

# 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: 5

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† PROFESSOR JOHN SCHALLER †

O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!—It has pleased our Heavenly Father to call Professor John Schaller, Director of our Theological Seminary at Wauwatosa, to his eternal reward. On Thursday of last week, the professor was still with us, seemingly as healthy as ever; he lectured to his classes, worked at his desk, spent part of the evening in the circle of his family, and retired without any thought of an impending serious illness. But during the early morning hours, a high fever set in and the physician, who was summoned immediately, pronounced it a case of influenza, without however at that time considering the patient's condition critical. Now it was with alarming rapidity that the illness developed, pleurisy and pneumonia set in accompanied by hemorrhage of the lungs, so that on Saturday morning the doctor gave up all hope for a recovery. By noon the patient had become unconscious, and shortly after 5 o'clock he peacefully passed away. The news of the professor's death spread rapidly in the city and surroundings, and was a shock for all, especially since but very few had heard of his illness.

On Tuesday, February 10th, the funeral ceremony was held. At 10:30, in a short private service at the house, Prof. J. Koehler spoke words of consolation based on Psalm 116: 15: "Precious in the sight of the Lord is the death of His saints." The remains of our departed teacher were then escorted to Grace Church

by the students of the seminary, where they lay in state from 12 to 2 o'clock. In the public service that then followed, Prof. A. Pieper preached on John 5: 35: "He was a burning and a shining light: and ye were willing for a season to rejoice in his light." Short addresses of condolence were delivered by Prof. Graebner, representing Concordia Seminary of St. Louis, Prof. Biedermann, Concordia Seminary of Springfield, Mr. Retzlaff, representing the congregation at New Ulm, Prof. J. Meyer, representing our own synodical institutions, Watertown, New Ulm, and Saginaw, the Rev. F. Pfothner, president of the Synod of Missouri, and our president, the Rev. G. E. Bergemann. The body was then laid to rest in Union Cemetery, where it is now awaiting the day of resurrection. The Rev. Herman Gieschen officiated at the grave.

John Schaller was a son of the sainted Professor Gottlieb Schaller and his wife Bertha, nee Volck. He was born December 10th, 1859, at St. Louis, where he also received his elementary schooling in one of the parochial schools of that city. From 1874 to 1878 he was a student at our Northwestern College, then taking up the study of theology at Concordia Seminary in St. Louis. Having finished his course at this institution in 1881, the deceased accepted a call to the pastorate at Little Rock, Arkansas. On September 19th, 1882, he entered the estate of holy matrimony with Miss Emma Mumm of Alexandria, Virginia. In 1885 he accepted the call of the congregation at Cape Girardeau, Missouri, where he served until the fall of the year 1889, when he was called to a professorship at the Dr. Martin Luther College of New Ulm, Minnesota. When this institution, at the organization of the Joint Synod in 1893, was established as its Teachers' Seminary, Professor Schaller was chosen to be its first director. In 1908 the call was extended to him to become the successor of the sainted Dr. A. Hoenecke as professor of dogmatics and director of the Theological Seminary at Wauwatosa, in which capacity he served the church without interruption until the time of his decease. He died at an age of 60 years, 1 month, and 28 days, and is survived by his widow, five sons, three daughters, and thirteen grandchildren.

The loss thus sustained by our synod, as well as by the church at large, is indeed great. Professor Schaller was a theologian of more than ordinary ability and attainments. Naturally gifted with a clear intellect, a master of both the German and the English idiom, a rare teacher, a scholar applying himself to his studies

Rev. C. Burger, Jan 21  
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with untiring diligence, he rendered eminent service in the spreading of a clear understanding of Scriptural doctrine in our circles. And, what was best in his theology, it was thoroughly Scriptural, evangelical to the core, avoiding the vagaries to which the human mind is so prone. By this, not only were his students benefited, but his influence was widely felt. He was the author of a number of fine books. His "Book of Books" is used as textbook in Lutheran colleges. His "Pastorale Praxis" is the first book of its kind stating the principles of pastoral theology in a form applicable to the peculiar conditions obtaining in the Lutheran Church of our country. His "Biblical Christology" is eagerly bought and studied by many. Another outstanding feature of Prof. Schaller's public activity is the fact that he was ever a champion for the cause of a thorough religious training of our children. Thus he even willingly sacrificed part of his time for instructing at the Lutheran High School during a vacancy, and for the last years served on its board of directors. But best of all, by the grace of God, he was a firm Christian character, as could clearly be seen when he was on his death-bed and was informed that he had but a few hours to live. There was neither anxiety nor fear, but a placid willingness to return to his Heavenly Father.

We have lost much. May this death teach us so to number our days, that we may apply our hearts unto wisdom. And may the Lord, who has smitten us, again satisfy us with His mercy. To Him be glory forever and ever.

H. E. M.

### COMMENTS

**A Fly in the Ointment** In general the pope may well be pleased with the results of the war. Here and there he must be prepared to encounter a little disappointment. The Czecho-Slovak priests, infected by the rejuvenating virus of nationalism, have formed a national church which does not recognize the over-lordship of the Roman pontiff. In recent times the Bohemians and their Slovak cousins were considered, with the rest of the Roman Catholics in the old Austro-Hungarian monarchy, to be some of the most staunch and loyal followers of the bishop of Rome. But the wine of freedom seems to have gone to their heads; for the moment they are intoxicated with their new toy, national independence. They share with all other Czecho-Slovak forces the eager desire to bolster up the somewhat unstable foundation of the new state with every possible means. An independent state church appears to them to be such a means. It is hardly probable that the old Hussite seed planted in Bohemian soil a hundred years before the Reformation would at this late date begin to germinate. Neither is it likely that the flurry

caused in certain localities fifty years ago over the dogma of the pope's infallibility should be accountable for the action of the Bohemian reformists. Many things are done today under the impulse of reawakened national enthusiasm; this is one of them. H. K. M.

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**A Good Plan** The Lutheran Church Herald suggests a good plan to the members of the synod which it represents. The plan is to include the church papers in the church budget. According to this plan every congregation would send a church paper into every home in which it has members. We consider that an effective way of preaching the Gospel and sustaining the interest of our Christians in the work of the church. We need our services and Bible classes, our parochial schools and Sunday schools, and therefore are willing to support them. Should we not do the same thing for our church papers? They are valuable means for the spreading of the Gospel; they stimulate the interest in the cause of the Lord. They are almost necessary for the cultivation of Christian fellowship between those who are united in the faith. Why not acknowledge them as mediums through which the church works and use them for the purposes of this work? Yes, include them in the budget.

J. B.

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**Before We Forget** An Englishman once wrote an essay on Murder as a Fine Art. He forgot to mention under this head the subdivision of the subject that treats of murder as a diplomatic measure. Never before, as far as we know, has the blockade of a country been so effective as it is become since the armistice. Up to that time blockades were in effect but the peoples under them were not utterly crushed by the economic boycott. Then came the surrender and the armistice because the point of further resistance had been passed. As a military measure the blockade had been efficient; the enemy laid down his arms in abject submission. Now the unprecedented use of the blockade sets in.

The nations whose physical existence hung by a thread; the whole fabric of whose highly sensitized modern life was strained to the breaking point because it had been shut off from the world commerce—such nations were kept dangling over the abyss because the dominant powers were reluctant to give up the blockade as a means to enforce their diplomatic demands. From material concessions that went far to make all former spoliations look insignificant to those subtler humiliations that were designed to break the national pride of the foe, everything was exacted under the ominous threat of tightening the blockade.

It took about four years of relentless and destructive

war to get the affairs of the earth into such shape that such a blockade was possible. Such conditions may never arise again. But again, they may.

An article of the League of Nations provides that the signatory powers are to agree to bring recalcitrant members into the fold by means of the economic blockade. We need not go over the whole ground and show which police and military measures are legitimate from a Christian's point of view and which are not, but so much is evident that when the blockade may be used as a diplomatic weapon to enforce obedience of mere majority opinions by starving nations and ruining their coming generations it has ceased to be a police or a military measure. It has approached the status of murder conducted as a fine diplomatic art.

Even our basest criminals are not starved and broken down physically and mentally when they are confined in our jails. Why should whole nations, of which the vast majority are quite innocent of any sins of their governments, be treated otherwise? Does it not become a moral question when the means of human subsistence which God provides to the just and the unjust are cut off from a nation by international fiat?

Though America enters the League, we, for one, refuse to accept the moral responsibility for economic blockades that may result, as the present one has, in breaking up the whole social machinery of human existence. The curse of the blockade does not rest on the victims alone; we may easily trace our own manifold troubles to its insidious operations. Isn't that the penalty for our ruthless interference with that order which God has established for human life? We find that every commandment from the Fourth to the Tenth is cynically disregarded by the economic blockade. We do not expect civil governments to be great exponents of morality but we must clear our own conscience of any complicity in establishing a "new morality" which substitutes any selfish policy of a mere majority for the eternal law.

H. K. M.

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**Let Us Be Truthful** That is about the least one should expect from the church; and still—? The editor of The Standard had a dream one night. In this dream he found lying on his desk a copy of a church paper. His eye lighted upon a page headed "Naked Truth From the Churches." The column we reprint will, we hope, do more than afford our readers a little amusement. It may assist us in finding points at which we are liable to be deviating from the truth, not so much, perhaps, in making statements to others, but often in judging ourselves.

