

# 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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## FOREGLEAMS OF HEAVEN

Since I've been granted  
Gleams of Thy throne so fair,  
My heart has panted,  
Dear Lord, to journey There!  
Gladly would I, O blest Creator,  
Resign my life to be with Thee ever.

Thy beauty glorious  
In spirit I could see!  
Savior victorious,  
Great is Thy majesty!  
Fain would I dwell in Light supernal,—  
Journey to-day to that Home eternal!

Guilt's condemnation  
Still doth my earth-life stain!  
By revelation  
Thy Spirit made it plain.  
While here I dwell with sin I'm blighted,—  
Not yet completely with Thee united.

Sin cannot harm me  
Since Thou, O Christ, hast died!  
Naught can alarm me  
Since Thou wast crucified!  
Thy righteousness is now my raiment;  
Thy Blood, O Lamb, has made perfect payment!

O blest elation!  
Naught has my heart to fear!  
I have salvation!  
Thy Word has made it clear!  
For Thy sake will I gladly suffer;  
To Thee sincerest devotion offer.

Sweet satisfaction!  
Since I have Salem seen,  
No vain distraction  
My heart away can wean!  
Each day the streets of gold draw nearer!  
Each day the throne-light beams brighter, clearer!

Translated from the German. Anna Hoppe.  
(Fourth stanza inserted by translator.)

## THE THIRTY-THIRD PSALM

(Continued)

Verses 4 — 9

### A New Song — What Is It?

"Sing unto him a new song." This is the song of praise all believers in the Triune God are called to sing to the glory of His name. A new song! Is that one which would develop new ideas about God, one which would advance new conceptions of the Holy Trinity — modern theology, modern Christianity, a

twentieth century religion? Alas, the modern Church so-called rings with just such songs.

It cannot be denied that the church of to-day as represented in various protestant denominations is making a complete surrender to the claims of modernism and liberalism. When men in the chair of theological institutions, preachers in the pulpit, and professedly Christian writers, tell us that the Bible is no longer to be accepted as fully inspired of God; that science has proven that the Bible is not infallible; when men openly declare that the story of Genesis regarding the creation of the world, of man, and the fall of man is a Hebrew myth; when they teach that all talk of a need of propitiation to appease the wrath of God is an insult to God, that man does not need to be rescued or redeemed, that man is essentially good, and all that is necessary is to develop the good in man, and that, therefore, there is no need of the sacrifice of Christ; when they frankly deny the atonement of the Savior, and are boasting that the new religion which they are creating and which, according to their claims, will be the creed of the world tomorrow, has no place for Christ and no room for His Bible, — it is evident that the modern church not only has completely surrendered the old standard of faith, but is ringing with songs entirely out of tune with the sacred melody sung to the glory of the Triune God. The glorious hymns of the Christian church which have been the joy and comfort of the children of God in all ages, have become meaningless to the Modernists, the chant of choirs glorifying God in His power, grace and mercy is with them but cant.

"Sing unto him a new song." Not new ideas concerning God, ideas which human reason may develop, but the old, old story of God in the Bible is to be the theme of the new song. New hymns of praise, and new tunes in music are to put an old theme in a new light. God is ever the same. His character for goodness and truth, His Word and His works are unchangeable; they are forever felt in the providential care of His creatures, and these form the theme of the new song. This is fully borne out by the Psalmist.

"For the word of the Lord is right; and all his works are done in truth. He loveth righteousness and judgment: the earth is full of the goodness of the Lord." What strong reasons are here offered for the Christian believers to sing a new song to the glory of the Triune God! Words seem to fail the Psalmist when he would speak of the loving-kindness, the faith-

Jan 28  
Rev C Buenger  
5026 19th Ave

fulness, the righteousness of God, and the truthfulness and stability of His Word, inciting the righteous to praise God for all this. Who can adequately describe the infinite perfections of God? When, in the first place, the Psalmist says, "the word of the Lord is right," he wishes to emphasize the fact, God, the only living God, the Triune God, makes Himself known to men in His Word. All divine revelation, all that which God, at sundry times, and in divers manners spake to the children of men, is given here; and that is right, there is nothing amiss in it. His commands exactly agree with the rules of equity; His promises all are wise and good, and inviolably sure. Whatever God says, is true, and therefore worthy of universal belief, and a just reason for praise.

Again, the Psalmist says, "and all his works are done in truth." All that God does is executed faithfully. He does all that He promises, and all that He does is such as to claim the confidence of all His creatures. He has made it to appear in His works, that He is a God of inflexible justice. "He loveth righteousness and judgment," says the Psalmist. There is nothing but righteousness in the sentence He passes, and judgment in the execution thereof. The extent, to which God carries His love of righteousness and judgment, is that He has never done a wrong, and never taken sides with a wrong doer. He could not cease to love righteousness and judgment without ceasing to be.

Nor is the divine character and conduct of God marked by mere righteousness and judgment. "The earth is full of the goodness of the Lord," our Psalm continues. The benign influences which the earth receives from above, and the fruits it is thereby enabled to produce; the provision that is made for every living creature, and the common blessings with which all the peoples on earth are blessed, plainly speak that the earth is full of His goodness. All things on earth show God's goodness, His benevolence, and moral excellences. There is not a little sprinkling of the divine goodness in the world, no, the earth is full of it; and this is particularly evidenced in the creation of the world. We believe in God the Father Almighty, Maker of heaven and earth.

#### The Triune God the Creator of the Universe

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses — He spake, and it was done; he commanded, and it stood fast." From the proofs of God's love in the earth, the thoughts of the sacred Poet naturally go back to the creation of all things. And as he had declared what the "word" and "work" of God are in their essential characters, so now he describes further the operation of that word and the work which results therefrom.

But who does not see at once, that the work of creation, as described here, is the work of the Triune God? The "word of the Lord spoken of here is without question the personal Word or the Son of God. The Word is a name expressly given to Christ. "In the beginning was the Word," we read in the Gospel of St. John, chapter 1:1, "and the Word was with God, and the Word was God. The same was in the beginning with God." And of this Word we are told: "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." John 1:14. Furthermore, the "breath or spirit of his mouth" mentioned here is none other than the Holy Spirit. Now it is as certain as inspiration can make it that the Son of God did create all things. For in John 1:3, we read, "All things were made by him, and without him was not any thing that was made"; and Hebrew 1:2: "By whom also God made the worlds." It is no less certain that the Holy Spirit is Creator. Genesis 1:2 plainly states: "The Spirit of God moved upon the face of the waters." And when we read in our Psalm: "He spake, and it was done; he commanded, and it stood fast," we have here a manifest reference to the account in Genesis of the work of creation, — where the statement is that all things were made by the command or the Word of God.

But now behold how wonderfully and gloriously the Triune God has made all things. The making of the whole universe is summed up here in the heavens, the earth and the sea as being the theater of God's almighty creative power. The heavens is a name given to the universal frame of nature, the greater part of which is above and around us — the starry heavens, the worlds above us, the entire Solar System, the visible heavens. And who will deny that the invisible heavens are included here, the highest heavens with the hosts of angels? Who can fathom the idea of the infinite One who has called the entire celestial world, both visible and invisible, into existence by His mere Word, and who now witnesses the course of innumerable suns as well as the hosannas of His angels? Can man? "Gird up now thy loins like a man," says the Lord to Job of old; "for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth — the foundations of the universe—? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:3-7.

Yet the manifestation of the Creator's power and glory is not confined to the creation of the celestial worlds. The making of the earth and its preservation is no less amazing and marvelous. Of the works of

God in the material world we may indeed say, "In wisdom thou hast made them all." How vast and orderly is the frame of the world! How accurately are its great powers balanced! By what mysterious forces are they directed into their channels and made subservient to the preservation of the whole, of organic and inorganic, of living and lifeless beings!

The Psalmist furnishes a most striking illustration of such miraculous power. He speaks of God as gathering the waters of the sea together in a heap or into one body. It was so at Creation. "God had said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas"; and thus the continents and the seas were framed. It is, however, a continuous act, the gathering of the waters referred to here, not merely an act of the original creation, but constantly occurring. God gathers the waters together and keeps them in their places, thus preventing them from overspreading and inundating the earth. What power could prevent them from so doing, if it were not for the divine power that keeps them there? Witness the utter impotency of man to prevent the recent floods from inundating vast territories in the South to such disastrous extent. The calamity by which our southern people have been visited plainly shows that it is God who opens or closes the floodgates, as He sees fit to do in His dispensation.

