

The Northwestern Lutheran

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

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"THE END OF ALL THINGS IS AT HAND"

"Be ye therefore sober, and watch unto prayer, and above all things have fervent charity among yourselves, for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

The end of all things is at hand,
Thy Word, my God, declareth.
Dear Father, saved by grace, I stand;
Thy Spirit witness beareth
That I am Thine, since Thy dear Son
On Calvary my ransom won.
Grant Thou me faith abiding.

The universe shall pass away,
But Thou abidest ever.
Grant that in faith I watch and pray,
Let me forsake Thee never.
Pardoned, redeemed, and justified,
I need not fear whate'er betide,
In Thee I rest securely.

Earth's sorrows, fears, and pains shall cease
When dawns the morn eternal.
Console my heart, — my faith increase.
Kept by Thy power supernal
May I my pilgrim path-way trace.
Do Thou my heart's affections place
Upon the heav'nly Treasure.

Grant me the Christ-like charity, —
The love-born, lowly meekness
That tenders pardon willingly
When brethren err in weakness.
As Thou in love forgavest me,
O may I ever ready be
To love, forgive, and comfort.

For all Thy mercies manifold
Sincerest thanks I tender.
Accept my talents, silver, gold,
My all in love's surrender.
May all my life, while here I plod,
Be sanctified to Thee, my God, —
A blessing to my neighbor.

Grant me until the hour of death
The witness of Thy Spirit, —
The grace of trust in fervent faith
In my Redeemer's merit.
Prepared to meet my glorious King,
May I with joy His praises sing,
And welcome His appearing.

The end of all things is at hand!
How yearns my soul for Heaven!
That blest, eternal Glory-land
Thou to Thine Own hast given.

What joy, when pilgrim-days are o'er
To reach my Home on Salem's shore
And dwell with Thee forever!

Epistle Lesson Hymn for the
Sunday after Ascension.

Anna Hoppe.

THE TWENTY-SIXTH PSALM

Verse 4 f

Anti-Christian Associations

As intimated in our previous meditation the Christian's fellowship with God has a distinct bearing on his relation to associations and societies which are anti-Christian in character, teaching and practice. This is particularly set forth in our Psalm.

Speaking as one who clings to God with child-like trust, and whose inward contemplation of God's loving kindness is the active principle of his life, the Psalmist says, verse 4: "I have not sat with vain persons, neither will I go in with dissemblers." "Vain persons" is a general designation for the ungodly, as in the first Psalm, "Blessed is the man that walketh not in the counsel of the ungodly," or as in Job 11:11, "vain men," men of vanity. These are persons whose whole life, conduct, principles, knowledge, are vain. In fact, men of vanity are vain creatures, "professing themselves to be wise, yet being fools" (Rom. 1:22), empty, hollow, putting their trust in everything human in the place of God. The word vanity itself, in the Scriptural sense, signifies all the emptiness of the creature apart from God, or as a noted commentator puts it, "the chaotic void of estrangement from God, the terrible way into which man perverts the divinely ordained, yea of His being." (Delitsch.)

A grave designation indeed this, — "vain persons!" They may be persons of high rank, men of science and learning; they may even be preachers and teachers in the Church, — modernists who subject the validity of God's Word to the test of "higher criticism," who would substitute the spirit of modernism and naturalism for the old Gospel truths.

What do you think of preachers who stand in the pulpit of a Christian Church and who at the same time stand for the principles of Freemasonry? who publicly declare: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from this system, that the Christian, the Jew, and the Moham-medan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellec-

tual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form?" What do you think of preachers who deny that Jesus Christ is the true, essential Son of God, the everlasting God, and who would make us believe that He is only a man? Who furthermore deny that the death of Christ is an atoning sacrifice for the sins of the world, and declare such death only a symbol of martyrdom? What do you think of preachers who teach that the great work of the Church is saving the world socially and not spiritually, that the true call of the Church is to make the world better and not to save sinners? What do you think of all such preachers and teachers in the Church? Are they not "vain persons" in the sense of our Psalm?

Now when the Psalmist says, "I have not sat with vain persons," he urges it as one evidence of his attachment to God that he had not been found among that class of persons, either as making them his companions, or as taking part with them in their councils. He would not identify himself with them, nor associate with them in a deliberate and settled purpose, nor think of becoming permanently one of them, by regularly "sitting" among them.

The very word to "sit" often is used in the Bible in the sense of teaching and ruling. Christ once spoke to the multitude, and to His disciples, saying, "the Scribes and Pharisees sit in Moses' seat," meaning, that they act as public teachers and interpreters of the law, as well as judges on the bench of justice. Many a good place in the Church is filled with men who like the Pharisees and Scribes are made up with self-righteousness, with pride, worldliness, and tyranny, and who act under a cloak and pretense of the Christian religion. It is no new thing for the vilest man to be exalted even to "Mose's seat," to offices in the Church, to the pulpit or theological chair.

Hence, when the Psalmist says that he has not sat with vain persons, he evidently means that he does not make common cause with false teachers and their assemblies. In this sense Luther seems to take it. Speaking of the term "vain persons" in our Psalm he says: "Such are preachers and teachers who govern and preach, and when one observes their doings, the mere sham of it soon becomes evident. Alas, their doctrine is false, and life which follows is not correct either; they are of the same class of teachers who do not preach faith in Christ, but only harp on good works. Christ designates the doctrine of such heretics and factious spirits as "graves which appear not, and the men that walk over them are not aware of them." Luke 11:44.

Associate with false teachers and sectarian churches? Enter into fellowship with them? Should that be possible for a Christian? God forbid. The Lord commands all Christians to hear such preachers

only, and adhere to them, who preach God's Word unadulterated. Preachers who deviate from the Word of God, Christians are commanded to isolate them, not to adhere to them but forsake and avoid them. God commands by the Apostle Paul: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them." He furthermore commands by the Apostle John (2 John 10:11): "If there come any unto you, and bring not this doctrine," (i e., the doctrine of Christ,) "receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." Associating in close fellowship with those who reject the truth of the Gospel or who deviate from it in their teaching and practice is to become partaker of their evil deeds in disintegrating the Kingdom of God or the Christian Church.

But there are other associations equally objectionable to the Christian referred to in our Psalm:

Association With Secret Societies or Lodges

The Psalmist continues, "neither will I go in with dissemblers. I have hated the congregation of evil doers, and will not sit with the wicked." The word here rendered "dissemblers" means properly those who are hidden or concealed, those who hide their purposes and designs from others, or who conceal their real character and intentions, who unite in secret orders for certain purposes.

Are we not at once reminded here of secret societies or lodges? The lodge consists of numerous orders which, taken together, form the empire of secrecy or the secret empire. It claims to be a secret organization, with secret emblems, signs, pass words, with secret designs and doings, and serves a purpose which it purposely conceals from the public. Over its portals is written in glaring letters: Secrecy.

Says John Quincy Adams, the sixth President of the United States, in 1833, of the order of Freemasonry: "Over the outer door stands the image of secrecy, stimulating the passion of curiosity. And the world, which habitually takes the unknown to be sublime, could scarcely avoid inferring that the untold mysteries which were supposed to have been transmitted undivulged to any external ear, from generation to generation, must have in them some secret power richly worth the knowing. Here is the temptation to enter the portal."

Though we do not lay much stress on this feature of the lodge, knowing full well what Scriptures say, "there is nothing covered, that shall not be revealed, and hid, that shall not be known," yet we ask, how can a Christian join a society of men whose aims and purposes are concealed from him, until he enters such society? How can he pledge himself to keep the so-called secrets of the lodge, ever to conceal and never to reveal them, not knowing what they be? Besides,

what a contrast between the Christian's affiliation with the Church and lodge association! The Church is the most public institution in the world. Its aim and purpose lie open before all the world, and all its work is done in public, its doctrines are taught in public. Christ says: "I spoke openly to the world; I even taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing." All secrecy is excluded from the Church. But the lodge is an organized system of secrecy basing its whole purpose thereon, concealing its aim and designs from the public.

Affiliation with the Church of God and association with the secret empire do not agree with each other. They are irreconcilable. And thus, as the Psalmist says, "neither will I go in with dissemblers," the Christian will not associate with men who form secret societies with a deliberate and settled purpose of becoming permanently one of them, by regularly sitting among them.

But there are by far weightier reasons than its secrecy why the Christian will not fellowship with the lodge.

J. J.

(To be continued)

COMMENTS

On the Way We are on the way at last. The bids for the new seminary have been opened and the contractors selected. Within a day or two from this writing, the surveyor will have staked out the various units and the contractor will break ground.

The cost of the whole complex of building, inclusive of three residences for professors, will be about \$305,000. This sum will cover also the architects' fees. The brethren in Michigan who took such a great interest in the matter will be glad to learn that a larger gymnasium has been provided. If the Seminary Board should call a fifth professor, another residence will have to be built at cost of about \$10,000.00.

May the Lord, to whose grace we owe it that we are now able to begin to build, continue to prosper our work and grant that it may be completed without interruption or mishap. May this common undertaking in which we are engaged as members of our synod serve to stimulate among us the spirit of brotherly co-operation.