"The service Sunday morning at the \_\_\_\_\_ Church was fairly well attended. Pastor \_\_\_\_\_ preached better than usual, and several were heard to remark on leaving the church, "Why can't our pastor do this every week?" At night, thirty-eight persons were present, including two mem-

bers of the young people's society, the rest of the young people having either gone home or over to the Methodist church, attracted by the stir and the bright lights. The "twicers" in this church are about 7 per cent of the membership.

"Pastor \_\_\_\_\_ has just closed his third year at the \_\_\_\_\_ Church. Inasmuch as three out of four of his predecessors stayed less than four years, a good many of his flock fully expect that this will be his last year. Some of the members do not like his emphasis upon foreign missions, and one of his deacons, who for years has been giving 10 cents a week for missions in addition to his \$2.50 a week for current expenses, has been heard to say that the next pastor we get will pay more attention to religion at home and less to missions.

"Doctor \_\_\_\_\_ of the \_\_\_\_\_ Church has had his salary raised \$1,000 because his people had heard that he had received a call to an important field in the East. It seems that several weeks ago a member of this eastern church, not a member of the pulpit committee, who travels for a well-known investment house, happened to be in town and, wholly upon his own authority, went to the pastor, after attendance upon the morning worship, and expressed a wish that the latter might visit the prominent eastern parish. In some way this got out, and the raise in salary followed. It should be added that the church ought to have taken this action two years ago and that the present salary does not measure by any means its ability.

"Evangelist \_\_\_\_\_ and his singer, \_\_\_\_\_, have just completed a four weeks' mission in \_\_\_\_\_. The daily papers report extraordinary crowds and results that have never before been seen in any similar meeting. The naked truth is that the actual seating capacity of the tabernacle is 2,500 less than the estimate of the evangelist's publicity expert and, except for Sunday evenings and one or two special occasions, it has not been more than two-thirds full; that 85 per cent of the cards signed are either of adults or children with whom the churches are already in touch or of persons who could not be found. The free will offering to the evangelist and the expenses incident to the campaign were sufficiently large to have paid the salaries of the pastors of the participating churches for a year and given them each an assistant, which none of them now has, for the same period. A few good conversions resulted, but several good people were alienated from active church affiliation by vulgarities and profanities of the evangelist.

"Reports of wonderful progress come from the field at \_\_\_\_\_. Not long ago the Odd Fellows, the Masons, the Elks, the Knights of Pythias and several other fraternal orders visited the church and listened to a remarkable oration by the pastor. The latter is in frequent demand for special occasions both in the city and all over the state. The Sunday school, so it is reported, has had the best year in its history and prayer-meetings were never larger. The naked truth is that the pastor's salary is continually running behind, that offerings for missions are the poorest per capita in the state, that the pastor and his wife have been praying for nearly two years for the Lord to open up another field, and have given Him no little assistance in this matter, while they are waiting."

J. B.

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**Irish Battles on American Fields** Not frightened in the least by the frantic disavowal of all Americans of any interest in foreign propaganda, any number of foreign propagandists have openly plied their trade. Among them the friends and foes of Irish liberty are the most undisguised. A short

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time ago a delegation of clergymen from Ireland lectured in our larger cities to show that a free Ireland meant subjection for certain churches under the Romanist yoke.

Hardly had they got a fair start when another delegation set out in hot pursuit to speak in the same cities and to demonstrate their conviction that no church has anything to fear from Irish freedom; in this party there were also Irish clergymen of the same denominations. Furthermore these speakers of the second party announce their determination to tag their leaders until they give up agitating against the liberty of the Irish race.

Every now and then we are assured that the Irish problem has nothing whatever to do with religion. From the foregoing it would appear that religion does have something to do with the forming of opinions for or against Irish freedom.

H. K. M.

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### The French and the Vatican

One of the serious problems of peace for France is its future attitude toward the pope. During the war the Roman Catholic priesthood grew in the affections of the people. The old enemies among the leading politicians of necessity had to observe a truce with the church and often enough had to praise it for its loyalty. It also got to be quite a fad in literary and other intellectual circles to pretend a steadfast devotion to the religion which only a few years ago met with nothing but ridicule. But no one dare play with the fire of popery with immunity. Now there is an insistent demand that official France renew its diplomatic relations with the vatican and exchange its ambassador for a duly accredited nuntio. This demand is very embarrassing to the government. So far all official utterances were non-committal. But Anatole France, dean of French letters, is outspoken against the proposal. What he says is not without interest to us; for we, too, are importuned to grant recognition of

some sort to the world position of the pope and have had to endure the presence of a papal delegation at Washington. Monsieur France, among other things, said: "Italy despoiled the vatican of its temporal powers and the sending of an ambassador to the Holy See would be to recognize officially the pope's spiritual power. In this case there is no reason why France should not recognize the other great spiritual powers of earth."

H. K. M.

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### Modern Milestones

This is an age of surprises for the conservatives. Aviation has come and has been almost universally adopted. There are large numbers up in the air. Some are just off the ground, but because they are looking upward it seems quite a daring achievement to them; others are far up in the clouds, and as they look down they gasp at their own temerity. This age is on the move, you might say. "Progress" is getting to mean "a move in any direction." Every legitimate movement has a button, some stern-faced official stationery, and a slogan. We contribute the slogan as our share, that's enough for a rank outsider; here it is: "We want to get somewhere badly, but we're not particular where."

Well, it seems the "Church" has found an objective—it's Mexico. Somebody might advance the suggestion that there is trouble enough down there at present. But, listen—"The Church Peace Union announces a commission of three—one Catholic, one Protestant, one Jew—to visit Mexico and bring about friendly relations." For their own peace of mind we hope the commission will have business sense enough to send on an advance agent—a committee on reception and hospitality would do—otherwise it were well to consider the trip down as devoted to sight-seeing; the return journey may be more hurried and businesslike. However, the Catholic ought to know about this; he has been there before, we understand, though that was before the climate became so hot. When this commission gets back we ought to celebrate. We might hold an Intermeddlers' Convention with distribution of decorations and prizes. The various commissions—and we have a pretty good crop by this time—could present their peculiar activities; they would tell an interested public how entirely unwarranted all outside interference seemed when they took hold, how thoroughly they had ceased to mind their own business when they "took hold" and how radically they had changed the situation by "taking hold." Competent judges would distribute prizes and decorations to those showing the greatest technique and all-around ability in the new American sport of intermeddling.

This is how the editor of one of our daily papers comments on the "Church's" new move:

"The Catholic-Protestant-Jewish commission to Mexico is interesting historically as a milestone indicating progress. Not long ago it would have been

a pleasure for the Catholic to burn the Protestant, or for the Protestant to burn the Catholic, as Calvin burned Servetus. And if anything could have persuaded the Protestant and Catholic to postpone the burning of each other, it would have been a suggestion that they unite in burning the Jew. They don't do that any more, officially."

Where "progress" like the above mentioned is being recorded something fixed is needed to measure from. Let us hope ours will be the fixed position, that of doing the church's real work or, in other words, minding our own business.

G.

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### The Fate of the Wartburg

The historic Wartburg, inseparably associated with the history of Luther and of Luther's greatest achievement, is in a sense a national treasure of Germany though it has always been, and still is, the private property of one of the former ruling families. The future of the old castle is a matter of concern to many. It has been proposed to nationalize it; that would mean that the state would take charge of it through its officials and commissions. Many think that this is not feasible in a state where both Protestants and Romanists might become such officials. They argue that in spite of other associations the chief interest in the Wartburg centers about Luther—and about Luther as the religious hero and preacher of the Gospel faith. That being the case the administration of this shrine should be left to those most in sympathy with Luther's work and his ideals. For this reason the authorities are casting about for some method which will enable the former owner, Duke William Ernest, to transfer the property to a self-perpetuating corporation which would be charged with the responsibility of keeping the historic edifice intact for the coming generations.

H. K. M.

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### "A Mighty Fortress"

The Reverend Francis L. Braun, missionary emeritus, now living in Chicago, filled the declining years of his arduous life with a labor of love that should meet with our gratitude. His missionary interest led him to discover that Luther's mighty hymn was used in Chicago alone in sixteen different languages by Lutheran congregations. He set to work to gather these different texts and later added other versions. From outside Chicago he received the following: the Laplanders' version, from Alaska; the Wendish, from a friend in Texas; the Icelandic, from a friend in the Northwest; the Portuguese, from Brazil; the Yiddish, from New York; the Hindustani, from a missionary in India.

One set is in the library of the University of Upsala, Sweden, and another was presented to the library of the Lutheran Theological Seminary at St. Louis.