Is it not, however, a most remarkable thing that at the Creation and ever since the water, which is the very emblem of instability, God has gathered into seas and large bodies and keeps it there with such uniformity, as to make safe an abode even on the seashore? All this is the more wonderful as the seas are on the outside of the globe moving with a rapidity a thousand times greater than the ordinary speed attained by our fastest motor cars.

Moreover, not only in the flats where the seas make their beds, and in which they are locked up by the sand or cliffs of the shore as in store-houses, does God keep the waters together, but in secret subterranean caverns, where they are hid from the eyes of all living. "He layeth up the depth in storehouses," says our Psalm. He places the deep waters, the masses of water, into the cellars of the abysses, making either the ocean beds or the caverns of the earth to reservoirs for the reception of waters which He has chosen to deposit there.

Who can measure the power of God as displayed in His absolute control of the waters? "Who shut up the sea with doors, when it broke forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shall thou

come, but no further: and here shall thy proud waves be stayed? — Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?" Job 38:8—11:16.

All this is proof of God's amazing power, and all this lays a proper foundation for His praise and worship. "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him." He, who built and upholds the world, is surely a being of awful majesty and infinite glory. His worship must be ineffable bliss. His wrath must be inconceivably dreadful. Men may trifle with men. But God is to be greatly feared and held in reverence. All the earth was made by Him. His supporting hand withdrawn, all nature would fall headlong. There is good reason for fearing Him, fearing Him with filial love and reverential worship. If the human mind can stand in awe at any time, or for any cause, it should be at thoughts of God, or in beholding the amazing display of His mighty power. Creation and providence, stars and seas, the heavens and the earth all publish the claim of the Triune God to supreme and holy worship. To all eternity the choirs of the angelic host will mingle with the songs of the redeemed hosannas to the Most High:

**"Thou Art Worthy, O Lord, to Receive Glory and Honor and Power; for Thou Hast Created All Things, and for Thy Pleasures They Are and Were Created."**  
(Rev. 4:11.)

J. J.

(To be continued)

#### COMMENTS

**On Vacations** On vacations much has been written; in fact so much that it is well-nigh impossible to write something new.

But we note that the health commissioner of our city issues his advice and warnings to the public annually, though he is undoubtedly aware of the fact that he is repeating. But he knows that the public is forgetful, and, besides, there is a new public year after year.

Encouraged by his example, we venture a few remarks on vacations.

The underlying principle should be clear to every one. Vacations are not the end; they are the means to an end. We do not work hard all year in order to be able to enjoy a vacation of a few weeks or months; no, we take a vacation in order to refresh ourselves physically and mentally for another year's work. A vacation that does not have this effect practically defeats its own purpose.

Now, our real life work is that of our own edification and the building up of the Church of Jesus Christ. Our earthly calling is only to serve this one chief purpose. If the vacations of our Christians mean a slump in their individual spiritual life and in the life

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of their church, vacations cannot be considered a good thing. To gain physical health and strength at the cost of our spiritual well-being is a decided loss. Only that vacation that refreshes you for the services of the Lord is a vacation for which you can thank the Lord when you return home.

And such a vacation is not at all impossible. You will not even have to change your plans as to location and routes. Pack your Bible, and, perhaps, your hymn book into your travel kit. When you move into your camp or cottage, immediately set up your family altar. Begin your morning and evening devotions immediately and continue them throughout your stay. Invite your guests to take part in them. Those who spend the greater part of the summer months at the lakes will have leisure time for reading. Take a few good religious books along. Your pastor will be glad to advise you.

When Sunday comes, read a sermon, sing a few hymns and join in prayer in the family circle, if your cottage is too far away from the nearest of our churches. If, however, there is one of our churches within reasonable distance, do not fail to attend its services. You make nothing of a drive of twenty or thirty miles otherwise; should not the blessings of worship with a congregation be worth it. Some go on long hikes; why not hike to church, even if the better part of the day is spent in going and coming home?

It will mean the blessings of a public service to you; and you will at the same time be encouraging and strengthening the members of the congregation with which you are worshipping. Stop awhile after the service to talk with the brethren. Church problems make even a better subject than does the weather and the automobile. You will learn from each other.

If you spend a month or two at your cottage, or when you are going to go on a longer tour, carry a letter of introduction from your pastor and take along a "Gemeindeblatt-kalender" or a "Northwestern

Lutheran Annual." Then you will be able to know which of the churches in the place you are visiting is ours, and the local pastor will know who you are, if you should require his pastoral services. At any rate, he will appreciate it, if you introduce yourself to him. In that way the invisible bonds that bind us together become visible, to the benefit of all concerned.

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The vacations of the church members make the summer months vacation time. Not all the members leave, but the absence of the many is felt. The school children are enjoying their more or less well-earned rest. Circumstances perhaps make it advisable to give the Bible Classes a recess. But the Sunday School should be kept up and the members that stay at home should be particularly conscientious in attending the services.

These weeks need not mean a loss of time. They are a veritable boon to the busy pastor, who can catch up with some of his outside work, his reading, etc., and can lay his plans for the busy year following on the vacation season.

It is the season when the recruiting for the parochial school and for our colleges can and must be done.

The church members also can make good use of the pleasant evenings. Why not stroll over to call on the member who has been somewhat neglectful in the past, or on some unchurched family of your acquaintance? An evening can be spent in no better way than by doing this work for the Lord and for souls.

If the church members at home employ the time in this manner, there will not be so much dreariness in church life during the summer, and the effects of this use of vacation time will show in the work during the whole year.

J. B.

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### Evolution, Humming Birds, and Debates

Some years ago the intellectuals of England found renewed interest and pleasure in an old game, the game of debating. In England debating has long held high rank as an educational and stimulating exercise. America has also paid much attention to debating in schools, colleges, and clubs. Generally speaking, such debating was confined to the more youthful. The subjects were chosen from history and literature, sometimes from the political and economic questions of the day; fundamental questions of religion were shunned. This type of debating was quite different from the type which prevailed in the European universities of which the most familiar example is the "95 Theses" of Luther, of 1517. These theses were a challenge to anyone who chose to dispute them; the proponent of the theses engaged to meet anyone and any number of opponents in defense of whatever it was he had publicly announced.

To-day in England it is a frequent occurrence to find two noted men announced as opponents in public debate on some question, on which, as likely as not, they are quite agreed. The debates are carried on as battles of wit and the utmost good nature prevails. The public has tired of lectures from the famous; but these debates arouse great interest. It should be added that the proceeds usually go to some charity.

In America we have recently had similar debates — similar, yet quite different. Two noted men are frequently found locking horns in such battles of words. If not good nature then good manners, at least, prevail between them but the protagonists are chosen because they are known to be on opposite sides of certain questions. Both are, therefore, eager to win public approval for the sake of the views they support. The questions are far from academic; usually they revolve around some phase of Christian faith. The most active anti-Christian debater is Clarence Darrow, the Chicago lawyer; the most active on the other side is John Roach Straton, the New York preacher.

If these debates serve any purpose, we have failed to find it. The cause of Christian faith is surely not served. A debater taking the defense of the Bible cannot help taking his cue from many of the things his opponent says with the inevitable result that the only way of stating God's truth is lost. God does not argue with us, He reveals. When His revelation is made the subject of rationalizing and of logical evidence, it loses its most characteristic strength. We can, therefore, assume as a principle that debates never help the cause of the Bible. Dr. Straton, for all his eagerness and enthusiasm, is one of the most unfortunate spokesmen of Christianity. In order to score with his audience at all he must resort to the rather cheap witticisms that make his opponents' sallies so effective — and that cannot but cheapen his cause.

Recently Dr. Straton debated with Professor Kirtley F. Mather, of Harvard, on the subject "Evolution, Is It True?" The unofficial verdict of the audience was adverse to Straton; an official verdict was not given because it had been agreed to have no judges. That the defender of the Bible should lose is not at all unusual in this sort of encounter, but the deciding argument in this particular debate, the argument that seems to have influenced the audience the most, offers a striking illustration of the low level on which such debates move.

The agreement under which this debate was entered upon provided that each debater might ask the other certain pertinent questions. The evolutionist asked the following question: "As I understand it, you believe that all species of life were begun in a locality which we shall call the Garden of Eden?"

"I do," answered Dr. Straton.

"The humming bird came from there, too, perhaps?"

"Undoubtedly."

"Well, then, how can you explain the fact that the humming bird is found only in the new world, and is not known in the locality which bore the name of Garden of Eden?"

Dr. Straton thought for a moment and then gave a reply which brought faint laughter:

"Well, I wasn't there, but it may be that humming birds were in the old world and all killed off by a plague."

This sample shows the quality of the debate. Straton is supposed to have, and is willing to have the public think that he has a sort of encyclopedic knowledge of all details of divine government. A question that would hardly ruffle the even temper of the simplest Christian throws him into ludicrous uncertainty and evokes from him a defense that can only make his cause appear weak.

