

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8:57.

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THE CRUCIFIED SAVIOR

Isaiah 53

Divine Messiah, bleeding, dying,
In agony on Calv'ry's tree,
In bitter grief and anguish sighing,
We trust our sin-sick souls to Thee!
For our transgressions Thou wast wounded,
Thy holy brow with thorns surrounded,
While cruel nails pierced hands and feet.
Blest Lamb of God, thus didst Thou suffer,—
Thy Blood for our redemption offer
To pay the ransom-price complete.

All we like wand'ring sheep were straying,
O faithful Shepherd, from Thy way.
The call of deathless love obeying,
Thou camest down from realms of day,
Where angels laud Thee and adore Thee,—
Where saints cast golden crowns before Thee,—
To save Thy flock from endless death.
Upon Thee fell the world's transgression,
The Law's dread curse, hell's vile oppression,
Thou sinless Christ of Nazareth!

By godless men despised, rejected,
Our griefs and sorrows Thou didst bear.
Most sorely stricken and afflicted,
Still didst Thou cling to God in prayer,
For vile transgressors interceding,
To gain our peace, in fervor pleading,
That with Thy stripes we might be healed,
Till in the tomb in Joseph's garden,
As surety of our purchased pardon,
Thy holy eyes in death were sealed.

Cleansed by Thy Blood, redeemed, forgiven,
And justified through faith in Thee,
Saved by Thy grace, heirs of Thy Heaven,
Incarnate God, eternally
Thy ransomed Church shall praise and bless Thee,
With hosts in Salem's realm confess Thee,
Clad in Thy righteousness, a Bride!
Then shall the story of salvation
Resound in songs of jubilation!
Then shall Thy soul be satisfied!

Anna Hoppe.

O Sacred Fire! consume the dross
Thou seest still in me:
Burn — burn — whatever be the loss!
Refine me thoroughly!
Then fire my spirit as I pray,
And melt my hardness, Lord!
That with a glowing zeal I may
Declare Thy Saving Word.

— William Olney.

I. N. R. I.

John 19:19-22

I

It was customary to affix to the cross, above the criminal's head, a title publishing his crime, as a warning to others. The title on Jesus' cross was intended to serve the further purpose of vexing and humiliating the Jewish leaders. The taunt, "Behold, your King!" which they had been compelled to hear from Pilate's lips at Gabbatha, they must see before them in written form on Calvary—

JESUS OF NAZARETH KING OF THE JEWS

Not they alone, but every passer-by must see it; and since the place of execution was not far from the city, there was soon a throng present, of both native Jews and festival pilgrims. Moreover, all who saw the inscription were able to read it, for it was written in three languages—Hebrew, or Aramaic, the folk tongue of Palestine; Latin, the official language of the Roman empire; and Greek, the speech of the civilized world.

Here was a serious blow to priests and elders, which threatened to spoil their enjoyment of the day. A committee waited on Pilate, therefore, with the request that the objectionable title be changed. The fact it set forth was undeniable; it was the charge they themselves had laid before the governor. What they suggested was that it be put, as it were, in quotation marks. Instead of "The King of the Jews," they wished him to write, "He said, 'I am the King of the Jews.'"

But Pilate, who had yielded so much, was suddenly firm and refused point blank to alter a word. "What I have written," he said, "I have written"—another of his sayings that meant so much more than he knew. Thus the title hung all day, unchanged, above Jesus' head, with its message of glory and of shame.

II

In three languages, O Jesus, King of the Jews, the title on Thy Cross announces the shame of Thy people, the glory of their King, and the worldwide destiny of Thy kingdom.

The Hebrew sets forth, in their own language, the shame of Thy people Israel. In the days of Thy holy infancy wise men came from the East of Jerusalem,

asking "Where is the King of the Jews?" Could they return this day, and take the road to Calvary, and read the title hanging like a baleful star above Thy head, they would find their question answered. "This is the King of the Jews." Here hangs the Son of God, the King of Israel, crucified by the Romans at His people's bidding! No wonder the priests chafed at this placarding of their shame and sought to have it changed.

The Latin publishes Thy glory, O wondrous King, Thy excellent Name in all the earth. Though Pilate wrote it in mockery, it expresses an eternal and divine truth. What he had written at the dictation of God, whose word shall not return unto Him void, but shall accomplish that which He pleases and prosper in the thing whereto He sent it. "Yet have I set my King upon my holy hill." Do what they will, they cannot unking Thee. Right royally Thou wearest Thy crown of thorns; Thou ascendest the cross and it becomes a throne; Thy Blood covers Thee as a kingly and purple robe. Thou rulest in the midst of Thine enemies; Thou reignest from the Tree.

The Greek proclaims the worldwide reach of Thy kingdom. Let the Jews cast Thee out, Thou goest to the Gentiles. A little while and Thou wilt send forth Thy Apostles into all the world, to preach the Gospel to every creature, to make disciples of all the nations. Thy kingdom shall have no end. Thou wilt pour out Thy Spirit upon all flesh, and dwellers in far-off lands shall hear, every man in his own tongue, the wonderful works of God. They shall speak of the glory of Thy Kingdom, and talk of Thy power; to make known to the sons of men Thy mighty acts, and the glorious majesty of Thy kingdom. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations. At Thy Name, O Jesus, every knee shall bow, and every tongue shall confess that Thou art Lord, to the glory of God the Father.

I will extol Thee, my God, O King; and I will bless Thy Name for ever and ever.

III

"MY KING AND MY GOD"

O Lord Jesus Christ, declared by the title on Thy Cross to be Jesus, the King of the Jews, be Thou my Jesus and Saviour, my King and my God. Preserve me in Thy Kingdom of grace, and receive me into Thy Kingdom of Glory. Let Thy poverty enrich my soul, and Thy nakedness clothe me, that my shame appear not before the eyes of Thy Father in heaven. Amen.

THAT I MAY LIVE UNDER CHRIST IN HIS KINGDOM

O Jesus Christ, true God, begotten of the Father from eternity, and also true Man, born of the Virgin Mary, Who art my Lord, and has redeemed me, a lost and condemned creature, secured and delivered me

from all sins, from death, and from the power of the devil, not with silver and gold, but with Thy holy and precious Blood and with Thine innocent sufferings and death: Grant that I may be Thine own, live under Thee in Thy kingdom, and serve Thee in everlasting righteousness, innocence, and blessedness; even as Thou art risen from the dead, and livest and reignest to all eternity. Amen.

"VEXILLA REGIS PRODEUNT"

The royal banners forward go,
The Cross shines forth in mystic glow,
Where He in flesh, our flesh Who made,
Our sentence bore, our ransom paid.

Fulfilled is now what David told
In true prophetic song of old,
How God the heathen's King should be,
For God is reigning from the Tree.

O Tree of glory, Tree most fair,
Ordained those holy limbs to bear,
How bright in purple robe it stood,
The purple of a Saviour's blood!

Upon its arms, like balance true,
He weighed the price for sinners due,
The price which none but He could pay,
And spoiled the spoiler of his prey.

To Thee, eternal Three in One,
Let homage meet by all be done:
As by the Cross Thou dost restore,
So rule and guide us evermore.

THOU ART THE KING OF GLORY, O CHRIST.

Albert T. W. Steinhäuser, in *The Man of Sorrows*.

COMMENTS

A Book Review Recently we happened upon a book review that appeared about a year ago. The author of the book in question is Dr. Howard A. Kelly, a professor emeritus of the Johns Hopkins university, one of the four founders of Johns Hopkins Medical School, an associate and, it is admitted, a peer of Osler, Welch and Halsted, an LL.D. of Aberdeen and an honorary member of learned societies in Paris, Vienna, Rome, Berlin, Leipzig, Bucharest and Moscow. His book is entitled *A Scientific Man and the Bible*.

This learned man, according to his confession, believes fully in Genesis one (inclusive of the six days of creation), the story of the two she-bears that devoured the forty-two mockers of the prophet Elijah, the visions of St. John at Patmos, the Virgin birth of our Lord, the return of Christ on the last day, etc.; in short, he says: "I accept the whole Bible as God's Word."

The reviewer admits that Dr. Kelly has a right to speak of himself as of a scientific man and declares that the Doctor is by no means insane. He knows that the

Doctor's life has been devoted to exact observation and that he has accomplished great things in the field of healing.

Therefore it is simply incomprehensible to him that such a man can have written a book of this kind — a manly confession of his childlike faith in the Holy Scriptures. He finds the Doctor exceedingly interesting and feels he cannot but commend him for his frankness, especially since he holds that the author would profit greatly by throwing his faith overboard and trimming his course as his colleagues trim theirs.

Still this reviewer does not hesitate to call Dr. Kelly's belief palpable nonsense and ghastly balderdash.

This review offers us an interesting self-revelation of the mind of natural man. One would think that a man of a scientific mind like this reviewer would draw an entirely different conclusion, namely this: Since a man fully my peer as far as intellectual powers are concerned does not hesitate to confess his faith in the Holy Scriptures there must be more to faith than I have so far suspected; consequently it would be wisdom to search those Scriptures very earnestly to find the comfort and the assurance this man possesses, which are evidently of inestimable value to him.