H. K. M.

### GLORYING IN THE CROSS

"God forbid that I should glory, save in the cross of our Lord Jesus Christ." Thus Paul the Apostle. What does he mean by the phrase glorying in the cross of Christ? Does he glory in the death of Christ merely as a martyr? Then why this distinction, this eminence of notice? Why not glory in the death of Isaiah, or of John the Baptist? Why not glory in the saw which tore the one asunder, and the sword which decapitated the other? Or does he glory in Christ simply as the great exemplar, as the prophet and teacher of the world, availing himself of the perfection of his system in everything the world may materially be benefited thereby? Then why glory in His cross? Why not glory merely in the moral precepts and teachings of the Lord? But no, what St. Paul means to say is this: Though the cross of Christ be to the Greeks foolishness; though the Jews stumble at it; though false Christians compromise it, to avoid the odium that attends its avowal; though the world scoffs at the idea of acknowledging a Savior hanging on a tree; God forbid that I should glory, save in this. This is the foundation of my hope; and this I will proclaim as the only foundation of the hope of the world. It is in "the preaching of the cross," the preaching of salvation through the meritorious sufferings and death of Christ on the cross Paul glories. He views the cross as an altar, and the body of Christ as the sacrifice of propitiation for the world's guilt, and when he came to understand this mystery of redeeming love, he determined to know nothing, to glory in nothing, but Christ and Him crucified.

This, then, is the great theme which the Christian should never suffer to escape from his mind; it should at all times be the subject of all his comforts, the foundation of all his hopes, the most powerful incentive to the performance of his duties. His mind should, therefore, often be fixed on the cross. Especially during this Lenten season, when we are accustomed to meditate on the sufferings and death of our Savior, nothing can be more proper than to fix our thoughts on the cross. The more seriously we do this, the more satisfied we shall be that it is worthy to be the subject of our only boast, and our only hope.

Let us adduce a few reasons to justify our glorying in the cross.

1. We glory in the cross and the saving truth embodied therein—because of its antiquity. No opinion or doctrine which affects man's eternal salvation, which stands connected with the sinner's acceptance with God, can be true, if it be new, if it be an invention of modern times, if it be not as old as the fallen race itself. The terms of man's acceptance must have been settled as soon as man fell; and as they were founded upon the unchanging and unchangeable holiness, justice, and mercy of God,—and the human condition, which needed such terms, has remained un-

changed,—we can only be accepted now as men were accepted then.

What, then, were those terms of acceptance with God for fallen man? They were settled on no other grounds than the Cross of the Redeemer. Man having sinned against his Creator and thereby having become a child of death, lost and condemned, God in His infinite mercy, not willing that man should perish, promised the seed of a woman whose heel should be bruised, pointing to the suffering and death of Christ on the cross, by which the sinner should be redeemed. Not by works of his own could fallen man be justified before God, but solely by the holy sacrifice of the Redeemer on the cross. This was the only way of salvation, and the very first sinner, that ever was saved, fell with his load of guilt to the foot of the cross, trusting in the gracious promise attached thereto. This was the doctrine taught throughout the Old Testament dispensation by the patriarchs and prophets, this the hope of all true believers from the very beginning.

Would men of today glory in something else than the cross of Christ? Would they glory in their own doings, in the great movements of the day for the moral, social, political and economic reconstruction of the world? Would they substitute the cross of Christ with new means and devices for the salvation of mankind? Would they devise means of permanently alleviating physical distress wherever it appears on earth? Would they carry the blessings of prohibition to the uttermost ends of creation, and glory in such work? St. Paul rejects the very thought of setting up anything in competition with the cross of Christ with the utmost abhorrence. "God forbid," says he, "that I should glory, save in the cross of our Lord Jesus Christ!" The Word of the cross has been the only salvation of the world in the past, is in the present, and will be in the future.

2. We glory in the cross, because its Word forms the vital part in the revelation of the New Testament. Had the New Testament been silent on the subject, we must have remained in doubt. Had it repealed the doctrine embodied in the cross, we must have disregarded it. But to what pages of the New Testament shall we turn in which we shall not behold it beaming forth with a brightness which must attract attention? Witness the minute manner in which the circumstances of Christ's death are narrated. It furnishes the strongest evidence that He died on the cross as the Savior of the whole of mankind. Consider furthermore the preaching of the apostles after His ascension. Having been taught by the Holy Spirit the great purposes of those scenes of love and grief which they had witnessed under the cross with so much amazement, they proclaimed the true nature of Christ's death. They declared that it took place by the fore-appointment of God, in pursuance of a grand plan of mercy, by which the Father gave His Son for sinful man. "He

made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." They preached, that Christ died in our stead, that His death was a price paid for our redemption, that in it we see and know the revelation of infinite and measureless love—the love of God; that, in that hour, through ways of righteousness, in the execution of inexorable law, God was revealing His love toward us poor and wretched sinners. "Herein is love," they say, "not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "He spared not his own Son but delivered him up for us all." Shall we, then, not glory in the cross of our Lord Jesus Christ, since it beams forth with celestial brightness on the pages of the New Testament, forming the very substance of its revelation?

"Here we have a firm foundation;  
Here the refuge of the lost;  
Christ's the Rock of our salvation:  
His the name of which we boast;  
Lamb of God, for sinners wounded!  
Sacrifice to cancel guilt!  
None shall ever be confounded  
Who on Him their hope have built."

3. We glory in the cross of Christ as affording the only comfort to a penitent sinner. Here is a weeping penitent. He feels his state of guilt and depravity. He has been unnaturally forgetful of his heavenly Father. He has broken the law under which he was placed, and has subjected himself to the penalty. He has sinned against God and now feels remorse. His heart is filled with fear, with fear of God's wrath and displeasure, of temporal death, and eternal damnation. Who shall comfort him? The world with its pleasures, its riches? How can he sport in pleasures and find comfort in riches, when over him he sees, nay, feels the searching eye of a frowning God? Perhaps you will say to him, "Why this excessive sorrow? You have committed no great crime. You are not so bad as others"; and he will tell you that the conduct of others is no standard by which he is to be judged. He looks at the Divine purity, and feels that he is unclean. In short, nothing in the world can comfort his sin-sick soul, nor pacify his conscience.

There is but one comfort which remains. It is the cross of his Savior, and that cannot fail. In no instance yet, in the case of a sincere penitent, has it failed. Does he want a proof of the love of God, not to innocent, but to guilty man? It is there. "Hereby we perceive the love of God, because he laid down his life for us." Does he desire to be free from his guilt? Does he long for peace with God? It is all there. How glorious is that declaration, "The Lord hath laid on him the iniquity of us all." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him; and with his

stripes we are healed." What a comfort to the penitent sinner to know that, "in Him we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Nothing is wanting to his spiritual happiness but that personal trust, by which his fallen, guilty, and fearful soul is committed into the hands of this divinely-appointed Savior on the cross; and here is every circumstance to encourage it: the meek and inviting character of the incarnate God, dying for us that we may live. O, yes; it is this that gives confidence, peace, hope of eternal salvation to the sinner.

"If my sins give me alarm,  
And my conscience grieve me,  
Let Thy cross my fear disarm,  
Peace of conscience give me.  
Grant that I may trust in Thee  
And Thy holy passion;  
If His Son so loveth me,  
God must have compassion."

4. Finally we glory in the cross because of its glorious effects. Not to speak of many of those triumphs which surround the cross of Calvary with a glory no power in the world can equal; the superstitions and idolatries it has destroyed, the barbarous nations it has civilized, the blessed influence it has shed upon all and every relation of mankind, the relations of sovereign and subject, master and servant, husband and wife, parent and child it has regulated and sanctified, the cross of the Savior is the cause and instrument of our **sanctification**. It produces in the soul of man the most ardent love to his God and Savior. All other motives to love God are inferior to this. "We love him, because he first loved us"; and in this particular way, that He gave His life a ransom for us. And on the same basis of the sacrificial cross we also love our fellow-men. Enjoying the love of Christ crucified the world is crucified unto us, and we are crucified to the world. Sin, the lust of the flesh, and the world have no power of us, but are nailed to the cross. And that of the last fierce battle of death? The cross having opened to us the gate of present salvation, it has also opened the gate of heaven.

"While I draw this fleeting breath,  
When my eyelids close in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment throne:  
Rock of Ages, cleft for me,  
Let me hide myself in Thee."

J. J.

#### THE NEW SCHOOL VISITOR

With the first days of February our newly appointed **School Visitor, Mr. Claus Gieschen**, began his work, under the instructions of the synodical committee in charge of the matter. He will arrange his traveling schedule in such a manner as to visit one group of

contiguous congregations after the other. As this is a new kind of work, it is impossible to promise his visit for a certain neighborhood at a definite time; hence he will announce his arrival before hand in each particular case. In order to facilitate his work and to insure its success, we bespeak the good will of all our pastors, teachers, and church members everywhere for the plan adopted by Synod. There is no reason why the Visitor should not find a kindly welcome and all readiness to render assistance wherever he appears. On the contrary, it will be to the best interests of everybody concerned to lend him all possible aid and encouragement. To show this, it seems advisable to remove certain **misconceptions** as to the authority of the Visitor, and to show just **what** he is expected to accomplish at present.

