

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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DYING WITH JESUS

Let us also go, that we may die with Him. John 11:16

Jesus' death, the death of death,
Opens wide the heav'nly portal!
He has given me through faith
Pardon, solace, — life immortal!
Glorious Light His death hath brought,
Should my death with fear be fraught.

When mine eyes in death shall close,
Christ, my Lord, will not forsake me!
He Whose solace calmed my woes,
To His Heav'n above will take me!
I fear not the grave's dark night,
Since my Jesus is my Light!

He knows when my course is run
Who inscribed my name in Heaven;
He my endless love has won,
Ne'er from Him will I be driven!
Though this life I shall depart,
Naught can tear Him from my heart!

Faith doth triumph even now,
When I think of Thee, my Savior!
With what bliss wilt Thou endow
All who view Thy face forever!
Free from pain, from sorrow free,
Thy redeemed shall dwell with Thee!

Take me to that realm divine!
Come when'er Thou wilt, my Jesus!
Grant this fond desire of mine
By Thy love, which never ceases!
Prince of Life, let Thy dear Hand
Lead me to the Father-land!

(Translated from the German)

Anna Hoppe.

THE NINETY-FIRST PSALM

(Concluded)

Verses 7 — 12

This Psalm rings throughout with the truth that a man who abides under the shadow of the Almighty has absolute immunity from all sorts of evil. He who trusts in the Lord "shall not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at his side, and ten thousand at his right hand; but it shall not come nigh him." — "There shall no evil befall him, neither shall any plague come nigh his dwelling." Greater assurance for immunity from all evil can not be given to the believer than is done here. For we have here the absolute statement: "no evil shall befall thee."

Yet the triumphant assurance of this Psalm seem to be entirely at variance with experiences common in human life or in communities at large. If we look about and witness the many disastrous accidents which almost have become typical of our days, we find that all, the children of God and the children of the world, do fare alike. The same external calamity may befall the believer and the unbeliever. It is of no use trying to persuade ourselves that it is not so. In sickness and misfortune, in epidemics or other widespread disasters all, the good and the bad, God-fearers and God-blasphemers, are alike subject. Seeing this many are led to believe that the assurances of this Psalm are not outwardly true, but that these are contradicted by common experiences as stated. And there are times when we all feel a difficulty, and are ready to say with the half-despondent Psalmist, "My feet were almost gone, and my steps had well-nigh slipped," seeing what we think to be complicated mysteries of divine providence in this world.

Mysteries of Divine Providence Solved

How shall we account for such apparent difficulty? We shall understand God's dealings with us, and realize the very meaning of the promises given in this Psalm far better, if we start from the certainty that whatever it means it does not mean that, with regard to external calamities and disasters, we are going to be God's petted children who are exempt from the evil things that fall upon other people. That would be missing the mark by far.

When our Psalm says, "There shall no evil befall thee," it simply means that the evil that is in the evil will never come near a man sheltered by God's mighty hand. The physical external calamity may be entirely the same to him who trusts in God as to another who does not, and still no evil comes near the former. By way of contrast we may put it thus. Here are two men who meet with an automobile accident, the one a Christian believer, the other is not. They are both killed. Is being killed the same to the two? As their corpses lie side by side, you may say of the one, "There shall no evil befall thee, neither any plague come nigh thy dwelling." Or here are two partners in business, the one putting his trust in God and carrying on his business accordingly, the other thinking it all nonsense to trust in anything but himself and his own ingenuity. A common disaster overwhelms them. They become bankrupt. Is insolvency the same to the one as it is

Rev. C. Buenger
Jan 27
65 N. Ridge

to the other? Again, here are two homes, the one God-fearing, the other a house of the world. Both meet with a terrible misfortune. Is it the same to both?

"There shall no evil befall thee, neither any plague come nigh thy dwelling." It is deliverance from the evil in the evil which vindicates this glorious promise. The poison is all wiped out of the arrow of evil. It may still wound, but it will not harm. That poison is sin. Whatever our trouble or visitation may be, sin is the final source to which we must trace every evil, it is true. But it would be a fearful fact if we had to be told that we must eat all the bitter fruits of our sins; or that there is a blind fate hurling its arrows at us from which there is no escape; or that Satan is in full control of all the forces of evil and that he can pour the contents of the black clouds of his ire upon us at will. Little hope would there be for us then in the day of affliction.

We are, however, not dealing alone with sin, working out its inevitable bitter consequences; not dealing with a blind fate that is set to be our enemy and from whose power there is no escape; not dealing with Satan, that arch foe of men and of all that is holy and blessed. No, we Christians are dealing with the Lord God, "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin." Every trouble, sickness or disaster we meet with, no matter how great it may be, is a visitation from the Lord; it is in His hand and under His control, and it can do only that which God in His love and mercy has designed. This fact alone should give us confidence. No harm can come from it for God's children. On the contrary, when the Psalmist was saying, "there shall no evil befall thee, nor any plague come nigh thy dwelling," he surely was thinking exactly the same thing which Paul had in his mind when he said, "All things work together for good to them that love God, to them that are called according to His purpose."

Hence, we may safely conclude, that the secret of exemption from every evil for the children of God does not necessarily lie in a peculiar Providence, ordering in some special manner their outward circumstances, but in cleaving close to Him as their Refuge. "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall not evil befall thee." In the measure in which we make God our Refuge, the evil that is in the evil will be taken out of it, and we shall get something far better than escape from outward sorrow — namely, an amulet which shall turn the outward sorrow into joy, or the assurance, that "all will be right that seems most wrong."

