of God, but by that woman Mrs. Annie Besant, the high-priestess of a Satanic theosophy.

We gave recently a bit of his history as we had it in our magazine some fifteen years ago. This man Krishnamurti has been held in reserve till he reached his thirtieth year, so as to correspond to the age of the entrance into public ministry of our Lord. He has had his education at Oxford. He lived also in Paris, where he visited cabarets, theaters, and other places of amusement. But now he is to be introduced as the reincarnation of Christ, and the teachings which he gives are going, according to his high priestess, to usher in a new era for mankind. What are his credentials? The Lord Jesus Christ had His credentials. He turned water into wine; He walked on the water; He raised the dead; He healed all manner of disease. The only credential this Hindu mystic (if he is even that) has, is Mrs. Besant.

Well, he is going to tour the world. Surely he is coming to America, and if he comes, puts on a nice white Oriental flowing robe, with his nice blue eyes and a luxurious black hair, there will be thousands of silly women, young and old following him. Somebody asks, "Do you think he will be the anti-Christ?" Hardly, the fraud is too obvious. The devil is not so foolish as to send his coming masterpiece into the world in the form of an Oxford-trained Hindu. — Our Hope.

Gain and Losses

The recently published statistical report for 1924 of the Lutheran Church of Saxony offers excellent evidence, says Das Evangelische Deutschland, "of the power of attracting of the various church groups." Among the "free churches" the Methodists lost 329 and the Baptists 117 more to the congregations of the Lutheran Church than the Lutheran Church lost to them. Quite a number joined the sect of "Earnest Bible Searchers," although one can notice that these conversions are becoming more and more rare after the catastrophic breakdown of their prophecies for 1925. The Roman Catholic Church gained only 20 people while the Lutheran Church gained 428.

Lutherans in Social Service

Apropos of the claim that Lutherans are disinterested in social service, it is interesting to note that fifty thousand people in Germany, according to Evangelisches Kirchenblatt, are workers connected with the Lutheran inner mission societies, among them 36,000 deaconesses. But this multitude of workers is not sufficient. Continually there is a complaint of the lack of deaconesses. As compared with the 36,000 Lutheran sisters there are 60,000 sisters of the various Roman Catholic orders. There is also great need of increasing the number of deacons in order to relieve many of the pastors of their surplus of work.

Locate Bugenhagen Volume

In re-arrangement of the stacks of the library of the Stockholm Lutheran Consistory, nine unlisted books were found dating from the fourteenth and fifteenth centuries. One of the nine was the only existing copy so far as is known of Johannes Bugenhagen's "Commentary on the Psalms of David." It is believed that this book was preserved for many years in the university library at Upsala.