

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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WHY CALL IT DEATH?

"And whosoever liveth and believeth in me shall never die."
John 11:26.

Why call it death?

A tiny seed we leave
All hidden in the earth.
Why should we mourn? Why should we sadly grieve
While it awaits new birth?
It fears not darkness, nor decaying.
It hides while winter's cold is staying.

Why call it death?

Why call it death?

When balmy spring-time comes
To kiss the frozen ground,
The kernel sown sprouts forth in lovely blooms,
The sunbeams dance around.
And summer with its fruits and flowers
Rewards the sower's waiting hours.

Why call it death?

Why call it death?

Hid in a velvet case
A gem its charm conceals,
But bring it to the sunlight's warm embrace,
What beauty it reveals!
When Christ shall burst our grave's grim portal,
We shall reflect His Light immortal.

Why call it death?

Why call it death?

The dormant worm that hides
Within its prison bed,
The glorious morn of resurrection bides.
Then, with bright wings outspread,
It bursts the chrysalis asunder,
And soars aloft in joy and wonder!

Why call it death?

Why call it death?

In chrysalis of clay
The soul awhile is pent,
Till comes the joyous, long-awaited day
When from its tenement
It soars to yonder realm eternal
To glory in the light supernal.

Why call it death?

Why call it death?

The body, glorified
In likeness to its Lord,
Shall house the soul across the Great Divide.
In Salem's harbor moored,
Where sin and sorrow enter never
We shall behold His face forever!

Why call it death?

Why call it death?

O dry those bitter tears!
Naught can the grave destroy.
The risen Christ bids us allay our fears,
And sing with hope and joy!
His "many mansions" now await us,
And life eternal shall elate us!

Why call it death?

Anna Hoppe,
Milwaukee, Wis.

THE SIXTY-EIGHTH PSALM

(Concluded)

Verses 18 and 19

The Fruits of Christ's Ascension

Ascension and Pentecost, — in what intimate relation to one another both stand! Without Ascension there would be no Pentecost, and without Pentecost the Ascension of Christ would neither have been true, nor would it have been followed by powers which since then have changed the world. Speaking of the necessity of His ascension as well as of its relation to sending the Holy Spirit Christ says to His disciples: "I tell you the truth: It is expedient for you that I go away; for if I go not away the Comforter will not come to you; but if I depart, I will send Him unto you" (John 16, 7). How intricately intertwined are His visible departure from the world and the coming of the Comforter! If He should stay in the disciples' midst with His bodily presence, the other, greater event would be rendered impossible: the Comforter would not come. The sending of the Spirit depended upon the fact that Christ should enter into the glory of His Father according to His human nature. As the exalted Son of Man He would have and make use of the power to send them the Comforter. This is the statement of Christ.

The same truth is stated in the words of our Psalm. They speak of the Ascension of Christ and its significance and at the same time refer to its blessed fruits, which at once point to the coming of the Holy Spirit on Pentecost, thus bringing both, Ascension and Pentecost, in close relation to one another.

"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." As in the case of leading captivity captive allusion is again made here to an ancient military practice. Conquerors returning from their conquests in triumph received gifts, paid to them out of the public treasury, for the purpose of distributing them among their military

escorts and followers. Now Christ, in His triumphant entry into heaven, also received gifts. But did He receive gifts for those who were His helpers in His warfare? Or did He receive gifts from His followers, paid to Him as a tribute out of their treasury? We know that in this warfare Christ had no associates. He trod the wine press alone. His own arm brought salvation, and His right hand sustained Him. What then? As He had no helpers He could not have received gifts for such, nor could He have received them from His followers. No, pitying the rebellious, those who had been enslaved by Satan, and held in captivity under the power of sin and death, but whom He had delivered from such bondage, He received gifts for them. Yes, while His was the glory of the victory and triumph, the benefit was for man. He "received gifts for men, yea, *for the rebellious also*, that the Lord God", as reconciled to them by the death of His Son, "might dwell among them".

For men, for fallen, rebellious, apostate men, did the ascending Lord receive gifts. If the Great Victor distributes gifts among men, then these are free gifts, and not in any way merited by the latter. Has the Lord distributed gifts at His ascension which were to benefit all mankind? Has He through them changed the world and established a Kingdom of grace and salvation among men—the holy Christian Church, in which He reigns? And are we in any way participants in these gifts? Do we enjoy the numerous blessings of the Christian Church? Remember, it is all grace, pure grace, and no merit on our part. If at times we forget what great blessings we enjoy in the Christian Church, and what blessed gifts are bestowed upon us there, let us be mindful of the fact that Christ has received gifts for us in His ascension, and that He distributes them among us abundantly according to the pleasure of His good will.

Gifts of the Ascended Lord

Do you ask what are the gifts Christ received at His ascension to be distributed among men? We answer, they are all comprehended in that one great gift,—the Holy Spirit. Ten days after His ascension, on Pentecost, the great promise was fulfilled, that He would send the Comforter from the Father, who should abide with the Church forever. It was the public outpouring of the Holy Ghost upon all flesh or mankind. He truly is the gift of all gifts, the unspeakable gift of God. He is the Spirit of wisdom and knowledge, the source of all truth and revelation, the Spirit of counsel and might, the Spirit of grace and salvation, of comfort and peace, of faith and regeneration, the quickening Spirit, the Guide unto all understanding, the Revealer of the Gospel, the Author and sole Interpreter of the Holy Scriptures, the only governing and sustaining power of the Christian Church, the Spirit of freedom of all the children of God, the source of all happiness for the Christian believers, the Spirit of glory and of God,—very God Himself from everlasting to everlasting. What an amazing gift this is!

Could there be a better gift, a gift more common to all, and more enduring and perpetual? Could there be a more indulgent Master, a more discreet Guide, a more delightful Companion, a more faithful Friend, a mightier Protector, a surer Assistant, a sweeter Comforter than He? But our Savior knew, that such a gift would accrue with greater advantage to His Church on earth than by His visible presence, and therefore He substituted the same by sending His Holy Spirit. Truly, in this one great gift all gifts the ascending Lord has received are comprehended, and from this one every other receives its efficacy.

When Christ gave the Spirit, He also gave the Word, more particularly the Word we have in the New Testament; for the Comforter brought to the remembrance of the Apostles all things which they were to record. They were to write the words Christ had taught and spoken to them during His life on earth, and the Holy Spirit was given them to lead them into all truth. So that all the words, teachings and promises of the New Testament take the same character ascribed to the Old; for these holy men, too, spake as they were moved by the Holy Ghost. Thus are the words of Christ, we possess, spirit and life. As a matter of fact the efficacy of the entire Divine Word depends on the accompanying Spirit. Without the Holy Spirit the Word would be a mere idea, and the annunciation of it a powerless letter. He has given the light, the light of the saving truth, and He reveals that light; He opens man's eyes and enables him to perceive the truth, so that, with a humbled heart, he turns to the light, even from darkness which he so long had loved. Thus accompanied with the special presence and agency of the Holy Spirit the Word will always accomplish its holy and blessed purposes in the hearts of them that believe.

The Gift of the Ministry

But in consequence of the ascension of Christ, we have not only the gift of the Word, but the ministry too. Quoting the words of our Psalm St. Paul says in Ephesus 4, 11, when Christ ascended on high, "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Thus the gifts which Christ gave to the Church at His ascension include those persons who are employed in the ministry as its public officials. Hence the gift of the ministry is the fruit of Christ's ascension.

Two sorts of servants in the public ministry are here mentioned by the Apostle: extraordinary ones, such as apostles, prophets, and evangelists. The *apostles* were chief. These the Lord immediately called, having been witness of His miracles and doctrine and imbued with His Word. Having sent them the Holy Ghost on the day of Pentecost and having furnished them with extraordinary gifts, the power of working miracles, and with infallibility in delivering His truths, He sent them forth

to spread the Gospel and to establish His Church in the world. They are and shall remain for all times the infallible teachers of the Christian Church, their words and doctrines being inspired. The *prophets* seem to have been such as expounded the writings of the Old Testament, and who having been endowed with the gift of prophecy for the purpose of special revelations, presented such revelations at Christian meetings in spirited speech. The *evangelists* were ordained persons, whom the apostles sent out to spread the Gospel and plant the church at such places where they had not come to.

And then there are ordinary ministers Christ gives to His Church to the end of time. They are the *pastors* and *teachers* who are called by the Church and local congregations to the office of the ministry, the ordained ministers of the Gospel, and their assistants in ministering especially to the youth of the Church—teachers of the Christian Day-school (which latter we deem in no wise contradictory to the meaning of Paul's words).

We see here, that it is Christ the ascended Lord who gives pastors and teachers to the Church and to every Christian congregation worthy of the name. The public servants of the Church are His gifts. It is not of man that we have ministers of the Gospel and enjoy their services in preaching and teaching the Divine Words, in administering the sacraments, or in guiding and instructing and giving spiritual advice and comfort; nor is it of man that any one should purpose to enter the ministry of his own self. Little do they understand the Gospel and the Lord's ruling in the Church who think it all a matter of man's make to call pastors and spiritual advisers to their respective sphere of activities. If that were the case the Church would soon experience a dearth of ministerial officers, and does experience wherever it does not regard its public servants as gifts of the ascended Lord.