Mr. Gieschen comes as a **visitor** in the real sense of the word, as a man charged with paying a friendly visit in the interests of Christian elementary schools. He does not claim the title of superintendent, nor is he clothed with the authority which would be implied by that title. He is not a superior officer, authorized to give orders how school work must be carried on in our congregations, but he will be ready and willing at all times to give advice to the best of his ability. Some day we may be ready to do the reasonable and desirable thing by systematizing all our church schools everywhere under one direction, and then we shall have to appoint one or more superintendents to carry the system through; but that day is still far away. For the present we shall be content if Mr. Gieschen's visits result in the strong impression that the entire Synod is vitally interested in the work done by each congregation for the promotion and improvement of Christian schools. If our Visitor would succeed in nothing else than in rekindling and strengthening a healthy enthusiasm for the work of Christian school education, wherever he goes, all his efforts would be recompensed and all expenses connected with his work would be amply justified.

Due consideration of the question what tangible results of his first round of visits might be expected from Mr. Gieschen, led to the plan that he should first of all gather extensive **statistic material** relating to the actual **present status** of school work in our congregations. For our purposes, we need much more than the meagre and incomplete school returns furnished by our ministers in their annual parochial reports. The Visitor is required to note not only the number of teachers working in each school, and the number of children enrolled, but also whether he finds that all teachers really do their allotted task understandingly and in the true Gospel spirit, having the **salvation** of their pupils at heart above everything else; and he is to find out how the enrollment of pupils compares with the number of children of school age in the congregation, and what is the reason if it appears that many

baptized children are not afforded the blessing of a Christian school education. Where the minister is the only school teacher in his congregation, it is important to know whether his school is a school according to the laws of the state, or merely a school of catechetical instruction; also, whether the circumstances really prohibit the employment of a special school teacher, perhaps because the church members are scattered abroad to such an extent that a sufficient number of children cannot well be assembled. Where he finds a congregation which is doing nothing whatever for the Christian schooling of their children, he is to inquire as to the reason for this deplorable state of affairs, so as to leave behind him the impression that many Christian hearts pity every Christian child which is given no opportunity to become deeply rooted in the knowledge of God's Word.

This is obviously the only way for Synod to determine the actual extent and the real value of our parochial school work, and to learn whether all our congregations realize its supreme importance. At the same time, we shall discover where our efforts are deficient, so that they may appear to justify the many enemies of the Christian school in assailing its right to existence. We are aware, indeed, that the violent and sometimes malicious attacks against our parochial schools owe their origin not at all to the alleged insufficiency of these institutions, but to the universal hatred of the world against the Gospel which is taught there. Nevertheless, if we succeed in removing the shortcomings which actually do lessen the value of our school work, we shall have shorn their attacks of the pretence, showing them up in their true colors as a form of religious persecution. Moreover, we should ourselves feel the need of making our Christian school work fully efficient, to insure for our children a thorough training in all necessary secular knowledge, as well as in Biblical lore. The fact that heretofore we did not make the fate of every single school among us our joint concern, put the burden of defense upon the single congregation. After the Visitor will have collected the statistical material as outlined above we shall be in a better position to give all information required by the authorities, and to expose false accusations which may be raised against any particular school.

These explanations, however, do not exhaust the possibilities of the service which our Visitor may extend to his brethren. By virtue of his long experience as a parochial school teacher he is familiar with the difficulties usually besetting our school work, and is able to recognize defects that may imperil the desired results. He is instructed to put his practical knowledge fully at the service of pastors, teachers, and congregations everywhere, and to make it his special concern to encourage and strengthen all those who are the immediate bearers of the burden. We need not assure

everyone that the Visitor will tender such assistance and do all his work in the spirit of the Gospel of Jesus Christ.

Are we, all members of our Synod, willing and prepared to give this new undertaking of Synod every ounce of assistance available, in order that great blessing may result for our school work? If not—why not?

J. SCHALLER,  
W. HENKEL,  
G. BERGEMANN,  
The Committee.

### TEMPTATION

O my soul, watch, fight, and pray,  
Battle every hour,  
Let the tempter's cruel sway  
Thee not overpower.  
He in might,  
Shuns the light,  
And his vigil keepeth  
While the watchman sleepeth.

Swing the Spirit's two-edged Sword,  
Bid the foe defiance!  
In the armor of the Lord  
Place thy firm reliance.  
Human strength  
Fails at length;  
Earthly power fails thee  
When the foe assails thee.

In the desert wilderness  
Thou hast fought, dear Jesus,  
Satan's cunning craftiness.  
From his might release us!  
Stem his power.  
Every hour,  
Save us from denial,  
In the hour of trial.

Our strength quails before the foe,  
Thine is everlasting!  
By Thy pain, and grief, and woe,  
By Thy desert-fasting,  
Grant, dear Lord,  
That Thy Word  
Which fore'er remaineth,  
The oppressed sustaineth.

Earthly joys today may thrill,  
But upon the morrow  
Burdens, cares, and trials fill  
Heart and soul with sorrow!  
Earthly wealth,  
Honor, health,  
Which awhile we cherish,  
Like the flowers perish.

All the wealth of man is vain,  
Ne'er it satisfieth,  
Though a kingdom his domain,  
Soon he falleth,—dieth!  
But Thy Word,  
Dearest Lord,  
Shall abide forever,  
Falleth, dieth never!



Thou Thy holy Blood hast shed,  
 For our soul's salvation,  
 Thou hast crushed the serpent's head,—  
 Overcome temptation.  
 Calm our fears,  
 Dry our tears,  
 Be our shield and tower  
 In the trial hour.

Thou Who multitudes hast fed,  
 Bread of Life, still feed us!  
 Thou Who e'er Thy flock hast led,  
 Through earth's desert lead us,  
 Onward still,  
 Upward, till  
 We through Heaven's portal  
 Enter Life immortal.

ANNA HOPPE,  
 Milwaukee, Wis.

On the Gospel Lesson for the  
 First Sunday in Lent,  
 or Invocavit.

### A WELL KNOWN MAN

Do you recognize him by the accompanying description? "All my life," confesses a certain person, "I have been planning and hoping and thinking and dreaming and loitering and waiting. All my life I have been getting ready to begin to do something worth while. I have been waiting for the summer and waiting for the fall; I have been waiting for the winter and waiting for the spring; waiting for the night and waiting for the morning; waiting and dawdling and dreaming, until the day is almost spent and the twilight close at hand."

Some clergymen will, perhaps, discover a familiar figure in these lines? Our would-be writers, for example. Our authors in *spe* (in hope—prospective authors), who have planned articles and books, have set down ideas, have gathered quotations, have assembled clippings, but—. Well, they never got down to real work. Or our orators? Here are a few simple, yet wonderfully helpful, excuses for the public speaker, and our friend the clergyman, always optimistic, always planning, now proposes to follow these closely, and soon his voice will possess volume, smoothness, richness, and other qualities; but—. Well, he practices several days, but just naturally gets tired and quits.

And, behold the prospective church-member. He has been talking a long time, in fact for years, about joining church, and he fully means to join, but—he never gets quite to the point. "I know it's my duty," he says, "And I'm going to surprise you some day," he promises. Alas! the favorable time hasn't arrived. "Today, if ye will hear his voice," rings out the apostolic admonition, but our loiterer is still saying, "Yes, yes, tomorrow." "Summer is ended, harvest is over, and I am not saved." Delay not, O sinner!

Your committeeman! At the next meeting, four weeks following his appointment, he reports progress. That means: he forgot all about it or neglected his duty when it came to mind. "Next month we'll be prepared with a report: We didn't quite get things shaped up for this time." No, my brother, you didn't get them shaped up and you didn't even begin to shape them or think how they ought to be shaped. You have just dawdled. You never will do anything unless we keep after you and prod you until you are forced to get your committee together and attend to business. Meanwhile the other committee members get discouraged and lose interest; the pastor frets and fumes; the Master's work suffers.

A sharp word is needed, Mr. Procrastinator! Better take notice and get busy, for a sharper word will be spoken some day to the idler and loiterer in the Lord's vineyard.

Thank God, they're not all like this!

—N. O. in Lutheran Standard.

### THE STORY OF BLANDINA

There was in very early times, scarcely a hundred years after our Lord Jesus had risen from the dead and ascended on high, in the cities of Lyons and Vienne, in the land now called France, a little community of Christians.

The city of Lyons was built on a hill, above a beautiful, broad river, which sweeps round the hill, flowing very swiftly.

On the top of this hill were temples of the ancient gods and goddesses; on the sides were palaces of the rich natives and of the foreign governors who came from Rome. In this city, as in all Roman cities there was a great amphitheater, with terraced rows of stone seats, surrounding a large, flat empty central place, where were fought battles, not mock but terribly real, to amuse the people, between armed prisoners and wild beasts, lions, tigers, and fierce bulls. For although those ancient people were so skilful and clever, and could build wonderful temples, bridges, and palaces, they had a horrible pleasure in the excitement of these cruel games which were held in honor of their gods.

Among these palaces and temples there was a little band of men and women who had learned to serve Christ, and to hate all cruelty and impurity. Many of them had originally come from Asia, and spoke and wrote Greek, the language of their part of Asia; some were natives of the country.

It was a little more than a hundred years after the crucifixion and resurrection of Christ. Some of these Christians had spoken to old men who had known John the Beloved, the disciple who stood by the cross, and took the sorrowing Mary, the mother of Jesus, to his

own home. For St. John had passed his last days in that part of Asia from which these Christians came.