Instead, the reviewer simply ridicules without investigation. Truly, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

J. B.

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Efficient Service The task which our Savior set His Church can be summed up in the command, "Preach the Gospel." The Church which ever keeps this in view and seeks to glorify the Master by faithful obedience will find a reward in the security in which it passes by many of the dangers which beset the path of the followers of Jesus. Satan has not yet given up the fight. He will gladly help you decorate the vessel, if you will but consent to throw away the contents; forms and externals trouble him not at all if their object is but to glorify man. Instead of keeping in mind the one thing needful we of to-day are prone to be careful and troubled about many things and this applies to the pulpit as well as the pew. The words an Episcopalian bishop recently addressed to his brethren while dwelling on this subject, are a little sermon on efficient service which we well may read and ponder. We quote the Wisconsin News:

Ministers of the Twentieth century largely are "second-edition" business men "serving tables rather than serving souls," said Bishop Charles E. Woodcock of Kentucky to-day before Episcopal clergy at a session of the bishops' crusade.

"The church today is over-organized and under-spiritualized," said Bishop Woodcock. "The modern clergyman has lost much of his former prestige as a doctor of the souls. He

has no time in this day and age for study. How then, can you expect him to deliver good sermons when he enters the pulpit on Sunday morning.

The net result is that many churches are empty Sunday mornings. The institutional life of the church has been developed at the expense of the sacramental life."

Souls of modern Christians have become "galvanized" against real religion, said the bishop.

He advocated resumption of parish visiting and development of leadership among the laity to take many of the financial and business burdens of a parish off the shoulders of the rector, one of the fundamental purposes of the bishops' crusade.

"Contrary to the general belief, America is not a Christian nation in the true sense," said Bishop Woodcock. "Not more than fifty per cent of the American population ever claims to be Christian and not more than half of that number count for anything when it comes to living their religion."

If the last contention of the bishop be true, and we have no reason to doubt his statement, there is still a very wide field for labor right in our own country — not to speak of other lands where we are called to labor. Efficient service is the only service that helps. Let us pray the Lord for singleness of the eye and the heart, that we may by grace as a Church of the Gospel render it — to His glory and the salvation of souls.

G.

* * * * *

"Great Help to Charity" "A great help to charity," says a newspaper, referring to demonstrations given by bridge experts. "I usually demonstrate under the auspices of clubs and organizations that are raising money for charity, and the greater part of the receipts go for some worthy cause."

The standard fee is \$250 for one and \$375 for two demonstrations under the same auspices and on the same day.

Of another expert we are told that he can afford to refuse \$1,000 for an hour's lesson, while a further authority informs us that it is not at all unusual for a master of bridge to earn \$1,000 a week during the season.

What a beneficent influence card playing must have on the human heart to open it to the appeals of the needy! No wonder that it is slowly but steadily creeping into the lives also of organizations connected with the church.

A thousand dollars a week — add a few hundred and you have the salary of many a preacher or teacher, who works for it a whole year.

"Babe" Ruth, we learn, has in his pocket a three-year contract which calls for an annual salary of \$70,000, and, The Literary Digest assures us, "scarcely a single grudging note mars the chorus of comment that this event in the history of the national game has called forth from editorial and sports writers all over the country. There is humor a plenty, and playful irony inspired by the close approximation of the cham-

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pion swatter's salary to that of the President of the United States; but the general sentiment is that the public wants the Babe, and by the prevailing economic law he is entitled to the cash."

People are willing to pay for what they want. Watch where their money goes, and you will learn where their heart is.

Observe where they do not give at all or give only niggardly, and you have found a cause in which they are interested only half-heartedly or not at all.

Where do you pay willingly and liberally?

J. B.

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Why Blame the Auto? The auto has in the recent past come in for quite a deal of unfavorable mention. Lack of thrift and recklessness is spending, immorality and the downfall of the young are some of the things that have been laid at its door. Now and then you also hear the auto mentioned unfavorably when the dwindling church attendance is the subject of discussion. In the following little item facts and figures are adduced which may interest our readers:

Auto and Good Roads Close 50,000 Churches

According to the Rev. Jay S. Stowell, Philadelphia, Pa., of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, every Sunday 50,000 to 101,000 country churches are closed, partly because of the automobile and good roads.

There is no denying that the auto and the good roads present a strong element of temptation when it is an open question of what to do during the time when Christians meet for public worship. For an earnest Christian this is, however, not an open question: his love for the Word, his relation to his God, his duty toward his fellow-Christian have decided that question for him. He knows where the auto and the good roads are meant to take him at this season and if he pauses to think he will generally find that there is no need for him to go alone: there is perhaps someone who would greatly appreciate a lift. If this were

done, the auto and its owner would meet many a word of thanks. Helpless invalids could in many cases thus take part in public worship occasionally. And what a day it is for them! We know of one hale old gentleman whose only trouble lies in his feet; he has three husky sons and they have at least two autos between them: the old man gets to church about twice a year. When asked why his sons did not bring him oftener he replied, "They never have time." We think that is partly the case with a good many to-day: they have no time for the Lord and His Word, for the welfare of their souls. The auto and the good roads rarely keep these people from attending to their temporal affairs, why should it interfere with things spiritual, if we are truly seeking them first. No, do not blame the auto, blame the driver — he is recklessly speeding on the "good road" of which the Savior speaks, Matt. 7:13. G.

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Scottish Masons Ban the Eastern Star As announced in the October issue of the Masonic Analyst, the Grand Lodge, A. F. & A. M., of Scotland,

at its November quarterly communication, held in Edinburgh, considered the report of a committee appointed at its last meeting to inquire into the position of the Eastern Star in its relationship to Scottish Freemasonry. The report, placing a tentative ban on the order, was adopted. Brethren with whom we are in correspondence on the subject point to action of Pennsylvania Grand Lodge along similar lines. According to reports received in the United States, the committee considered there is nothing in the Eastern Star work, as practiced in Scotland, associating it with the Masonic Fraternity, and that the Order, by insisting on Masonic connection for their members and claiming they are co-workers with Freemasonry, are putting forward a claim never recognized. The committee recommended that time be given the Order of Eastern Star to alter their Constitution eliminating reference to connection with Freemasonry and requiring the presence of a Master Mason at their ceremonies, and failing to do so within reasonable time the Grand Lodge could adopt other methods of prohibiting Masons from using their connection with the Fraternity as essential ground for membership in the Eastern Star. — Masonic Analyst, January, 1923. Reprinted in the Christian Cynosure.

Our sympathies go out to the unfortunate members of the order of the Eastern Star. While their ritual has always made it plain to them that they were not being admitted into the wonderful mysteries of masonry, they felt that they were enjoying at least by reflection some of the glory of that illustrious order.

But no, they are not to have even this satisfaction. Freemasonry with its inspiration and its elevating philosophy is for men only, and not even for all men. Women can have no part in it. She must be satisfied, in this respect, with the position she held in the ancient pagan world. Her husband will through the influence of masonry rise to ever greater heights, but she remains just where she is now. The only blessing that comes to her from masonry is the privilege of looking up to her exalted husband, father or brother.

It is different in the Church: "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Christian husbands are to regard their wives as "being heirs together of the grace of life." Woman, too, is called, enlightened, sanctified and kept by the Holy Ghost. Husband and wife search the Holy Scriptures together, and one is a helper to the other in matters pertaining to the soul. Christian mothers take their little ones on their lap and teach them the truth and the wisdom of God.

Strange, is it not, that women will despise what they have in the Church for the emptiness of lodgery, being satisfied even with the husks that fall to them from the bountiful table at which their lords sit exalted? And now even these husks are to be denied them.

There is another angle. Note how careful the lodge is to keep its skirts clean of anything that is not truly of the lodge. Clandestine lodges are severely condemned, and no "brother" may fraternize with them. The claims of the order of the Eastern Star irritate the "brethren." They will not tolerate anything that will in the least conflict with their principles.

Yet we are always called narrow-minded and bigoted because we will not admit a lodge member, who in the lodge contradicts the confession of his church, to our fellowship in the congregation and at the Lord's table. Strange, is it not? J. B.

LENT

They shall look on Him whom they pierced. John 19:37. Thus do the Scriptures speak of the enemies of Jesus Christ, who were responsible for the unfair verdict rendered by the Court of Pilate and thus responsible for the crucifixion. So possessed with hatred were the enemies of Jesus, that they had no rest until they saw Him hanging on the cruel cross. Beholding Him perishing miserably, they rejoiced. They had rid themselves of the thorn that was pricking their flesh. They were rid of Him for all time, for He was dead as His pierced side showed. Such were the thoughts of the enemies of Jesus.

But they shall look on Him again, and they shall see where they have pierced Him. He did not perish and they did not succeed. He accomplished His purpose and they neglected their opportunity. By His suffering and death He has established His everlasting Kingdom of forgiveness, life and peace and they have no part in it. They shall look on Him whom they

pierced, with bowed knee they must acknowledge Him the Lord and yet be excluded from His kingdom.