No, the ministry with all its servants is the gift and fruit of Christ's ascension. He has entrusted to His Church the means of grace, the Gospel and the Sacraments, and He has given to her the proper persons to administer these means in public. And it is He who to this day supplies the Church with men qualified for such service and willing to labor in His vineyard. They are endowed by Him with various gifts necessary for the work of the ministry.

It is true, churches call their pastors and teachers, but it is the Lord who gives them such public officials and who authorizes them to call them. Churches have the right to call ministers, because the Gospel is committed to them. Our Lutheran Confessions are very plain on this point. In the appendix to the Smalcald Articles, which is designed to vindicate the right of the Church to elect her own ministers, it is declared: "Where the Church exists there is also the command to preach the Gospel. Therefore the churches must retain the power of calling, electing and ordaining ministers. And *this*

power is a gift which God has, in the proper sense, bestowed upon the Church and which cannot, by any human power, be taken away from her, as St. Paul testifies: 'He ascended up on high, He led captivity captive, and gave gifts unto men.' Eph. 4:8. Among these gifts which belong to the Church he enumerates pastors and teachers, and adds that these are given for the edification of the body of Christ."

Our Gratefulness

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah." Even the Psalmist of old who beheld the ascended Lord receiving gifts for men only in a vision was grateful for such gifts, realizing full well the great blessing and benefits the Lord bestowed upon the community of believers in giving them men who publish His Word, as he says in the 11th verse of our Psalm: "The Lord gave the word: great was the company of those that published it." How much more grateful ought we be who enjoy the great and blessed gift of the Gospel-ministry to the fullest extent! O let us be thankful for it. Let us never forget that such ministry is the fruit of Christ's ascension, that it is the Lord of heaven who gives us pastors and teachers, ministers of the Gospel, through whom He feeds His entire flock, and through whose work He guides, instructs, comforts and sustains His body on earth—the holy Christian Church. Realizing this we shall not only so account of our own pastors, "as of the ministers of Christ, and stewards of the mysteries of God", but we shall also continually keep in mind the admonition of the Christ: "Pray ye the Lord of harvest, that he would send forth laborers into his harvest." J. J.

COMMENTS

"Let Your Light Shine" "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." These words of the Savior addressed to all of us are frequently used in the argument for more publicity for the churches.

They clearly demand that we make our faith known to other men. While hidden deep down in the heart, faith is a living, active thing that cannot but make its presence felt in the life of the man in whose heart it dwells.

But these words do not imply a constant endeavor to keep ourselves before the public. The Christian who truly lets his light shine does this, as it were, unconsciously. He is simply living his life as a disciple and confessor of Christ without a thought of the attention it may attract.

Churches are at the present parading before the public to a far greater extent than ever before. But it is a question whether their light is shining more to-day than it shone in the days when they worked quietly and received but little public notice.

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In fact, we have for some time viewed the situation with serious misgivings. There has been publicity that we consider very objectionable. We could not help but feel that such "shining" would hardly have the effect that men glorify our Father which is in heaven.

We have before us a picture showing ministers as they, arrayed in their gymnasium trunks, are going through their exercises. The superscribed legend reads: "Gym Class Trains Pastors to Fight Devil."

Another: This time we have women of a church club clad for the gymnasium, training, not to fight the devil, but to fight fat—their own. They are exercising in the pursuit of their ardent desire for a slim waist.

A third: Two girls, each with one foot on the ground and the other somewhere near the level of her head. They are going to do this thing and other similar things for the support and the edification of the church of their faith.

On the same page: Two young people who are going to do their bit for their church by taking part in a comedy to be enacted.

Such instances can be multiplied indefinitely. Some of them are not from our own circles; others are.

These things occur so frequently that silence has ceased to be a virtue.

It must be borne in mind that this is by no means a private matter. Whatever is done under the name of a church immediately involves not only that particular church but all other churches as well, though especially those of the fellowship.

Should we, not, therefore, exercise the greatest care not to do anything that might make the Church ridiculous in the eyes of the world or confuse the world as to the true character and mission of the Church?

We are to let "our light" shine, and are thereby to lead men to glorify our Father which is in heaven. Are our physical prowess, our skill at cards or in the various sports, our dramatical talent and our culinary ability, "our light"; and will exploiting these things before the public cause men to glorify our Father which is in heaven?

J. B.

Activity of Church Members More as a curiosity than for any other reason we reprint a series of percentages that were gathered and published by a New Jersey church paper on church attendance and on contributions. This paper found that:

"Only 14 per cent of the members of the average church attend the week-day service.

"Only 19 per cent attend Sunday evening service.

"Only 32 per cent make an offering to missions.

"Only 51 per cent pay their debts to the church in the form of contributions to support of the church (current expenses).

"49 per cent neither pay their debts to the church, nor make an offering to missions, nor do they even attend the church in which they claim membership."

Without further research we can state positively that these damning figures do not apply to our churches. There may be much that is far from perfect in our membership in respect to church attendance and to contributions, but our record is not so bad as the one submitted.

It is a difficult matter for conscientious pastors and vestrymen to find the proper means to correct the evils that make for such records and when certain methods have been employed successfully at one place it is far from certain that other localities and other persons can use them as well as the originators. No matter what the method may be, it is always dangerous to try to do things that are supposed to help the Church and its members by means other than the single means that the Church has with which it is to do all of its work: the Gospel that saves sinners. This much every one of us sees.

But there is a legitimate demand from all concerned that order must be established and must be observed if the Church is not to fall into anarchy. The question is whether such order can be fostered without creating the impression that the Gospel is not sufficient to achieve all the ends which must be served. Some may be unfortunate in choosing their methods and in urging certain order and methods upon their brethren; it must be kept in mind that such failure does not condemn those who see clearly that the Gospel itself creates order and that efforts to thwart the sway of the Gospel in such matters of order and polity is an attack on the Gospel and is not a higher form of appreciation of the Gospel.

Too many critics of methods and means confuse their own imperfect understanding of the Gospel and its power with the wholesome and practical results which fearless and artless preaching of God's truth inevitably produce.

H. K. M.

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Is It Worth \$33,000? A school authority in Chicago stated for publication that the four year high school course given in Chicago schools is worth \$33,000 to the student who receives it. This statement provoked a reply from a Chicago citizen who had

his doubts about the accuracy of the estimate. He replied in the form of an open letter and from it we quote a paragraph:

"I had a girl in these schools and she graduated with first class grades from high school and it took over a year of additional work to make up the credits required for any first class university, as her time had been frittered away with the fool subjects and fake subjects that had been installed to increase the pay roll. . . . If this course is worth \$33,000, how much would a real high school course be worth?"

The question in the last sentence is fair. We would not attempt to give the answer in dollars and cents but we should be ready to say that a real high school course is worth much more than \$33,000. The irate parent does not overstate his grievance. His daughter had to make up more than a year's work though she graduated with honors from a regular high school course; that is she had to do that before she could present herself at a reputable university as a freshman.

Parents of high school students are rarely in position to judge of the value of the work their children do. It is quite safe to say that three-fifths, or more nearly three-fourths of the students in our high schools are doing work that will be considered unsatisfactory for college entrance when they complete their four years. Parents think that a high school graduate is a high school graduate. That is not true. About three-fourths of high school graduates are not real graduates; they have merely spent four years there.

The critical parent blames the "fool and fake subjects" with which the high school courses are cluttered up for the waste of time and energy. He is right there, but perhaps he does not appreciate the difficulties of the high school authorities. They must provide for all of the youth of their district; these are manifestly of all grades of intelligence and of all preparation, for the eighth grade graduate who presents himself at the high school is just such a mass product as the high school graduate. In all mass production the finer accuracy is sacrificed for crude similarity achieved by standardization. The public high school can really do no better than it is doing. It is never going to amount to much as a real school with real standards. It is too large, and growing larger. It serves too widely differing students. It is compelled to keep students busy that are in school merely because the law compels them to be in school. These are but a few of the difficulties that beset the public high school.

Parents that are concerned about the welfare of their children should provide schools in which these obstacles are as much as possible obviated. First of all, a conscientious parent should see the importance of having a school that in its teachers as well as in its students represents a definite moral and character standard, and for Christians that can only be the Christian standard. Then, the

parent should be prepared to treat so important a matter as a \$33,000 investment (we may as well accept these figures for want of any better) in proportion to its value; he should be prepared to make such sacrifice as will insure his getting his money's worth. By that we mean that a parent should be ready and willing to establish such schools (grade and high schools) that will carry out his own fond hopes for his children with a measure of probability of success.

There is no better agency to carry out the educational programme for children and youth than the Church. Others cannot be expected to know that and so see that, but Lutheran Christians should be able to see it and act according to their light. The great task before our Christians of to-day is the establishment of Christian schools and the development of academies and colleges where men and women can be properly trained for life. This is a great task but it is far easier of achievement than the task faced by the state in providing efficient schools for its citizens.