We mourn the death of Pastor Hans K. Moussa, who as a member of the Seminary Building Committee labored faithfully with us throughout the seven trying years through which we have passed. Instead of granting him the joy of seeing the work actually begun, the Lord in his infinite wisdom has called him to his eternal rest, in the perfect joy that is in his presence. Pastor Moussa's labors are by no means lost, for they were for the cause of our Lord. The laborers are called away, but the cause of the Lord goes on. Let us serve this cause faithfully while the Lord still grants us time.

President G. Bergemann has appointed Mr. Wm. Bensemann of Milwaukee to fill the vacancy caused by the death of Pastor Moussa. Mr. Bensemann has been a practical builder all his life. His experience will surely prove a valuable asset to the Committee.

J. B.

Getting Ready Many of our people are getting ready for their summer vacation. Cottages are being rented, and owners will soon begin to prepare theirs for occupancy. Road maps are being studied and tours laid out. Even European trips are planned. The fishing tackle is being looked over to see whether it needs replenishing. There is an atmosphere of joyous anticipation. As soon as the schools close, a general migration will begin.

Now this is well indeed, for vacations wisely spent are a good gift of God. A break in our daily routine is wholesome and sends us back to work with new vigor.

But there are two things that we should not forget. The one is that our soul needs care in vacation time as much as it does during the other months of the year. We should try to spend our vacations where one of our churches is available and make it a practice to attend regularly. The family altar should not be neglected. A few good Christian books will help us spend some of our leisure time profitably. The quiet of the summer cottage offers us the opportunity for study and contemplation. Let us not forget our souls during our vacation.

The other thing that should not be forgotten is our duty towards our church. The expenses of our congregation go on during the three vacation months, and they should be met. Your treasurer will tell you that he simply dreads those summer months on account of those who go away and neglect to bring in their contributions before they leave.

Our synod's expenses, too, go on during these months. We ought to take care of them beforehand.

Our vacationing people spend immense sums of money for their recreation and pleasure. Should the Lord be slighted and His cause suffer while we are enjoying ourselves? Would it not be a splendid thing to wipe out the deficit in our synodical treasury before we begin our vacation? And how about the collection for seminary, debts and New Ulm? The builders up there are not going to take a vacation and there will, consequently, be none for Treasurer Buuck as far as their requisitions are concerned.

If this suggestion appeals to you, act on it without waiting for others to act. Take your church dues to the treasurer of your congregation before you go, adding a liberal sum for synodical purposes. If your congregation is just starting on the collection for seminary, debts and New Ulm, bring in your contributions now. You will then be far happier while away, and, besides, you will find it far easier to pay up now than on your return.

J. B.

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Rejected of Men A new list of the great thinkers of all time was recently compiled and published by Will Durant, author and philosopher. He scans the centuries from the far-off time of Confucius down to the recent day of Darwin and to his mind there are but eight that deserve to be called truly great thinkers: Plato, Aristotle, Spinoza, Copernicus, Francis Bacon, Newton, Kant and Voltaire. "Jesus Christ, Moses, Caesar, and other such leaders were thinkers only secondarily," said Durant. "They were primarily moral forces, reformers, or men of action. Christ moved the world by feelings rather than by thought." Socrates, in his estimation is entirely too mythical a person to be included in such a list, "while Ecclesiastes, the greatest thinker the Jews have produced" would scarcely rank with the world's greatest. This solemn pronouncement was made before the congregation of the free synagogue in Carnegie hall at New York. The temerity of the man almost makes you gasp: Jesus and Darwin are weighed in the balance and Jesus is found wanting! The man whose merit consisted in his attempt to rob God of his Creation glory is preferred to Him who revealed the Father to a world perishing in ignorance and darkness! We are reminded of Isaiah's prophecy, "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men." Truly did Simeon speak: "This child is set for the fall and rising of many in Israel; and for a sign which shall be spoken against." St. Paul says: "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, *who is the image of God*, should shine unto them." God keep us in child-like faith! G.

The Heroes of the Air The three heroes of the air, Baron von Huenefeld, Major Fitzmaurice and Captain Koehl, are by this time well known to our American public, in fact, to the whole world. It would be carrying coal to Newcastle to say anything further about their feat of daring, for everything that can

be said has been said over and over again. But one thing about these men deserves to be noted here, namely that they appear to be very religious. This is evinced by their various utterances in which they give thanks to God for having watched over them and guided them safely on their perilous flight, and by the fact that even under the stress and in the confusion of their strenuous tour through the country they found time and did not fail to attend their respective churches Sunday after Sunday. It is most refreshing to observe this faithfulness in them.

These men are heroes in the eyes of our boys, many of whom will have cut the pictures of the fliers from the papers to hang them on the wall of their room. Naturally, every boy of to-day dreams of becoming a daring flier. But let them remember that these brave men did not forget their God and the care of their soul and let them emulate their heroes in this respect also. J. B.

"More In Prison" "More young men are in the prisons of America than are in the colleges and universities, with 268,000 in prison and 250,000 in institutions of higher education," says Willis A. Parker, field representative of the National Playground Commission. "Settle the problem of the boy's leisure time and you have made a man. Ninety per cent of the mischief into which a boy gets results from undirected expenditure of leisure time. Legitimate pleasures will keep him growing, along the right lines, and it is up to us to see that the boy is afforded the opportunities to make the most of his extra hours."

Such a condition is indeed shocking, but we are convinced that playgrounds alone are not going to remedy them. There is more than environment that influence the course of the life of a boy. The devil, the world and the flesh are bent on destroying him, and no natural means will be sufficient to help him overcome them. The Gospel alone can save from sin and also break the dominion of sin over the human heart. And the Gospel should not only be taught in the schools and the Sunday school, it should be preached in the home. Christian homes are needed more than anything else. J. B.

COME, HOLY SPIRIT

The Pentecost festival directs our thoughts to the coming of the Comforter and suggests that we pray for the bestowal of this priceless gift, from on high. Our Savior emphasized the extreme importance of the gift of the Spirit and directed His disciples prayerfully to look forward to its coming. As a result they "all continued with one accord in prayer and supplication." There was no doubt in their minds but that their prayer would be heard, since Jesus Himself had said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" We to-day need the Pentecost gift in the same measure as the disciples did; God's willingness to answer our prayers is not diminished: how fitting then at this time the prayer, "Come, Holy Spirit!"

What a wonderful change was brought about in the first disciples by the Spirit's coming! They were as new people and they needed to be for the work which was set before them. In the measure in which the Spirit of Jesus moves us are we to-day a power for good. On *The Influence of a Good Man* we reprint the following from the L. B. I. Bulletin with the hope that it will help us earnestly and with confidence to pray the Pentecost prayer, "Come, Holy Spirit."

"For he was a good man and full of the Holy Spirit and of faith." Acts 11:24. This description of Barnabas contains a great challenge to every Christian.

The word "for" shows that his being a good man is an explanation of something just mentioned. Preaching the Lord Jesus had brought results in Antioch, and the church in Jerusalem sent Barnabas to investigate. When he came there he saw the grace of God. This is significant. Because he himself knew the grace of God he was able to recognize a work that was actually a work of grace. He did not criticize, he did not try to explain away what he saw, he recognized it and he was glad. He did not feel the least twinge of jealousy because the Lord had used others to bring about a great awakening in Antioch. He rejoiced. And then "he exhorted them all that with purpose of heart they would cleave unto the Lord." And this is all explained by the fact that "he was a good man and full of the Holy Spirit and of faith."

It is interesting to observe that no one is a Christian because he is good, but that only one who is a Christian can be good. A Christian is a person who recognizes that he is so bad that he must come to Jesus to be saved. Then when he surrenders his heart to Jesus Christ and by faith accepts Him as Savior, the Holy Spirit enters in to bring about a new heart and character within and make the bad man good. When one who accepts Christ does not become a good man, God's purposes are frustrated. When a Christian has only a little of the Holy Spirit and is not filled with the Spirit, God's purposes are not fulfilled. When Christ must say to us, "O ye of little faith," it is not said with joy in His heart for He would have us full of faith.

We live in a wicked world. "The whole world lieth in the evil one." What a wonderful privilege it is to be just "a good man and full of the Holy Spirit and of faith." I am convinced that we influence the world about us most of all by what we are in ourselves. When the Holy Spirit is permitted to work His gracious ministry in our hearts then we become a channel through which the influence of Christ goes out into the world about us. Then can we be a source of much strength and encouragement to the fellow Christians who struggle in the sea of wickedness in the world. The result of Barnabas' visit to Antioch and his encouragement of the Christians there was that "much people was added unto the Lord."

The level of the spiritual life in the church of Christ to-day is desperately low. O, how we need men and

women who will so open their hearts to Christ that they, too, will become good, full of the Holy Spirit and of faith, so that He might use them as channels for His power by which He will raise the level of the spiritual life in the church. If all the servants of Christ would look at this description of Barnabas we would see what God wants each one of us to be. And if we then would confess our failures and would surrender to Him completely, He would do great things for us and wonderful things through us.