The Christian knows that he too shall some day behold this Lord who was pierced and wounded. In spirit he already beholds him, for thus He is pictured in the Word, a Savior despised and rejected of men, bruised and wounded. But with bowed head and deep contrition the Christian confesses, "I too have pierced my Lord; my sins as well as the sins of the whole world nailed Him to the cross." For He was wounded for our transgressions and bruised for our iniquities. He is the Lamb of Sacrifice slain for our sins. As the Christian beholds that Savior, bruised and wounded, slain, he sees something, however, that the eye of the enemy of Christ does not see or appreciate. It is the great love which Jesus bears for sinners. It is because He loved the world that Jesus came into the world and gave His all for man. This great show of the Savior's love holds the Christian's attention. It goes beyond his ability to understand, it overwhelms him, it wins him. He cannot but love and give himself to this Lord who so willingly and patiently suffered and died for him. Such is the picture that the Christian has of his Lord at all times. Such is the picture upon which he meditates especially during the season of Lent. With a cheerful hope the Christian looks forward to the day when he shall see in the flesh this his Lord and Savior who was pierced, bruised and wounded, and be received by Him whom he already knows in faith.

Lent, — season of sadness as we behold the depth of our sin and the suffering it caused the innocent Jesus. Lent — season of thankfulness as we behold His love and readiness to give His all for us. Lent — season of deep rejoicing, as we behold the imperishable victory the blessings He won for us.

—W. L., in The Evangelist.

GOD ANSWERS PRAYERS

Some time ago our Milwaukee city missionary instructed and confirmed a lad of sixteen years. He was the son of a poor widow, who had passed through many trials and tribulations, and finally was compelled to enter a hospital, a chronic invalid. Albert proved to be an apt pupil. He looked forward to the day of confirmation with much anticipation and pleasure. With a group of other poor children, the young boy was confirmed and received his first communion. Devoutly did he approach the Lord's altar on that day, to make profession of his faith in the Triune God, to renew his covenant with Him, to dedicate himself body and soul for time and for eternity to his God and Lord. A few weeks after his confirmation the boy became mortally ill. After a brief period of illness, the good Lord took him out of this life. He died in a child-like faith in his Savior. It now became the duty of the missionary to give the

remains proper and Christian burial. In our large cities the bodies of extremely poor people, or such unknown and without relatives and friends are given burial on a plot of land set aside for the burial of the poor, commonly called "potter's field." The missionary did not want his young friend to be buried there. He engaged an undertaker to prepare the body for burial with the privilege of using his chapel for a public funeral service, and bought a grave, not knowing at the time, where he would get the money to meet the expense. He paid the undertaker twenty dollars on account, and told him that the good Lord would provide in some way also to pay the balance, which amounted to \$25.61. The body, after a Christian burial service, was laid to rest in one of our Lutheran cemeteries. The missionary returned from the cemetery with a light heart, though he had gone into debt. That evening he thanked God for the blessings bestowed on that young body, and concluded: "Lord, help me to pay that honest debt." The Sunday following there happened to be a meeting of Lutheran men. The missionary related the story of the burial of his young friend, and said: "Brethren, I regret very much that I have made a debt on account of this funeral, which, at the present time, I am unable to pay. Contributions to defray these expenses will be gratefully accepted." The missionary, however, did **not** tell these men the exact amount of the debt, namely \$25.61. It was agreed by the men to pass the hat for a free-will offering. In a short time a collection was given the missionary. The money was counted, but who can describe the great surprise of the missionary, when the collected money totaled the sum of \$25.61, the exact amount of the debt. God had answered his prayer. The following day he paid the very much surprised undertaker, who said: "How is it, you are able to pay so soon?" The missionary replied: "The Lord provided, for He has answered my prayer."

E. A. Duemling.

BARABBAS OR CHRIST?

Good Jesus, I kneel before Thee numbered with transgressors, and accounted by Thy people as more deserving of death than the vilest criminal. Thou who thoughtest it not robbery to be equal with God art held lower than a robber. O Prince of Peace and Bringer of Life, Thou art rejected for an inciter to riot and a murderer. O the blindness, the sinful folly of men! How terrible the guilt of those wicked leaders, how pitiable the ignorance of that fickle populace! Was there in all that crowd, shouting itself hoarse before the governor's palace, no one with courage enough to stand up for the right? Arm me, O Lord, against the arguments of leaders who are not led by Thee; keep me from being swept along by the un-

thinking multitude. In every time of choosing let me say with Thy servant of old, "As for me and my house, we will serve the Lord." Nay, is not the choice before me every day? As long as the flesh lusteth against the spirit, and the spirit against the flesh, it is ever "Jesus or Barabbas" with me. Let me send Barabbas to the cross by crucifying the flesh with its affections and lusts, and obtain my Lord's release by living and walking in the Spirit.

Blessed Savior, I behold in Barabbas a mirror of my own guilt and deliverance. He has committed many crimes, he is justly condemned to die. Even now the cross is being cut, on which he must hang. With his fellow criminals he is awaiting in prison the hour of death. The door flies open, the executioner appears. Now, Barabbas, thy last hour is come. But see! his fetters are struck off, he is led out dazed into the sunlight, and scarcely trusting his ears he is told that he is free. How is this? Why another has been found to take thy place upon thy cross. Thou art guilty, Barabbas, as everyone knows; yet thou art set free. Jesus Christ — has not the governor repeatedly declared it? — has done nothing wrong; yet He must die. O wondrous substitution! Even so all we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Good Jesus, true Jesus, wilt save Thy people from their sins, be my Jesus, and save me, and make me Thine.

(Steinhaeuser, The Man of Sorrows).

THE ANTI-EVOLUTION BILL

The people of the State of Minnesota have been more or less wrought up over the bill presented to the State Legislature, sponsored and instigated by the Rev. W. B. Riley, a clergyman of Minneapolis, which would prohibit the teaching in tax-supported institutions of the evolutionary theory regarding the origin of man. In order to eliminate various misconceptions regarding our position in the matter, we shall endeavor to make a simple statement, which we believe will represent the almost unanimous position of our church. We believe that such a statement will also help to judge dispassionately the obvious misrepresentations of the case on the part of the local press. The editorial treatment of the question by the newspapers of the city has been eminently unfair and exhibits a failure to appreciate the real point at issue. Let us seek to formulate our position paragraphically.

1. We unequivocally accept the Scriptural account of the origin of the world and of man as recorded in the first chapter of the Book of Genesis.

2. We reject the evolutionary theory as untenable both on Scriptural as well as on scientific ground,

claiming that it is scientifically unproved and untenable. We hold this position regarding both cosmic and organic evolution.

3. We believe that the current presentation of the theory of evolution in tax-supported schools is subversive of the principles laid down in the constitution of our state. We rightfully forbid the teaching of religion in public schools and insist on strict separation of church and state; but we have the right to demand that the state do not teach religion. The limitation which forbids the state to teach religion does not give it the right to teach practical atheism and to undermine the faith of the youth committed to its care.

4. We resent the attempt of the press to create the impressions that efforts are being made to foist religion on to the state and to inject religious restrictions into our educational system. The contrary is the case. The point at issue is whether or not the state shall be allowed to break down certain religious convictions which the church has reared. As we see it, the state is now meddling with religion, and an effort is to be made to confine it to its sphere.

5. We resent the impression which the press is seeking to create that anti-evolutionists are standing in the way of progress and enlightenment and are trying to curb and restrict scientific research. That is unfair. The Lutheran church has ever most assiduously fostered education and intellectual progress. We fear nothing detrimental to, or destructive of, Biblical truth from any scientific source. But we emphatically object to the presentation of constantly shifting hypotheses as scientific facts. We have no objection to the most painstaking study of the theory of evolution as a theory, but we do object to the teaching of a theory as an established science.

6. We are not supporting the bill at present before the Legislature because we do not believe that special legislation will be effective in a case like this, which needs agitation and education rather than legislation. We do not believe that the bill will be of practical value even if it should pass. We do sympathize with the sentiments that prompted it, but we do not feel ready to sponsor the method which is being pursued.

7. But we do resent the impression created as though our refusal to sponsor the bill implies that we sponsor the theory of evolution and are satisfied with the policy in vogue at the university. Let it be known that we are whole-hearted anti-evolutionists and that our opposition is not based on intellectual "medievalism" and general cultural benightedness, as the press would have you believe. Science deals with established facts and not with changing speculations.

—Paul Lindemann in Lutheran Witness.

St. Paul, Minn.

AMERICAN LUTHERANS

From Time, of February 28, 1927, we clip the following interesting item about early American Lutherans:

"In 1565, 40 years after Monk Martin Luther married Nun Katharina von Bora and thus symbolized a new order of religion, Pedro Menendez, general of the fleet of King Philip II of Spain, nosed his galleons along the Florida coast. Where he found French colonists he asked: 'Are you Catholics or are you Lutherans?' Where they replied: 'Lutherans of the New Religion,' he hung them on trees, and to the tree trunks affixed placards: 'I do this not as to Frenchmen but as to Lutherans.'