H. K. M.

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This Is Encouraging "Your zeal hath provoked very many," St. Paul tells the Corinthians in the ninth chapter of his second epistle. The text uses the word "provoke" in the somewhat unusual sense of inciting to commendable action. When our zeal becomes evident by our acts it is a most powerful incentive to others, often accomplishing speedier and more thorough results than a great volume of wordy admonition would have done. True Christian zeal has the one great final aim which the Savior gives his followers in the words, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The News Bulletin furnishes us with the following item which we pass on to our readers for their encouragement:

The Synod of South Carolina has floated a bond issue of \$130,000 to retire the present indebtedness of Newberry College, to erect a new administration building on the campus of the Summerland Division and to make other needed improvements incident to the merger last year of Newberry and Summerland Colleges. Prof. James C. Kinard, field secretary, reports that every congregation in the Synod so far visited has pledged its full apportionment to the bond issue.

While we are not aware of the need which the Synod of South Carolina feels called upon to supply, we all can very readily perceive that this body is itself very strongly convinced of it and tells all the world of this conviction by spirited action. That we are similarly situated as regards our institutions of learning should soon dawn upon even those among us who consistently read no synodical report nor church paper. Nobody intelligently viewing our building operations during the late years will at all feel inclined to harshly accuse our body with being too hasty. Our progress is not unseemly because of a lack of dignity. To our mind the South Carolina people are well aware that bonds generally have a date of maturity and feel that it is the people of the Synod of South Caro-

lina that must meet the payments of the securities which they themselves hold. Their very ardor in buying breathes a spirit of trust that they are going to be able to redeem their paper. If you pledge yourself within a definite time to give for a stated purpose what your condition should permit you to give, are you not in reality doing the same thing? Maybe there is a collection of the above-mentioned kind going on in your own congregation; if there is, will you let the chance to glorify your Father in heaven slip by, in spite of the Savior's word? Be zealous, my friend; your zeal may provoke very many.

G.

PETER WALDO, THE FIRST REFORMER

By Oscar Kuhns

Professor in Wesleyan University

The study of church history has always fascinated me, and it is a deep pleasure to me as I sit here in my pleasant study writing this article to let my fancy fly back over the centuries that have gone. I see with "that inward eye, which is the bliss of solitude," the simple teachings of the Son of man, which have been summed up by Harnack as "the fatherhood of God, the brotherhood of man and the infinite value of the human soul."

[We understand Harnack to mean this in the sense of Gal. 3:28, "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. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." So we pass this statement by without dwelling on the false doctrine of them who to-day so often use this slogan together with frequent quotation of the Sermon in the Mount—and a persistent setting-aside of the atonement death of Christ. Ed.]

I see this simple doctrine carried far and wide over the world by "ministers and messengers of eternal life," until finally the religion of Christ becomes the recognized religion of the Roman Empire.

And then I see a subtle change beginning to manifest itself in the form as well as the spirit of the religion of the apostolic times. From being an internal personal experience, Christianity becomes formal and external. The mighty structure of the Roman Church is reared, with its hierarchy of pope and priest and sacramental system interposing between the soul of man and God in heaven. Medieval conception of saintliness is developed, with its concomitant system of monasteries, nunneries and begging friars. Then comes the arrogant claim of the Bishop of Rome, the Pope, as he was afterward called, to be the infallible regent of God on earth, and thus to be the ruler, not only of the Church, but of the temporal affairs of the world as well; so that the test of a man's religion became not the following of Christ, but a blind belief in the dogmas of the Church and a slavish obedience to the command of the Pope of Rome.

But as I look back over the centuries I see a faint stream of primitive religion, the continuation of the simple gospel of Christ flowing down the centuries, now hidden from sight, now reappearing here and there, amid

the pomp and glory, the pride and vice of the Church, a little stream of personal, pure religious experience, showing itself at times in the lives of men prominent in the Church, such as Saints Augustine, Bernard and Francis; at other times appearing in the form of so-called heretics, persecuted and driven out by the Church, the victims of cruel crusades or horrible death by fire at the stake. I see these so-called heretics, the forerunners of the Reformation as they were, the Cathari, Patarini and, above all, the Albigensians of the south of France, the story of the crusade against whom forms one of the most cruel chapters in the history of the Roman Church.

And then I see emerging from the crowd of sectarians the figure of one man, the first reformer, as we may call him, Peter Waldo, the rich merchant of Lyons, who, absorbed in the pursuit of money-getting, forgot all about God and his soul, till one day he saw a friend drop dead before him, and he said to himself, "What would become of my soul if I died like that?" Again I see him standing with the crowd in the public square of Lyons listening to the wandering minstrel who was telling the story of Saint Alexis, of Rome; how he had left his beautiful young wife, his wealthy parents and palatial home to lead a life of poverty and holy asceticism, finally to die unknown and a beggar on the steps of his father's house.

Peter Waldo's Bread-Line

As Peter Waldo listened to this well known legend his heart was deeply stirred within him, and he resolved to follow the example of Saint Alexis. He renounced his business life, sold his property and gave the proceeds to the poor, distributing bread and meat three times a week to the long line of hungry ones in Lyons, the far-away ancestor of the famous bread-line in New York. One great step he made toward Protestantism in causing the gospel to be translated into the vernacular, and with this translation in his hand, going about from house to house preaching the simple doctrine of Christ, especially as seen in the fifth chapter of Matthew. The converts he made were few at first, but they became more and more numerous, till they formed a large company, known in the city as the "Poor Men of Christ," and outside the city as the "Poor Men of Lyons," and in later years taking the name Waldensians, so called after their founder.

And nearly eight hundred years before John Wesley, the same scenes were enacted in southern France as in England of the eighteenth century, humble laymen going forth two by two, preaching to the people in the workshops and the public squares, laying especial emphasis on the text, "Blessed are the poor in spirit, for they shall see God."

The Church Says "Stop!"

And then came the old, old story of interference on the part of the regular clergy, prohibition of all lay-preaching, citation before the archbishop, the threat of excommunication to Waldo and his followers if they did not cease their uncanonical preaching. To all of which

Waldo, in the same spirit as Luther, three hundred years later, answered, "I must obey the commands of God rather than those of men." As one writer says: "That day a reformer was born." And then came the Council of Verona, under the Emperor Frederick Barbarossa and Pope Lucius III, who promulgated a decree against Waldo and his followers, and thus made the definite separation of the "Poor Men of Lyons" from the Roman Church.

Making Straight the Lord's Way

And then comes a new phase of the movement—persecution, flight from Lyons and other parts of France to the Cottian Alps—on the border line between Italy and France, whence, after the death of Waldo, in 1217, his followers spread over northern Europe, Germany, Bohemia, Austria and Moravia, in all of which countries they prepared the way for the Reformation, the Hussites or Moravians in Bohemia, the Lutherans in Germany, the Zwinglians and Calvinists in Switzerland. As the years went on they drew gradually closer and closer to Protestantism, properly so-called, till they came to the last step in their development as an independent body, when in the year 1530 two deputies were sent to confer with the German and Swiss reformers, the result of which conference was that they became merged into the great body of the Protestant churches, founded by Luther and Zwingli.

Yet still the persecution went on in France and Italy, a persecution especially severe in Piedmont, where in 1655 the congregation of the Propaganda of the Faith induced Duke Charles Emmanuel II to wipe out the Waldensian heretics. This he strove to do with the aid of French and Irish troops, who with horrible cruelty, with fire and sword, devastated the peaceful valleys of these lowly servants of the God of peace—a destruction so wanton that it aroused the conscience of all Europe, and especially stirred Oliver Cromwell, who asked the Protestant powers to remonstrate with the King of France and the Duke of Savoy. It was this unholy persecution that induced Milton to write his famous sonnet on the "Late Massacre in Piedmont":

"Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
E'en them who kept Thy truth so pure of old
When all our fathers worshipped stocks and stones.
Forget not; in Thy book record their groans
Who were Thy sheep and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all th' Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundredfold, who having learned Thy way,
Early may fly the Babylonian woe."

Nor was this the end. Once more at the time of the Revocation of the Edict of Nantes in 1685, a new persecution broke out against the Waldensians, the result of which was to drive out the quiet precincts of their Alpine valleys to Geneva the remnant of those who survived the persecution, some twenty-six hundred in all. They remained in Geneva, however, only for a short time. Inspired by love of their native valleys, in 1689, under the leadership of their heroic pastor, Henri Arnaud, a band of eight hundred men made what is known in their own history as the "Glorious Return," fighting their way over mountain passes, over snow and ice, back to their native valleys, where they have remained to this day.

This is the vision that meets my gaze as I look back over the centuries of the past. And then I see certain experiences of my own, the visit to the little Waldensian churches in Florence and Rome, with their well dressed, intelligent looking men and women, singing and praying exactly as we do in our own churches at home. I see the distinguished agent of the Waldensian Church sent to America, Signor Costabel and others, who came to visit me in Middletown, and with whom I conversed on the prospects of the church to-day in Italy. And finally I think of my dear old friends, Pastor Micol, who for many years had been the shepherd of the souls of the Waldensian peasants at Villeseche near Pignerol, in the valley of the Vaudois, an illustrated postal-card from whom I have before me now as I write these lines, with a picture of the Waldensian schools and church in Velleseche at the foot of the mountain which rises almost perpendicularly behind it.