There were nobles and slaves, rich and poor, among them. Our story is chiefly of a slave.

In one of the houses of that city lived a family of which the mistress and one young slave-girl were Christians.

I cannot tell you anything about the rest of the household. But the fires of persecution have brought these two into an abiding light.

Back through the fogs and darkness of eighteen hundred years, we look on those figures, illuminated in the fierce fire of trial, and see them as clearly as if it had all happened yesterday.

But it is curious that the name of only one of the two is preserved, and that not of the mistress but of the slave. Indeed, we should scarcely have heard of the mistress, but for her care and love for Blandina the slave.

Blandina was young and small in person, insignificant, even contemptible-looking, it is said.

If you had seen her in the every-day life of the home, you would have seen only a gentle little slave-maiden quietly going through her work, saying little, professing little, only doing the duty of the moment, whatever it was, whatever it cost. Her own mistress had no idea of the fire of love and the rock of courage in that little frame.

Mistress and slave, together they went, before dawn, especially on the first day of the week, to sing the hymn to Christ which we now sing, and to share in the sacred Eucharistic Feast, which He instituted, and in which He has promised always to be present with us, though unseen. They never went to the temples of the gods with garlands and sacrifices. They had long lived thus without being molested. But one day there began to rise in the city an angry feeling against the Christians.

There were reports that some fierce nations of wild, warlike people in the North were preparing to march on the cities of that land, to plunder, murder and destroy.

And there began to be a terrified murmur that the temples were being deserted, and that the gods were angry, and were sending those fierce barbarians against them in punishment.

Then people looked suspiciously around to see who these Christians were, and what were their deeds.

They were known by their determined absence from the temples of the ancient gods, and from all riotous feastings and cruel games, by their meeting together to pray and sing hymns, by their love and fidelity to each other.

No crime, or disloyalty, or breach of the laws could be alleged against them.

But the city and the world they lived in was steeped in vice and corruption, and wild suspicions and rumors

sprang up against them, accusing them of secret crimes.

Those who do evil themselves are always ready to believe it of others. And the Christians began to be attacked in the streets by the lowest of the people. Curses would be muttered against them, stones were thrown at them, little knots of excited people would wait for them as they went from house to house, until by degrees the mutterings grew into fierce howls of rage. They were struck with sticks and hunted through the streets like wild beasts; their houses were broken into and plundered; and as it was found that no one defended them, and they did not retaliate, the attack became more systematic. Their enemies influenced each other by cruel words and acts. The public baths and the markets were closed against them; they were treated as criminals and outcasts, and at length they were violently dragged before the magistrates.

The laws of the great Roman Empire which then ruled the world were against them for refusing to sacrifice to the gods.

And the governor who then ruled in this city was only too ready to humor the rage of the populace.

The Christians were thrown into prison, and many of them were so roughly handled by the soldiers and the mob on their way to and from the prisons that they all but died of the ill-usage. Pothinus, a venerable old man of ninety years, bishop of the Church, bore noble witness with his feeble voice before the judges.

"Who is the God of the Christians?" they asked.

"If you are worthy," he replied, "you shall know."

Beaten with iron rods, and dragged and driven through the streets, two more days in the prison finished his failing life, before his sentence could be pronounced.

The object of the enemies of the Christians was twofold—to make them confess that they had committed crimes, and to make them deny Christ.

To obtain these ends, it was not enough to put them to death. They must be tortured to make them condemn themselves, or retract.

Some few failed in courage, and would at the moment say anything to be taken off the rack which was dislocating their limbs, or withdrawn from the fire which was scorching them.

Blandina and her mistress were among the first seized. And the chief anxiety of the lady, amid her own sufferings, was lest the poor young slave-girl, small and delicate as her frame was, should yield to the torture and fall away from faith.

On the judgment-seat were the governor and magistrate distrusting the Christians, and determined to make them confess crimes they had never committed, and to deny Christ.

Around were the enraged and superstitious mob, clamoring for every severity.

In a cleared space between these were the accused, and the executioners who tortured them.

But dispersed among the angry crowd, or in quiet corners, were Christians not yet seized, never failing at any risk to support their suffering brethren, to encourage them onward, and to strengthen them by sympathy, until their own time to confess might come.

One of these wrote a letter describing what he heard and saw. "Most violently did the collective ringleaders of the mob, the governor, and the soldiers rage against Blandina, in whom Christ made manifest that the things that appear mean and deformed and contemptible among men are most esteemed by God. She cherished that love to Him which evinces itself by fortitude, and does not boast of profession. For, while we were all trembling, and her earthly mistress, who was herself one of the contending martyrs, was apprehensive lest, through the weakness of the flesh, she should not be able to make a bold confession, Blandina was filled with such power that her ingenious tormentors, who relieved and succeeded each other from morning till night, confessed that they were overcome and had nothing more that they could inflict on her.

"Amazed that she should even continue to breathe, after her whole body was torn asunder and pierced, they gave testimony that one single kind of the torture inflicted was of itself sufficient to destroy life.

"But this blessed saint, as a noble wrestler, in the midst of her confession renewed her strength; and to repeat, **'I am a Christian; no wickedness is carried on by us,'** was to her rest, refreshment, and relief from pain.

"Refreshed and strengthened," he says, "she and other sufferers were by the celestial fountain of the living water that flows from the heart of Christ. But Christ suffering in them exhibited wonders, defeated the adversary, thus vividly representing to all that there is nothing terrific where the love of the Father is, nothing hurtful where the glory of Christ prevails."

From the torture they were carried back to the prison, where they were left, fettered, in noisome, airless dungeons, and often died of suffocation.

But it is not for the record of cruel inflictions and brave endurance of pain I tell you this harrowing story. Unconquerable determination has been shown for evil as for good causes.

It was not only their unconquerable patience, it was their unconquerable love and humility which shows to us that it was the Christ who loved the world, and sought and ever seeks the lost, who conquered in these His disciples. When they came back faint and in anguish to the prison, their brethren met them with every homage and honor they could render, giving them the name which is the royal title of nobility in our Christian Church—"The noble army of martyrs." They hailed the sufferers as "martyrs," that is, wit-

nesses—people who bear witness by their Christ-like life and death, that Christ exists, that He died and lives, and abides with His Church forever.

But the sufferers seriously reproved their brethren for rendering them homage. "Christ is the true and faithful martyr," they said; "first-begotten from the dead, Prince of life. They also are martyrs whom Christ has thought worthy, who have sealed their confession by death. But we are only ordinary and mean confessors." And with many tears they entreated their brethren to pray they might be faithful unto death.

They uttered no revengeful, bitter word against their tormentors, but forgave them and prayed for them. And to the wretched ones whose courage had failed under the torture, they showed the compassion of tender mothers to a feeble child, comforting and encouraging them, so that many of the fallen took heart and rose again, and confessed before the tribunal that they were Christians, and endured unto death.

Day after day Blandina was brought out to the tribunal, to suffer herself, and to see the sufferings of others, and night by night she was led back to the suffocating prison.

At last there was proclaimed a great show and festival in the amphitheater. Instead of the wild beasts, with whose combats the people were wont to amuse themselves, the Christians were to be led forth, to die in agony in the sight of all the city.

The first day Blandina was suspended on a stake in the midst of the amphitheater, and the hungry lions and tigers driven in to feed on her. But the wild creatures would not touch the victim; and the brethren seeing her suspended there, and hearing the prayers with which she pleaded for them all, beheld in her a humble and inspiring likeness of the Lord who suffered on the cross for us, and were sustained as by the sight of Him, thinking of the sudden joy in the presence of the Savior and the Eternal Father, so soon to be theirs.

The numbers of the sufferers diminished, as one by one they succumbed to the torture and died; and at last the day came when there were but two led forth to die—Blandina, and a boy of fifteen, named Ponticus.

Fire, the wild beasts, scourging, and piercing were tried again to make them deny their Lord; but the gazing crowds could see the heroic girl not only heroically enduring all herself, but even encouraging and confirming her young fellow-sufferer to the end.

The boy Ponticus died first. And then more than half of the sufferings of the brave, tender heart of the woman were over.

After that, when she was left to suffer alone, a spectator writes, "As a noble mother that had animated her children and sent them as visitors to the great king, with joy and exultation at their victory and her own hope, she went forth for the last time, as if she were

invited to a marriage-feast, and not to be cast, as she was, in a net, to be tossed by wild beasts."

It is said that her joy in communion with God raised her above feeling these latest sufferings. Pierced, at last, by the final death-stroke, she, the last sufferer, lay dead on the sand of the arena, unconquerable, beyond suffering forever.

It was in this way that the foundation of the Christian Church, laid by God Himself, was, in the first centuries, tried by the arch-enemy and his tools. Victories such as Blandina of Lyons achieved proved its eternal strength.

ELISABETH CHARLES.