G.

HOW TO BECOME A MEMBER OF A LUTHERAN CONGREGATION

(Note: This article is written primarily for such in our mission fields who have intentions of becoming members of the church and are not clear on how to go about it; also it may be helpful to present members who are not clear on the meaning of church membership.)

In the March issue of the Atlantic Monthly a writer, in reviewing the ultra modern church, makes the following statement: I hope that somebody will successfully challenge my guess that ten per cent of the people whose names appear on the rosters of the Protestant churches of the United States do not know whether they are members of the church or not. With very few exceptions the churches are carrying on their rolls, as of "good and regular standing," the names of people who have moved away without asking for certificates of transfer to other churches, people who have lost all interest and have treated the church's inquiries and appeals with contemptuous silence or rebuff.

Whatever experience the Lutheran pastor has with such churches tallies with the above statement. This condition of loose membership no doubt accounts for the many "back seat drivers" in these congregations of whom their pastors repeatedly complain. It should be a warning to us.

Do we need the warning? A recent critic of the Lutheran Church has the following to say on this point: If (the average professed Christian) pays his "dues," has gone through a Confirmation course, is married by a Lutheran pastor, has a Bible gathering dust on the front room table, goes to church occasionally, attends a chicken-supper, a bazaar, and a few ice cream socials during the year, he is in good standing, and "will flee the wrath to come." I believe this statement is exaggerated. I know I could not consider such members in good standing and I know many Lutheran pastors of my acquaintance who would not do so, I cannot believe that these conditions exist even in the East.

Nevertheless, the gravest danger of a mission congregation is that of allowing a loose membership. It works this way: The missionary trains his little flock to give cheerfully and as God has prospered. Synod wants it to do the same, but since we have introduced the quota system of budgeting ideas on cheerfulness and prosperity

never quite agree. The little flock feels its arrears keenly and in consequence is apt to become over zealous in bringing *paying members* into the congregation without the regard as to their qualifications for membership. The missionary stands between these two forces as one whose highest responsibility is to the Lord of the vineyard. His instructions are to build his house on rock, which in the terms of a congregation means a solid, understanding, faithful membership.

What, then, is church membership? Once this is clear the question of how to become a member is simplicity itself.

In the broadest sense we speak of the invisible church, all true believers in Christ from all parts of the world. "Whosoever believeth and is baptized shall be saved" . . . "If ye abide in my word, then are ye my disciples indeed." God alone holds this membership roll.

In a more restricted sense we speak of the communicant membership, those who may partake of the Lord's Supper with benefit. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, *not discerning the Lord's body.*" How can people be brought to a sufficient knowledge and understanding of the Lord's Supper to discern in it the body of Christ? Answer: "Go and teach all nations." People are to be well instructed in the means of grace, the Word and the Sacraments, so that with an understanding heart they are willing to repeat and confirm their baptismal vow. This public ceremony in the Lutheran church is called confirmation and by it the confirmed are received into the church as communicant members.

However, there is a still more restricted sense in which we speak of church membership and that is a voting membership. Christians live in a sphere of time, space, and things as well as the unbeliever. If they desire to meet together in public worship and that the preaching of the Word shall be done decently and in order, they cannot but establish the public ministry in their midst. That entails cost. If they would meet under shelter, they must acquire a building and other property. The law may require them to organize and elect trustees in order to hold property. Thus the local congregation as an organization has come into being and also two of its purposes defined, namely: To establish the public ministry; to own property. But the organization of the local congregation has a third purpose. It is not merely a body of men; it is predominantly a body of Christians. "Where two or three are gathered together in my name there am I in the midst of them." The local congregation as an organization is to be a testifying body against all that is adverse to the Gospel of Jesus Christ. It is to be a "city built upon a hill," "the salt of the earth," "a candlestick placed on high." It is patent that persons of outspokenly different beliefs cannot form such a testifying body. "That they all *may be one*; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may*

believe that thou hast sent me." Joh. 17:21. "One Lord, one faith, one baptism." Eph. 4:5. Thus on the same principle of Scripture according to which the Lutheran Church cannot join with lodges or other heterodox religions at funerals, community services, and the like; it cannot admit into its testifying body such as are not willing to abide, yea, uphold the teaching of Scripture and the practice it invokes. On the other hand, when becoming a member of the congregation the candidate subordinates himself to the leading clause of the constitution he affixes his name to, to-wit: In all matters not already decided by the Word of God the majority rules. Briefly, a person who intelligently places his name on the membership roll of the congregation therewith says the following: I know and believe what is taught and practiced in this congregation and herewith pledge myself without reservations to give the work of this congregation my most cheerful moral and financial support.

The Lutheran Church has held throughout its history that none can take this pledge intelligently unless he is at least familiar with Luther's Catechism and the other confessional writings of the Lutheran Church, the systematic study of which leads the catechumen into every part of Bible teaching. In the rite of Confirmation the catechumen testifies both to his knowledge and his faith in these spiritual truths. Also, since no man can serve two masters, the Lutheran Church has always held that no man can honestly render the pledge of membership while he holds membership in a body which teaches adversely to God's Word.

The responsibility for a true membership lies first of all with the pastor who is supposed to know the oracles of God, but also with the congregation which has pledged itself to support divine truth in its midst. In accordance with this the constitution points the candidate for membership to present his application to the pastor who certifies it and through the elders makes the necessary recommendations to the congregation. The pastor will be glad to give every possible help. Thus all things are done decently and in order. He who followed this natural, easy, and proper way and has so become a member, will feel himself a member in the fullest sense of the word and will be proud of his membership. Also, he will have cemented a real bond of confidence between himself and his pastor which is so necessary to the enduring life of the congregation.

— R. A. F.

THE SWAN SONG OF A KING

The name of Gustavus Adolphus, king of Sweden, is inseparably connected with the early history of the Lutheran Church. It was this noble king who, in the Thirty Years' War, saved for the world the fruit of the Reformation, although he himself lost his life in the conflict, writes W. G. P. in a Lutheran periodical. His name is also linked with the great hymn, "Fear Not, O Little Flock, the Foe," which had its birth in that great

struggle. The hymn has been called "Gustavus Adolphus' Swan Song. The following description of the Battle of Luetzen by Dr. Koch explains how this happened:

"It was early morn, November, 1632. The Catholics, under Wallenstein, and the Protestants, under Gustavus Adolphus, were drawn up in battle array upon the plain near Luetzen. At daybreak the king called the chaplain, Dr. Fabricius, and ordered the soldiers together for worship. The whole army joined the pious king in singing the hymn 'Verzage nicht, du Häuflein klein.' The king lay upon his knees in fervent prayer. A dense fog covered the plain. As the ranks were drawn up for the attack, he ordered the musicians to play the hymn 'A Mighty Fortress is Our God' and 'May God Bestow on Us His Grace,' which hymns the army sang with great spirit. The king mounted his horse, drew his sword, and rode back and forth in front of the lines, encouraging his troops. The fog lifted, and the sun appeared. After a short prayer the king exclaimed, 'Now forward to the attack in the name of our God!' and shortly after, 'Jesus, Jesus, help me to-day to do battle for the glory of Thy holy name!' Then with the war-cry, 'God with us!' repeated by the whole army, Gustavus Adolphus galloped at the head of his troops into the battle. He did not put on his coat of mail. When a servant brought it to him, he remarked, 'God is my protector.' The battle grew fierce and bloody. At about eleven o'clock in the forenoon the king was mortally wounded by a bullet. As he fell from his horse, he cried out, 'My God, my God!' The battle continued, and the outcome for some time was doubtful. But as the twilight of evening settled upon the field of Battle, the Protestants had gained the victory for which they had prayed so fervently in the morning." (Dahle.)

There are different views concerning the authorship of this hymn. It has been claimed that King Gustavus Adolphus himself wrote it, or that he furnished the ideas, which were then given metrical form by his army chaplain, Dr. Fabricius. But these theories seem to have little foundation. The real author was probably John Michael Altenburg, a Lutheran pastor, who lived through the trying times of the Thirty Years' War. He was at Erfurt when the news of the Protestant victory at Leipzig, September 7, 1631, came to him. This inspired him to write that hymn. The hymn was brought to the attention of the Swedish king, who was so well pleased with it that he used it constantly and ordered it to be sung before every battle thereafter.

The hymn is generally used in the Lutheran churches and seems to be growing in popularity also in other circles.

William Lee Hunton, in his book "Favorite Hymns," writes of this hymn: "It was sung at the dedication of the Gustavus Adolphus Chapel at Luetzen, November 6, 1907. This chapel was the gift of Conrad Oscar Ekman, of Sweden, to the city of Luetzen. It stands on the spot

which tradition points out as the place where the great king fell and where 'Schwedenstein' was placed. At the dedication there were present representatives of the Church in Germany, Sweden, Finland, and America, officially speaking for the followers of Luther and Gustavus Adolphus in those lands. It was a great occasion and a high tribute to the man who fell there and whose favorite melody rang out to honor the man who had found strengthening for his faith in the rugged old battle-song, which had aided in bringing to a successful issue the terrors of the Thirty Years' War."