We shall not make a worse mistake by trying to solve the mystery of the humming birds after this signally unhappy attempt. But our faith is not likely to be seriously affected by a confession of ignorance as to the whereabouts of these tiny creatures. Faith that could be shattered by the blows of humming birds' wings would hardly be worth preserving. Evolution will gain little support on the strength of this humming bird campaign and faith in the Bible will be undamaged by the ineptness of its professed defenders but it is far better to preach the truth in one's own way as a Gospel, a revelation, than to court the applause of audience that can be won by wit and anecdote.

H. K. M.

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**Spirits As Detectives** Not so many years ago Sir Arthur Conan Doyle, at that time plain Dr. Doyle just becoming famous as a novelist, was held up as a fine example of the power of cold, inductive reasoning. He gained this reputation because he created the character of the celebrated fiction detective, Sherlock Holmes, who solved the most mysterious crimes by the power of his inductive reasoning. Only a few years ago! But what a vast gulf between Doyle of that day and the Sir Arthur of 1927! To-day Sir Arthur advocates the use of spiritistic mediums to solve police mysteries. In all seriousness he asks that every police station in the world have as a regular member of the force such a medium.

Sir Arthur said that he had helped to solve the mystery of the disappearance of Mrs. Agatha Christie, an authoress who disappeared from her accustomed haunts for a short time a few months ago, by handing one of Mrs. Christie's gloves to a medium who foretold the actual date upon which she would be found. Aside from the fact that the disappearance of Mrs.

Christie, as we recall it, was more of a hoax than a mystery, an unfeeling critic of Sir Arthur might suggest that a well-trained bloodhound might have done even better if given a glove to sniff; the bloodhound might have led the searchers to the very boarding house into which the authoress had walked in broad daylight to effect her mysterious disappearance. But then, Doyle never did have a sense of humor.

Between the wild imaginings of men like Doyle and the "new thoughts" of every shade on the one side, and the bald unbelief of modern materialists on the other, it should be rather easy for a Christian who has knowledge of the Gospels and of Paul's letters to determine for himself which has the marks of truth.

H. K. M.

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**As of Old** You sometimes hear the statement that the Roman Catholic Church of to-day is broader and more tolerant than of old. She seeks to identify herself with prominent movements; she magnanimously offers herself as a general welfare worker; she pins badges on the coat-lapels of such as are to be distinguished for civic merit, even lending herself to the added task of determining from time to time who has proved himself worthy of such distinction. There is even a seeming as if through one of her sons she were shortly to test the national sentiment, stretching forth her hand for something which up to now has never been hers — and, we sincerely hope, never will be. She is a very efficient advertiser and knows how to get publicity at the lowest rates. Yet, at times some of her most crafty sons forget what, for the time being, is policy and blurt out what is really put back for discussion at a later and more mature time. The following example is offered by the News Bulletin:

Despairing of the slow progress made by this Order in the use of milder methods of wiping out Protestantism and other such "heretic" movements, a Jesuit priest in France has called upon all his fellow-Roman Catholics to rise at once and inflict the death penalty upon all who continue to disregard the will of the pope. This profound judgment, which was pronounced in the course of an address in Touraine by Father Antoine Oldra at the "Church of the Holy Martyrs" (sic!) was given to the secular press for publicity. According to *Semaine Religieuse*, "The speaker justified the application of the death penalty for heretics, a practice prevalent in the dark ages of medieval times, and demanded the re-introduction of its practice."

According to *L'Echo des Valles*, which quoted an official copy of the speech, Father Oldra had the following to say, among other things: "As the church has exhausted all sources of Christian patience, as every attempt of conviction, every spiritual encouragement, every material inducement remains without effect, and the guilty ones continue their heretic propaganda and insist obstinately on discrediting the social order and the peace of the Christian confessions, there is nothing else left but the death penalty if the Church and its members are to be protected and heresy subjugated to the true interpretation and to the obedience of the Catholic doc-

trine. Do you remember, gentlemen, that the heretics have never ceased to attack the Catholic faith? They are malignant, immoral, abominable, mean, full of malice, without shame, anti-patriotic, unsocial. Think of the heresy of the Waldensians, Albigensians, Anglicans, Lutherans and all those vandals who were covetous of Christian blood. Think of it, gentlemen, that a heretic is worse than the greatest criminal, and your consciences will never be at peace if the death penalty is not employed to destroy all seeds of that material infection."

G.

### A FATHER'S REVOLT AGAINST PRESENT-DAY COLLEGIATE EDUCATION

A college graduate of some years ago, of moderate means, who made great sacrifices to give a daughter and two sons an education at college, which cost him about \$18,000, comes out in the May Atlantic Monthly with the startling query as to whether it really pays to send young men and women to college who have no definite life calling in view for which they are preparing. After visiting the college his daughter attended, the thought flashed upon his mind that college life was little more than a nine months' outing at some resort. There were "the exuberant youths, the loud sporty clothes, the cars before the college entrance, the meandering couples, the total absence of care, even the tone of conversation, — all smacked of vacation rather than vocation." When girls return to their homes, they "are bored to death with the monotony of private family life as compared with the stimulus of group life," while in the case of most young men who have no definite objectives in life, there is a scramble for all sorts of easy jobs which their education has not in the least fitted them for.

In reckoning up the cost of providing an army of 600,000 inmates of college and university (and the number is rapidly increasing) he finds it to mount to the high total of two billion dollars annually, and he questions whether the annual output of graduates, the vast majority of whom would serve themselves and the country much better if they spent the four years in productive work, justified any such expenditure. He is convinced that our present college system "puts the chief emphasis on play, and considers work either as a necessary evil" or leaves it out of account altogether. He questions whether, counting in the fifteen hours of recitations per week, the great majority of students devote even thirty hours to study and class work. Leisure in excess is the general rule. "It makes for the type of junior whose main talent is in speeding a car and sponging on 'the governor' — the six-foot, clean-cut, energetic, athletic (but lazy) American manhood our magazine writers are so fond of." There is "a lack of concentration upon a day's work, unless there is some promise of a thrill or a kick in it." This sort of day-dream life means a rude awakening when Commencement Day arrives and the sad necessity is upon them to look for a job. The

lure of college life in the case of most young men, from economic pressure and hard work." In the writer's view the degree of A. B. has come to mean very little.

He concludes that the remedy lies in three directions: First, the education of the masses must cease to be parasitic; second, reasonable restrictions of the hours of labor; third, less "artificial encouragement of academic paraphernalia." "What is desired is a proper balance between work and study and play; a proper evaluation as between useful knowledge, intellectual effort, and decorative culture; a destruction of unjustified prerogatives arising out of academic snobbishness."

This arraignment of present-day college life will find a responsive echo in many educational circles. Educators are becoming more and more aware that something is going awry in our modern educational system. Already in the high schools the fondness for sport and a good time is killing all fondness for serious study and work in the case of an ever-growing number of our American youth. It has become the fashion to look forward to a four year's course in college with no further thought in the majority of cases than to be in the fashion and to escape the drudgery of real, telling work. The youth of the country is being educated away from the love of work. Of this there can be no doubt. The colleges must not be blamed for this state of things. The fault lies at the door of our homes, where children are spared the healthful discipline of being charged with tasks and responsibilities that are so necessary to develop in our youth a love for work. The most successful men in the business world to-day are those who were trained to habits of industry in their youth. Most parents are yielding to the spirit of the times, which is averse to healthful discipline, and the results become apparent in the modern rush of youth to our colleges.

But a reaction is bound to come; for the present pace of exuberant, care-free and aimless spirits among 600,000 college young men and women cannot continue without disaster to the morale of the next generation. The reaction is already on the way. Colleges are beginning to weed out from their ranks the educationally unfit. The underlying cause of this passion for sport and a good time among young men and women at college is the absence of a serious life purpose. The outstanding ambition is to find some comfortable nook in the world of business after graduation where there is opportunity for making money without earning it. There is no thought of making oneself fit for some specific vocation, for doing something that is truly worthwhile. It is self-gratification, not service, that counts to-day; and the thought that real satisfaction and joy can be extracted from doing something that will prove to be a contribution to the welfare of the community is about as foreign to the minds of men and women who merely drift through

college into after life, as that grapes should grow on thorns and figs on thistles. The one encouraging thing in the present situation is a growing sentiment among leading educators that a change must come, and it is safe to say that the sport-loving drifters in our leading institutions will be gotten rid of in due time.

—The Lutheran.