And as I once more run over this rapid sketch of a great man and a noble people, and see their influence running down the ages, unconsciously the words rise up in my mind, "Men may come and men may go," but the truth of God flows on forever. The Friend.

"ABIDE WITH ME"

A monument is now to be erected in England to the author of that beautiful English hymn, "Abide with Me." His hymn has brought sweet comfort in hours of darkness in thousands of hearts in all Christendom on earth. It is one of the most heart-affecting hymns in the English language.

The author is Henry Francis Lyte, for twenty-five years the kind and faithful minister of the rough seamen at Brixham, South Devonshire, England. Although a man of high literary talent and great eloquence, he was nevertheless willing to live among the plain people of a remote English fishing village and as their pastor to discharge the duties incumbent upon him. Fervently praying, he once asked God to grant him grace and enable him to put down in writing something to the honor of his Savior that would prove a comfort to those coming after him. And the answer was that glorious hymn

found in almost every English hymn-book and translated into nearly all the languages of the world.

As a monument for the author a bronze plate or statue will be placed in Westminster Abbey. Gifts will be solicited everywhere from such as have derived comfort and hope from this hymn.

The author of "Abide with Me" was born June 1, 1793, in Kelso, Scotland. During the years of his childhood he was under the faithful code of his noble and pious mother, whose memory he cherished in love and gratitude all the days of his life. In 1812 he entered Trinity College, Dublin. There already he gave proof of a fine poetical talent. Ordained as preacher of the Episcopal church in 1818, he served several congregations, until he was finally removed to South Devonshire, where he devoted himself for a quarter of a century to the pastoral care of the uncultured, but warm-hearted seamen at Brixham and gained their love and confidence in a high degree. He visited the fishermen and sailors both on their ships at harbor and in their poor huts. He provided every outgoing ship with a Bible. In one of his Sunday-schools on shore, sailors of every age were welcome, "and it was a sight to see the old weather-tanned seamen in company with a young sailor and the frolicsome cabin boy curbing their wild nature while they listened to the impressive admonition of their pastor or learned themselves to read the Holy Scriptures." From 1839 to 1847 Rev. Lyte took several trips abroad and "struck sails and cast anchor for a time" in Norway, Switzerland, Italy, and Southern France, where the Christian and poet feasted his soul on the glory of God as shown in His wonderful works of creation. When he had advanced in years, he resigned his charge and on September 4, 1847, preached a farewell-sermon to his congregation at Brixham. "That evening," relates his great-grandson, "there was a wonderfully fair sunset over Tor Bay, and when the preacher and poet went down the garden path to view the glorious spectacle, the sun just sank in a golden halo of glory behind the distant hills of Dartmoor. Before the pastor lay Brixham harbor like a large basin of molten gold. Whilst this lovely scene of nature was before his eyes, the poet in a long, fervent prayer, as he later on himself told his family, asked his God for ability to write a hymn that might comfort his survivors. No sooner had the sun gone down than the great-grandfather hurriedly returned to his study as his children thought to rest. But an hour later the door was opened, and the pastor came forth with the manuscript of that immortal hymn he had just then written."

The prayer to which he gave expression in his swansong was answered in a wonderful manner, and no person knowing the history of this hymn will sing it without experiencing some of that emotion which impelled the author to write it when the sun of his life was setting.

Lutheran Witness.

HOW "BEN HUR" CAME TO BE WRITTEN

A chapter from the life of General Wallace

By Willis E. Lougee

I had just finished the second reading of "Ben Hur" and had the book on my desk before me, and now to meet the author was an unexpected pleasure. Calling his attention to the volume before me, I told him how much pleasure and profit I had derived through reading the book twice, and remarked, "I shall read it again and again, I am sure." He seemed much pleased with my enthusiasm. I gathered up my courage and said, "I wish you would tell me how you were led to write such a book."

After a moment of silence General Wallace replied, "I will do it with pleasure." Then seating himself more comfortably in the big chair, he began a most interesting story, speaking with a freedom and ease that charmed me greatly. I will give it as nearly in his own words as possible; but the earnestness and spirit with which the story was related must be lacking.

"I had always been a Free Thinker and unbeliever in Christianity as it was taught. Robert G. Ingersoll was an intimate friend of mine and I was what was known as an infidel. I had been appointed Governor of the Territory of Arizona, and having served my term in that office was returning East in company with Mr. Ingersoll. When nearing St. Louis and during a general conversation upon matters of common interest we saw several church spires. 'Is it not strange,' said Mr. Ingersoll, 'that so many supposedly intelligent people will be led into such foolish belief and to accept such teaching as is given under those church spires? It's all a delusion, and when will the time come that such teaching as is found in the so-called Bible will be cast away as foolish and fanatic?'

"We discussed the matter at some length, and suddenly Mr. Ingersoll looked up into my face and said, 'See here, Wallace, you are a scholar and a thinker. Why do you not get the material for a book and write it and send it out into the world to prove the falseness of Jesus Christ and show that no such person ever lived, much less sent out such teaching as is found in the so-called New Testament? Such a book would make you famous and would be a greater book than Thomas Paine's "Age of Reason." It could be made a masterpiece and be of the greatest value in helping to remove from the world this delusion of a so-called Christ and world's Saviour.' This suggestion impressed me deeply, and we discussed its feasibility for some time. Nearing St. Louis, at which point we were to separate, I told him I would try to gather the data for such a book and have it published as the crowning work of my life.

"I went on to Indianapolis, my home, and told my wife of my decision. She was a member of the Methodist Church and of course did not favor such a step. But my mind was made up and I began to search libraries here

and in the Old World for every scrap of information that would throw any light upon the times when Jesus Christ was said to have lived. Some years were spent in gathering material from every source possible. Getting all the data together, I began to write my book. I had written nearly four chapters when a conviction came over me that Jesus Christ was a real person and teacher from a historical standpoint as was Socrates, Plato, Cæsar and others of the olden days. This conviction became a certainty and I knew that Jesus Christ had lived upon this earth, simply from the records of the times in which he had lived.

"I was in trouble. I had started out to write a book to prove to the world that no such person as Jesus Christ had ever lived on earth; now I was faced with irrefutable evidence that he was as real a personage as Julius Cæsar, Mark Anthony, Virgil, Dante and a host of others who had lived and taught in those early days. I looked the matter squarely in the face and reasoned that if he was a real personage (and there was no doubt about that) then was he not the Son of God and the Redeemer of the world? A feeling of uneasiness and a fear that I might be all wrong began to trouble me. A growing conviction began to take ground, that as Jesus Christ had been proved a real personage, then perhaps he was all that he claimed to be. This conviction grew stronger until, one never-to-be-forgotten night in my study at home in Indianapolis, this conviction became a certainty.

"Dropping down on my knees for the first time in my life for such a purpose, I prayed to God to reveal himself to me, to forgive my sins and to help me become one of his real followers. The light came into my soul early in the morning, about one o'clock. I went downstairs, where my wife was sleeping, and awakening her told her that I had accepted Jesus Christ as my Saviour and Lord. You ought to have seen her face as I told her of my new-found faith. 'Oh, Lew!' she said, 'I have prayed for this ever since you told me of your intention to write this book—that you might find him in so doing.' We knelt together by the bed in that early morning hour and together thanked God for his mercy and care in guiding me to know him. I do not believe that heaven has any greater joy than we found that morning when, after years of wedded life, we had been joined together in the bonds of Christian fellowship.

"Then I asked, 'What shall I do with this material that has been collected at so much expense and labor?' 'Why,' replied my wife, 'just change the four chapters you have written, finish the book and send it out into the world to prove from your own study and research that Jesus Christ was all he claimed to be—the Son of God and the Redeemer of the world!'"

—The Friend.

The things which start from the devil as curses, reach the thankful souls as blessings. — Pierson.

A FEW COMMENTS

Our readers have undoubtedly taken notice of the questions proposed to Governor Smith by Mr. Charles C. Marshall and of the public reply made by Governor Smith. It will, therefore, be of interest to them to learn what others say about this controversy. Here are a few comments taken from our exchanges:

He Speaks Like a True American; We Wait to Hear Another Voice

The stage was well set for Governor Alfred E. Smith, and he mounted it in triumph. A writer in the *Atlantic Monthly* for April had challenged his patriotism on the ground that he is a member of the Roman Catholic Church. In the May number he replies in the spirit of Thomas Jefferson and Roger Williams thus: "I believe in absolute freedom of conscience for all men and in equality of all churches, all sects and all beliefs before the law as a matter of right and not as a matter of favor. I believe in the absolute separation of church and state, and in the strict enforcement of the provision of the constitution that congress shall make no laws respecting an establishment or prohibiting the free exercise thereof. I believe that no tribunal of any church has any power to make any decree of any force in the law of the land, other than to establish the status of its own communicants within its own church. I believe in the support of the public school as one of the corner-stones of American liberty." Who wishes to be meticulous in criticism? Who is not ready to welcome such an utterance as sincere? At the same time, who can forget that there is another voice to be heard? That voice is in Rome. And it speaks with authority to every loyal Catholic. What does it say? The coming political campaign may even clarify that voice. —The Baptist.