"Heinrich Christiansen, who in 1613 built the first habitation for white men on Manhattan Island, was a Lutheran. So, too, was Jonas Bronck, who in 1639 came to make a clearing in what has long been called after him, the Bronx. The first white child born north of North Carolina, on Manhattan, in 1614, was John Vinje, a Norwegian Lutheran.

"Lutherans, denomination of undemonstrative communicants — chiefly Scandinavians, Netherlanders and Germans — now count their church history by centuries. Last week a few of them celebrated a minor event in their calendar. They attended services at St. James Lutheran Church, Manhattan, to commemorate the 100th anniversary of its founding; saw unveiled a century-old portrait of Rev. Dr. Frederick C. Schaeffer, the church's founder and first pastor."

* * *

"The first white child born north of North Carolina, on Manhattan, in 1614, was John Vinje, a Norwegian Lutheran." That is a surprising statement to us, and we respectfully call the attention of Dr. O. M. Norlie and our other historians to the assertion. Can they verify it?

Every American of English stock should know and remember the historical fact of the massacre of four hundred Lutherans by the Spanish Catholic general, Pedro Menendez, in the year 1565, forty-four years before the English landing on the banks of the James river. The original and first settlers of the North American continent after the discovery of Columbus were Lutherans. Ours is the original Church of North America.

—Lutheran Church Herald.

HOW MUCH DOES A CHAPLAIN DARE SAY?

Is a minister of Jesus Christ, commissioned as an army chaplain, free to think and speak?

It has been claimed that he is. But the case of the Rev. Donald Timerman, reported from Columbus, Ohio, deserves consideration. Mr. Timerman is a chaplain in the officers' reserve corps, holding the rank of captain. He served throughout the World war as

a line officer in the 40th, 5th and 33rd infantry. On January 13th he spoke at a meeting of the Optional Drill League of Ohio State University, opposing compulsory military drill in colleges, and favoring the optional type of such service. In conversation after the speech with members of the university's military society, he is alleged to have held that the sort of military training given at colleges is of slight practical value when war actually breaks out, and that his reason for retaining his chaplain's commission is in order to be in a position, in case of another war, more effectively to safeguard recruits against the moral dangers which he had found to be prevalent in the vicinity of army cantonments. The students who heard these two remarks reported them to the chief of staff of the 83rd division. From that point on the correspondence accumulated with the snowball proclivities so usual in military circles, the climax being reached on February 5th, when the acting chief of staff of the 5th corps area "for the commanding general" offered Mr. Timerman his choice between resignation or appearance before an investigating board. Such a board has power to recommend discharge. Mr. Timerman has refused to resign. The student paper at Ohio State, in an editorial entitled, "Mustn't Talk; You're in the Army Now," remarks: "That the military department should get so incensed over Capt. Timerman's comparatively mild statements seems to us to be a rather accurate measure of its caliber."

It is claimed that there are more than a thousand American ministers enrolled in the officers' reserve corps. Are they, too, subject to proceedings if they speak their minds?

—The Christian Century.

THE STUDENT SUICIDE "EPIDEMIC"

The *American Lutheran Student*, official organ of the Lutheran Student Association of America, discusses in its March number the so-called epidemic of suicides among high school and college students. Expressing the viewpoint of the campus rather than that of the headline writer, the article is of infinitely more value than many others published by what the writer calls "our viewers of alarm." The article is quoted as follows:

"Day by day, in the news columns and on the editorial pages, the newspapers are giving more and more space to what they are pleased to call the suicide epidemic among college students. Wise and weighty comments, serious and sober counsels are coming, unsought and, we believe, unwanted, to American collegians for ways and means of preventing our campuses and fraternities from becoming charnel-houses.

"And what are the facts behind the uproar? Some students have certainly killed themselves; the papers,

with commendable originality, have estimated the number at from ten to thirty-five. They have been of the most various types: young, old, married, unmarried, in and out of love, flush and broke, male and female, Jew and Gentile, life of the party and recluse; yet there they have been lumped together, one and all, labeled Flaming Youth. People whose only bond of contact has been attendance at some school or other (by no means necessarily a college) and completion of the act of self-destruction have been thrown together and their actions dignified and made horrendous by the name of Epidemic.

"Now that an epidemic has been established, we must discover the cause, and lo and behold; one has been found for us. It is the impingement of the atheistical teachings of professors on unbalanced souls. Not that any one has noticed anything more destructive than usual flowing from some of our professorial chairs; an increase in virulence would seem quite impossible, quite out-heroding Herod. Our viewers with alarm are simply riding the twin fallacies of Division and Accident.

"But the notion of an epidemic has got into people's heads. Now there is danger, for every one will think of suicide as a remedy for trivialities. The most remarkable increase in the suicide rate in modern times occurred in Russia after the failure of the revolution of 1905, and was tremendously impelled by the publication of Artzibashev's novel, *Sanine*. The idea once implanted was too much for hundreds of young Russians.

"What can we do to stop a catastrophe possible in the near future? It will do no good, save no lives to argue that the whole affair has been brought about by coincidence plus undesirable publicity. We have got to do individual and earnest missionary work with every one who nears the Dark Valley of Doubt. Prevention should be the Christian method of curing, and we as Christians should quietly and patiently preach a gospel of hope that shall outweigh unhappiness and stand, even as Christ stood, against the unknowing mob.

"Let those who are world-weary seek relief in God's house rather than in uncertain oblivion."

THE PATH TO FRUITFULNESS

"For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, even our faith." 1 John 5:3, 4. It is the common experience of the children of God to face daily the wiles and temptations of the enemy. Sad it is that to be overcome by temptations is the habitual experience of many of us. How much distress fills

the heart of a child of God after he has been thus defeated. Many a one almost in despair asks, Is there really victory for me? Others seem to have it. Is there no escape from this repeated defeat which makes me miserable and fruitless?

The word of God gives the answer. There is not a thing concerning us for which we can not find the answer in Christ Jesus. He is sufficient for all things. Through His sacrifice and work on the cross He has become the author and finisher of our faith. In most cases we suffer defeat because we look away from Christ. How easy it is for us to turn our eyes to look upon things and not on Christ, even as Peter walking on the water beheld only the stormy waves when he should have beheld only his Lord.

One fact of which every believer can be certain is that God has provided victory for us in Christ Jesus. This victory comes to us not because of our struggling but because of His work on the cross of Calvary, because we have been bought with a price. Christ has bought us with His blood; we are His possession and Satan has no lawful right over us. The believer is the possession of Jesus Christ through the blood of the covenant. Our Lord has broken the power of sin, He has broken the power of Satan. He wants us to believe what He has done for us.

Temptations may be small or great but they are sure to come. The enemy usually works through the small things to get at the big things in our lives. Let us look to Jesus who on the cross wrought for us complete and continual deliverance. He has made it the individual possession of each one of us. Receiving this deliverance which He has provided, we have more than we need. God has provided sufficiency for us in Christ Jesus. To overcome temptation, the attack of Satan and the power of sin, we should go at once to God in prayer, seeking His face at once. If we thus go to Him and believingly pray for deliverance, protection, victory, we shall never come away disappointed. We do not need to be overcome; the power of God is able to keep us.

Though our days are crowded and we have little time for spiritual things, yet how we ought to take time to be alone with God at any cost. We learn to know Him only by spending time with Him. Because they do not give time to God, the lives of many children of God are empty when they should be filled with the fruit of righteousness to the glory of God. There is no need or excuse for this emptiness.

The word of God shows us that there are two things which God particularly uses in the pathway leading to victory and fruitfulness; they both bring us into close communion with Him and they are the reading of His word and prayer. These are the two God-given means for attaining a fruitful spiritual life. Fellowship with Him daily through prayer and

His word is sure to lead us to victory over temptations and circumstances. Give God time to bless you, help you and make you a blessing. Give Him the place in your life which He ought to have; this is the source of all blessing.

—Russian and Slavonic Monthly.

THE CROWD MIND

Beware of the "crowd mind." If ever there was a fallacy proclaimed, it was by the author of the Latin proverb, "The voice of the people is the voice of God." History teaches the exact contrary. The belief in majority rule, which has taken such a strong hold on the popular mind in America, is cut out of the cloth of the Latin proverb. The grain of truth that lies at the bottom of the proverb escapes the average mind. It is that the universal religious consciousness in the hearts of men is often a safer guide than the highly specialized wisdom of those who sit in the seats of the learned.

Glenn Frank speaks of the psychologist's fear that we are rapidly becoming a crowd-civilization in which mass thinking is thrusting out of influence and power the disciplined thinking of the individual. It is what the majority says that determines what is believed to be right or wrong. We are beginning to be aware of the dangers of this crowd mind. It was quite conspicuous during the late war. "He kept us out of war" elected a president; but it soon ended and gave place to another slogan, "Make the world safe for democracy." Now that the catastrophe has crushed the war spirit, those who once shouted for war, even from the pulpit, are now calling it a crime and saying, "Make the world safe against another cataclysm like that." Human nature has not changed from what it was when the multitude shouted "Hosanna" in one breath, and but a few brief hours afterward changed it into "Crucify Him! Crucify Him!" Fickle as the wind is the crowd mind.