### JUBILEE CELEBRATION

Twenty-five years had elapsed on the 27th of January since the Rev. J. Hering of Wilton had been installed as the pastor of St. John's Lutheran Church of that place. This fact the congregation celebrated in a special service. The Southwest Conference had been invited to hold its January meeting there at that time. This gave most of the pastor's brethren of this conference an opportunity to be present. The Revs. Glaeser and Mittelstaedt preached the sermons, the former in the German, and the latter in the English language. Rev. Voges tendered the wishes and a gift of the conference, Mr. H. Limp those of the congregation. Rev. Monhardt congratulated the honored pastor in behalf of St. Matthew's congregation of the township of Wellington, which together with St. John's formed one parish up to 13 years ago.

The celebration terminated with a festal dinner served by the congregation for its guests and members.

H. F.

### MICHIGAN LUTHERAN SEMINARY

The beginning of the new semester, Feb. 2, was an extra holiday for the students of our school. It was, as Rev. J. Westendorf, the chairman of our board, remarked in his address, a day to which we all, the faculty, the board, yes the whole Michigan District had been looking forward for years. So far our school had been without its full complement of teachers, but on that day Rev. E. Berg was installed as the fourth member of our faculty, in the presence of several pastors from the vicinity of Saginaw and the whole student body.

In his address Rev. Westendorf set forth that the instruction in every branch of studies in our institutions, including that of mathematics, which is to be the main branch of the new professor, had to be given in the spirit of the Gospel, that without this the best of instruction is without a particle of benefit to the Church, but that, on the other hand, every branch of learning is ennobled if given in that spirit; that for the sake of the Gospel the students ought to endeavor to get the full benefit out of every branch of studies that they

are pursuing in order to enter, at some future time, the ministry of the reconciliation in Christ with the best possible equipment.

Professor Berg began his work at our school on the following day, thereby bringing to us the long looked for relief; for we had been obliged for quite a number of years, even by combining several classes in a number of branches, to give on the average 35 recitations per week. The average now is 29. Except in a few instances, where nothing would have been gained for the present school year by doing it, the classes that had been combined were separated. Even if the few classes that are still combined will be instructed separately next year, the number of recitations for each member of the faculty need not be increased; for the Synod has voted us a tutor, who besides relieving the Inspector will be able to assume even a few more recitations than the increase in recitations will amount to by separating the remaining combined classes.

The various branches have been distributed among the members of the faculty in the following manner. Each of the teachers gives religious instruction to one of the four classes. Professor Sauer teaches English and sciences; history and German are Prof. Wentz's branches; Professor Berg, as has been stated, is instructor in mathematics and assists in German and English; Latin and Greek are taught by the Director.

At present, the attendance is greater than it has been in the years gone by. So far (in 1913-14) the greatest total enrollment for a whole year had been 31. To-day we still have 32 pupils, even though we lost three during the first semester.

This increase in scholars is gratifying indeed, but the number of students ought to be and might be much greater. Every congregation and parish in our district ought to be represented here by at least one boy or girl. There are, however, large congregations in our district that during the ten years of the existence of our school have not figured a single time on our rolls. At present we have scholars from less than a third of the congregations in the district. Aside from all other reasons, the fact that the Synod has granted us the long wished for fourth man—and a tutor—ought to be a special inducement for every one in our district, pastors, teachers, and members of the congregations, to make an earnest and united effort to secure new students for our school. It is possible. We now have seven boys from a city outside of Saginaw, five of these from one congregation. The need of workers in the vineyard of the Lord is growing daily. All indications are that the field, especially among our English speaking countrymen, is rapidly becoming white for the harvest. We must prepare for it now by filling our institutions, even to the breaking point. We at Saginaw have room for more students, and now have the necessary number of teachers to take care of them, even if every congrega-

tion sends one or more representatives. All we ask of you is that you announce them early, that we may prepare for their coming.

OTTO J. R. HOENECKE.

Saginaw, Feb. 8, 1920.

**OFFICIAL MONTHLY REPORT OF THE FINANCIAL SECRETARY OF THE INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST, FOR THE MONTH OF JANUARY, 1920:**

RECEIPTS.

John W. Meier, St. James, Minn.....	\$ 20.00
Godfrey Zahn, R. F. D. No. 4, Ann Arbor, Mich.....	10.00
Rev. Henry Hartwig, Spring Valley, Wis.....	5.00
V. M. Imm, Rockford, Minn.....	257.50
Rev. August Bergmann, Rollingstone, Minn.....	145.10
Rev. Th. Brenner, New London, Wis.....	1.00
Mrs. M. W. Fleckenstein, Mankato, Minn.....	24.00
A. F. Gorder, 1000 Wabash Ave., S. E. Mpls., Minn..	200.00
Rev. Th. Brenner, New London, Wis.....	3.00
Christ Greve, New Prague, Minn.....	214.50
L. C. Hinricks, Danube, Minn.....	3.00
Rev. Carl Strasen, Brunsville, Iowa.....	57.00
Rev. Henry Hartwig, Spring Valley, Wis.....	1.00
Mrs. R. Boerneke, Hutchinson, Minn.....	3.00
Rev. W. C. Limpect, Mazeppa, Minn.....	25.50
Henry Remmel, Atwater, Minn.....	10.00
C. C. Koenig, Underwood, North Dakota.....	25.00
Anna Kitzinger, Oakes, North Dakota.....	1.00
Rev. Arnold Eickmann, Dakota, Minn.....	78.50
F. H. Kahmeyer, 9th Ave., So. St. Cloud, Minn.....	5.00
Rev. Emil O. John, Broad St., Mankato, Minn.....	2.11
Mrs. Carl Rischow, Perham, Minn.....	15.00
Ed. Kirschke, New Ulm, Minn.....	2.00
Geo. Adascheck, Cumberland, Wis.....	30.00
Jacob Mandel, Dolton, South Dakota.....	25.00
Ernest Joos, Tenney, Minn.....	5.00
George Bruns, Wentworth, South Dakota.....	5.00
Rev. Emil O. John, Mankato, Minn.....	3.00
Peter Bischoff, R. F. D. No. 1, Osseo, Wis.....	5.00
Rev. G. Albrecht, Renville, Minn.....	165.00
Rev. Paul Lorenz, Eitzen, Minn.....	81.00
Rev. A. C. Haase, 14 Iglehart, St. Paul, Minn.....	111.75
Julius H. Wolff, St. Paul, Minn.....	15.00
Theophil Hoffman, Wauwatosa, Wis.....	5.00
John Laeb sack, Winside, Nebraska.....	139.50
Rev. David M. Metzger, Frontenac, Minn.....	5.00
Mrs. Charles Young, Valley City, North Dakota.....	5.00
A. E. Katter, Garner, Iowa.....	3.00
Rev. W. Wietzke, Grafton, Neb.....	159.50
John Stoecker, Oakley, Kan.....	10.00
Mrs. William Bode, Nicollet, Minn.....	17.00
John Aschwege, Wilmot, South Dakota.....	15.00
Rev. Paul Lorenz, Eitzen, Minn.....	30.00
Rev. Arthur Sydow, 505 So. 27th, Tacoma, Wash....	10.00
Rev. A. Eickmann, Dakota, Minn.....	100.00
William Steckling, 423 N. Broad St., Mankato.....	10.00
Mrs. J. Wandschneider, Ft. Atkinson, Wis.....	1.00
Albert Zietlow, Juneau, Wis.....	5.00
Carl Schubert, Minn. Junction, Wis.....	5.00
John Schultz, Crivitz, Wis.....	5.00
William Roeber, Tulare, South Dakota.....	50.00
Rev. F. Zarling, Zumbrota, Minn.....	110.00
A. T. Mueller, Winona, Minn.....	10.00
Carl Thiel, Valley City, North Dakota.....	5.00
Mrs. M. Teske, Valley City, North Dakota.....	5.00
Rev. M. Schuetze, Litchfield, Minn.....	5.00