The *Western Christian Advocate* declares that Governor Smith's frank and sincere declaration has won the respect of the country and believes that it will "do much to lift the coming political campaign out of the region of bigotry and deadly religious animosity. It then continues:

Many of the inescapable implications of Governor Smith's statement, however, have not been noted in a majority of the comments.

For one thing, it is a devastating blow to the whole Roman Catholic theory of temporal power. The blow is all the more effective in that it was not made by an outsider but by a favorite son of the Catholic Church. To the citations made by Mr. Marshall from orthodox Catholic documents, showing the claims made by the Vatican to authority greater than the State, Governor Smith's reply reduced to its simplest terms is: "What of it? The theory of the Vatican's is nothing to me!" This reply topples over the whole pretentious structure built up by Roman Catholic theorists throughout the centuries. Governor Smith demonstrates that such theory and dogma are impossible and un-American.

In the second place, the statement in a very real way puts the Roman Catholic Church on record. It amounts to a repudiation of the claims of temporal power. Of course, the statement is merely that of one individual. Nevertheless it has all the values of a rather official document. It has received the widest approval from official Catholic sources. It was prepared with the advice and the knowledge of responsible church officials. It must make exceedingly interesting reading at the Vatican, for it has some characteristics of being a declaration of independence from Vatican promulgations on the part of at least a considerable section of American Catholicity.

This statement will afford a standard which the populace can check up: the movement, actions, and expressions of Catholic forces. The document in a real sense is something to be lived up to.

This is the opinion of The Living Church (Episcopalian):

An Episcopalian Opinion

Governor Smith has made his reply to the very temperate but very pertinent series of questions raised by our fellow-churchman, Mr. Charles C. Marshall, in his recent paper printed in the April Atlantic. The Governor believes in "the absolute separation of Church and State," and he says: "I recognize no power in the institutions of my Church to interfere with the operations of the constitution."

"Power" is an ambiguous term in this connection. That the temporal power of the papacy is wholly gone is a matter of common knowledge. But that the Roman Catholic Church maintains a continuous protest against the fact is equally notorious. There would be no "Prisoner of the Vatican" if Rome would acquiesce in "the absolute separation of Church and State" in which Governor Smith avows his belief. But we could feel greater reassurance as to his own position as an American citizen who is under serious consideration for the presidency if he had felt at liberty to use the word **right** in place of **power**. Governor Smith leaves it still uncertain whether he believes in a "right" on the part of his Church "to interfere with the operations of the constitution." After all, it would require a new statement by the authorities of the Roman Catholic Church itself to clear up the unpleasant anxieties that many of us share with Mr. Marshall as to what allegiance that Church expects of its members in matters touching allegiance to the State. It is not Protestants or Ku Klux who have created these anxieties; it is the long series of official utterances on behalf of the Roman Catholic Church. Governor Smith has not made it really clear whether he accepts those utterances as binding upon his conscience or not, neither is it in evidence whether his Church would condemn him if he declared that he did not. The Roman Catholic Church officially places its members in an exceedingly difficult position where, as in the case of Governor Smith and in many cases, individuals desire to be thoroughly loyal citizens and equally loyal adherents of their Church. Strange, is it not, that after the meticulous care which our Lord took to avoid this dilemma, the largest single section of the Church of His creation should have plunged headlong into it?

The most that can be said for Governor Smith's statement, therefore, is that it places him in direct conflict with the official position of his Church; and that is an unsatisfactory condition in which to leave the matter.—Editorial in Living Church, April 23rd.

These editors are willing to believe the declaration of Governor Smith to be sincere, but they cannot, after all, forget that Rome itself has not yet spoken. The Living Church even calls attention to the use of the word power where "right" should have been used.

In the end they agree more or less with the Lutheran Witness which says:

Let us not overlook the fact that in the course of his answer this Roman Catholic governor of New York treats other religions with contempt. The following is an indication of what we may expect from him if he becomes President:—

"Instead of quarreling among ourselves over dogmatic principles, it would infinitely better if we joined together in inculcating obedience to these command-

ments in the hearts and minds of the youth of the country, as the surest and best road to happiness on this earth and to peace in the world to come. This is the common ideal of all religions. What we need is more religion for our young people, not less; and the way to get more religion is to stop the bickering among our sects, which can only have for its effects the creation of doubt in the minds of our youth as to whether or not it is necessary to pay attention to religion at all."

If he became President, he would have excellent opportunities to do just this thing of making Protestantism look ridiculous.

Mr. Smith states that in order to meet the points of theology and church law raised by Mr. Marshall, he himself sought counsel from a Catholic clergyman, Father Francis P. Duffy. It is admitted, however, that "technical questions put by Marshall" were not answered, and although Catholic clergymen did make statements concerning the Roman Church's attitude toward the State, yet the Pope himself refused to make a statement in support of the contentions of Governor Smith. We cannot enter here upon detailed quotations from Roman Catholic authoritative pronouncements. That would require too much space. But we refer our readers to the numerous publications* in which one may find, not the diplomatic tergiversations and evasions of a political candidate, but the authoritative, outspoken claims of the Roman hierarchy.

Let us keep in mind that in Rome the Pope has demanded for himself and his official family freedom from any supervision or control of the State. And he has secured this. Indeed, the Pope claims for himself the entire city of Rome. But since the Italian government has taken the city government away from him, he at least has managed to retain temporary sovereignty over the Vatican, St. Peter's Church, and the grounds and gardens connected therewith. As for other countries, the Pope has issued his encyclical, warning all Catholics, whether judges, attorneys, or members of the police force, to beware of either arresting, testifying against, judging, or in any way participating in, a legal prosecution of the Pope's clergy or members of a Roman order. Here in our country, where we are supposed to have full liberty and the government is supposed to be supreme, Romanists object to the governmental inspection of their monasteries and eleemosynary institutions. The money of the people is solicited and taken, but the right of inspection is denied. No one knows how far governmental functions are exercised within those institutions and grounds.

There are, moreover, not a few ways in which Protestants may be annoyed, treated with contempt, subjected to indignities and injustice, and deprived of advantages, for which there would be no recourse in law. And all or any one of these might be employed, and certainly would be employed or attempted, if the Romanists gained such a political advantage as to have one of their men at the head of our entire National Government.

When speaking of the Roman Catholic Church, we dare not forget that she has a past. In our public libraries may be found unbiased historical statements concerning the past. There one may read of assassinations, persecutions, autos da fé, inquisitions, incarcerations. But history records only what has come to light, — there is much more which has never been made known.

* Trial and Self-conviction of Pope Leo XIII. By A. L. Graebner. — The Logical and Historical Inaccuracies of the Hon. Bourke Cockran. By Prof. W. H. T. Dau. Both published by Concordia Publishing House, St. Louis, Mo.

Who can therefore blame the people of the United States for getting excited just as soon as some one suggests that a Roman Catholic may become President of their country. It is true, there is no law or provision against any such thing, and there need not be; for, after all, the will of the people is a more secure guarantee than a law upon paper.

England at one time required every one who was to become its king solemnly to abjure and condemn the Roman Catholic religion as a vile superstition. That was at a time when the English considered Rome a real menace. To-day in England Romanism, while a serious problem to some, is by most people treated as a joke. But for us in America the Presidency is a serious matter. Do we not pray for our President when he is in office? And should we not then pray God to give us a President who is free to execute the will of this our sovereign people without the hindrance or let of a foreign potentate?

But every Lutheran, every Christian, who is grateful for the blessings of our dear native land should also be politically active to do all in his power that this land of the free may be spared the miseries and the disasters which officials under the spiritual tyranny of the Pope would certainly bring upon it. We oppose no man politically because of his religion, but we are opposed to those who, under the cloak of religion, seek temporal power.

In order that Americans may see clearly, they ought to note that Romanists at this time are seeking to attach to themselves the unchurched and liberal element of the population. They realize that without these allies they are not strong enough to carry the country. It is to this effort on their part that we may attribute, in part at least, the present epidemic of vilification which is raging against the preachers. But the struggle between the State and the Church which we are permitted to witness in Mexico is not calculated to allay the fears of the great mass of the American people or to give them a better opinion of Rome. Best of all, He that sitteth in the heavens has His own decrees, and the Bible tells us that He is laughing at His foes. Ps. 2. He will see to it that we may continue to sing of these foes of Christ and His Church:—

A jest and byword are they grown;
God is with us, we are His own,
Our victory cannot fail.

— S.
J. B.

REPORT OF OUR COLORED MISSIONS—1927

Our Colored Missions are privileged to celebrate their Golden Anniversary this year. Fifty years ago the Synodical Conference unanimously resolved to begin mission-work among the religiously neglected and forsaken Negroes of the South. In October, 1877, the first missionary, Rev. J. F. Doescher, started on his tour of exploration. The first station was opened in Little Rock, Arkansas. The congregation at Little Rock is still in existence.