—The Lutheran.

"IN GRATITUDE FOR MISSIONS

Our Milwaukee missionary relates:—

"Some time ago a man who had been wealthy in his day was received as a patient in a large Milwaukee hospital. He had lost all his earthly belongings and entered the hospital a poor man, friendless and homeless. He refused to give his true name because he did not want his friends and relatives to know of his sad plight. He considered the institutional missionary, Pastor E. Duemling, his one friend in time of need. He soon realized that medical knowledge and skill were at an end and prepared for a peaceful and blessed departure out of this world. Shortly before his death he gave a sealed envelope to the mis-

sionary sitting at his bedside with the request to open the letter immediately after he had buried him. He died and was given a Christian burial. Two men stood at his grave, Pastor Duemling and the man who conveyed the body to its last resting-place. On returning from the cemetery, the letter was opened in the presence of a witness. A slip of paper was found on which had been written: 'In gratitude, for Missions.' In the envelope he had placed forty dollars. He had given all he had that others might hear the Gospel of Jesus Christ and be saved."

NEW COMMENT OF LUTHER

The Canstein Bible Society founded in 1710 at Halle, Saxony, by Karl Hildebrand, has during its 217 years of existence sold 8,000,000 Bibles and New Testaments, among them 100,000 in the Polish, Lithuanian and Wendish languages. The society is connected with the Francke institutions and is housed in a building erected prior to the year 1700, while Francke was still alive. This building also houses a voluminous library of original Bible editions, many of which are of great value. In this collection is "the September Bible of 1527" and a psalter which contains an inscription written in Martin Luther's own hand. This inscription which is almost unknown as a "writing of Luther" reads as follows:

"John 16: Be of good cheer; I have overcome the world. O! who could believe that. How happy such a soul would be, because when the world has been overcome what can it do? What can its god and prince, the devil, do? If the world is nothing, so is also its god and prince. May he strangle body and honor, but thereby he must become our dependent, unwilling servant, for the best of our souls and for eternal life. This is what he gains by it."

LUTHER'S CRITICAL MOMENT

Pointing out the significance of the event, *The Evangelical Herald* (Evangelical Synod of North America) observed the anniversary of Luther's departure, from the Wartburg with the following editorial comment:

"On March 3, 1522, the Reformation movement was just getting under way. Nearly a year before, Martin Luther had been condemned and outlawed by the Diet at Worms, and to save him, Frederick the Wise of Saxony had him taken secretly to Wartburg, where Luther busied himself chiefly with the translation of the New Testament. Familiar from boyhood with the language of common life, Luther nevertheless took great pains to find the most popular phrases and idioms. The prophets and apostles, he said, must be made to talk German, cost what effort it might. It

was this translation which created an epoch in the history of the German language as well as of the German church because it was so full of vitality that the people were eager to read it.

"This tremendously important task, however, was suddenly disturbed by difficulties in Wittenberg, where Carlstadt had begun to denounce the rites and ordinances of the church which he deemed inconsistent with the new doctrine. To make matters worse, certain enthusiasts from Zwickau, who claimed to be immediately inspired, caused much trouble by prophesying a great social revolution. If the movement which Luther had begun was not to end in a wild burst of enthusiasm, something had to be done. Realizing the importance of the crisis, Luther forgot his own safety, refused to listen to the warnings of the Elector who said that he could not protect him from the Imperial edict if he left the Wartburg, and boldly returned to Wittenberg and in a few powerful sermons established the principles of Christian moderation. Nor did he, after the commotion was subdued, return to the asylum provided for him, but remained at Wittenberg laboring unremittingly as a preacher, teacher and author.

"What might have happened if Luther had preferred, on that critical March 3, 1522, to put his own safety above the cause of the Kingdom?"

THE JEWS ON OUR FIELD

A Jewish carpenter had been working for several days on the roof of one of our meeting halls in eastern Poland. He was one of the neatest and most respectable Jews I had seen in that section. He came to our meetings although he also attended the services of the synagogue like a faithful Jew. Occasionally I talked with him and with his face brightening at the interest shown in him, he had a ready response to my inquiries about him and his family. One morning I said to him, "What do you think of Christ who came and died on the cross for the sins of the world? Do you believe on Him?" When he heard my question, he turned his head away and the tears ran down his face as he answered, "I believe on Him." He was so moved in his soul we could not talk together longer and I left him. It seemed he had not had to face that direct question before and therefore he was so stirred.

This incident encouraged us to think that there were others, perhaps many, secret believers among the Jews there. The Jews are the most bitter persecutors of those of their own race who turn to Christ, casting out any who confess Him. Large numbers of Jews live in the sections where our missionaries labor. Hundreds of them at a time have crowded our meetings and shown great interest. They are almost entirely orthodox Jews. The preaching of Christ cruci-

fied among them has borne precious fruit in conversions by the blessing of God. In preaching to them the missionaries make clear that they have something to give the Jew which his heart needs, something which he lacks.

Over 9,000,000 Jews are on our field. Prayer is much needed that we might reach an ever increasing number. Many are poor and destitute, even facing starvation; their poverty makes them depressed in spirit. Gloominess and despair are seen in many a Jewish face which are bound to disappear when the Lord Jesus Christ enters the life. We are debtors to the Jews to give the message of salvation. May our hearts be kindled with love to them; the Apostle Paul, who was a Jew, burned to bring the gospel to the Gentiles. He said, "Woe is unto me, if I preach not the gospel."

—Russian and Slavonic Monthly.

THE BIBLE

The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world, and I say to you, "search the scriptures." The earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society.

—John Quincy Adams.

† REV. AUGUST SCHLEI †

The St. Paul's Congregation of Algoma, Wis., was greatly shocked, when on the morning of March 16th the news was spread: Our pastor has passed away. Heart trouble of several years standing was the cause of death. The funeral took place March 20th. Rev. F. Schumann conducted the services at the house and in the church. Rev. G. Bergemann preached the German and Rev. A. Zich the English sermon. Rev. F. Uetzmann spoke in behalf of the Fox River Valley Conference. Rev. H. Eggert officiated at the grave.

Pastor A. Schlei was born in Brandenburg, Germany, February 17th, 1862, and came to America in his early youth with his parents, who located in Manitowoc, Wis. Here he attended the parochial school and was confirmed. At the age of 18 years he entered the seminary of Springfield, Ill., to prepare for the ministry. After finishing his course in theology, he was called by the congregation in Wonewoc, Wis., where he served seven years. His missionary activities resulted in the foundation of congregations in La Valle, Summit and Elroy. His next field of labor was Montello and Mecan, where he remained for 20 years.

Fifteen years ago he took charge of the congregation in Algoma, Wis., where his life was snuffed out by angina pectoris unexpectedly during his sleep.

Left to mourn over his untimely end are his wife Emma, nee Johannis of Two Rivers, and six children with their families.

FROM OUR CHURCH CIRCLES

Bell Dedication

March 6th was a day of rejoicing for Trinity Lutheran congregation, Wabeno, Wis. With thankful hearts the congregation gathered to dedicate their new bell to the service of the triune God.

Pastor G. Boettcher of Hortonville, Wis., preached the German sermon in the forenoon and Pastor H. S. Buesing of Townsend, Wis., the English sermon in the afternoon.

An evening meal was served in the basement of the church together with a musical program. The bell was cast by Taylor & Co., bell founders, Loughborough, England. The weight of the bell without mountings is 981 pounds. The tone of bell A.

May this bell at all times proclaim the praise of the Lord, summon the congregation to the house of God and invite to prayer.

F. W. Raetz, Pastor.

Conference Notice

The Pastoral Conference of the Dakota-Montana District will meet at Raymond, S. Dak., from April 26th to 28th. The sessions will begin on Tuesday morning at 10 o'clock. Services on Wednesday evening. Confessional address (German) Scherf (Schaller). English sermon: Blakewell (Cowalsky). Papers: Wittfaut, Birkholz, Birner, Lau, Lindloff, Albrecht, Kolander. The Redfield-Watertown bus meets the train from Aberdeen in the morning, leaving Redfield at 9 o'clock, shortly after the arrival of the train. Please notify Rev. Meier whether you will attend or not.

K. G. Sievert, sec. pro tem.

Notice to Members of the Wisconsin River-Chippewa Valley Conference

At the suggestion of the local pastor and with the approval of the chairman, the Wisconsin River-Chippewa Valley conference will conduct its communion services on the eve of the conference meeting, the 19th of April, in order to give its members an opportunity of attending a concert given by the St. Olaf Choir in Marshfield, Wis., on the 20th of April.

Gerh. Gieschen, Sec'y.