THE PREFATORY HYMN

Isaiah's Vision

These things the seer Isaiah did befall:
 In spirit he beheld the Lord of all
 Upon a throne raised high in splendor bright,
 His garment's train o'erspread the Temple quite.
 Above Him stood two holy seraphim,
 Six wings the seer beheld on each of them;
 With twain they hid the brightness of their face;
 With twain they covered up their feet apace;
 And with the other twain they both did fly.
 One to the other thus aloud did cry:
 "Holy is God, the Lord Sabaoth!
 Holy is God, the Lord Sabaoth!
 Holy is God, the Lord Sabaoth!
 His glory filleth heaven and all the earth!"
 Their voices moved the Temple's door and posts,
 While incense rose up to the Lord of hosts.

— Martin Luther, 1526,

Tr., 1926, by K. K. in Lutheran Witness.

IN MODERN GARB

The missionary publication, *India's Women and China's Daughters*, offers the following translation of a Hindi version of the parable of the Good Samaritan which has the virtue of following Christ's own plan of fitting the story to the intelligence of the people for whom it was intended:

There was once a rich bania (merchant) going home through a forest. He was suddenly attacked by robbers, who beat him and robbed him of all his money, leaving him half dead. A Brahman passed by, and seeing the man, said to himself, "He is only a sweeper," and went away. A Mohammedan also came that way, but he said, "This man is no relation or friend of mine; why should I have any concern for him?" and so he went away. At last a Christian came, riding on horseback, and taking pity on the poor man, bound up his wounds with strips of cloth torn from his own turban, and placing him on his horse, took him to a hospital, and giving the doctor sahib two rupees, said, "Make this man well, and when I return, you will get from me twenty rupee more!"

WELCOME HOME!

Why should we mourn for those who've crossed
The river dark and dread?
Why grieved recount what we have lost
While bitter tears we shed?

They've left the stern and storm-swept plain,
The rugged trail of life,
Where oft 'twas dark with clouds and rain
And fraught with bitter strife.

They've left the path of thorn and stone,
The dismal moor and vale.
The striving and the tears are gone
When ends life's winding trail.

They've crossed the sullen stream and deep,
Its terrors are no more.
They've left their bark and joyous leap
Upon a golden shore.

Around, about, flung far and free,
The light of heaven falls
Upon a city fair to see,
While soft an angel calls

By name each one, and boundless joy
Th' exulting soul transports;
While heavenly hosts their songs employ
And through the celestial courts.

Come, pilgrim, come, thy journey o'er,
Come, rest thee, blessed one;
Ah, sorrow thou shalt know no more,
Thy pilgrimage is done.

Thy loved ones here with joy and praise
In rapture hold thee fast
And thank the Lord for wondrous ways
That brought thee home at last.

—H. A. S. in Lutheran Witness.

**IS IT NECESSARY TO ATTEND THE
CHURCH SERVICES?**

The answer to this question depends on the answer to another question, "Is it necessary to be a Christian?" The answer to the one is the answer to the other. If you do not care to become a Christian and to remain a Christian, why bother about the church or any of its affairs. If, however, you do not choose to toboggan down into the outer darkness, but prefer to follow in the footsteps of Jesus and draw nearer to the realms of eternal light, then there can be no doubt as to what course to pursue.

If the Word of God is our rule of faith and practice, we remember what Paul says to the Christians at Rome: "Belief cometh of hearing, and hearing by the word of God" (Rom. 10:17). In the same chapter (verse 4) he speaks of the indispensable need of a "preacher." Heb. 13:17 says of these spiritual leaders: "Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account, that they may do this with joy, and not with grief, for this were

unprofitable for you." And in regard to church attendance the same Epistle says: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (10:25).

We have the example of the Lord Jesus Himself, as recorded in Luke 4:16 ("as his custom was"). The conscience of a Christian gives him no peace if he absents himself from divine services. A child of God feels at home in the group of which Jesus says: "Where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:20).

—Bible Banner.

TWO ALABAMA GRAVES

It was on a cold, crisp morning that we stood at those two lone graves in the little cemetery next to our Lutheran mission chapel at Longmile Place. The sun was just rising over the dense pine woods. From the chimneys of several near-by cabins smoke was lazily curling its way heavenward. A colored boy, whistling a plantation melody, was vigorously chopping wood in front of his home. His little sister, admiring his strength, sat on the stoop gnawing at a biscuit. In the trees several songsters, Florida-bound, were warbling lustily. We sat down on the trunk of a fallen tree, and gave ourselves up to meditation, to thoughts aroused and stirred up by the sight of those two graves.

In that grave to the right the mortal remains of old Uncle Simon Bodly were placed to rest on August 19, 1924.

Not a Vile Sinner

Old Uncle Simon! He was not a vile sinner. He tried hard and with a large degree of outward success to keep God's holy commandments. Only a short time ago, a white man, owner of one of the largest plantations in Wilcox County, stopped the writer on the road near the spot where Uncle Simon, during the days of slavery, spent many of his boyhood days. The conversation, naturally, drifted to the subject of the work our Lutheran Church is doing among the neglected colored people in the Southland. After complimentary remarks about our churches and schools this man spoke in glowing terms about Uncle Simon, among other things, that he knew of no one in whom he had placed greater confidence than in this old colored man. Uncle Simon had been a member of a sectarian church; in fact, he was a deacon. He had held this office for forty years. Unlike that drunken leader whom we saw staggering along a path in the woods some time ago, Uncle Simon lived a clean, decent, moral life. He was loved and honored by white and colored alike. His home was a peaceful, quiet little haven to which men and women went for advice and where little children loved to visit and to

play. But there was something missing in this old man's heart and soul, though he knew not what it was.

And so the weeks, months, years rolled by.

Uncle Simon Finds His Savior

On February 19, 1922, the Lutheran missionary drove his Ford to Longmile Place to preach a sermon. The meeting was held in Sid McDowell's house, only a stone's cast from Uncle Simon's little home. There was great excitement in this otherwise undisturbed community. For days prior to the meeting, people talked about the coming of the "new" church. Some spoke in favor of it. Others used bitter remarks and even uttered threats against it. In the large crowd that gathered in Sid's home on that memorable day to hear the first Lutheran sermon was an old gray-haired colored man, wrinkled and stooped with the burden of some eighty odd years. It was Uncle Simon. He had come to hear the Lutheran preacher. We still recall the earnest expression on his face as he followed closely and thoughtfully the sermon that was being preached. The burden of the message that day is beautifully expressed in the words of the poet:—

Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.

Not what I feel or do
Can give me peace with God;
Not all my prayers and sighs and tears
Can bear this awful load.

Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.

God sent His Spirit and blessed the words spoken that day on the hearts of many. There can be no doubt that Uncle Simon that day found his Savior. The void in his spirit and heart was filled, and he beamed radiantly. Standing under a tree outside, a group of elderly men gathered about this old veteran and asked, "Uncle Simon, what do you think about that preacher and his Church?" Said he, "I've quit thinking, — I made up my mind to join it."

Uncle Simon Becomes a Lutheran

God alone knows the influence that remark of Uncle Simon's exerted upon many others that day. Uncle Simon did join the Lutheran Church. When the first class of forty-two souls was received into fellowship at Longmile Place, he came forward and vowed faithfulness to the Savior and His Church. He never broke his promise. On one occasion he told the writer: "I can't thank God enough for sending the Lutheran

Church to me in my old age. Had you not come, I would have gone to hell; for I was blindly hoping to get to heaven by my good life and works."

What an inspiration this old man was to the pastor and what a wonderful example for others! We conducted instruction meetings at Longmile each Wednesday night. Without fail Uncle Simon attended. Often, after a day of hard toil and labor behind his mule in the cotton-field, did we see him drag himself to church at night in order, like Mary, to sit at the feet of Jesus and learn His blessed Word. He told us at one time: "Pastor, after working all day, I can't sit down long if I want to come to church. I get so lame and stiff."

One night, shortly after a Christmas service at Longmile, we sat in front of Uncle Simon's fireplace. Children and grandchildren were there in large numbers. We were talking about the children's Christmas program, a program which so thrilled those present that upon request it was repeated the following night. Said Aunt Sarah: "To hear them children sing of Jesus' birth is the best present you can get. I'm sorry I can't remember all I heard." After looking a few seconds thoughtfully into the flickering embers, Uncle Simon turned to his wife and said: "Well, there are three things you can remember: You know you're a poor sinner, that Jesus is the Son of God, and that He came down here to save you." By word and deed did this old soul, wherever he happened to be, show his gratitude to God for sending to him, in the evening time of his life, the glorious message of an all-sufficient Savior. Not once did he return to the Church which had taught him the wrong way — the way of works; which leads to hell. When Uncle Simon died on August 19, 1924, he could truthfully say, as was enlarged upon in one of the funeral sermons: "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

At an instruction meeting one night the writer asked the question, "Wherein will the joy we shall experience in heaven consist?" It was Uncle Simon who answered, and it came from his innermost heart: "Our greatest joy will be being with Jesus." And now, as we write this article, Uncle Simon is experiencing that joy of joys — he is in the presence of his blessed Redeemer.