#### WHAT A FEW ROMAN CATHOLIC PRIESTS THINK OF LUTHERANS

However radically we may differ from Roman Catholic teachers and priests, every now and then they say things to which it is well worth listening. Not long ago, one of the priests, seemingly well educated, remarked that the only Church the Roman Catholic priesthood feared was the Lutheran. He knew that Luther, for whom he had some admiration, did not wish to tear up root and branch everything that Roman Catholicism stood for. He also knew that no segment of Protestantism knew and understood the Roman Catholic Church as did the Lutheran Church. From the pulpit, this priest admitted that Luther was justified in protesting against many abuses, and that if such abuses were to be practiced in America to-day, there would be many in the Roman Catholic fold who would protest as Luther once did. He said his Church cared little for the kind of abuse that was being heaped by certain sects upon Roman Catholic faith and practices; but that it had some respect for the Lutheran Church, which resorted to argument rather than abuse.

Another priest is quoted by the American Lutheran as saying:

"There was a time when Protestants believed something and taught something. That time has gone by, except for the Lutherans and a few others. Protestant churches are mainly social organizations, with a little spiritual seasoning in the form of a denatured church service and a haphazard Sunday school meeting thrown in. The heart of the church service is the music, with an exhortation to goodness or moral conduct, or a discussion of some social problems, or economic situation thrown in, in the form of a sermon. What is the result? Protestant people are spiritually starved. Ninety-nine out of a hundred cannot tell even the most elementary thing which they believe is distinctly Protestant. They are being taught anything. The result is that the only hold upon them is a loyalty to an organization, not religious conviction."

While this priest flatters Lutherans somewhat, we appreciate much more the insight he has as to what constitutes the weakness of Protestantism. He sees that in the services of many of its churches the effort to attract and please multitudes of people who care little for religion results in introducing entertainment features which are out of harmony with the spirit of

true worship. He also sees that instead of the Gospel of repentance and salvation, the social or ethical gospel is preached from many pulpits. And he is fully aware that loyalty to an organization holds a higher place in the estimation of many Protestants than loyalty to the faith. Who will deny that he has scored heavily against the weakness of what may be fitly termed Pseudo-Protestantism? We have heard similar voices in the Congregational, Presbyterian and other denominations with considerable more praise for Roman Catholicism than we would be ready to give.

—The Lutheran.

### THE COLLECTION PLATE

It is not very often that we find anything in the way of newspaper editorials suitable for reprinting in our church papers; but at times there are such editorials. One such editorial we take from the Minneapolis Tribune of May 16, 1927, and submit as a sample of good sense. It may be that the collection plate grates upon the sensibilities of certain individuals; but, after all, sensibilities are the result of training and custom, and, come to think of it, the collection or offering in connection with the public worship is a very ancient custom in the Church. In fact, may it not also be taken as evidence of the sincerity of our worship? Also of obedience to the will of God? Also of a desire to further His kingdom?

The offerings, in our judgment, form a very essential element in Christian worship. They belong in the service side by side with other elements of praise and thanksgiving. The collection plate and the altar furnish furthermore an opportunity to non-members of the congregation to join in the worship by giving unto the Lord for His work in the world. They gratefully make use of the opportunity, as a rule. The Tribune editorial reads as follows:

"The First Modernist Church of Seattle has taken what it thinks will be one of those steps in advance that we read about. It has discarded the collection plate from its services. Whether this financial part of the worship be called a 'collection' or an 'offertory,' makes little difference to the contributor. But the First Modernist Church has decided that it will not impose this slight sense of the uncomfortable upon a prospective worshiper as a part of the service. Should any worshiper desire to contribute to the 'overhead,' as represented by the expenses of the building, the pastor, the choir, or for the purposes of charity, his money will be welcomed — but not during the hours of worship. The finances of the church will be a week-day affair.

"In this way the Seattle church plans to spare its communicants, whether members, or associates, or visitors, the suggestion of commercialism during the hours of worship. Doubtless many churches and

many pastors would be glad enough to clear the hour of every pecuniary suggestion, were it possible. If the members should step up nobly at the annual meeting and subscribe the entire expense of the church for a year — with perhaps a good surplus over for contingencies — what a happy year that church might see ahead of it, all financial worries gone and the services devoted to worship alone! Such a church would be a sanctuary marked far and wide for its ideal and practical Christianity conjoined.

"But such happy churches, it is to be feared, will be few in numbers for the present. The collection plate has been with us as far back as the researches of religious historians run. While it has helped to sustain the burden, it has rarely paid all. Churches are not as a rule financed by free-will offerings. There are always a few sturdy fathers in Israel who may be relied upon to make up any possible deficit at the close of the year. What would the church have done without them? What would it do to-day? They may not always appear at the services, but they are willing and glad to provide them for others.

"And yet, after all is said, the widow's mites that find their weekly place on the collection plates often do represent something like real sacrifice and real worship. Those who like to do what they can to help would indeed miss, in many cases, the lost opportunity that would be represented by the missing collection plate.

—Lutheran Church Herald.

### CREED OR DEED

"Is Christianity creed or life? This is a question frequently put to us by those who think we lay too much stress on doctrine and faith. How would you answer this question? The popular theology of the day is to ignore, or at least minimize faith and to emphasize deeds. "Not creed but deed," is the cry. It matters little, we are told, what you believe, just so you live right. Nice as this sounds, it is the old leaven of Pharisaism, by which Satan tricks men to their ruin. It is salvation by human merit and not by divine grace. It is trying to be one's own savior, instead of accepting and clinging to the heaven-sent Redeemer.

No one becomes a Christian by simply endeavoring to imitate Jesus. We hear people say: "I am trying hard to live a Christian life, what more can I do?" I say to you, you can never become an heir of heaven by your trying to do; you can be saved only by trusting in something some one else has done for you. Many religious leaders tell us that it matters little what you believe, the thing that counts with God is what you do. Listen to Jesus: "If ye believe not that I am He, ye shall die in your sins." John 8:24. If you accept not Jesus as your sin-bearer and confess not yourself lost apart from the grace of God as of-

ferred to us through the atoning blood of Christ, you shall die in your sins, in spite of all your supposed good works, which at best are as filthy rags.

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. Salvation "is the gift of God, not of works, lest any man should boast." Eph. 2:9. Where is there a man good enough to be saved apart from the grace of God, and where does God extend mercy except through the atoning merits of Christ? Man is not saved by trying to practice the ethics of Jesus. Christianity is more than trying to be good. It is one thing to be moral, it is an entirely different thing to be born again and thus become a new creature in Christ Jesus. The one is still dead in trespasses and sins, the other has been quickened and endowed with a new and higher life.

Is Christianity creed or deed? It is both. It is faith that lays hold on the Savior and His merits; it is a new life implanted by the Spirit of God which reforms and transforms both heart and life. The Christian tries to walk in newness of life, but not in order thus to make himself a child of God, but because he is a child of God. He seeks to grow in Christian knowledge and virtues. But a child must be born before he can grow. A man does not make himself a Christian, he is born; but "not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13. "Ye must be born again." "As many as received Him (Christ) to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. Christianity is receiving Christ, and that is both creed (faith) and life. ("Who walk not after the flesh, but after the spirit." Rom. 8:1.)

The unconverted should ask: "What must I do to be saved?" But the truly converted inquires: "Lord, now that I am thine, now that I am saved, what wouldst Thou have me to do?" To the one the only true answer is: "Believe on the Lord Jesus Christ." To the other Jesus says: "My sheep hear My voice, and they follow Me."

It seems at times almost impossible to make people understand that we become Christians not by working, but by believing — accepting Christ. But on the other hand, when will pretended believers learn to know that "faith without works is dead." James 2:17. Christianity is both creed and life.

— Lutheran Standard.

### MORE TESTIMONY

More testimony in stone comes from the East. Through recent excavations carried on by the University of Pennsylvania at Ur in Chaldea objects have been brought to light that rival in artistic merit and craftsmanship the treasures of Tut-Ankh-Amen in Egypt and antedate these by about 2,000 years. Clay tablets confirm the existence of kings, who until re-

cently were regarded as mythical, reaching back as far as 3500 B. C. We are told in a report by Mr. C. Leonard Wooley, director of the expedition, that "on the topmost level cylinder seals inscribed with the names of members of the household of the daughter of Sargon of Akkad, were found. Further down were unearthed the lapis lazuli cylinder seal of Nin-Kur-Nin, the wife of Mesannipadda, founder of the first dynasty of Ur.

"One of our best things," says the report, "is a fragment of inlay work consisting of eight shell plaques, four of which are decorated with linear patterns, four most delicately engraved with animal figures. The engraved lines are filled in with color, black for the animals and red for the conventional borders of pink lime-stone and lapis lazuli."