Rev. August Vollbrecht, Fountain City, Wis.....	31.50
Rev. A. Werr, Lake Benton, Minn.....	44.40
Julius H. Mueller, Hustler, Wisconsin.....	10.00
R. Schoeneck, Enterprise, Wis.....	10.00
George C. Richert, Gresham, Neb.....	10.00
Fritz Grimm, Norfolk, Neb.....	16.00
Rev. Mart F. Sauer, Brillion, Wis.....	40.15
Pauline Altoff, Johnson, Minn.....	10.00
William Fellwock, Juneau, Wis.....	2.00
Wm. Hagemann, Raymond, South Dakota.....	5.00
Herman Abitz, Appleton, Wis.....	5.00
Amanda Hanke, Milwaukee, Wis.....	1.00
Rev. R. Schierenbeck, Renville, Minn.....	202.00
Rev. W. Schaller, Firth, Neb.....	129.50
Mary Albrecht, La Crosse, Wis.....	5.00
Mrs. Charles Gaulke, Thiensville, Wis.....	2.00
Mrs. Albrecht Michael, St. Charles Minn.....	1.00
Fred Vonan, Eagle River, Wis.....	3.00
H. W. Kneuper, Wolsey, South Dakota.....	10.00
Mrs. Margaret Miller, La Crosse, Wis.....	10.00
August Steinbeck, Gresham, Neb.....	30.00
Minnie Stapel, Waukesha, Wis.....	5.00
Mr. and Mrs. K. Sommerfeldt, Custer, Mich.....	10.00
H. A. Schmah, Wauwatosa, Wis.....	1.00
Henry H. Westerhaus, Winside, Neb.....	25.00
Caroline Albrecht, Tomah, Wis.....	1.00
Herman Goetsch, Fond du Lac, Wis.....	15.00
David Siffring, Rising City, Neb.....	15.00
Fred Brei, Hanover, Kan.....	25.00
Rev. F. W. Schultz, Western, Neb.....	35.00
Otto Kempe, Cheseloh, Wash.....	5.00
Mr. and Mrs. Walter Gitzlaff, Bristol, Wis.....	5.00
O. J. R. Hoenecke, Saginaw, Mich.....	5.00
Mr. and Mrs. A. Muhlenbeck, Bristol, Wis.....	15.00
Ernst Fluegge, Elkton, Mich.....	3.00
Rev. G. C. Haase, Mansfield, Wash.....	17.00
J. G. Gross, Hillsvievw, South Dakota.....	15.00
Mrs. Ferdinand Rux, Saginaw, Mich.....	5.00
Mr. and Mrs. V. Ruediger, Prior Lake, Minn.....	5.00
Mrs. J. H. Schlueter, Olivia, Minn.....	5.00
J. L. Hankel, Olivia, Minn.....	1.00
Mrs. W. Winkel, Dowagiac, Mich.....	10.00
Rev. P. Gedicke, Vesta, Minn.....	12.99
Rev. Emil O. John, Mankato, Minn.....	15.00
Mrs. C. Remer, Saginaw, Mich.....	5.00
Mrs. B. Nienow, Orange, Calif.....	2.00
Rev. Wm. F. Lutz, Mauston, Wis.....	30.00
John Ungrodt, Medford, Wis.....	5.00
Mrs. John Wyss, Medford, Wis.....	5.00
Rev. A. P. Sitz, Rib Lake, Wis.....	37.50
August Gerth, Estelline, South Dakota.....	5.00
Rev. R. Polzin, Fairfax, Minn.....	41.00
Rev. H. W. Reimer, Loganville, Wis.....	184.50
Louise Henrich, Monroe, Mich.....	5.00
Rev. F. Brenner, Hoskins, Neb.....	25.00
Geo. Adascheck, Cumberland, Wis.....	25.00
Total .....	\$3,462.50

DISBURSEMENTS.

Paid over to A. H. Gerber, Treasurer of the International Relief Society of the Northwest, the following amounts:

January 16th .....	\$1,200.00
January 19th .....	227.21
January 31st .....	2,035.29
Total .....	\$3,462.50
Cash on hand .....	\$ 000.00

In addition to this many congregations have again sent in large shipments of clothing and other relief goods.

We hereby express our sincere thanks to all.

#### RECAPITULATION.

December Receipts .....	\$2,293.90
January Receipts .....	3,462.50
Total .....	\$5,756.40

Respectfully submitted by

ARTHUR E. THOM,

Financial Secretary of the International Relief Society of the Northwest.

St. Paul, Minn., Feb. 5th, 1920.

#### OFFICIAL MONTHLY REPORT OF THE TREASURER OF THE INTERNATIONAL RELIEF SOCIETY OF THE NORTHWEST FOR THE MONTH OF JANUARY, 1920.

##### RECEIPTS.

Received from Arthur E. Thom, Financial Secretary the following amounts:

Jan. 16, 1920 .....	\$1,200.00
Jan. 19, 1920 .....	227.91
Jan. 31, 1920 .....	2,035.29
Balance on hand Dec. 31, 1919.....	1,702.87
Refund on postage .....	.78
Transferred to credit balance.....	.78
Total .....	\$5,166.93

##### DISBURSEMENTS.

Armour & Co., Milk and Freight.....	\$ 357.03
Cash to "Erzgebirge" 20,440 Marks.....	443.00
Freight and Drayage .....	10.23
Bonds for Treas. and Fin. Sec.....	12.00
Labels .....	5.75
Expenses of President, Postage and Express.....	4.33
Nails and Hardware.....	4.38
Cablegram .....	9.53
Drayage and Express .....	4.34
30,000.00 Marks to Polish Lutherans.....	261.50
Total .....	\$1,112.09
Balance on hand Jan. 31, 1920.....	\$4,054.84

Respectfully submitted by

A. H. GERBER,

Treas. International Relief Society of the Northwest.

#### ITEMS OF INTEREST

##### Religious Colonies Now Face Extinction

"How're we gonna keep 'em down on the farm?" is the question of which the few remaining brothers and sisters of the Shaker colonies at Hancock, Mass., and Lebanon, N. Y., are today sadly shaking their heads.

The fact has gradually become established that Shaker youths are not proof against the worldly vanities from which their fathers banded themselves together in 1784. As soon as they are old enough they depart to the big cities, and through the withdrawal of the population the Shaker colonies are reported on the verge of dissolution.

The Shaker buildings show lack of care. Many of them have been vacated and razed. Outsiders are being hired to help keep things going. A little produce is sold, but the income is next to nothing. Only twenty persons are left at Hancock, only four of them men.

The lure of jazz has evidently prevailed over the spiritual charm of the family shaking dance, without which no Shaker church meeting is complete. It seems a strange thing to modernize this violent custom of a sect otherwise noted for its peace loving habits. The average person looking on for the first time might even call it a bit heathenish. But the dance has a spiritual purpose. The object of the shaking is to get rid of the devil, which, according to the Shaker, possesses all of us weary mortals.

In letters recently published, the famous Gov. William Plumer of New Hampshire describes his visit to the Shaker colony at Harvard, Mass., in the early days of the last century. When the wild riot of whirling and shaking met his eyes he could hardly believe his senses, he says. He noted one woman especially, a very handsome one, who whirled about until her skirts stood out about her like a balloon. She stopped, and her head began to go from side to side and her body to shake in a manner that was "frightful to behold." She couldn't help it, but acted upon a super-natural impulse, she said. Could a man by his strength prevent her shaking and whirling? the governor asked. It would be blasphemy against God to attempt such a thing, she replied. But soon after, when she was whirling with great velocity, Gov. Plumer arose, and, advancing gradually toward her, clasped her in his arms and in the course of a movement held her still. For which she exclaimed against him as very rude.

But the frenzy of motion which accompanied the beginnings of the Shakers has settled down into orderly confines.

In a Shaker meeting the congregation, divided into men and women, face each other on two benches. A group rises and forms a hollow circle. Someone strikes up a tune with march movement and the Shakers begin to rock back and forth on their feet, swaying their bodies to the time of the music. Then they march, beginning to beat time with quick outward gestures of arms and upward motion of open palms. As the music ceases their arms fall to their sides and they retire. Some brother speaks, a hymn is sung and the shaking dance is resumed.

The shaking dance of the Shakers had its origin in the early manifestation of "spiritualism," which swept over the country about one hundred years ago—table knockings and rappings, which the Shakers believed to be messages from departed spirits. It was this belief that separated them from the Quakers. Ann Lee, the Shaker leader, was born in England, and at an early age married Abraham Stanley, a blacksmith, much against her conscience, she told.

Her exalted spiritual ideals worried this young blacksmith, whose one absorbing interest seems to have been fondness for his victuals, and she left him to join the Wadleys, heretical Quakers, at Manchester. After nine years of spiritual struggles she found herself to be the second appearance of Christ on earth, and was for this blasphemy imprisoned at Manchester in 1770. Ten years later she sailed for New York and founded the colony of Shakers at Watervliet.

To marry is human, to be celibate divine, Ann Lee preached. The only way to find peace and freedom from sin is to withdraw from the world and the evils of the flesh. Confession, she declared, is a powerful aid, but for women she established women confessors. Converts swelled the Shaker ranks, and in 1877 there were 4,000 Shakers in the United States. Today the number falls far below 1,000. Most of the communities have been abandoned and are in the market for sale.—Sentinel.

### Forbid Christ Figure As War Dead Memorial

London—By a decision of the dignitaries in the council of the Church of England, it is forbidden to erect a figure of Christ on the cross on the walls of a church as a memorial to those killed in the great war.

The reason given is that "however artistic and architectural a decoration it may be, it will be treated with superstitious reverence and therefore be undesirable."—Public Ledger.

### Parish Fashions Are Shocking to Shah

Paris—The shah of Persia made the acquaintance of American democracy at a bachelor dinner party given in his honor by Ambassador Wallace.

The Persian ruler made no speech, but informally he said: "Prohibition is a profound mystery to the people of the east."

Commenting on the latest freaks of fashion in Paris, the shah said:

"When I first emerged from the east where the strictest seclusion is the common lot of women, I was amazed at the complete freedom of modern European women.

"The shortness of dresses and the extreme decollete, running even to corsageless evening gowns, result in some surprising exhibitions of feminine immodesty, such as would not be tolerated for a single moment in the east. But there again each country only gets the treatment it deserves. If public opinion seriously condemned the flimsy truncated frocks, women positively could not wear them.—Journal.

### Rabbi Head of Jewish Palestine Conference

New York—Rabbi Meyer Berlin of New York has been elected president of the international conference of Nizrachi societies convention in Amsterdam, Holland, discussing and arranging for the return of the Jews to Palestine.