The Other Grave

The other grave? Ransom Kennedy, Uncle Simon's neighbor, was buried there. Space will not permit me to go into detail about what we know of this faithful soul — what persecution he suffered when he first joined the Lutheran Church; how enemies, by threats of all kinds, tried to keep him and his large family away from the services; how he returned home from church one night and found that enemies had, with an ax, broken utensils around his

home and otherwise vented their anger over the fact that he had joined the Lutheran Church. Suffice it to say that the Savior kept him in His grace until he died. The members of his family still faithfully cling to the Lutheran Church and show forth the Savior's praise by consistent Christian lives.

Such were the thoughts that came to our mind that morning as we sat on the knoll near those two lone graves.

We pass these thoughts on to the readers of the Pioneer and call their attention to the voice of both these men coming out of the graves: "If the Lutheran Church had not come to me, I'd have gone to hell." It is a voice of gratitude, but also a pleading voice. A voice of gratitude, for it thanks the members of the Lutheran Church who have by their prayers and gifts made it possible to send to people such as these the message of an uplifted and saving Christ; a voice of pleading, urging us not to grow weary in this blessed work, but to bring to many more thousands the glorious Gospel of a loving Savior before they sink into Christless, hopeless graves. — Lutheran Pioneer.

† PASTOR CHR. SIEKER †

Rev. Christian G. H. Sieker, son of Mr. and Mrs. Ludwig Sieker, was born October 25, 1868. When 14 years of age, he entered Northwestern College at Watertown, Wis., to prepare for the holy ministry, and graduated in 1890. The next three years of his life were spent at our Seminary. He was ordained on the 28th day of May, 1893. His first charge was at Maribel, Wis. In 1901 he accepted a call to Newton, Wis. Since October, 1912, he held the pastorate at Burlington, Wis., where but five days before his death he proclaimed the Word of God with all his usual vigor.

On January 9, 1896, Pastor Sieker was united in holy wedlock with Minnie Kanzier, who with her three sons and four daughters mourn his departure.

59 years, 6 months, and 16 days, was the span of his life, the Lord calling him to his eternal rest, Friday, May 11.

At his burial, May 15, Rev. M. Plass preached the German sermon and Rev. H. Diehl the English, and the undersigned read a brief biography. At the cemetery Rev. F. Weerts of Cambria, Wis., read the burial ritual over his mortal remains.

May Jesus, our Resurrection and Life, help us to pray "The Lord is my shepherd; I shall not want."

W. R. Huth.

† RUTH REUTER †

For the second time during this school year God has permitted the angel of death to take one from the midst of the student body of Dr. Martin Luther

College. Ruth Reuter was stricken last fall with an attack of infantile paralysis, which had affected her throat so that she was unable to swallow even the least particle of food or drink. Those were days of great suffering and intense worry. But gradually the paralysis improved a little and during the winter months it appeared as if she might eventually be relieved of this affliction entirely. It was possible for her to swallow fluids and later even some semi-solids. But on April 12 she took ill with a cold and soon it turned out to be pneumonia. Owing to her throat affliction this caused her exceedingly great suffering. But in spite of this she bore her affliction with a devout faith, she was ready and willing to be called from this world of tears and sorrows at any time the Lord would take her. She fell asleep peacefully on April 28. The remains were laid to rest beside her father, the late Prof. F. O. Reuter, on May 1.

Ruth Reuter was born on February 23, 1911. After she had completed the eight grades in our local St. Paul's School and after her confirmation she entered Dr. Martin Luther College in the fall of 1925 to prepare herself for work in our Christian schools. She proved to be a diligent, faithful scholar, well liked by all. She is survived by her mother, Mrs. F. O. Reuter, two brothers and three sisters.

May the Prince of Peace give His peace to those who mourn her death, and may He at all times keep us in such a strong faith as He had given this child of His.
B.

CONVENTIONS OF DISTRICTS

The Pacific Northwest District meets June 6th to 8th at St. Paul's, Tacoma, Rev. Arthur Sydow. Sessions begin at 9:00 A. M. Papers have been prepared by Rev. R. Fenske on "St. Paul, our outstanding example of a Practical Missionary (His character, aims, methods and success)," and by Rev. Wm. Lueckel on "Innovations in Church Life." Credentials of delegates must have the proper signatures. Please announce your coming to Rev. Sydow.

Wm. Lueckel, Sec'y.

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The North Wisconsin District will convene in the midst of the Ev. Luth. Bethlehem's Congregation at Hortonville, Wis., from the 24th to the 29th of June a. c. (G. E. Boettcher, pastor loci).

Opening services will be held Sunday morning at 10 o'clock.

All the lay-delegates are kindly requested to hand their credentials to the secretary immediately after the opening services; they must also be signed by the chairman and secretary of the respective congregation.

Any petitions that are to be brought to the knowledge of the synod, must be in the hands of the president, the Rev. E. Benj. Schlueter, by June 13th.

All requests for lodgings should be directed to the local pastor before May 15th, all later cannot be considered. Please also state whether or not you are coming by auto, and whether only dinner is wished.

G. E. Boettcher, Sec'y.

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The West Wisconsin District will meet, God willing, in regular session June 20 to 26 in Menomonie, Wis. (Rev. Wm. Keturakat). Opening service on Wednesday morning at ten o'clock. The delegates are kindly asked to hand the secretary their credentials immediately after the divine service. Credentials must be signed by the chairman and the secretary of the respective congregation. Prof. J. Meyer will read a paper on "The Difference Between the Law and the Gospel," and Pastor Gerh. Pieper will lead a discussion on "Divorces."

Pastor Keturakat's congregation offers board and lodging gratis. It is only fair to him and his members to apply for reservations early enough to avoid inconvenience and embarrassment.

Paul Froehlke, Sec'y.

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The Dakota-Montana District will meet at Zeeland, North Dakota, on May 31st and will continue in session until June 5th, 1928.

The opening services will be held on May 31st, at 10 A. M. The delegates of the various congregations will please file their credentials with the secretary immediately after this service. The credentials must be signed by the president and secretary of the respective congregations.

Prof. Henkel of our Seminary will deliver the paper.

Please announce yourself and your delegates as soon as possible to Rev. S. Baer, local pastor.

K. G. Sievert, Sec'y.

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The Minnesota District will convene June 25 to 29, 1928, in Zion Lutheran Church, Zumbrota, Minn. (Paul E. Horn, pastor).

The first session will begin Monday, 2 P. M. The opening service will be conducted Monday evening, 7:30 P. M., together with celebration of the Lord's Supper (Sermon by President Im. Albrecht; Confessional address by Rev. W. J. Schulze). On Thursday evening a second service will be held in which Rev. R. Ave-Lallemant will deliver the pastoral sermon and Dir. E. Bliedernicht an English sermon on Christian education.

Papers:—"Die Stellung der Frau in der Gemeinde" (Conclusion)—Rev. W. J. Schulze (Rev. R. Ave-Lallemant, co-essayist); "Trost und Segen der Sakramente als Gnadenmittel"—Rev. E. Fritz; English essay by Prof. C. Schweppe.

The General Pastoral Conference will hold a special meeting during the convention.

The delegates are requested to present their credentials to the secretary before the opening of the first session. The credentials must be signed by the president and the secretary of the congregation.

Kindly register with the local pastor before June 15th, and specify when and whether you intend to come by auto or train. A nominal charge will be made for dinner and supper.

Arthur W. Koehler, Sec'y.

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The Southeast Wisconsin District will convene, God willing, at Bethesda Church (Pastor H. Knuth), Milwaukee, Wis., from June 25 to June 29.

First session: Monday, June 25, 10:00 A. M.

Opening service: Monday evening. Preacher: Pastor Herman Gieschen (W. Keibel).

German essay: Johannes der Täufer. Pastor C. Sicker.

English essay: (to be announced).

Closing service with communion: Thursday evening. Preacher: (to be announced).

Every one to provide for his own lodging. Meals will be served at Bethesda School.

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

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The Michigan District will meet, God willing, June 21 to 26 in Zion's Ev. Luth. Church, Monroe, Mich., Pastor H. F. Zapf. Opening service Thursday morning. Lay delegates will please give their credentials to the secretary after this service. The credentials must be properly endorsed by the president and the secretary of the respective congregations.

Two papers will be read to the District. In the English language, "Christian Giving," Prof. E. Berg. In the German language, "Das geistliche Leben des Christen," Prof. W. Schaller.

All delegates are requested to announce themselves before the 15th of June, and also to mention the time of their arrival. The address of Rev. H. F. Zapf is 18 W. 2nd St., Monroe, Mich.

Adolf Sauer, Sec'y.

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The Nebraska District will meet from June 27 to July 2, at Colome, So. Dak. Papers: I believe in the resurrection of the body (continuation), Baumann; Christ and the Bible, Schaefer; Das Zeugenamt eines Christen, Schumann.

Remarks: Please announce!