Thus while many scoff at the Bible and call it, as was done recently, "a cesspool of Asiatic superstitions," every archeological expedition into the Bible lands brings back fresh confirmatory proof of the veracity of Scriptures as reliable history.

—The Lutheran Companion.

### HE IS RISEN!

An eye-witness reporting to a Lutheran publication in Austria, tells of a touching event which occurred during a communist "Easter Festival" held that spring in Moscow. Thousands of people were assembled at a public place in this city. A communist speaker explained to these people the physical impossibility of the resurrection of Jesus and dramatically demanded of his hearers that anyone of them should refute his statements. He said that he would grant only ten minutes for argument. Thereupon a simple village priest of the orthodox church arose from the crowd and mounted the speaker's platform. The communist reminded him that he must confine his remarks to ten minutes. The priest replied that it would not take him that long, and turning to the audience, he cried, "Christ is Risen," the ancient apostolic Easter greeting which is also the greeting of the Russian church. The thousands of people who had a few minutes before listened to the communist's clever argument, reverently snatched off their hats and shouted as with one voice: "He is risen indeed."

### SUNLIGHT AFTER TWENTY YEARS

The Burman Missionary tells the story of an old man who years ago, when a heathen, came into possession of a copy of the Psalms in his native language, which had been left behind by a traveler stopping at his house. He began to read and before he had finished the book he had resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first (which he had committed to memory) as

a daily prayer. Then having occasion to go to R——, he fell in with a white missionary, who gave him a New Testament. With joy unspeakable he read for the first time the story of salvation. "Twenty years I have walked by starlight," he said, "now I see the sun."

### CHURCH GROWTH

Students of church membership are reporting that the compilation of figures in this field will reveal a marked decrease in membership last year. The growth will be very small. In several large bodies it will be next to nothing. The reason is the frightful losses. These losses are said to have been more than any since 1919, and to affect every church. The figures do not show there have been few new members received. On the contrary, they are flocking into the church, but they are also flowing out again, and these losses extend to Catholic as well as Protestant churches.

The thing happening is not a revolt. The people do not seem to be sufficiently interested to revolt. They merely disappear. They move and do not tell where they go. Searching them out again does little good. They simply lapse, they recede, they retire, they walk back and sit down as though they found nothing in the church that especially appealed to them.

This is the interpretation being given by critical students; there may be other reasons, but they are not so obvious. This, we believe, is true. The other reasons are to be found by a close investigation of the situation from the point of view of social and industrial pressure. —The Western Christian Advocate.

### THE HYMN WHICH STAYED A PESTILENCE

In Poland the Lutheran people on May 18th commemorated the 300th anniversary of the death of Rev. Valerius Herberger, famous writer of "Farewell Henceforth Forever," a hymn whose history is dramatic. The hymn was written in the fall of 1613 when the village of Fraustadt was passing through a plague of disease which carried off nearly 2,000 of its inhabitants, and is described in Germany as "a devout prayer with which the Lutheran people in Fraustadt moved the heart of God so that He mercifully laid down His sharp rod of wrath." It is interesting to note that in its original form the hymn is an acrostic, the initial letters of the stanzas forming the name of the author, Pastor Herberger, who, passing through the pestilence unharmed, stuck manfully to his post, comforting the sick and burying the dead. The following spring Pastor Herberger's cantor, Melchior Teschner, wrote the melody which is still popularly used in connection with the hymn. The third stanza beginning "In the depths of my heart

Thy name and cross alone," was made immortal in the "Johannes Passion" of Johann Sebastian Bach.

Jastor Herberger, who was a graduate of the universities of Frankfurt and Leipzig, and for some years served as a professor in Fraustadt, was in 1599 made chief pastor of St. Mary's Church. Five years later he and his flock were ousted by King Sigismund III of Poland, so that a handful of Roman Catholics in the town would have a place to worship. Out of two houses near the gate of the village the Lutherans constructed a meeting place, the first service being held on Christmas eve. They named their church "Kripplein Christi" or "The Manger of Christ." Pastor Herberger's service in social affairs and his loyal support of the governmental authorities earned for him such hosts of friends that at the time of his death, at the age of 66, in 1627, he was mourned not only locally but throughout his own country and even beyond its boundaries.

### FIVE FACTS ABOUT ISLAM

Dr. E. C. Cronk in "Lutheran Woman's Work"

1. Islam is the youngest of all the great religions of the world—six centuries younger than Christianity—having had its rise in Arabia in A. D. 622.

2. Islam is distinctly and emphatically anti-Christian, categorically denying the fundamental teachings of Christianity.

3. Islam has signally defeated Christianity in certain countries in the past. There are millions of Moslems to-day whose ancestors were Christian. All North Africa was once Christian. At the beginning of the ninth century there were 25 bishoprics in Asia. Five Arabian bishops were in attendance at the Council of Nicea. Armies of fiery Arabs, during the ten years' rule of the second Caliph, Omar, swept out across Syria, Palestine, Egypt, Tripoli, Algiers, Morocco, bringing into subjection 36,000 cities and castles, destroying 4,000 churches and temples and erecting in their stead 1,400 mosques for Mohammendan worship. For centuries the Mosque of Omar, standing upon the site of Solomon's temple on Mount Zion, has proudly looked down upon the Holy City, Jerusalem. The St. Sophia Mosque in Constantinople was for centuries a great Christian cathedral.

4. Islam has had the same objective as Christianity, the conversion of the world. The Islamic Review is advocating Mohammed as the ideal of the human race and his teachings as the standard for all nations. Christianity is attacked on the grounds of its failures and Christians are taunted with having lost the essential message of their Master.

5. Islam is the religion of one-seventh of the human race. Every seventh child born into the world is a Moslem. Every seventh funeral in the world is according to Moslem rites.

These two hundred and forty millions of Moslems live chiefly in Arabia, Persia, Turkey, Russia, India, the Dutch East Indies, China, and Africa. India has seventy million followers of Mohammed, and they have made more converts to their faith in ten years than Christians have made to their faith in one hundred years. In such comparisons, however, we should not forget that to become a Moslem requires no change of heart or life. Though Christianity entered Africa six hundred years before Islam, there are to-day in Africa about thirteen million Christians and sixty-one million Moslems.

Arabia, Turkey and Persia are recognized as the mother countries of Islam. Here are found the most fanatic of all the followers of Mohammed. Christianity has made little headway in these countries. These mother countries are of strategic importance since together they are the source of the Islamic teaching which is going into all the world. These citadels must be won for Christ if the cross is to take the place of the crescent.

Lutheran Church Herald.

### THE SMOTHERED CHURCH

There is probably no church in Christendom around which more of the glammers of romance and history cling than the Church of Saint Sophia in Constantinople. For architectural reasons Saint Sophia is nearly always a disappointment to the visitor. There are so many auxiliary and surrounding buildings that the design, the beauty and the size of the central structure are lost. In that respect Saint Sophia might well be a warning to every church, for in the organization and life of a church, much more than in its architecture, there is constant danger that the beauty and the greatness of the central thing — the church itself and its gospel — may be smothered by a conglomeration of auxiliary and supplementary organizations. This is peculiarly seen in situations, which are unfortunately rather common, when people have a stronger loyalty to some fraction of the Church, some subsidiary organization, than they have to the Church itself. So the Church languishes by being smothered by its auxiliaries.

The tragedy of Saint Sophia might well be taken to heart in many churches which seek to retain or regain the primacy of worship in the life of the Church.

—The Western Christian Advocate.

### THE CHURCH AND THE SPIRIT OF THE AGE

We are sometimes told that the church should adapt herself to the spirit of the age; that times have changed and that she should change with them; that old methods are too stiff and old doctrines too uncompromising. This is by no means a new demand. Christianity never has been in harmony with the spirit of the age. It was not in Christ's day nor in that of

the apostles, and will not be until the millennium (?). The church is to be peculiar. Christians are to be "not conformed" to this world. The preaching of the cross was and is foolishness to unbelievers. That these should see with their own eyes and should say to Christians, as Festus did to Paul, "Thou art beside thyself," is neither surprising nor alarming. The things which worldly people regard as folly are the church's strength. Conformity to the world is her weakness. Her mission is to conform the world to herself and to Christ. The plea that the church would gain in numbers by lowering her standard either of conduct or orthodoxy or benevolence, is a mistaken one. Any apparent gain would be more than balanced by a real loss.

—Exchange.