Winnebago Mixed Conference

The Winnebago Mixed Conference convenes, God willing, in Rev. O. L. Messerschmidt's congregation near Westfield, R. R. 3, Wis., May 9th to 11th. First session Monday afternoon at 2 P. M.

Papers that may be presented and discussed are:

1. An exegetical treatise on Genesis 8. (Nau-
mann.)
2. An exegetical treatise on Romans 7. (W. Hart-
wig.)
3. Baptism with the Holy Ghost. (Weyland.)
4. The pastor as a shepherd of his family. (Schnei-
der.)
5. Betrothal. (M. Hensel.)
6. Materialism. (Pifer.)

Confessional: Beitz. (Scherf.)

Sermon: Schmidt. (Weyland.)

Please use reply card in applying for quarters and state whether you intend to arrive for dinner Monday noon.

O. Hoyer, Sec'y.

Mixed Pastoral Conference of Milwaukee and Surrounding Territory

The Mixed Pastoral Conference of Milwaukee and Surrounding Territory will convene, D. v., May 3rd and 4th in Zion's Congregation, Milwaukee, Wis. (Rev. Wm. Matthes).

Themes: Adiaphora (Rev. P. Brockmann). Die Staatsidee im Lichte der Schrift (Rev. Herm. Gieschen). Wie erziehen wir das christliche Haus wieder zu gehoeriger Erziehung seiner Kinder? (Rev. C. Dietz, Jr.). Welches Recht und welche Bedeutung hat die Pflege des gesellschaftlichen Lebens innerhalb der Kirche? (Prof. Aug. Pieper). Exegese ueber den Schoepfungsbericht, Gen. 1 and 2 (Rev. J. Boerger). Timely Missionary Methods (Rev. R. Buerger).

Communion service on Tuesday evening.

Sermon: Rev. J. Toepel (Rev. F. Weerts).

Everyone must provide for his own quarters.

Paul J. Gieschen, Sec'y.

Southern Wisconsin Conference

The Southern Wisconsin Conference will meet on the 26th and 27th of April in Kenosha, Wis. (Bethany, Pastor V. Brohm).

Confessional address: President Buenger (M. Buenger).

Sermon: E. Kiessling (A. Lossner).

Papers: "Boy Scouts, Legion, K. K. K." by A. C. Bartz. — "The Doctrine of the Lord's Supper," by E. Jaster.

Other papers by O. Heidtke, S. Jedele, W. Hillmer, E. Kiessling.

Brother Brohm is looking for your announcement.

Wm. R. Huth, Sec'y.

St. Croix Conference

The General Pastoral Conference of the Minnesota District will meet, D. v., in Danube, Minn. (Rev. J. C. Siegler's charge) April 26th to 28th, sessions beginning Tuesday afternoon. Communion service (German) Wednesday evening.

Confessional address: R. Heidmann (J. Guse).

Sermon: Waldemar Sauer (Jul. Lenz).

Papers have been assigned to the Pastors Horn, Ernst, Ackermann, Schulze, Ave-Lallemant, Schuetze, W. Sprengeler.

Make your reservations early!

Paul W. Bast, Sec'y.

Sheboygan and Manitowoc Counties

Mixed Pastoral Conference

Sheboygan and Manitowoc Counties Mixed Pastoral Conference convenes, D. v., at Sheboygan, Ed. Krause, past. loci, April 25-27.

The following pastors will read papers:

- 1) Characteristic of Funeral Sermon, M. Den-
ninger.
- 2) The Apostolic Church's Teaching on Holy
Communion, Ph. Sprengling.
- 3) Why We Oppose Bible Reading In Public
Schools, Ed. Zell.
- 4) Why the Lord's Supper Can Be Termed A
Pledge and Seal of the Forgiveness of Sins,
W. Kitzerow.
- 5) The Moral of our Public Schools, O. Gruende-
mann.
- 6) Exegesis: Eph. 2:10, Paul Hensel.
- 7) St. John's Fourth Letter in Revelation K. F.
Toepel.
- 8) Exegesis: Sermon on the Mount, Ed. Huebner.
Sermon: Kitzerow (Stoekhart).

Confessional address: Gruendemann (Ed. Hueb-
ner).

Kindly favor past. loci with timely announcement.

Karl F. Toepel.

Winnebago Teachers' Conference

The Winnebago Teachers' Conference will convene at Weyauwega (Kurt Oswald, teacher), from Monday evening to Wednesday noon during the Passion Week, April 11th to 13th.

Papers to be presented are as follows:

- Creation—Primary Grades.....Miss Grace Arndt
 - Eins Ist Not—Intermediate Grades.....Mrs. Sievert
 - DoxologyG. Wachter
 - Eternal LifeS. Bergemann
 - Third CommandmentE. J. Schulz
 - Nature Study—Primary Grades..Miss F. Witschonke
 - The EyeA. Moskop
 - TaxationA. Dierks
 - Adverbial ModifiersA. Kurth
 - World War—How People Make Their Living in
Germany or Switzerland or Norway and Swe-
denA. Pape
 - Composition on Rubber.....J. Gawrisch
 - Dalton PlanL. Serrahn
 - Dr. Arnold of Rugby.....E. Jacobs
 - Werden Vereine innerhalb der Luth. Kirche die
Kirche rettenB. Hagedorn
 - Allerlei Paedagogische Absonderlichkeiten.....
..... H. Zautner
 - Das rechte Verhaeltnis zwischen Haus und Schule
.....H. Goetsch
 - Methods in Drawing.....H. Eggebrecht
- All members are urgently requested to notify Mr. Kurt Oswald, Weyauwega, Wis., at least by April 1st, whether they are coming by train, bus or auto.

E. Kuehn, Sec'y.

Wisconsin River — Chippewa Valley Conference

The Wisconsin River—Chippewa Valley Conference will meet on the 20th and 21st of April, 1927, in Marshfield, Wis. (Pastor O. Hensel).

Confessional Address: Kolander (Krause).

Sermon: Kammholz (Keturakat).

Papers: Discussion of God's Message to us in Galatians, by W. F. Beitz (carried over from the Fall Conference).

Das Gericht der Verstockung, H. Brandt.

Other papers by Schroeder, Keturakat, Hensel, Gieschen, Motzkus, Beitz, Parisius.

Please announce early whether you are coming or not.
Gerh. Gieschen, Sec'y.

Change of Address

Rev. Arthur B. Tacke, 611 Melvina St., Milwaukee.

ITEMS OF INTEREST

Church Strength

According to a statistical report for the year 1925 just published in Stuttgart, Germany, the population of the province of Wurtemberg that year was 2,579,453, of which 66.9%, or 1,722,189, were Lutherans. The Roman Catholics numbered 796,196, or 30.8%. The 10,752 Jews represented .4% of the total population, while the remaining 9.1%, 50,216 in number, represented other miscellaneous denominations.

In Bavaria the Evangelical Lutheran Church Council has announced the following 1925 figures:

Lutheran membership, 1,601,682; births, 31,040; baptisms, 30,109; deaths, 19,804; church burials, 19,613; marriages, 9,371; church marriages, 8,755. Out of an additional 4,202 mixed marriages, 1,843 were performed by the church. As far as accessions and losses from other groups are concerned, it is reported that 375 Lutherans left to join the Catholic Church, whereas nearly four times as many (1,205) Roman Catholics joined the Lutheran Church. In addition, 693 Lutherans were lost to free religious confessions, and 121 Free Thinkers accepted Lutheranism.

Russia Takes a Census of National Origins

During 1926 a population census of the Union of Socialist Soviet Republics was taken by the Soviet government. For the first time in any such census, classification was made according to racial antecedents. Figures published in Germany show that Germans and those of German descent in Russia total nearly 1,000,000, classified as follows:

Volga	400,430
Siberia	57,545
Crimea	38,252
Cossackistan	44,283
Baschkiria	6,306
Kirghisia	3,360
Ukraine	227,067
Transcaucasia	14,027

Of those one million German-speaking Russians, it is said that approximately two-thirds can be counted as Lutherans, although the census figures listing more than 2,000 congregations do not include any reference to religious belief. Three centuries have passed since Germans migrated to Russia in small numbers. It was on July 22, 1763, that Jekaterina II (Catherine) issued her manifesto inviting the German peoples to come to Russia in large numbers to settle and make their homes in agricultural regions, which were at that time largely uninhabited.

Missouri Financial Status

Comparing the receipts of the Missouri Synod during a five-year period, it is reported that during 1926 \$585,577 more was contributed than during 1921, while the figure of nearly \$1,400,000 for 1926 was \$200,000 ahead of the 1925 contributions. These figures are exclusive of the synodical building fund, which was made the subject of a \$4,000,000 drive in 1923. Pledges totaled \$4,824,368.40, on which payments to the first of March, 1927, reached the sum of \$4,539,817.58. At present the other treasuries of the synod show a deficit of \$482,000, an increase of \$39,000 in indebtedness during the past year. The 655,459 confirmed members contributed during 1926 \$169,352 to foreign missions, \$1,289,560 to home missions, and \$387,700 to inner missions. This averages \$2.84 per capita contributed for missionary work.