A. B. Korn, Sec'y.

"The electric chair has something to do with deterring criminals, but the proper place to start is the high-chair."

— El Paso Times.

FROM OUR CHURCH CIRCLES

Synodical Conference of North America

The Synodical Conference of North America meets in Omaha, Nebraska, August 8th to 13th.

Papers: Jesus Christ, our Highpriest, by Prof. W. Arndt. L. Fuerbringer,

Vice-President of the Synodical Conference.

Eastern Pastoral Conference

The Eastern Pastoral Conference will meet June 5th and 6th at Waukesha, Wis. (Rev. P. Brockmann). First session on Tuesday at 10 A. M.

English services with Holy Communion on Tuesday evening.

Sermon: E. Sponholz (A. Krueger).

Papers: Exegesis of 2 Tim. 2:14ff (H. Wojahn), and Col. 2:8ff (P. Kneiske). Employment of Genesis in catechetical instruction (Herman Gieschen).

Timely announcements are requested by the local pastor. E. W. Tacke, Sec'y.

Eastern Delegate Conference

The Eastern Delegate Conference of the Southeast Wisconsin District will convene, D. v., June 10th, at 10 A. M., at Tess Corners (Rev. Ewald Tacke).

A. Koelpin, Sec'y.

New Ulm Delegate Conference

New Ulm Delegate Conference convenes, D. v., at Wabasso, Minn. (Rev. E. Baumann), June 5th, 1928. Opening of session 9 a. m. Hy. Bruns, Sec'y.

Manitowoc Delegate Conference

The Manitowoc Delegate Conference will meet Monday, June 11th, in Zion's Church at Town Morri-son, Brown Co., Wis. (Br. Gladosch, pastor).

Early announcement requested.

Br. Gladosch, Sec'y., pro tem.

Attention Delegates to the Synodical Conference

Now that time and place for this year's convention of the Synodical Conference has been set for August 8th to 13th in Omaha, Nebr., all delegates will kindly conform with the regulations of the Synodical Conference and procure a three-fold copy of their credentials, signed by the president and secretary of their synod or district synod, and mail one copy to Prof. L. Fuerbringer, D. D., acting president of the Synodical Conference, one to Rev. Paul E. F. Rohlfing, 1907 Spring St., Omaha, Nebr., and one to the undersigned secretary. H. M. Zorn, Sec'y.

Conference Notice

The brethren in the Arizona fields will meet at the East Fork Mission Station, June 6 to 10. Session will

begin with communion service at 9:00 A. M. Tuesday.

Papers: Revelation, F. Uplegger; John 17, Deffner; Son of Man, Sitz; Jude, Arndt; Titus, Hillmer; How to coordinate religion with other topics, Rosin; Alexander Duff, Albrecht; The Practical Use of the Catechism, Guenther; A Mission Biography, Guenther. A. R. Hillmer.

Dr. Martin Luther College

Last Sunday afternoon, May 6, the cornerstone of our new recitation building was laid. It was an ideal spring day, clear and warm. For this reason a large number of Lutherans from near and far were present for the occasion. The services began at 2:30 P. M. and long before that time all the seating facilities that we could offer were filled. The audience was placed on the floor of the future auditorium and gymnasium. The services were conducted by Rev. E. G. Fritz, Fairfax, Minn., the chairman of our building committee. He also officiated at the laying of the cornerstone proper. As speakers for the day we had with us Rev. A. C. Haase, St. Paul, Minn., secretary of the Joint Synod, and Rev. Edward Birkholz, Marshall, Minn., vice-president of the Dakota-Montana District. The former spoke on Romans 1:16, the latter on Isaiah 28:16. Both stressed the truth that all of our work in the Kingdom of the Lord must be based on the one true Cornerstone. The combined choirs of the local St. Paul's Lutheran Church and of our institution rendered a part of Brahms' Requiem. The congregational singing was accompanied by the college band. It was a simple, yet impressive ceremony.

However, in the strict meaning of the term, we did not lay the cornerstone, but put it under the building. For the building has advanced far beyond the foundation stage. The second story is almost completed. By the time the readers of the Northwestern Lutheran will read these lines, the second story will have been completed. In fact, within a few days the side walls will be up. At the time of this writing the steel trusses that will carry the roof of the auditorium and gymnasium are being riveted together and put in place. All the material for construction is on the premises. Besides the contractor is two weeks ahead of his schedule. We are stating these facts to allay any fears that the building might not be ready by fall. We have every reason to be assured that, barring any unforeseen delay, our buildings will be ready before school will resume.

From May 3 to May 5, the building committee met to open bids on equipment for the new class room building and the service building. Most of it was bought, viz., pupils' and teachers' desks, library furniture, auditorium and gymnasium equipment, kitchen equipment, such as steam tables, dish washing

machine, bake ovens, etc. There only remain a few articles to purchase, a refrigeration machine, dining room tables and chairs, and shades. These will be bought within the near future.

We should like to call attention to our commencement exercises on June 1. All of our friends are cordially invited. This will afford to them a splendid opportunity to view our new buildings. B.

Installation

Authorized by President J. P. Scherf the undersigned installed Rev. Th. Bauer as pastor of the Akaska and Eales, So. Dak., congregation on the 4th Sunday after Easter.

Address: Rev. Th. Bauer, Akaska, So. Dak.
E. R. Gamm.

Change of Address

Rev. David M. Metzger, Remus, Mich.

ITEMS OF INTEREST

KFUO Gets Better Week-Day Evening Hours for Broadcasting

Beginning April 30, a new schedule of evening weekday broadcasts will go into effect. The Sunday evening remains the same, 9:15 P. M. All the daylight hours remain the same, with the exception of the Students' Chapel Devotion at 9:25 A. M., which will be discontinued on Friday, April 27. The Children's program will also be canceled.

Beginning April 30, then KFUE will broadcast at the following hours: Sunday, 3:30 P. M., 4 P. M., 9:15 P. M.; Mondays, 7:15 A. M., 12:15 P. M., 3 P. M., 9 P. M.; Tuesdays, 7:15 A. M., 12:15 P. M., 3 P. M., 9 P. M., 11 P. M.; Wednesdays, 7:15 A. M., 12:15 P. M., 3 P. M., 9:30 P. M.; Thursdays, 7:15 A. M., 12:15 P. M., 3 P. M., 9 P. M., 11 P. M.; Fridays, 7:15 A. M., 12:15 P. M., 3 P. M., 9 P. M.; Saturdays, 7:15 A. M., 3 P. M., 9 P. M.

This new time schedule is the result of negotiations between KFUE and its partner on the air, KSD, the St. Louis Post-Dispatch, which requested a change in division of time for the summer. We are inclined to believe that the weekday hour from 9 to 10 P. M. will prove more advantageous than the hour from 6 to 7, which we have been using since December 1 of last year.

Please tune in on our 9 P. M. weekday broadcasts (Wednesdays, 9:30) and send reception reports.

KFUE broadcasts on a wave length of 545.1 meters, corresponding to 550 kilocycles, with 1,000 watt power.

KFUE publishes a bi-monthly radio bulletin, known as "The Gospel Voice." The subscription price is 25 cents a year.

A listener recently wrote: "When it comes to explaining Scriptures, your speakers are excellent. Your station is among the best." — Another listener writes: "I am a member of the Campbellite Church; but I feel that if the Catholic Church is the mother, the Lutheran Church must be the father."

Anticipating your co-operation and thanking you for past courtesies, I am
Yours truly,

Radio Station KFUE,
Herman H. Hohenstein, Director.

Christian Schools Endangered

The following is a translation of an order recently issued by the Ministry of Education in Teheran, Persia:

- 1) The program of the Ministry of Education must be applied in your school in all departments, elementary, middle and high.
- 2) The principal teachers and officers must give satisfactory answers to any question put to them by the inspectors of the Ministry of Education.
- 3) At the close of each year the pupils must pass their examinations under the control of the Ministry of Education according to the official instructions of the Ministry.
- 4) The teaching of the Shariat (Moslem Law) to Mohammedan pupils is obligatory in your school.
- 5) The teaching of non-Mohammedan religions to Moslem pupils is forbidden.
- 6) Propaganda against the national religion and government is forbidden.

The order is naturally of vital concern to foreign missionary societies working in that land and places insurmountable obstacles in the way of Christian mission schools. Clauses 4 and 5 also threaten the religious liberty of Persian Christians. Efforts are under way to decide upon some arrangement whereby the work of Christian missions in Persia will not be endangered or lost.

— News Bulletin.

Census of Religious Bodies—1926

Evangelical Lutheran Synodical Conference of America

Washington, D. C., March 23, 1928.—The Department of Commerce announces that, according to the returns received, there were in the United States, 4,752 churches of the Evangelical Lutheran Synodical Conference of America in 1926, as compared with 3,620 churches reported in 1916. The total membership of those churches in 1926, which includes all baptized persons on the church rolls, was 1,292,620; the membership reported for 1916 was 777,701, these figures including, however, for many of the churches only the confirmed membership. A part of the difference between the 1926 membership and the 1916 figure is the result of the wider use of the more inclusive definition of membership, though the major part probably represents actual growth of the churches.