### CELEBRATING FIFTY YEARS OF LUTHERAN NEGRO MISSION WORK

With a Bible, the message of the redeeming love of Jesus, in his satchel and his heart filled with love for the tens of thousands of colored people in this land who were dying in their sins, the Rev. J. F. Doescher, a Lutheran missionary, boarded a train and started on a trip through the Southland fifty years ago to bring to the Negroes on the plantations and in the cities the glorious and saving tidings of a merciful and all-sufficient Savior. Fifty years ago that lone missionary went forth into the spiritual darkness then existing among the freed men with the light which comes from Calvary's cross, thus blazing the trail for the work which the Lutheran Church has been carrying on these past fifty years.

Since that first step, decided upon by the Synodical Conference in Fort Wayne, Indiana, July, 1877, God has blessed the efforts of our Lutheran Church among the Negroes of our country. To-day we are carrying on this blessed rescue work in fourteen states. One hundred and nine missionaries are engaged in our Colored Missions. We have two schools of higher education in which 131 young men and women are being fitted out as pastors and teachers. In our churches we have a membership of over 5,000 souls. The day school enrollment numbers upwards of 3,000 little children who not only learn the catechism and Bible history for themselves, but carry that knowledge home to brothers and sisters, mothers and fathers and other relatives. We are safe in saying that 25,000 people are being influenced directly or indirectly through the blessed soul-saving work we are carrying on among the colored people, influenced for time and eternity.

Thousands upon thousands of our colored people, many long dead, agree with that old grandpa who spoke in the presence of the writer: "Pastor, if God had not sent the Lutheran Church to me, I'd have gone to hell."

Remembering the large numbers of precious, immortal souls saved from the flames of hell through the work of the Lutheran Church, bearing in mind the thousands of redeemed souls, safely enrolled in the ark of our colored churches to-day, heavenbound and happy, and conscious of the fact that we owe this wonderful success to God's unmerited favor and goodness alone, the white Lutheran Churches throughout this country are going to celebrate the fiftieth anniversary of Negro Missions by thanking God for the blessings of the past and by encouraging one another to unabated, yes greater zeal and love for this glorious work. All over this country of ours, the Lutheran Christians are going to gather in their houses of worship for the purpose of sending to the throne of God hymns and prayers of praise and thanksgiving for the rich blessings of the past fifty years. They are also going to storm the seat of mercy and grace, asking the Savior to fire their hearts with even greater warmth and love for this blessed work.

What about our Colored Lutheran Churches? Knowing that our colored Christians are keenly conscious of the blessings that have come to them and their children through their Lutheran Churches and schools, believing that none of our members would want to let the golden opportunity, which the fiftieth anniversary of Negro Missions offers, pass without celebrating in a fitting manner, the suggestion was made by the superintendents at a meeting in St. Louis, April 26, that the committee in charge of the General Conference affairs be asked to bring this matter to the attention of our colored congregations and at the same time offer suggestions concerning the **how** and the **when** of such a celebration.

The committee in question, in a meeting held Saturday, May 14, drew up the following suggestions, and asks the co-operation of all our pastors, teachers and members in carrying out these suggestions as far as feasible.

1. **Date of Celebration, July 24.** Where two or more congregations are served by the same pastor, the following Sunday may also be used.
2. **Text and Theme for Sermon, Psalm 126: 3.** On the basis of this text one may select as theme: **Our Gratitude to God on the Fiftieth Anniversary of Lutheran Colored Missions**, showing 1) the basis of this gratitude; 2) the expression of this gratitude.
3. **Special Singing by Choirs and Children.**
4. **Joint Services.** Wherever possible, several congregations may have one big joint service.
5. **Collection.** It costs approximately \$150,000 annually to support our Colored Missions. Of this amount our colored Christians collect \$25,000, the other \$125,000 coming from our white congregations.

If ever there was a time when the need for money is great in our mission treasuries, it is now. We suggest that a special effort be made to raise a **large offering to send to the Mission Board in St. Louis.** This will also show our gratitude to God for the help we received from others these many years, help which we are still receiving abundantly. **Do not confuse this collection with the money to be collected for the chapel in Philadelphia.**

6. **Publicity.** The committee suggests that an intensive publicity campaign be conducted in the vicinity of all our churches, and that tracts and the **Colored Lutheran** be used for this purpose. Wherever possible, articles bearing on the work of the Lutheran Church among the colored people, as well as articles of general interest concerning Synodical Conference may be run in the daily newspapers, thus giving to our Church necessary, widespread and valuable publicity.

To Him who has so richly blessed us in the past we lift our hearts and voices, asking Him to bless this celebration to the glory of His holy name and the extension of His Kingdom.

In the name of the Executive Committee,  
G. A. Schmidt.

#### LUTHER VILIFIED AGAIN

Because the Church raises its voice against the smut and slime of the movies of to-day, Bruce Barton dips his pen in ink and writes some distorted history about the Lutheran Church and its Reformer, Dr. Martin Luther, giving it to the general public as the truth. Either Bruce Barton does not know history, or he wilfully juggled the facts.

In Collier's Weekly of April 23 he writes: "When the peasants revolted against their intolerable lot, they, of course, expected to find in the arch-revolver, Martin Luther, a sympathetic friend. Surely his heart, which beat so fiercely against the evils of Rome, would have a tender spot for those who sought to rectify their economic evils. Not at all.

"'A rebel is outlawed of God and the Kaiser,' said this prophet contemptuously. 'Therefore who can and will first slaughter such a man does right well, since upon such a common rebel every man is alike judge and executioner. Therefore, who can, shall here openly or secretly smite, slaughter, and stab.'

"Nice words from the follower of One who said: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' The masters of those who labored and were heavy laden in Luther's day, racked them and flayed them and tore out their tongues with hot pinchers, etc. But no word of pity from Martin Luther. They were beyond the pale." Thus far Bruce Barton.

Now, what are the facts? In 1522 the fanatics came to Wittenberg proclaiming Dr. Carlstadt's false doctrines. People began to fall away from the Church and from the Word of God. Thomas Muenzer was the man who incited the oppressed peasants to take up arms against their government. He claimed that all earthly possessions should be held in common. He it was who preached open rebellion against the government. Luther went about and preached to the peasants and sought to quell the disorders which had arisen. The peasants were oppressed indeed as Luther declares: "A wretched people, everybody's drudge, burdened and overloaded with taxes, tithes, and tributes." Luther tried to make the peasants see that the only right way to adjust matters was through peaceful means and not by starting a rebellion. He said: "Bad and unjust government excuses neither revolt nor sedition. Do not make your Christian name a cloak for your impatient, rebellious, and un-Christian undertaking. Christians do not fight for themselves with swords and with guns, but with the cross and with suffering, just as their Captain did not use the sword, but hung upon the cross." And with the same severity Luther also reproved the ungodly tyranny of the princes.

Luther's efforts were of no avail however. The peasants robbed and plundered, sacked and murdered, wherever they went, destroying more than two thousand castles and many cloisters. Upon their enemies they took the most bloody revenge. In Weinsberg they impaled and cruelly tortured seven hundred knights. Thomas Muenzer was at the head of the revolt and incited the peasants to more atrocities. To quell these hostilities, Luther said: "A rebel is outlawed by God and the Kaiser" — meaning the government. "Therefore, who can and will first slaughter such a man does right well, since every man may act both as judge and executioner over against such an out-and-out rebel. Therefore, whoever can, shall here openly or secretly smite, slaughter, and stab." Now we ask Bruce Barton, Was Luther wrong when he did not take the part of the rebellious peasants? We ask again: Would Bruce Barton take sides with the American farmers if 120,000 were to rise in rebellion against our Government because President Coolidge did not sign the McNary-Haugen Bill? Would our American farmers be resorting to the proper means of adjustment by decapitating our governors and impaling the heads of seven hundred influential Government officers as the peasants did? Our Government would soon call out the Regulars and fire right into this horde or rebels trying to revenge itself. That is one time the arrow of Bruce Barton against the Lutheran Church has gone wild.

"Let every soul be subject unto the higher powers," whether democratic or monarchical or otherwise; "the

powers that be are ordained of God. Whosoever, therefore, resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:1-4. The power to enforce the law, this power which the government is able to wield, is God's letter of recognition of such a government, wherever it may be. This is what Luther taught and preached in his day, this is the stand the Lutheran Church in America is taking today, and it is taught every man, woman, and child in the Synodical Conference. — Lutheran Witness.

#### † MRS. FRIEDA KOB'S †

After an extended and very grievous illness the Lord called to our eternal home the soul of Mrs. Frieda Kobs, wife of Rev. George Kobs of Kendall, Wis., on Epiphany Day, January 6.