The organization has 30,000 members in America. The Jewish population of the world is 18,430,000, according to David Trietsch, well known Jewish statistician.

Over 3,000,000 are in the United States.—Leader.

### Pledged to Dress Decently

Dublin—War has been declared on the "Gladneck" by Irish women and a League of St. Brigit has been established, with the approval of the Catholic church.

All members will sign the following pledge:

"For the glory of God and the honor of Erin, I promise to avoid in my own person all impropriety in the manner of dress, and to maintain and hand down the traditional and proverbial purity and modesty of Irish womanhood."—Wisconsin News.

### Scandinavia Academy Destroyed by Fire

Wednesday afternoon, December 31, fire broke loose in the Academy, and within two hours the beautiful building was a heap of ashes. The origin of the fire is not known, but it is supposed that it started by sparks falling on the roof. Only four pianos, 8 typewriters, a few books, and some furniture were saved. The books and the clothes of the students were destroyed by the fire. The loss is estimated to be about \$75,000, while the insurance amounts to only \$7,000. The school will continue its work beginning at the regular appointed time, quarters having been rented down town. The library and bookstore of the school were totally destroyed.

The loss is a serious blow to the corporation, but they have not lost courage. At a meeting of the Board of Trustees it

was unanimously decided to rebuild the Academy, and the proposed new ladies' dormitory, already planned, will be built next spring. This means an expenditure of about \$140,000.

### Demands Genuine Spirit "Medium"

Joseph R. Rinn of New York, a former member of the Society of Psychical Research, who has made a hobby of exposing "spiritualists" for a number of years, has offered \$5,000 as an endowment for the society if the organization or Sir Oliver Lodge, the English psychist, a visiting protagonist of spiritualism, will produce a "medium" that will offer the slightest credible evidence of communication with the spirit world. Mr. Rinn declares that "every article of spiritualism is fraud." In a demonstration last week Mr. Rinn duplicated the familiar tricks of "spirit communication" from simple physical phenomena to slate writing. He declares that Sir Oliver, Dr. Hyslop and other prominent scientists who have taken up spiritualism to be the "easiest marks in the world for 'mediums.'"—The Continent.

### Cotton, Cardboard, Wax Saints

God still makes the wrath of men to praise Him. The Bolsheviks have been opening the caskets containing the bodies of saints, declared to be miraculously preserved from decomposition. At Voronezh, the relics of St. Mitrofan were found to be an imitation body stuffed with cotton. St. Tikhon was made of cardboard. Similar discoveries were made in other monasteries. When the revered body of St. Alexander-Svirsky, one of the most eminent saints of the Russian Church, was found to be composed of wax, a letter was sent to the Bishop of Olonetz by one M. I. Fomin, a priest, in which he charged the hierarchy with deceiving the clergy and exploiting the common people. It was for such mockery that the late Czarina forswore her Lutheran faith.—The Lutheran.

### A Christian Science Skyscraper

Madison Avenue, New York City, is to have a skyscraper-church twenty-one stories high. The first story will be the church auditorium and the rest will be offices. Thus religion and business are to get together under one roof, though there will probably be little actual contact between the two. This new experiment in linking business with religion in order to provide large revenues will doubtless make its appeal to people in some of the denominations because of the prohibitive cost of lots for churches in the crowded sections of the city. When it is remembered that business men are paying in that neighborhood \$4 per square foot per annum for floor space, the project of erecting a skyscraper for \$8,500,000 and gaining large revenues for the support and free housing of the "Fifth Church of Christ, Scientist," looks like a good business proposition. Surely a large commercial adventure, the profits of which might go to a much worthier cause.—The Lutheran.

### A Black List.

The Augusta Chronicle points out that in the Georgia state penitentiary nearly one-half of all the prisoners are men convicted of killing or trying to kill somebody else. One thousand and four men are in the prison serving life sentences; 994 were convicted of murder; 426 convicted of manslaughter; 12 convicted as accessories in murder! 215 for attempts to commit murder.

The mark of Cain shows no tendency to disappear.

Such statistics should be carefully preserved. They will be valuable to historians in the future, trying to form an estimate of our actual civilization.—Wisconsin News.

### American Translated Scriptures Into Language of Barbarous Kurds

"The Kurds are a barbarous but sturdy tribal people. Some of them follow the nomadic habits of the Arab, but the majority of them live on agriculture, sheep and stock raising, and various domestic trades. Numerically, the Kurds are a people of from three million to five million inhabitants," says Rev. L. O. Fossum in the Bible Society Record for December.

Mr. Fossum is the American missionary who ventured into the country of the war-like Kurdish chieftains and translated the Scriptures into their difficult language.

"The Kurdish language," he says, "is composed of various dialects, which naturally confuse many people who come in contact with the Kurds. My plan has been to use the Kurdish which is most grammatically developed, which has the most complete inflections, and the pure Kurdish words that are most generally understood.

"As to the prospects of winning the Kurds for Christ, I

wish to say that I am very hopeful—as hopeful as the power of the gospel of Christ, and the promises of God. The Kurds are indeed ignorant, superstitious, and wild, but the gospel of Christ can enlighten and tame them. If the Christian world ever expects to win the Moslem tribes and hordes, they must be approached in the spirit of Christ.

"Praise God, the American Bible Society, through its many untiring supporters, has made it possible for missionaries to go out with thousands of copies of the Gospels."

### Sunday May Enter Politics

Norfolk, Va.—Billy Sunday, evangelist, said that if the Republicans and the Democrats nominate wet candidates, he and Mr. Bryan will also run. Billy conceded first place on the ticket to Mr. Bryan, naming himself for the vice-presidency. —Journal.

## INCOME FROM DISTRICTS FOR MONTH OF JANUARY, 1920.

	Nebraska	Michigan	Minn.	North Wis.	West Wis.	S. E. Wis.
General Fund .....	\$ 195.78	\$ 185.26	\$ 427.77	\$ 381.89	\$ 184.92	\$ 831.90
General Institutions .....	104.02	114.87	1,000.74	296.26	249.80	314.48
Synod. Reports .....	.....	6.00	61.47	45.12	15.95	30.00
Debts .....	20.00	10.00	.....	10.10	.....	.....
Theological Seminary, Coll. ....	84.31	10.10	70.63	234.67	57.41	165.50
Theological Indigent Students .....	.....	.....	51.36	62.00	89.90	28.00
Northwestern College, Coll. ....	99.65	.....	.....	559.80	283.16	751.90
Northwestern Indigent Students .....	10.00	.....	68.33	66.35	135.77	66.06
Martin Luther College, Coll. ....	84.30	.....	187.15	17.25	9.25	15.00
Martin Luther Indigent Students .....	16.12	.....	87.18	.....	.....	.....
College Saginaw, Coll. ....	88.20	15.00	.....	10.00	.....	15.00
College Indigent Students .....	10.00	164.60	5.00	.....	.....	.....
Home for Aged .....	53.35	74.36	243.57	30.55	21.68	165.58
Indian Mission .....	142.74	93.16	329.56	502.31	256.00	334.00
Home Mission .....	239.39	466.31	910.98	1,128.27	617.48	502.35
Church Extension .....	60.00	10.00	39.17	38.57	.....	20.35
Needy Congregations .....	.....	.....	26.14	24.57	.....	.....
Pension, Collections .....	62.70	56.51	598.55	230.51	147.12	233.39
Pension, Personal .....	1.00	1.00	.....	30.00	24.00	23.00
Home for Feeble-Minded .....	72.22	59.85	152.81	239.79	167.91	164.02
School for Deaf .....	10.00	.....	21.32	.....	3.000	.....
Children's Home Society .....	10.00	66.50	346.73	495.62	199.57	231.98
Negro Mission .....	56.35	104.39	273.10	71.80	9.50	83.31
Hebrew Mission .....	.....	.....	.....	.....	.....	3.46
City Mission .....	.....	.....	.....	5.20	.....	64.83
Hospitals .....	15.50	.....	36.25	18.41	10.00	10.00
Library (Seminary) .....	50.00	.....	.....	.....	.....	.....
Orphanage Freedom .....	26.83	.....	.....	.....	.....	.....
Sufferers in Europe .....	117.41	182.61	781.20	445.66	464.62	429.25
Dr. Ernst Fund .....	106.00	.....	28.89	.....	.....	9.75
Invaliden Kasse .....	.....	.....	8.31	.....	.....	.....
Springfield Seminary .....	.....	.....	.....	5.80	.....	.....
Wauwatosa Home for Aged .....	.....	.....	.....	.....	2.00	39.00
Lutheran High School .....	.....	.....	.....	.....	.....	217.43
China Mission .....	.....	.....	.....	.....	.....	11.93
Pension Fund .....	.....	.....	.....	.....	.....	30.00
St. Matthew Fund .....	.....	.....	.....	.....	.....	11.00
Ind. Stud. St. Matthew's Church .....	.....	.....	.....	.....	.....	25.12
Totals .....	\$ 1,735.87	\$ 1,620.52	\$ 5,756.21	\$ 4,950.50	\$ 2,949.04	\$ 4,827.59
Grand total, \$21,839.73.						

W. H. GRAEBNER, Treas.