The Evangelical Lutheran Synodical Conference of America is composed of the Evangelical Synod of Missouri, Ohio and Other States, reporting 3,848 churches and 1,034,404 members; the Joint Evangelical Lutheran Synod of Wisconsin and Other States, with 709 churches and 229,242 members; the Slovak Evangelical Lutheran Synod of America, with 55 churches and 14,759 members; the Norwegian Synod of the American Evangelical Lutheran Church, with 71 churches and 8,344 members and the Negro Mission, with 69 churches and 5,871 members.

The total expenditure for 1926, as reported by 4,601 churches, amounted to \$19,487,432, including \$16,071,756 for current expenses and improvements, \$3,409,866 for benevolences, missions, etc., and \$5,810 not classified. The total expenditures reported by 3,339 churches in 1916 were \$6,721,599. The value of church edifices (including furniture and equipment), as reported by 3,878 churches for 1926, was \$78,755,894, which may be compared with \$25,973,538 reported by 3,151 churches in 1916.

Of the 4,752 churches reporting in 1926, 1,537 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 3,215 were in rural areas. Of the total membership, 692,307 were in the urban churches and 600,313 in the

rural churches; and of the total expenditures 1,488 urban churches reported \$12,367,383 and 3,113 rural churches, \$7,120,049. The value of church property reported by 1,278 urban churches was \$53,088,523 and that reported by 2,600 rural churches was \$25,667,371.

Sunday schools were reported by 3,028 churches of this organization in 1926, with 21,432 officers and teachers and

212,071 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 10,237 and the number of scholars, 110,300.

The more important data for the Evangelical Lutheran Synodical Conference of America are shown by states in the table below. All figures for 1926 are preliminary and subject to correction.

Statistics for the Evangelical Lutheran Synodical Conference of America, By States

State	Number of Churches		Membership		Expenditures: 1926		Value of Church Edifices: 1926	
	1926	1916	1926	1916	Churches Reporting	Amount	Churches Reporting	Amount
Total	4,752	3,620	1,292,620	777,701	4,601	\$19,487,432	3,878	\$78,755,894
Urban	1,537		692,307		1,488	12,367,383	1,278	53,088,523
Rural	3,215		600,313		3,113	7,120,049	2,600	25,667,371
New England:								
Massachusetts	19	17	7,190	4,971	17	88,585	16	533,500
Rhode Island	5	3	932	487	5	7,775		**
Connecticut	29	21	9,609	5,588	25	208,712	21	712,500
M. Atlantic:								
New York	170	131	61,248	36,819	166	1,291,222	147	7,011,038
New Jersey	47	31	13,254	5,616	47	441,307	36	1,332,698
Pennsylvania	72	59	20,027	14,490	69	330,532	61	2,105,500
E. N. Central:								
Ohio	122	96	48,231	30,233	119	848,659	107	4,008,913
Indiana	132	123	55,797	38,309	128	1,019,661	124	4,449,100
Illinois	417	366	186,722	121,342	412	3,321,950	384	13,366,800
Michigan	329	261	111,743	67,001	316	1,683,786	294	6,765,705
Wisconsin	751	654	271,956	177,547	736	3,091,205	664	13,868,807
W. N. Central:								
Minnesota	549	403	139,454	75,726	518	1,658,815	443	5,722,547
Iowa	218	178	51,706	27,550	218	774,054	197	2,541,700
Missouri	228	184	74,520	45,313	227	1,202,253	209	4,686,409
North Dakota	166	118	17,385	8,972	157	159,860	115	517,820
South Dakota	204	132	24,131	11,544	200	242,750	144	736,480
Nebraska	265	239	57,473	31,234	263	814,058	234	2,844,935
Kansas	153	118	25,308	15,081	152	409,713	116	965,262
S. Atlantic:								
Maryland	29	28	9,083	4,792	29	227,702	27	797,800
Virginia	16	13	1,729	1,117	15	63,447	11	174,000
North Carolina	38	32	4,653	2,558	36	27,266	34	210,550
Florida	13	6	1,521	590	13	127,607	9	287,800
E. S. Central:								
Kentucky	8	6	1,451	1,381	8	35,258	5	108,500
Tennessee	11	5	1,763	733	11	33,233	8	130,240
Alabama	38	12	3,533	1,334	37	39,524	26	187,150
Mississippi	5	1	307	211	5	4,719		**
W. S. Central:								
Arkansas	24	17	3,551	2,516	23	60,207	22	196,100
Louisiana	41	25	10,519	7,429	37	89,070	30	426,700
Oklahoma	63	52	7,016	3,899	58	145,195	45	375,100
Texas	143	87	22,339	10,294	136	314,995	107	803,500
Mountain:								
Montana	92	32	6,267	4,033	87	44,355	23	136,400
Idaho	20	12	1,686	902	20	30,662	11	48,550
Wyoming	19	10	1,941	704	19	15,224	11	50,900
Colorado	65	26	6,616	2,738	58	81,569	30	233,040
New Mexico	10	2	397	301	10	5,693	4	15,500
Arizona	11	2	920	96	9	20,053	9	52,800
Pacific:								
Washington	66	30	6,789	2,740	59	80,595	41	275,150
Oregon	44	16	4,637	2,337	41	59,135	24	193,500
California	105	57	16,916	7,582	102	356,972	72	1,526,300
Other States*	15	15	2,300	1,591	13	30,054	17	356,600

* States having less than 3 churches (or less than 3 churches reporting value of edifices).

** Included in amount shown for "Other States."

NOTE:—Similar statements have been issued for 134 Religious Bodies, including 13 Lutheran Bodies, and others will be given out as soon as the figures are available.

First Lutheran Woman Martyr

November 20, 1927 marked the 400th anniversary of the death of the first woman to become a martyr to her Lutheran faith. On that date in 1527, Frau Wendelmut Klaas, a widow, was burned to death on the pyre at The Hague, Netherlands. For six months prior to her murder she had been imprisoned, and subjected to all of the horrors and tortures of the Roman Catholic Inquisition. To her last breath she steadfastly repulsed all attempts of a monk to convert her to Catholicism, and closed her eyes to shut out her surroundings.

The Minister's Dollar

In 1890 the average salary of ministers of all denominations in the United States was \$794 per annum. In 1900 this amount had decreased to \$731. In 1910 it reached \$802. In 1913, the year before the war, in European changed money values, it had reached \$899 per annum. In 1920 the average salary totaled \$1,468; and in 1926, \$1,744. On the basis of the 1913 dollar, the actual amount received in 1890 was 88% of the 1913 salary, and in 1926, 94%. In purchasing power, based on the 1913 average, the minister of the Gospel received \$1,046 in 1890, and \$995 in 1926. The National Education Association is authority for these research figures.

Thus it will be seen that while the actual amount of money received by ministers has increased greatly during a period of thirty-six years, the comparative salary has decreased when figured upon the ability of the dollar to buy the necessities of life. On the latter basis it is interesting to note an increase in purchasing power of wages in the manufacture industries, in clerical work, and in government employment and more than a doubling of values of annual salary of teachers. Alone of all salaries, that of the minister has shown a decrease in purchasing power.

Protestantism In Bavaria

A well informed Catholic writer says of Protestantism in Munich, the capital of arch-Catholic Bavaria, that it is active, is building new churches and that its churches are well filled and the singing powerful. It also says that although Protestants are in a hopeless minority they have far more than their proportion of students in the university, and control the leading positions in the most widely circulated papers. Another thing is gratifying. He marks a reaction from "superficial modernist tendencies." The intellectual advance guard of Bavarian Protestantism is finding its way back to Calvin and Luther with a corresponding deepening of character. The two Munich Protestant publications *Zeitwende* and *Zwischen den Zeiten* represent these tendencies.

— Sunday School Times.

A Church Landmark

St. Michael's Lutheran Church, Tarrington, South Australia, boasts a spire 117 feet high, of reinforced concrete, said to be one of the largest of its kind in the world, which serves as a landmark for all of the surrounding country. A massive tower houses a peal of three bells weighing three and one-half tons, whose tones are heard ten miles away. The church is of red brick faced with stone and its side walls form a series of bays, according to the Australian Lutheran. The auditorium produces the effect of a three-nave building. The central nave is supported on massive ornamental stone columns, while the roofs of the side naves are carried in girders. The organ and choir are placed on a gallery at the rear of the church, which seats about 600.

Concerning "Overpayment"

The Joint Synod of Ohio pays its president \$4,000 a year and its treasurer, \$3,600. The editor of *Lutherische Kirchenzeitung* answers a complaint that these officers are "overpaid." He calls attention to the Musicians' union, which pays its president \$12,000; its secretary, \$7,500; and its treasurer, \$6,500. He reports that the stage hands pay \$10,500 to their president, and \$10,000 to their secretary. The plasterers pay their president \$10,000; their vice-president \$8,500; their secretary, \$10,000. Each of these three labor unions has a membership of about 50,000. The Joint Synod of Ohio, he reports, numbers 170,000 communicant members. Objectors to the \$4,000 salary for the Synod's president are asked to draw their own conclusion.