Frieda Emma Kobs was the daughter of Mr. and Mrs. John Gilge, born at Rib Lake, Wis., on April 10, 1896. She was baptized and confirmed in St. John's Church of that place. On November 7, 1918, she entered marriage with Rev. George Kobs and since that time resided at Kendall. The happiness which resulted was marred only by the illness that set in two years later. But in spite of her bodily frailty and an almost unbroken period of suffering during the next six years the deceased proved a real helpmeet and comfort to her husband both in the home and in the congregation. Continued medical treatment and prolonged periods at hospitals were sufficiently successful to give her new hope for recovery. About two years ago, however, a very serious accident occurred at a railroad crossing at Mauston, when the auto in which she was traveling with her mother and other relatives was struck by a passenger train and hurled aside in a crumpled mass of wreckage. Plainly the Lord's protecting hand was visible in this accident, as the occupants escaped death by a miracle, though all but a little child were more or less seriously hurt. Mrs. Kobs herself was picked off the engine pilot with broken limbs and other severe injuries and had to spend many weeks under careful treatment at the Mauston hospital. By last December she had sufficiently recovered to take part in the Christmas services of the church. Suddenly, and somewhat unexpectedly, however, the former illness returned with such violence that she had to be removed at once to La Crosse hospital. This time her strength quickly gave way

and on January 6 she succumbed to the disease, falling asleep in firm faith in her Savior after visioning in the last moments the glories of the life awaiting her.

Mrs. Kobs was amply recompensed for her bodily weakness by the strong faith the Lord had given her, the fruits of which were clearly evident in her thoroughly Christian, upright and unselfish manner of life. Many were the hearts whose warm friendship and admiration she won through her quiet and undimmed fortitude in suffering and through her sincere concern for others. More cheer and comfort went forth from her bedside than was brought by kind sympathizers.

Funeral services were held from the parsonage and church at Kendall on January 10. Rev. J. G. Glaeser preached in German on Luke 1:46-47, and Rev. G. Pieper delivered the English sermon on 2 Tim. 1:10. In spite of almost impassable roads members of both congregations of the parish turned out at the funeral in full number, and many pastors of the conference also were present. After the services the remains were accompanied by relatives to Rib Lake, where on the following day they were laid to rest in the cemetery of that place with Rev. F. Kammholz officiating, and where they now await the dawn of the glorious Resurrection morn.

Mrs. Kobs' age was 30 years, 8 months, and 26 days. Those in deep sorrow over her early departure besides her husband are her parents, two brothers and two sisters at Rib Lake, and the parents-in-law F. Kobs at Tawas City, Mich. May the Lord send abiding comfort into all the sorrowing hearts and grant that even this dark dispensation serve to strengthen their faith unto eternal life.

## FROM OUR CHURCH CIRCLES

### Winnebago Delegate Conference

The Winnebago Delegate Conference will convene July 26th at Oshkosh, Wis., in Rev. B. Schluter's Congregation. The session begins at 9 a. m.

The Conference host desires timely announcement.  
F. C. Weyland, Sec'y.

### Pastoral Conference of the Michigan District

The Pastoral Conference of the Michigan District of our Synod convenes, D. v., June 28th to 30th, 1927, in Salem's Church, Scio, Mich., W. Bodamer, Past. loci.

Papers: Dr. Wenthe, Pastor Bernthal, Pastor Binhammer, Prof. Berg.

Prof. Schaller: "The law is not made for a righteous man."

Sermon: La Haine (Leyrer).

Confessional address: Nicolai (Naumann).

All guests wishing accommodations must announce not later than June 20th, state manner and time of

arrival and be at Ann Arbor Monday, June 27, towards evening at which time only transportation to Scio will be provided.  
H. C. Richter, Chairman.

### Southwestern Wisconsin Delegate Conference

The Southwestern Wisconsin Delegate Conference will meet, D. v., July 20th at 9 o'clock A. M. at Tomah (J. Glaeser, pastor).  
C. W. Siegler.

### Lake Superior Delegate Conference

The Lake Superior Delegate Conference will convene, D. v., July 26th and 27th in the midst of Rev. K. Geyer's congregation at Peshtigo, Wis.

First session on Tuesday morning at 9 A. M. Close of the conference on Wednesday at noon. Conference service Tuesday evening. Sermon: Rev. Eggert (Rev. Gutzke). Confessional address: Rev. Gentz (Rev. Heidtke). Timely announcement requested!  
H. C. Kirchner, Sec'y.

### Delegates to Meeting of Joint Synod

#### Dakota-Montana District

##### 1) Pastors:

A. Birner (W. T. Meier).  
K. G. Sievert (M. C. Michaels).  
A. Lenz (H. Schaar).  
P. G. Albrecht (E. Penk).

##### 2) Congregations:

Grover, S. D. (South Shore, S. D.)  
Glenham, S. D. (Bowdle, S. D.)  
Mazeppa Twp. (Rauville Twp.)

K. G. Sievert, Sec'y.

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#### Michigan District

##### 1) Pastors:

C. Binhammer (R. Timmel).  
H. C. Richter (G. Ehnis).  
A. Lederer (D. Metzger).  
W. Schaller (L. Mielke).  
F. Cares (P. Naumann).  
A. W. Hueschen (B. Westendorf).

##### 2) Teachers:

W. Rudow (P. Mehnert).  
L. Luedtke (J. Gehm).

##### 3) Congregations:

Dowagiac (Sodus).  
Apostel, Toledo (Zion's, Toledo).  
Northfield (Saline).  
Frankenmuth (Flint).  
Batcheller (Chesaning).  
Pigeon (Bethel, Bay City).

Adolf Sauer, Sec'y.

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#### North Wisconsin District

##### 1) Fox River Valley Conference:

Rev. Ewald Sterz, alternate, Rev. Kurt Timmel.  
Rev. Phil. Froehlke, alternate, Rev. Fr. Brandt.  
Rev. A. Werner, alternate, Rev. L. Baganz.  
Lay delegate or alternate to be elected by:  
St. Peter's Church of Sawyer, Wis.  
Immanuel's Church of Kewaunee, Wis.  
Emanuel's Church of Kolberg, Wis.

- 2) Lake Superior Conference:  
 Rev. W. Wojahn, alternate, Rev. H. Hopp.  
 Lay delegate elected by St. Petri Church of Stam-  
 baugh, Mich., alternate to be elected by Friedens  
 Church of Abrams, Wis.
- 3) Manitowoc Conference:  
 Rev. Carl Machmiller, alternate, Rev. Paul Kionka.  
 Rev. Wm. Schlei, alternate, Rev. Martin Sauer.  
 Lay delegate or alternate elected by St. John-  
 Jacobi Church of Reedsville, Wis., St. John's Church  
 of Two Rivers, Wis.
- 4) Rhinelander Conference:  
 Rev. W. G. Fuhlbrigge, alternate, Rev. W. F. Raetz.  
 Lay delegate or alternate to be elected by the  
 St. Paul's Church of Crandon, Wis.
- 5) Winnebago Conference:  
 Rev. Wm. Wadzinski, alternate, Rev. O. Theobald.  
 Rev. Ad. Hoyer, alternate, Rev. C. Aeppler.  
 Rev. H. H. Heidel, alternate, Rev. F. C. Weyland.  
 Lay delegate or alternate:  
 St. John's Church of Montello, Wis.  
 St. Paul's Church of Town Forest, Wis.  
 Grace Church of Oshkosh, Wis.
- 6) Teacher Delegates:  
 L. Serrahn, alternate, J. Harmening.  
 H. Braun, alternate, W. Hellermann.

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**West Wisconsin District**

- 1) Wisconsin River Valley Conference:  
 Pastors:  
 A. Sitz (E. Kolander).  
 M. Glaeser (Wm. Fischer).  
 Congregations:  
 Wisconsin Rapids (Goodrich).
- 2) Chippewa Valley Conference:  
 Pastor:  
 Wm. Beitz (E. Etern).  
 Congregations:  
 Prairie Farm (Rusk).
- 3) Central Conference:  
 Pastors:  
 A. Werr (E. Dornfeld).  
 E. Walther (M. C. Schroeder).  
 L. Kirst (E. Fredrich).  
 Congregations:  
 Waterloo.  
 Ixonia (St. Paul's).  
 Jefferson (St. John's).
- 4) Southwestern Conference:  
 Pastors:  
 J. Mittelstaedt.  
 Reimer (G. Vater).  
 Congregations:  
 Tomah.  
 Hustler (Baraboo).
- 5) Mississippi Valley Conference:  
 Pastors:  
 Kurzweg (C. Brickmann).  
 Aug. Vollbrecht (Herm. Zimmermann).  
 Congregations:  
 North La Crosse.  
 Eitzen, Minn.