Without Change

Following the publication recently in a number of newspapers of a description of the Island of Nyasa, west of Sumatra, "which has not altered appreciably since its discovery eleven hundred years ago," **Unter dem Kreuze** published at Hermannsburg, protests indignantly that Rheinisch Mission began work on this Island in 1865, and during the past sixty-two years has made Christians of 88,000 of the

Island's total population of about 160,000 people! It is pointed out that the first Nyasians, numbering 25, were baptized only after nine years of effort.

In 1915 there were 14 Mission Stations and 23 Missionaries who cared for 18,000 Christians. Then came "the year of the great repentance." In that year 158 out of 233 native elders of congregations attended a "Jubilee Festival." The missionaries at Rudesdorf introduced prayer and Bible-study discussions, which on Pentecost in 1916 developed a movement which embraced the entire mission field, bringing into the congregations tens of thousands of new members. The movement did not ebb but continued to flow, so that in 1925, in spite of the restrictions during the war, the membership had increased to 65,000 with an additional 23,000 catechumens for baptism.

The newspapers, however, have referred to Nyasa as an island "where nothing has changed in eleven hundred years."

Colonial Dame and Ex-Prize-Fighter Agree on Secret Orders

The remarks of the former were not confided to us, but we overheard them seated next to her at a Symphony Concert given at the Scottish Rite Temple. She was an imposing-looking personage of the Daughters of the American Republic type, elderly, and dressed expensively, her accents those of Eastern culture. And what she remarked to her neighbor was this:—

"These secret orders have outlived their usefulness. I think most of us agree with Mussolini. You cannot have any good ones without having bad ones. The secrecy is wrong in itself."

Some years ago we met at Terre Haute, Ind., a member of our congregation who, at the time of the World War, had been Middle-weight Champion of the Central States. When he joined our Church, he did not have to sever any connections with the lodge because he had none. And he had none because (I think I quote him literally) "I saw too much of the secret orders, and so I didn't join. I did not believe in any religion then, but common decency kept me from joining the lodge after exhibitions I saw when giving them boxing entertainments."

Charles Merz, in Harper's Magazine for February, points out the silliness of the oath-bound system: "We have reached a stage," he says (with some exaggeration), "when half the adult population of America now owns a fez, a scimitar, a secret code, two feet of plume, a cutlass, or a pair of Anatolian breeches. Secrecy to-day includes," he says, "the Maccabees, who meet in 'Hives'; the Red Men, who meet in 'Tribes'; the Prophets, who meet in 'Grottos'; the Watchmen, who meet in 'Forts'; the Stags, who meet in 'Droves'; the Owls, who meet in 'Nests'; and the Eagles, who meet in 'Aeries.' It includes these new and rapidly growing secret orders — the Beavers, Lions, Serpents, Roosters, Orioles, Deer, Geese, Goats, and Bears. It includes organizations like the Elks and the Foresters and the Modern Order of White Mahatmas and the Concatenated Order of the Hoo-Hoo, the Christian Knights of Heroines of Ethiopia of the Eastern and Western Hemispheres, the Sheiks of the Mosque, and the Iridescent Order of Iris, and the Benevolent Order of Monkeys, and the Hooded Ladies of the Mystic Den." —Lutheran Witness.

Dialogs to Replace Sermons

A novel experiment was made February 13, by Dr. Ogilby of Trinity Chapel, Hartford, Conn., and Dr. Louis H. Naylor, when they engaged in a dialog in the regular Sunday morning service. The Doctor began his sermon in the usual way, reading a text and beginning his introductory remarks. He

was continuing when suddenly Dr. Naylor interrupted with a question. The worshippers were electrified. They seemed bewildered for a few minutes, uncertain whether they should suppress the questioner and permit the sermon to go on or sit tight and await developments. "Very soon," the report stated, "they sensed, however, what was being done and thereafter, for a half hour, sat forward in the pews with lively interest, their faces giving evidence of the fact that they were not interested in the novelty of the occurrence, but in the subject matter being discussed."

Dr. Ogilby had given the subject of this morning's discourse ("The Christ of the Synoptic Gospels and the Christ of St. John") to Dr. Naylor several weeks before, and had asked him to study it, but the two men had given no further discussion to the matter. The preacher declared that many points were clarified by the discussion during the service, and that he desired to repeat the performance, although he declared that he did not wish the dialog to replace the sermon entirely. — Ex.

Palestine to Issue New Stamps in Three Languages

A new issue of Palestine postage stamps will be put out shortly, an official announcement says. The new stamps, which will supersede those now in use, will be printed in three languages—Hebrew, Arabic and English. The stamps will bear pictures of the Tower of David, the Dome of the Rock, Jerusalem, Rachel's tomb, and the Sea of Galilee.

Honoring Pestalozzi

February 17, 1927, will mark the one hundredth anniversary of the death of Johann Heinrich Pestalozzi, the Swiss educator who revolutionized the school systems of every Christian land. In Hungary all Lutheran schools have been called upon to observe the day in fitting manner in memory of the great educator. In Germany not only the Lutheran schools will observe the day, but the Minister of Education has called upon all schools to proclaim that day a holiday and enter into a solemn celebration of "Pestalozzi Commemoration Day." Parents of the pupils have been invited to attend the school exercises, and special celebrations are being arranged in the evening particularly for the parents.

Born in Switzerland in 1746, Pestalozzi devoted himself to the education of youth. He published a series of essays on educational subjects, followed by his masterpiece "Leonard and Gertrude" (1781), in which he told in narrative form of the gradual reformation, first of a household, then of a whole village, by the efforts of a good and devoted woman. The book was read widely, particularly in Germany. The French invasion of Switzerland in 1798 left a large number of children on the shore of Lake Lucerne without parents, home, food or shelter. Pestalozzi gathered a number of them into a deserted convent and spent his energies in personally caring for them with great devotion, putting into practical use his educational theories.

Three years later Pestalozzi published a second book, "How Gertrude Teaches Her Children," in which his method of teaching is expounded. The system, revolutionary in his day, was to proceed from the easier to the more difficult, beginning the child's education with directed observation. The next step was from observation to consciousness, the next from consciousness to speech. After these come measuring, drawing, writing, the use of numbers, and finally, reckoning. After seeking in vain to interest Napoleon in a scheme of national education for France, he removed to Verdun on Lake Neuchatel, where for twenty years he worked

steadily at his task of interesting the outstanding men of his day in systematic education in youth. Among his pupils he numbered Ramsauer, Delbrueck, Blochman, Carl Richter, Froebel and Zeller. Froebel later carried Pestalozzi's methods to practical conclusion in the development of the kindergarten. Since Pestalozzi's day, educators have held strictly to his principle of the sympathetic interest of the teacher in the child, and the development of methods of teaching which gives special attention to the child's processes of thought rather than those of the adult.

Search Reveals Rare Volume

The second known copy of Johannes Bugenhagen's "Commentaries on the Psalms of David," has been discovered on the shelves of his library by Rev. John Haefner, Muscatine, Ia., general treasurer of the Iowa Synod. The value of the book was discovered by accident, for, having read in a church paper an item from Sweden, supplied by the News Bulletin of the National Lutheran Council, to the effect that "the only existing copy of this book had been found in the library of the Stockholm Lutheran Consistory," it occurred to Pastor Haefner that he had a Bugenhagen volume in his library. On investigation, he found that his Bugenhagen was the "commentary," the exact title being: "Johannis Bugenhagii Pomerani in Librum Psalmorum Interpretatio, Wittenberges Publice lecta. Basileae Anno MDXXIII Mense Augusto."

Pastor Haefner reports that this second copy was printed in Wittenberg in 1523 according to a note on the last page: "Basileae, apud Adamum Petri, Mense Augusto, Anni MDXXIII."

The volume contains a preface written by Martin Luther and one also by Philippus Melanchthon, Lectoribus S.

The title page bears the legend written with pen and ink that these "publice lecta" were delivered in 1507.

—Lutheran Standard.

STATION K F U O

"The Gospel Voice"

Concordia Theological Seminary of the Lutheran Church
(Missouri Synod)
St. Louis, Missouri

Wave Length: 545.1 Meters Power: 500 Watts

PROGRAM FOR APRIL

Sundays, 3:30 P. M. Foreign-Language Half-Hour. Music

General Topic: "A Lamb Goes Uncomplaining Forth"
(Series continued from March)

- April 3: "Christ on the Cross." Rev. C. E. Hoch, Kirkwood, Mo.
- April 10: (Palm Sunday.) "Christ in the Grave." Rev. Aug. Lange.
- April 17: (Easter.) "Christ in the Garden." Rev. O. R. Hueschen.
- April 24: "Christ at Emmaus." Rev. F. A. Fischer, German; Rev. Geo. Majoros, Slovak.