"Benefit of Clergy"

In the Middle Ages all persons in holy orders — clergymen, monks and nuns — were exempted in England from the jurisdiction of the secular courts. This privilege was called "benefit of clergy." It was based largely on 1 Chronicles 16: 22, which reads: "Touch not mine anointed, and do my prophets no harm."

A clergyman accused of crime could appeal to the ecclesiastical court. At one time all such pleas were admitted except when the crime was high treason. It was natural that persons not in holy orders should seek the same privilege and try to pass for clergymen. Therefore, when a plea for "benefit of clergy" was made, a book was brought and the accused asked to read a passage. In those days only the clergy were generally able to read. If he could read, the plea was admitted; if he could not, it was denied. This had the effect of extending benefit of clergy to all who could read.

In 1489, during the reign of Henry VII, a statute was passed distinguishing between persons actually in holy orders and other persons able to read. The latter were restricted to a plea in "benefit of clergy" only once, the evidence being a brand on the left thumb made with a hot iron.—Pathfinder.

BOOK REVIEW

Search the Scriptures! A Series of Graded Bible Lesson Outlines for the Use of Bible Classes. By Paul E. Kretzmann, Ph. D., D. D. 15 cents per copy. Concordia Publishing House, St. Louis, Mo.

Vol. IV. A Survey of the Writers and the Books of the Bible.

Vol. V. The Chief Doctrines of the Bible.

Vol. VI. Survey of Old Testament History (Biographical).

These Outlines of the writer, books, doctrines, and characters of the Bible are made with great care by the author, and may be used with profit for Bible classes.

Heroes of Missions and Their Work. A summary for the use of Christian Schools. By P. E. Kretzmann. 20 cents. Concordia Publishing House, St. Louis, Mo.

A Few Pages from the Life of Luther. For the uses of Christian Schools. By P. E. Kretzmann. 15 cents. Concordia Publishing House, St. Louis, Mo.

The Fundamental Differences Between the Lutheran and the Reformed Church as set forth in the Visitation Articles of 1592. With notes and comments by John Theodore Mueller. 10 cents. Concordia Publishing House, St. Louis, Mo.

The Testimony of Science. By W. H. T. Dau, D. D. 15 cents. Concordia Publishing House, St. Louis, Mo.

The Relation of a Congregation to Synod. By E. H. Paar. Concordia Publishing House, St. Louis, Mo.

Das Buch des Lebens. Referat von Pastor Ernst Eckhardt. 25 cents. Concordia Publishing House, St. Louis, Mo.

The Cures of Christian Science in the Light of Holy Scripture. By O. C. A. Boecler.

What Lutheran Sunday-School Teachers Should Know. A short summary for instructors and pupils in Sunday School teacher's meetings and institutes. By P. E. Kretzmann. 75 cents. Concordia Publishing House, St. Louis, Mo.

Knowledge unto Salvation. Outlines for adult class study. By P. E. Kretzmann. 40 cents. Concordia Publishing House, St. Louis, Mo.

Troestet mein Volk! Volkstuemliche Auslegung des Propheten Jesajas in Predigten nach der Ordnung des Kirchenjahres. Wm. Johannes Huchthausen. \$1.50. Concordia Publishing House, St. Louis, Mo.

GENERAL TREASURER'S STATEMENTS

April 30, 1928

	Receipts	Disbursements
General Administration	\$ 90,160.62	\$ 28,231.88
Educational Institutions	106,380.98	143,308.36
Home for the Aged	5,092.45	6,612.85
Indian Mission	23,460.47	29,796.66
Home Mission	61,649.23	95,338.89
Negro Mission	14,396.04	13,268.65
Mission in Poland	2,857.57	8,167.67
Madison Students Mission	626.22	1,992.14
Indigent Students	4,524.73	7,124.13
General Support	11,326.32	14,545.91
To Retire Bonds	5,267.84	
	<u>\$325,742.47</u>	<u>\$348,387.14</u>
		325,742.47
Deficit		\$ 22,644.67

Statement of Collections for Budget Allotments and Arrears

	Receipts July 1 to April 31	Allotments 10 Months	Arrears
Pacific Northwest	\$ 1,050.87	\$ 1,476.70	\$ 425.83
Nebraska	9,408.87	8,527.70	
Michigan	27,980.27	32,486.70	4,506.43
Dakota-Montana	11,644.14	10,521.20	
Minnesota	48,458.47	61,946.20	13,487.73
North Wisconsin	54,368.39	83,542.40	29,174.01
West Wisconsin	58,434.01	85,868.10	27,434.09
Southeast Wisconsin	47,139.44	84,797.60	37,658.16
	<u>\$258,484.46</u>	<u>\$369,166.60</u>	<u>\$112,686.25</u>
From other sources	961.11		2,965.22
	<u>\$259,445.57</u>		<u>\$109,721.03</u>
Revenues	66,296.90	68,062.00	1,765.10
Total Receipts	<u>\$325,742.47</u>	<u>\$437,228.60</u>	<u>\$111,484.13</u>
Disbursements	348,387.14	348,387.14	*88,841.46
Deficit	\$ 22,644.67		\$ 22,644.67
Unappropriated		*\$88,841.46	

1. Dakota-Montana District Surpassed its allotment.
2. Nebraska District Surpassed its allotment.
3. Michigan District Paid 86% of its allotment.
4. Minnesota District Paid 78% of its allotment.
5. Pacific Northwest Paid 71% of its allotment.

6. West Wisconsin District Paid 68% of its allotment.
7. North Wisconsin District Paid 65% of its allotment.
8. Southeast Wisconsin District... Paid 55% of its allotment.

It will be seen that April Collections have not been sufficient to make up for the excessive shortages of February and March.

THEO. H. BUUCK,
General Treasurer.

WEST WISCONSIN DISTRICT

April, 1927

Pastoren:

C. H. Auerswald, Prairie Farm	\$ 36.32
C. H. Auerswald, Dallas	21.70
Wm. A. Baumann, Beyer Settlement	41.28
Wm. A. Baumann, Iron Creek	43.84
Wm. A. Baumann, Poplar Creek	22.17
C. E. Berg, Ridgeville	80.72
J. W. Bergholz, Onalaska	37.53
Aug. Bergmann, R. 1, Wausau	70.85
J. B. Bernthal, Ixonia	249.57
H. Brandt, Neillesville	127.18
K. Brickmann, St. Charles	73.83
F. F. Ehlert, Eitzen	46.30
A. J. Engel, T. Libanon	9.25
G. W. Fischer, Madison	29.97
Gerh. Fischer, Spirit	5.00
Gerh. Fischer, Prentice	5.00
Gerh. Fischer, Tripoli	4.00
W. Fischer, Tp. Berlin	19.00
E. C. Fredrich, Helenville	126.71
J. Freund, North Freedom	38.02
J. Gamm, La Crosse	454.62
Henry Geiger, Randolph	82.76
G. Gerth, T. Merrimac	24.00
J. G. Glaeser, Tomah	146.75
H. W. Herwig, Lewiston	369.54
M. J. Hillemann, Marshall	105.81
P. Janke, Fort Atkinson	577.56
F. Kammholz, Rib Lake	43.67
Wm. Keturakat, Menomonie	345.39
Theo. Kliefoth, Oak Grove	60.01
L. C. Kirst, Beaver Dam	170.00
J. Klingmann, Watertown	518.40
G. O. Krause, Tomahawk	28.00
O. Kuhlrow, Jefferson	984.85
Phil. Lehmann, Richwood	27.33
P. Monhardt, South Ridge	120.36
G. E. Neumann, Tp. Stettin	16.00
G. E. Neumann, Rib Falls	.25
G. E. Neumann, Tp. Rib Falls	14.30
M. J. Nommensen, Juneau	250.18
Wm. Nommensen, Columbus	192.32
A. W. Paap, Johnson Creek	123.43
Aug. Paetz, Dalton	18.98
Aug. Paetz, Friesland	50.16
H. A. Pankow, Hustler	23.21
K. J. Plocher, Ridgeway	180.00
J. M. Raasch, Lake Mills	253.20
A. W. Sauer, Winona	640.61
Christ. Sauer, Ixonia	32.00
H. Schaller, Goodrich	5.69
E. Schoenicke, Leeds	9.25
M. C. Schroeder, Pardeeville	164.00
Frank Senger, Bruce	27.50
C. W. Siegler, Bangor	43.60
R. Siegler, Personal	25.00
R. Siegler, Marshfield	51.00
G. M. Thurow, Waterloo	364.94
Theo. Thurow, Sun Prairie	128.26
Gust. Vater, Cataract	8.00
Aug. Vollbrecht, Fountain City	111.30
E. Zaremba, Norwalk	47.20
H. R. Zimmermann, Cochrane (Christ)	22.10
H. R. Zimmermann, Cochrane (Dr. M. Luther)	8.75

Budget	\$7,901.67
Non-Budget	56.85

Total for March \$7,958.52

H. J. KOCH, Treas.