During the first decades the work was carried on in a small measure. However, in the year 1891 work was begun in North Carolina. In this State we now have twenty-two congregations. Another period of expansion began about eleven years ago when the Lord called our Missions to the Black Belt of Alabama. Here the work has been phenomenal. Within the short period of eleven years God has given us twenty-seven congregations and

two preaching-places in this new and most promising field.

All in all, our Colored Missions now have more than 5,000 baptized members in good standing. It may be safely estimated that 25,000 colored people are favorably influenced by our missionaries in church and school. Our missionaries are now working in fourteen States of the Union. The largest fields are to be found in Louisiana, Alabama, and North Carolina. The remarkable growth of our Colored Lutheran Church may be best understood when compared with the growth of White Lutheran Churches. Last year the growth of the Missouri Synod was 1 1/5 per cent. The growth of our Colored Lutheran Church was 8 per cent. "This is the Lord's doing; it is marvelous in our eyes." Money invested in this mission is money well invested. It brings rich returns.

How about the life of our colored Lutherans? The Bible says: "There is not a just man upon earth that doeth good and sinneth not." Our colored Christians are no exception to this rule. But by the grace and help of God they endeavor to lead a consistent Christian life. As a result they enjoy the respect of both white and colored. Said a prominent white business man in North Carolina: "If all the Negroes would be like your Lutheran Negroes, they would be alright." The tax collector of a certain county in Alabama recently remarked to one of our missionaries: "The only good Negroes around here are the Lutheran Negroes. They have less debt, pay their bills more regularly, and are more thrifty, and their morality is better than that of any of the rest around here." A white pastor of the South, not a member of the Synodical Conference, wrote in a Southern church-paper: "Many of our people will tell you that the Lutheran Negroes, taking them all round, are the best we have." God be thanked and praised for this fine reputation.

The complete change of heart and life effected by the Holy Spirit, is manifested by the remarkably low death-rate. According to the government census eighteen colored persons of every thousand died in a year. In our colored Lutheran church, however, the death rate was only twelve per thousand last year. It has been as low as nine per thousand.

Our colored Christians are showing their appreciation of God's Word and Luther's doctrine pure by bringing increased offerings for the support of the Mission. Ten years ago the total of their contributions was \$5,600; to-day it is more than \$32,600, an increase of \$26,000 in ten years. Be it remembered that these gifts come from people who are poor. Of course, they are not able as yet to support the mission-work all by themselves. They still need our aid. The needs of the Mission during the present year are \$160,000 for current expenses and \$50,000 for buildings. Some of the buildings in which our good missionaries must work are wretched beyond description. The need is great.

It will be but natural that our congregations will hold a special service and render thanks to God who has so abundantly blessed the labors of our hands among the poor and despised sons of Ham. Pursuant to a resolution of the Synodical Conference the Mission Board has published a jubilee book "Half a Century of Lutheranism among our Colored People." The price is only 75 cents. This jubilee book gives a comprehensive history of our Colored Missions, contains numerous pictures, and is full of stories and anecdotes.

May God be with our colored Lutheran church in the future as He has been with it in the past. And may He inspire our white Christians with ever-increasing zeal for this blessed work among the colored people of our country.

—C. F. Drewes,
Director of Missions.

EDUCATION NOT A CURE-ALL

Arguing that education must be linked with religion, or Christianized, in order to save civilization, a recent editorial in the City Missionary (Chicago), refuses to subscribe to the belief that education is a cure-all for the ills of society. The editorial says in part: "There are those who hold that ignorance is the mother of crime and that the salvation of society lies in education. Recently intelligence tests would seem to indicate that criminals are as intelligent as other members of society. In other words, crime is not primarily due to low intelligence. But on the other hand, education considered merely as intellectual training is not a safeguard against crime nor is it in itself a promoter of crime. It is education without religion that becomes a menace, since it is without a true governing principle and moral control and because of the greater efficiency that education gives. Education without religion is like a high-powered car without a steering gear, a complicated engine without a control. The most dangerous criminal is the educated criminal. Should we then denounce education because it is capable of being turned to evil usage; should we destroy the engine because it may work destruction? The better way is to join education with religion or to Christianize education. The menace of education to-day lies in its complete secularization and the absence of religious motivation."

WHAT A PROTEST DID

Because twenty-eight years ago a committee of Lutheran pastors visited the Eastern District High School, New York City, to protest against mixed dances at the annual class day exercises, Dr. William T. Vlymen, principal of the school, has since that time barred such dances on that occasion. Dr. Vlymen, announcing that the rule is still in force, stated: "They said they did not think it right that the public schools should encourage something which was contrary to their moral views. It seemed a reasonable view to me."

DEDICATION OF NEW CHURCH

On Sunday, February 27, St. John's Congregation of Wood Lake, Minn., was privileged to dedicate its newly erected church to the service of the Triune God. Three services were conducted. In the forenoon President Im. F. Albrecht preached the dedicatory sermon in the German language, basing his discourse on Matt. 17:1-8. In the afternoon two sermons were delivered, Pastor A. Baur in the German language, choosing as his text Ps. 42:2-5, and Pastor R. Schierenbeck in the English language, expounding to us the text Gen. 28:17. In the evening Rev. C. A. Hinz preached in the English language with Col. 3:16, as his text. Prof. E. D. Bacher, who had charge of the organ service, rendered



several beautiful selections on the pipe organ. Both the mixed choir and the men's quartette rendered selections suitable to the occasion.

Dinner and supper were served by the ladies of the congregation to all guests, which were many. The new structure is 98 feet long and 38 feet wide, and has a seating capacity of approximately 420. The interior and fixtures are finished in dark oak.

The altar and pulpit were donated by the Ladies' Aid, the baptismal font by the Sunday School children, the pews, carpets, runners, altar, and pulpit covers were donated by the Ladies of the congregation. The pulpit Bibles, both English and German, the altar lights, the crucifix, and sacristy furniture, were donated by individual members.

The two-manual Reuter pipe organ was donated by our young people.

The church is equipped with electric lights, and a central heating plant. It has a full basement, with a class-room, kitchen, large auditorium, and other necessary and useful rooms.

The total cost, including fixtures, amounts to approximately \$43,000.00.

May this newly erected St. John's Church always be

a place to which we love to come, may it serve to glorify His name, and lead the way for many unto eternal salvation.
C. G. Schmidt.

DEDICATE CHAPEL AT OMAK, WASH.

With very special gratification we are able to report the dedication of a new combination chapel and parsonage at Omak, Wash., April 24, in two special consecration services. Less than two years ago this station was considered hopeless by some, but since the arrival of Pastor Philip Rusert during the Easter season a year ago matters began to mend. On Trinity Sunday a congregation was organized with six voting members. This number has increased to ten with two applications for membership on file. Through the zeal of pastor and congregation with the aid of a loan from brethren in a sister district a place of worship and a habitation for the pastor have been erected.

The chapel 22 by 36 has a seating capacity of 85 and with a fully equipped chancel has a churchly appearance. Pews, altar and pulpit were built locally and are a credit to the designers. The parsonage is of bungalow type containing six rooms and is well built.

The chapel was opened by Pastor Rusert in the Name of the Triune God assisted by pastors Soll, Matzke and Sydow. Pres. Soll preached in the forenoon on Eph. 2:19-22 and Pastor Sydow in the evening on John 10:22-27. Trinity choir creditably assisted in both services. Special services were held Monday, Tuesday and Thursday evening with Pastor Sydow delivering Bible lectures. Wednesday evening Holy Communion services were held with members of the conference officiating. Conference met Wednesday and Thursday at Omak.

The Omak station was opened by Pastor F. Stern in 1914 and has been served since that time by the pastors G. Haase, Wm. Lueckel, Kurt Koehler, E. Tacke, A. Matzke and Philip Rusert. With God's blessing resting on pastor and congregation in the future as it has in the past; the future of our mission in Omak is assured.

Arthur Sydow.

† **JOHN CARL ERNST BIRKHOLZ** †

John Carl Ernst Birkholz of Town Flora, Renville Co., Minn., passed away on the 29th of April at the age of 73 years, 10 months, and 12 days. He was born on the 17th of June, 1853, at Schlagentin, Piritz, Germany. In 1875 he was married to Dorothy née Krueger. In 1881 he came to this country and lived at Manchester, Wis., for 11 years. In 1892 he moved to Town Emmett, Minn., and in 1903 to Town Flora.

Next of kin are 6 children: Herman, Anna, Frederick, William, Rev. Eduard and Rev. Ernst Birkholz, 14 grandchildren and 1 great grandchild, 2 brothers, 1 sister.

The funeral was held on the 2nd of May and interment was made on the cemetery of St. Matthew's Ev.-Luth. Church of Town Flora.
F. Z.

FROM OUR CHURCH CIRCLES

Red Wing Delegate Conference

Will convene, D. v., at Goodhue, Minn. (Rev. E. H. Sauer), June 14th and 15th and not as stated in our previous announcement. First session on Tuesday at 9 A. M. Communion Tuesday evening.