Sundays, 4 P. M. Shut-In Hour

General Topic: Messages of Comfort

- April 3: "Christ's Last Journey to Jerusalem." Matt. 20, 17-34. Rev. Paul E. Wagner, Kirkwood, Mo. Musical program by children of the Lutheran Orphans' Home, Des Peres, Mo.

- April 10: (Palm Sunday.) "Christ's Entry into Jerusalem." Rev. A. J. Korris. Musical program by Mendelssohn Trio.
- April 17: (Easter.) "Christ's Victory over Death." Rev. R. Kretzschmar. Musical program by male octet, St. John's Lutheran Church.
- April 24: "Christ's Promise of the Comforter." Acts 1. Prof. P. E. Kretzmann. Musical program by children's choir of Immanuel Lutheran Church, St. Charles, Missouri.

Sundays, 9:15 P. M.

General Topic: The Marvelous Savior
(Continued from March)

- April 3: "Christ Our Substitute." Prof. W. Arndt. Musical program by mixed octet of Grace Lutheran Church.
- April 10: (Palm Sunday.) Reading of Passion History by Rev. Herman H. Hohenstein, interspersed with appropriate Lenten hymns by Lyric Quartet, Concordia Seminary.
- April 17: (Easter.) "The Victory of Christ." Rev. W. D. Peters. Musical program by members of Zion's Lutheran Church.
- April 24: "The Victory of the Gospel." Rev. F. Niedner, St. Charles, Mo. Musical program by choir of St. Trinity Lutheran Church.

Mondays, 8 P. M. Young People's Hour

General Topic: Ideals of a Young Christian

- April 4: "My Home." Rev. E. L. Roschke. Musical program by Walther Leaguers.
- April 11: "My Special Friends." Rev. Theo. Iben, East St. Louis, Ill. Musical program by the Lutheran Hospital Nurses' Choir.
- April 18: "My Personal Habits." Rev. E. Wilson. Musical program by members of Pilgrim Lutheran Church.
- April 25: "My Final Goal." Rev. O. Rothe, Granite City, Ill. Musical program by band of Emmaus Lutheran Church.

Tuesdays, 6:30 P. M. Children's Program. Music

Bible Stories by Mr. L. J. Dierker. Bedtime Stories by Miss D. Weicker

- April 5: Bible Story: "Christ before Pilate and Herod." Bedtime Story: "What Animals Use for Hands."
- April 12: Bible Story: "Christ's Death." Bedtime Story: "The Supper Table."
- April 19: Bible Story: "Christ's Resurrection." Bedtime Story: "Learning to Get into Bed."
- April 26: Bible Story: "Christ on His Way to Emmaus." Bedtime Story: "The Boy and the Echo."

Wednesdays, 9:30 P. M.

General Topic: The Words of Christ on the Cross
(Continued from March)

- April 6: "It is Finished." Rev. O. A. Geiseman, Oak Park, Ill. Musical program by mixed quartet of Trinity Lutheran Church.
- April 13: "Father, into Thy Hands I Commend My Spirit." Prof. J. T. Mueller. Musical program by members of Messiah Lutheran Church.
- April 20: "Peace Be unto You." Rev. W. Hallerberg. Musical program by choir of Holy Cross Lutheran Church.
- April 27: "Lovest Thou He?" Rev. A. Doerffler. Musical program by Arion Quartet, Concordia Seminary.

Thursdays — Silent

Fridays, 7:15 P. M.

KFUO Bible Class; Rev. H. H. Hohenstein.—

Messianic Psalms. Music

- April 8: "The Messiah's Priesthood." Ps. 110.
- April 15: "The Messiah's Passion." Ps. 22.
- April 22: "The Messiah's Resurrection." Ps. 16.
- April 29: "The Messiah's Ascension." Ps. 47.

NOTE.—Write in for a copy of the printed outlines for these five Bible Studies.

Saturdays, 7:15 P. M.

Constructive Review of Current Events by Prof. M. S. Sommer. Music

April 2. April 9. April 16. April 23. April 30

Week-Day Daylight Broadcasts during April, 3 P. M.

Music

Speaker: Rev. L. Meyer.—General Topic: Pen Pictures of Prophets

- April 4: "Hosea—the tragedy of whose life is a commentary on the nature of vicarious sacrifice."
- April 5: "Isaiah—who saw the suffering Savior who was to come."
- April 6: "Jeremiah—to whom was accorded a wonderful insight into the thoughts and workings of the human heart."
- April 7: "Ezekiel—a young man who was not dismayed by the objections of the wiseacres of his day."
- April 8: "Daniel—a young man of God whose prophetic word is a blessed promise for the Church of tomorrow."

GENERAL TREASURER'S STATEMENT

February 28, 1927

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$179,651.70	\$ 54,573.80
Educational Institutions	191,182.59	313,209.84
Home for the Aged	11,193.92	11,589.17
Indian Mission	43,788.98	61,997.51
Home Mission	105,966.73	169,146.04
Negro Mission	25,787.37	25,787.37
Mission in Poland	1,332.78	10,102.07
General Support	23,303.24	24,088.78
	<u>\$582,207.31</u>	<u>\$670,494.58</u>
		582,207.31
Deficit		\$ 88,287.27

Analysis of Budget Deficit

Disbursements for Operation and Maintenance	\$610,354.72
Collections and Revenues for Operation and Maintenance	569,598.85
Operating Deficit	\$ 40,755.87
Building and Equipment Costs	\$ 58,043.90
Collections for same	10,512.50
Building Deficit	47,531.40
Total Deficit	\$ 88,287.27

Statement of Collections for Budget and Arrears

	Feb. 1, 1927 Arrears and Budget to June 30, 1927	Budget Receipts Month February	Amount to be Collected by June 30, 1927
Pacific Northwest	\$ 1,331.77		\$ 1,331.77
Nebraska	4,520.91	132.69	4,388.22
Michigan	23,528.99	684.08	22,844.91
Dakota-Montana	5,477.53	292.15	5,185.38
Minnesota	43,960.70	1,083.48	42,877.22
North Wisconsin	75,365.04	1,104.68	74,260.36
West Wisconsin	64,337.46	1,402.38	62,935.08
Southeast Wisconsin	80,454.74	1,303.67	79,151.07
	<u>\$298,977.14</u>	<u>\$ 6,003.13</u>	<u>\$292,974.01</u>
From other sources	78.70		78.70

Total amount to be collected by June 30, 1927

\$292,895.31

For the following, viz:

1923-1925 Debts	\$ 76,960.25
1925-1927 Deficit as above	88,287.27
For Student Support	6,244.77
Budget from March 1st to June 30th.	121,403.02

Total \$292,895.31

THEO. H. BUUCK, General Treasurer.

WEST WISCONSIN DISTRICT

February, 1927

H. Allwart, St. Peter, Brodhead	\$ 14.00
C. H. Auerswald, St. Paul, Prairie Farm	50.00
Wm. A. Baumann, Elk Mound	16.25
Wm. A. Baumann, St. Kath., Beyer Settlement	25.20
Wm. A. Baumann, St. John, Iron Creek	20.78
J. B. Bernthal, St. Paul, Ixonia	20.00
F. F. Ehlert, Zion, Eitzen	33.00
E. C. Fredrich, St. Peter, Helenville	51.50
G. Gieschen, St. John, Township Stettin	33.15
G. Gieschen, Immanuel, Township Rib Falls	41.70
G. Gieschen, St. John, Rib Falls	30.50
J. G. Glaeser, St. Paul, Tomah	59.35
H. W. Herwig, Lewiston	20.00
Theo. Kliefoth, Oak Grove	1.00
J. Klingmann, St. Markus, Watertown	90.65
J. Klingmann, St. Markus, Watertown	5.00
H. W. Koch, Trinity, Friesland	20.87
O. W. Koch, Salem, Lowell	176.10
R. P. Korn, Zion, Cream	31.15
R. P. Korn, St. John, Arcadia	30.38
Wm. F. Lutz, St. Paul, Mauston	53.00
Wm. F. Lutz, St. Peter, Town Summit	14.45
Wm. F. Lutz, St. Lukas, New Lisbon	46.85
J. Mittelstaedt, St. Paul, Wonewoc	108.25
J. Mittelstaedt, St. Paul, Hillsboro	27.00
P. Monhardt, St. Matthew, Township Wellington	37.05
Wm. Nommensen, Zion, Columbus	71.50
M. J. Nommensen, St. John, Juneau	5.00
G. E. Neumann, St. Andreas, Goodrich	12.50
Von N. N., Goodrich	10.80
E. H. Palechek, Chaseburg	100.00
H. A. Pankow, St. Paul, Hustler	9.50
Congregation of Globe	27.00
Wm. H. Parisius, St. Paul, Naugart	53.49
E. Schoenecke, Zion, Leeds	6.10
F. H. Senger, Bethany, Bruce	6.75
F. E. Stern, Trinity, Watertown	80.03
R. F. F. Wolff, St. James, Cambridge	4.38
M. A. Zimmermann, Christus, Burr Oak	47.17

Budget \$1,422.38

Non-Budget 69.02

Total \$1,491.40

H. J. KOCH, Treasurer.