- 6) Teachers' Conference:  
 H. A. Jaeger (G. Groth).  
 Paul Hippauf (M. Hackbarth).  
 Jungkuntz (E. Ebert).
- 7) Representative of Northwestern College:  
 Dr. J. H. Ott (Prof. E. Wendland).  
 Paul Froehlike, Sec'y.

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**Minnesota District**

- 1) Pastors:  
 E. Birkholz (L. Brandes).  
 H. Boettcher (J. Baur).  
 A. Krueger (W. Petzke).  
 C. Schrader (W. Haar, Sr.).  
 Paul Bast (G. Ernst).  
 P. Horn (F. Kolander).  
 Aug. Sauer (W. Lehmann).  
 W. P. Haar (W. Pankow).  
 A. C. Haase (W. Nickels).
- 2) Professors:  
 M. Wagner (A. Schaller).
- 3) Teachers:  
 F. Meyer (H. Luehring).  
 W. Blauert (C. Isberner).
- 4) Congregations:  
 Jordan (Mankato).  
 Echo (Redwood Falls).  
 Lake City (La Crescent).  
 Town Lynn (Rockford).  
 Trinity, St. Paul (St. John's, St. Paul).  
 Sanborn (Lake Benton).  
 Fairfax, Emanuel, St. Paul).  
 St. John's, Goodhue (Grace, Goodhue).  
 Winthrop (Poplar Grove).  
 Arthur W. Koehler, Sec'y.

**Notices**

The officers of the West Wisconsin District feel duty-bound to apprise their fellow-Christians of the fact that Rev. Hans Koch of Friesland, Wis., has severed his connections with us by teaching and adhering to false doctrine as to Law and Gospel.

His false doctrine was clearly expressed in a meeting of the congregation on May 20. In a subsequent meeting on June 6th he admitted that he had made incorrect declarations in that first meeting and asked for forgiveness. Soon after that meeting, however, he retracted that confession before the trustees of the congregation and again on June 16th before the officials, declaring that he still held the same position he had expressed in the first meeting.

G. M. Thurow, President.  
 O. Kuhlow, 1st Vice-President.  
 Wm. Nommensen, 2nd Vice-President.

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Pastor O. Engel, formerly missionary in Poland for our Synod, is not officially connected with the Mission in Poland of the Ev. Luth. Joint Synod of Wisconsin and Other States.

Paul T. Brockmann, Chairman.  
 Julius W. Bergholz, Secretary.

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Members of Synod have received our Theol. Faculty's "Gutachten" in re conference paper: "The Just Shall Live By Faith." Extra copies may be obtained from the Secretary of our District, Rev. P. Froehke, 717 W. Broadway, Winona, Minn., or the Northwestern Publishing House, for 10c per copy.

G. M. Thurow.

**Dedication of Altar Niche**

On May 29, 1927, Christ Lutheran Church of Brady, Mich., dedicated its new altar niche. Formerly there was no niche, no sacristy, no church board room. With true Christian zeal the members of Christ Church set out to beautify the Tabernacle of the Lord. Within a month and with very little outside help they were in a position to present the new addition to, and put it into the service of Him, without whom we can do nothing.

In the forenoon Rev. G. Ruediger explained the meaning of the services at the altar, and admonished all to always remember that in entering the sacristy and board room, one enter in reverence and sobriety. Pastor Frey, Saginaw, occupied the pulpit in the afternoon and emphasized the need of hearing Christ and Him crucified and of thanking Him for all blessings. May all petitions sent forth from this new building be acceptable, and may the Word of the Lamb of God resound from its pulpit in an abundant measure.

H. Engel.

**Golden Wedding Anniversary**

Wm. Lewitzke and wife, members of St. Luke's Evangelical Lutheran Church, Milwaukee, Wis., celebrated their golden wedding anniversary June 11th. At the church services the undersigned spoke on Ps. 103:1-2.

Ph. H. Koehler.

**Change of Address**

Mr. Gilbert G. Glaeser, 735 Fuller Ave., St. Paul, Minn.

**ITEMS OF INTEREST**

**Lindbergh's Church Connections**

Capt. Charles H. Lindbergh, the first aviator to make a non-stop flight between New York and Paris, comes of Lutheran stock, according to advices received by the News Bureau of the National Lutheran Council. Many requests for the information came from Lutherans and newspapers, and telegrams were dispatched to secure the facts. A reply received from Rev. J. E. Sjolinder, pastor of Bethel Lutheran Church, Little Falls, Minn., stated "Captain Lindbergh and his father were Lutherans, but did not belong to this church. He attended church frequently."

At the request of the News Bureau, Rev. M. Luther Canup of Detroit, interviewed Captain Lindbergh's mother, who is a science teacher in a high school in that city. From Mrs. Lindbergh he received the information that Captain Lindbergh's father was born and baptized in the Lutheran Church in Stockholm, Sweden, brought to Melrose, Minn., when one and a half years old, and attended both Swedish and Norwegian Lutheran Churches in Washington, D. C., while

a congressman from Minnesota from 1907 to 1917. Mrs. Lindbergh further stated that because of residence in a rural section and frequent moving from place to place her son had "never received any systematic religious education" and is not a confirmed church member. Mrs. Lindbergh comes from Scotch Campbellite stock.

**Fallible!**

A terrible scandal has occurred in Rome. Of twenty-two American students and professors who attended a reception tendered them by the pope, one brave spirit was roused to drastic action, one of the democratic Americans refused to kiss the ring of "His Holiness." We are told that the pope was so irritated at this action that he at once withdrew from the audience chamber and has given orders that, for the present at least, no Protestants shall be allowed to see him. This is a painful state of affairs. It reveals the sad fact, however, that the high and infallible one is just a man of like passions with the rest of us.

—Lutheran Herald.

**WEST WISCONSIN DISTRICT**

Pastoren:	May, 1927
Wm. Baumann, Rusk .....	\$ 51.00
Wm. Baumann, Poplar Creek .....	41.50
Wm. Baumann, Iron Creek .....	14.00
C. E. Berg, Ridgeway.....	15.80
Karl Brickmann, St. Charles .....	5.00
Gustav Fischer, Savanna .....	129.65
Gustav Fischer, Sabula .....	9.90
E. C. Fredrich, Helenville .....	100.00
I. Gamm, La Crosse.....	650.56
Gerh. Gieschen, Rib Falls.....	36.85
Gerh. Gieschen, Tp. Rib Falls.....	16.90
Gerh. Gieschen, Tp. Stettin.....	31.50
H. W. Herwig, Lewiston .....	419.67
C. Bolle, Hurley .....	33.12
O. Kehrberg, Mosinee .....	3.00
Wm. Keturakat, Menomonie .....	254.16
H. W. Koch, Friesland .....	73.05
H. W. Koch, Dalton .....	32.45
C. F. Kurzweg, Town Norton.....	67.30
W. C. Limpert, Altura .....	15.75
Fried. Loeper, Whitewater .....	64.82
Fried. Loeper, Richmond .....	25.50
Wm. F. Lutz, Mauston.....	94.50
Wm. F. Lutz, New Lisbon.....	59.00
Wm. F. Lutz, Town Summit.....	21.50
J. Mittelstaedt, Wonewoc.....	88.60
J. Mittelstaedt, Hillsboro.....	20.65
W. Nommensen, Columbus.....	500.00
Aug. Paetz, McMillan.....	63.85
Aug. Paetz, March.....	16.01
Wm. Parisius, Naugart.....	58.58
K. J. Plocher, Wilson .....	7.35
K. J. Plocher, Ridgeway .....	1.75
F. P. Popp, Westfield.....	14.65
F. P. Popp, Ableman .....	98.30
J. M. Raasch, Lake Mills.....	289.02
S. Radtke, Cameron .....	19.01
H. W. Reimer, Tuckertown .....	13.76
H. W. Reimer, Lime Ridge.....	16.85
A. W. Sauer, Winona .....	656.81
Chr. Sauer, Ixonia .....	5.00
Herbert Schaller, Medford .....	36.66
H. C. Schumacher, Milton .....	48.75
J. H. Schwartz, West Salem.....	155.75
Frank Senger, Bruce .....	8.30
C. W. Siegler, Bangor.....	132.00
C. W. Siegler, Portland.....	9.67
R. Siegler, Watertown (Pers).....	5.00
F. E. Stern, Watertown.....	258.83
M. Taras, Fountain Prairie.....	13.26
Walter Zank, Town Deerfield.....	125.00
Walter Zank, Newville .....	85.50

Budget . . . . . \$4,791.69  
 Non-Budget . . . . . 223.70

Total for May.....\$5,015.39

H. J. Koch, Treasurer.