German Confessional: Wm. Pedtke (R. Schroeder). English Sermon: Theo. H. Albrecht (W. P. Sauer). Papers will be read by the Revs. Hy. Boettcher, E. H. Sauer, C. A. Hinz, Jul. Lenz.

The conference host desires timely announcement.

W. P. Sauer, Secretary.

Crow River Valley Delegate Conference

The Crow River Valley Delegate Conference will convene June 7th to 9th at Hancock, Minn. The sessions begin at 2 p. m. Henry Albrecht, Sec'y.

**Eastern Delegate Conference —
Southeast Wisconsin District**

The Eastern Delegate Conference of the Southeast Wisconsin District will convene, D. v., June 19th, at 9:30 a. m. in Nain's Congregation, West Allis, Wis. (Rev. Walter Keibel).

Prof. E. Kowalke will lecture on our Northwestern College.
A. Koelpin, Sec'y.

New Ulm Delegate Conference

D. v., New Ulm Delegate Conference will meet at Vesta, Minn., Wednesday, June 8th. Session commences at 9 a. m. Rev. H. Boettcher will report on matters concerning the theses of the intersynodical committee adopted at Chicago. Wm. Lehmann: Indian Mission. Prof. H. Klatt: The present needs of the Wisconsin Synod regarding her buildings. Rev. Hinnenthal: The duties of the Visitor.

H. Bruns, Sec'y.

Arizona Conference

The Arizona Conference will meet June 8th to 12th at Cibecue, Missionary Krueger's charge. Papers: Acts, E. A. Sitz; David Zeisberger, A. Arndt; The Son of Man, E. A. Sitz; The Revelation of St. John, F. Uplegger; John 17, Deffner.

A. Hillmer, Sec'y., pro tem.

Eastern Conference

The Eastern Conference will convene, D. v., June 14th and 15th in Good Shepherd's Congregation, Barnekow Ave., Town Wauwatosa, Wis. (Rev. L. Voss). First session at 10 a. m. Services in the English language with celebration of Holy Communion on Tuesday evening.

Sermon: Rev. E. Tacke (Rev. J. Ruege).

Papers: Exegetical Treatises: 2 Tim. 2: 14ff (Rev. H. Wojohn). Col. 2: 8ff (Rev. P. Kneiske). Origin of the Papacy (Rev. Paul Gieschen). Employment of Genesis in catechetical instruction (Rev. Herman Gieschen). Adiphora (Rev. P. Brockmann).

Timely announcement requested.

The mission-field lies on the County Loop Road, midway between Greenfield Avenue and the Blue Mound Road. Paul J. Gieschen, Sec'y.

Pastoral Conference — Southeast Wisconsin District

The Pastoral Conference of the Southeastern District meets, D. v., on Monday and Tuesday, June 20th and 21st, 1927, at the school hall of St. John's Ev. Luth. Church, Milwaukee, Wis., J. Brenner, pastor. Every pastor is to provide for his own lodging.

W. Keibel, Sec'y., pro tem.

St. Croix Valley Delegate Conference

The St. Croix Valley Delegate Conference will meet, D. v., in St. Paul's Lutheran Church (W. P. Haar, pastor), Prescott, Wis., on Tuesday and Wednesday, June 7th and 8th, 1927. The first session will begin on Tuesday at 10 a. m.

Papers: "The Attitude of the Church and its Practice in regard to the Lodge and Unions" (Franzmann); "Christian Science and Spiritualism" (Kunde); "Theosophy and Russellism" (Netzke).

Confessional address: O. Medenwald (H. Lietzau). Sermon: P. Dowidat (G. Ernst).

The pastors are requested to announce themselves and their lay delegates to the local pastor at an early date. The delegates should deliver their credentials to the secretary before the opening of the first session.

Arthur W. Koehler, Sec'y.

Delegate Conference

The Western Dakota-Montana Delegate Conference will meet, D. v., June 7th and 8th at Roscoe, So. Dak. (J. P. Scherf, pastor). First session Tuesday morning at 10 o'clock. Services Tuesday evening.

Please announce! A. W. Blauert, Chairman.

Lay Delegate Conference — Nebraska District

The Lay Delegate Conference, Nebraska District, Joint Synod of Wisconsin and other States, will convene at Immanuel Church, Hadar, Nebraska, June 23rd to 27th, 1927.

Theses: "Zeugenamt der Christen," Pastor W. Zank. "Christ and the Bible," Pastor W. Schaefer. Alternate theses: "Paulus, das auserwaelhte Ruestzeug Gottes," Pastor F. Brenner. "I believe in the resurrection of the body," Pastor W. Baumann.

Announcements are requested by Pastor Geo. Tiefel, Hadar, Nebraska, before Sunday, June 19th.

A. B. Korn, Sec'y.

Joint Mission Board

The Joint Mission Board is to convene on Tuesday, May 31, at 9 a. m., in the school of St. John's Congregation, Milwaukee. The members are urgently requested to be punctual.

Julius W. Bergholz, Sec'y.

Installation

Authorized by the President, Rev. G. M. Thurow, the undersigned on Sunday Jubilate, May 8th, installed the Rev. S. Rathke as pastor of the Ev. Luth. Parish at Cameron-Baraboo, Wis.

Address: Rev. S. Rathke, Cameron, Wis.

J. F. Henning.

Notice

All reports, memorials, and the like, which are to be submitted to the Joint Synod for consideration at the meeting of 1927 must be in the hands of the President, G. E. Bergemann, on or before June 14th.

G. E. Bergemann.

Acknowledgment

Received through Rev. G. C. Marquardt from individual members of St. Paul's Church, Greenleaf, Wis., \$7.00 for Lutheran sufferers in the Mississippi flood area. For the same purpose also from Mrs. R. H. Boecher, North Milwaukee, Wis., \$5.00.

Theo. H. Buuck,
General Treasurer.

Acknowledgment and Thanks

The following donations have been received for Dr. Martin Luther College, New Ulm, Minnesota: Rev. H. Albrecht, Hutchinson, Minn., 1 gallon honey; Rev. M. Schuetze, Litchfield, Minn., 1 gallon lard; Mrs. A. Wilde, Amboy, Minn., 2 gallons lard; the Ladies' Aid, Mankato, Minn., 81 quarts and 5 pints of canned goods, jelly, pickles, etc.; the Ladies' Aid at Hoskins, Nebraska, \$7.50 for a special meal.

To all kind donors we express our hearty thanks.

E. R. Bliefernicht.

Change of Address

Rev. Leonhard C. Bernthal, R. 6, Beaver Dam, Wis.

ITEMS OF INTEREST

Many Lutherans in Flood Area

Ninety Lutheran congregations with a total confirmed membership of approximately 20,000 are listed by the Statistical Department of the National Lutheran Council in a brief survey of the Lutheran Churches in the Mississippi flood area. Of these 90 congregations in six states, it is known that 25 are located in cities or communities which are partially or wholly under water, while the remainder are in districts about

TREASURER'S REPORT

Dakota-Montana District

March, 1927

Pastors:	
S. Baer, Zeeland, N. D.	\$ 35.00
E. Hinderer, Tappen, N. D.	10.00
A. W. Blauert, Gale, S. D.	20.00
H. J. Schaar, Watauga, S. D.	6.18
E. Schaller, Ipswich, S. D.	4.65
E. Schaller, Loyalton, S. D.	3.10
Wm. Lindloff, Elkton, S. D.	65.45
Wm. Lindloff, Ward, S. D.	26.40
Herbert Lau, Goodwin, S. D.	4.60
Herbert Lau, Gary, E. D.	6.45
Herbert Lau, Altmont, S. D.	1.00
F. E. Traub, Theodore Township	59.00
F. E. Traub, Theodore Township	3.00
F. Wittfaut, Crow Rock, Mont.	2.30
	<hr/>
	\$ 247.13

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April, 1927

Pastors:	
C. C. Kuske, Coal Springs, S. D.	\$ 1.00
C. C. Kuske, Bison, S. D.	5.00
C. C. Kuske, Meadow, S. D.	5.15
C. C. Kuske, Athboy, S. D.	2.47
Max Cowalsky, Timber Lake, S. D.	42.00
Max Cowalsky, Trail City, S. D.	18.00
W. F. Sauer, Watertown, S. D.	95.79
W. F. Sauer, Watertown, S. D.	190.82
A. W. Fuerstenau, Akaska, S. D.	63.00
E. A. Birkholz, Marshall, Minn.	97.52
E. R. Gamm, Mobridge, S. D.	10.00
E. R. Gamm, Glenham, S. D.	14.50
E. R. Gamm, Mobridge, S. D.	7.50
A. Lenz, Elgin, N. D.	75.00
D. F. Rossin, Shadehill, S. D.	9.88
D. F. Rossin, Lemmon, S. D.	6.57
D. F. Rossin, White Butte, S. D.	2.75
W. F. Meier, Raymond, S. D.	50.00
W. A. Krenke, McIntosh, S. D.	1.22
A. W. Blauert, Mound City, S. D.	70.14
A. W. Blauert, Mound City, S. D.	31.28
A. W. Blauert, Gale, S. D.	7.50
S. Baer, Hague, N. D.	7.58
S. Baer, Zeeland, N. D.	52.00
R. J. Palmer, Willow Lake, S. D.	40.65
Wm. Lindloff, Ward, S. D.	26.80
Wm. Lindloff, Elkton, S. D.	61.70
A. H. Baer, North of Hettinger	13.25
Paul G. Albrecht, Tolstoy, S. D.	41.70
P. G. Albrecht, Onaka, S. D.	8.25
P. G. Albrecht, Faulkton, S. D.	14.00
E. Schaller, Ipswich, S. D.	5.15
E. Schaller, Loyalton, S. D.	6.60
J. P. Scherf, Cloyd Valley, S. D.	7.37
J. P. Scherf, Roscoe, S. D.	14.25
F. E. Traub, Theodore	2.00
F. E. Traub, Bowdle, S. D.	28.75
K. G. Sievert, Grover, S. D.	60.00
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	\$1,197.14

ADAM J. HENZEL, Treasurer,
Zeeland, North Dakota.

GENERAL TREASURER'S STATEMENT

April 30, 1927

Receipts Distributed and Disbursements

	Receipts	Disbursements
General Administration	\$217,277.95	\$ 60,267.03
Educational Institutions	209,257.97	339,103.57
Home for the Aged	11,634.30	12,459.65
Indian Mission	46,791.31	67,952.66
Home Mission	114,240.42	186,628.89
Negro Mission	27,509.57	27,509.57
Mission in Poland	1,454.39	11,946.39
General Support	24,831.71	27,092.56
	<hr/>	<hr/>
	\$652,997.62	\$732,960.32
		652,997.62
		<hr/>
Deficit		\$ 79,962.70

Analysis of Budget Deficit

Disbursements for Operation and Maintenance	\$670,392.97
Collections and Revenues for Operation and Maintenance	639,303.25
	<hr/>
Operating Deficit	\$ 31,089.72
Building and Equipment Costs.....	\$ 58,589.90
Collections for same less Negro Mission	9,716.92
	<hr/>
Building Deficit	\$ 48,872.98
	<hr/>
Total Deficit	\$ 79,962.70

Statement of Collections for Budget and Arrears

	April 1, 1927 Arrears and Budget to June 30, 1927	Budget Receipts Month April	Amount to be Collected by June 30, 1927
Pacific Northwest	\$ 1,331.77		\$ 1,331.77
Nebraska	4,096.11	1,018.64	3,077.47
Michigan	22,517.37	5,064.58	17,452.79
Dakota-Montana	5,009.13	1,145.92	3,863.21
Minnesota	39,770.62	5,912.15	33,858.47
North Wisconsin	72,842.37	9,521.62	63,320.75
West Wisconsin	61,318.21	9,634.37	51,683.84
Southeast Wisconsin	76,874.78	5,349.79	71,524.99
	<hr/>	<hr/>	<hr/>
	\$283,760.36	\$ 37,647.07	\$246,113.29
From other sources	104.30	59.57	163.87
	<hr/>	<hr/>	<hr/>
Amount to be collected by June 30, 1927			\$245,949.42
For the following viz:			
1923-1925 Debts		\$ 76,960.25	
1925-1927 Deficit to date..		79,962.70	
Deficit in Student Fund..		5,174.85	
May and June Budget ..		55,811.24	
		<hr/>	
Present Revenue Excess..	\$ 13,333.06		
Unappropriated Budget ..	14,707.32		
	<hr/>	28,040.38	
		<hr/>	\$245,949.42

If on June 30th the excess of Revenue, and the unappropriated budget sum were the same as today then only \$217,909.04 would have to be collected.

THEO. H. BUUCK,
General Treasurer.

which the flood information is incomplete, although they have been surrounded by water. Of the 90 congregations, 70 are connected with the Missouri Synod, while the remainder belong to the United Lutheran Church, Iowa Synod, Augustana Synod, and the United Danish Church.

Accessions

During the year 1926, the 64 German Lutheran congregations in Bohemia and western Silesia increased their membership 1,419 from outside sources, according to Gotthold (Agfalva, Hungary). This gain shows a slight increase over the 1925 increase of 1,388. It is significant to note that out of the 1,419, a total of 1,284 come from the Roman Catholic Church, and the remaining 135 did not previously belong to any confession. Losses recorded during the same period show that 759 persons left these 64 congregations to join other denominations, including 282 who became Roman Catholics. The net increase was thus 660, while the Lutheran Churches gained a net of 998 from the Roman Catholic Church.

University to Celebrate

Marburg University will celebrate its 400th anniversary with a three-day program on July 29th, 30th, and 31st. The university, which is located on the Lahn in northern Germany, was founded by Philip the Generous in 1527 without papal sanction. Since the days of the Reformation Marburg has been a center of Protestant theology.

American Author Recognized

The Philosophical Society of Great Britain, with headquarters at Victoria Institute, London, has elected to membership, Professor Theodore Graebner of Concordia Theological Seminary, St. Louis, and editor of the Lutheran Witness. In this society archaeologists and linguists are united for a defense of the Bible on philosophical grounds. From time to time members have been elected outside Great Britain. Membership, which is not honorary, was conferred upon Prof. Graebner in recognition of a number of apologetic books, particularly "Evolution: An Investigation and a Criticism," "Essays on Evolution," and "Spiritism." The first named was the first book written from the Christian standpoint to be published in contradiction of the evolutionary theory in its modern form, and is said to have inaugurated the flood of anti-evolution literature which has since been placed on the market.

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 JUNE

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

- June 5: (Pentecost.) "The Outpouring of the Holy Ghost." Rev. F. A. Fischer.
- June 12: (Trinity.) "Who is the True God?" Rev. Aug. Lange.
- June 19: (Series on Ten Commandments continued.) "Thou shalt not kill." Rev. H. Bartels.
- June 26: "Thou shalt not commit adultery." Rev. F. Brust, Concordia, Mo.

Sundays, 4 P. M. Shut-In Hour

General Topic: "Comfort, Comfort, Ye My People!"

- June 5: (Pentecost.) "The Mission of the Comforter." Rev. F. Niedner, St. Charles, Mo. Musical program by children of Holy Cross Lutheran Church.
- June 12: (Trinity.) "The Mystery of God's Being and God's Ways." Prof. Theo. Engelder, D. D. Musical program by male octet of Trinity Lutheran Church.
- June 19: "The Mystery of Regeneration." Prof. P. E. Kretzmann, D. D., Ph. D. Musical program by children of Mount Calvary Lutheran Church.
- June 26: "Baptism the Effective Means of Regeneration." Rev. W. C. Krueger, Knoxville, Tenn. Musical program by members of Pilgrim Lutheran Church.

Sundays, 9:15 P. M.

- June 5: (Pentecost.) "What Meaneth This?" Prof. M. Sommer. Musical program by Lyric Quartet, Concordia Seminary.
- June 12: (Trinity.) "Why Do We Worship the Holy Trinity?" Prof. W. Arndt. Musical program by students.
- June 19: (Series on visions continued.) "Cornelius' Vision." Acts 10. Rev. E. Biegner. Musical program by Mixed Quartet of Trinity Lutheran Church.
- June 26: "John's Vision." Rev. 7. Rev. A. M. Lohmann, Perryville, Mo. Musical program to be announced.

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

General Topic: "My Son, Give Me Thine Heart"

- June 6: "The Rebellious Prince." Rev. P. Koenig. Musical program by Mendelssohn Trio.
- June 13: "The Rich Young Ruler." Rev. H. C. Schreck, Chester, Ill. Musical program by Walther Leaguers.
- June 20: "The Prodigal Son." Rev. F. H. Melzer, Cape Girardeau, Mo. Musical program by Walther Leaguers.
- June 27: "The Jealous Brother." Out-of-town speaker; name to be announced, also musical program.

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

Bible Stories by Mr. L. Becker

Bedtime Stories by Rev. Herm. H. Hohenstein

- June 7: Bible Story: "The Outpouring of the Holy Ghost." Bedtime Story: "Trees and Fruits."
- June 14: Bible Story: "The Healing of the Lame Man." Bedtime Story: "Our Flag — the Red, White, and Blue."
- June 21: Bible Story: "Ananias and Sapphira." Bedtime Story: "Summer."
- June 28: Bible Story: "Stephen." Bedtime Story: "Rabbits."

Wednesdays, 9:30 P. M.

Series on Four Hymns by Prof. W. G. Polack

- June 1: "Rock of Ages." Musical program by choir of Holy Cross Lutheran Church.
- June 8: "Jesus Shall Reign." Musical program by Arion Quartet, Concordia Seminary.
- June 15: "Glory to Thee, My God, This Night." Musical program by members of Emmaus Lutheran Church.
- June 22: "Savior, Thy Dying Love." Musical program by members of Mount Calvary Lutheran Church.
- June 29: "What Lutherans Teach." Rev. K. Kretzschmar, Fort Smith, Ark. Musical program by members of Messiah Lutheran Church.