Even in times of divine judgments when overflowing calamities are hurrying many to the grave, and death stalks abroad in terrible forms (verses 6 and 7),

let us not forget that there is mercy with God, and safety in Him. In Him we may defy all dangers. But then, as a general rule we should stand in our lot, and do and suffer the Lord's will there. We may indeed flee from pestilence, contagious diseases, and other calamities, if we neglect no duty in so doing. When this cannot be done, let ministers of the Gospel, physicians, public officers and those who may be useful as nurses stand their ground, and commit their case to God. When moved by a right spirit such are in far less danger than many suppose. Their trust in God and their courage are blessed as preservatives. It is the hireling that seeth the wolf coming and fleeth. Blessed be God, our great Shepherd did not so. Let us follow His example, and, if we fall, fall at the post of duty.

On the other hand, those people only are hurt by judgments and visitations, who are such unfenced souls as believe not in God, are not reconciled with Him, but rather defy Him, and, therefore, stand at a distance opposite to Him as the objects of His wrath — the wicked. "Only with thine eyes shall thou behold and see the reward of the wicked." There is a God that judgeth on the earth. Sadly as saints may sometimes be perplexed, let them wait, and they shall see the reward of the wicked. It will surely come with a vengeance so dreadful as to silence all cavilings of bad men, and all doubts of the children of God concerning His mysterious ways.

Nor is God at a loss for means, or agents to meet His mysterious ways for the safety of those trusting in Him. Heaven and earth, sea and land, mind and matter are full of them. If there be need, He will send an angel, or a multitude of heavenly host, and they shall do His work. "For he shall give his angels charge over them, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Indeed, the angels execute God's commands for the promotion of His purposes, especially in protecting His children. They have often delivered God's children from the snares and the rage of the wicked who plotted their destruction. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." If you would see the service which they perform, name the servants of God, and recall what the angels have done for these, — Abraham, Lot, Jacob, Elisha, Daniel, Peter, Paul. Jacob saw a ladder reaching from earth to heaven, and the angels ascending and descending on it. That ladder has never been removed. It might be seen at any time, if God would but open our eyes. J. J.

LUTHER'S GREAT BATTLE HYMN

No hymn has been translated into as many languages as the Battle Hymn of the Reformation. A list of such translations recently made gives their total number as one hundred and forty. It has become the universal hymn of the Church.

COMMENTS

Palestina Irredenta During the war the phrase Italia Irredenta was quite a catch-word, "Unredeemed Italy." Almost every country involved discovered beyond its borders "unredeemed" provinces that were held under the heel of some oppressor. When peace came many of these daring claims were made good. Italy got its Trentino, France its Alsace-Lorraine, Poland its former provinces, and even the Balkan States took from each other and from crumbling Austria what they could lay hands on. One of the most preposterous claims during these days was the claim put forth by the Jewish Zionists for the land of their fathers, Palestine. They had not been in possession for 2,500 years; populations in Palestine had shifted a half dozen times; there was but a fragment of the Jewish race left in the land, a fragment hopelessly outnumbered by racial elements who had in part been occupants of the same territories as far back as the days of Rome, if such a statement can be made of the mixed race that inhabits the shores of the Eastern Mediterranean.

Preposterous as was the Jewish claim, the all-wise peace conference saw fit to give the mandate for Palestine to England, which was wise enough, but England, for some reason that can only be found in the peculiar twist of the English mind which reacts first to the requirements of business and also to those of religious sentimentality, created a sort of Jewish republic under English protectorate. It appointed European, English Jews to high office and permitted them to play-act in the roles of Jewish governors. This has now been going on for some years. Every now and then one may with profit observe the progress of the experiment.

A reader sends us a clipping from the Aberdeen Morning American in which there is an editorial discussion of the possibilities of Jewish Palestine. It is most plainly an editorial written by the secretary of the Zionist Association and sent out to all newspapers with the hope that some will give it publicity. Such matter rarely achieves the distinction of the editorial page, but even if it does it cannot budge the facts. And the facts are that Palestine, as a Jewish state, is an idle dream. And that for a number of reasons.

Before the unlooked-for results of the World War became a reality the Jews were truly a people without a country. Their Zionist hopes created sympathy for them in this respect. Their longing to have some country which they might call their own was understood by Europeans and Americans. Now they have a country but cannot find the people to occupy it. Much money is collected; tracts of land are bought to be resold to settlers on easy terms; schools are founded; pilgrim expeditions are organized, but all this effort counts for little. If Palestine at this day were truly

a land of milk and honey it would still be difficult to get Jews to go there and to work the soil. With all the artificial stimulation but few are found that are willing to try to make a living and a home on the soil of their ancestors and of those who make the attempt not a few are quickly disillusioned and return to the countries which have become home to them. Outside of Russia there is no Jewish expatriate who seriously considers exchanging his occidental ways for the ways of the orient, and even the Russian Jews who now find the gates of America open to them as never before, owing to the peculiar working of our immigration laws which classify them not as Jews but as racials from which ever country they may happen to hail, would much rather come to America to make their own way than to go to Palestine on a gift farm. The Jews will not go to Palestine.

Furthermore, both the Jews and the English administration know precisely that the near East, Palestine included, cannot be Europeanized in anything excepting externals. A few cities and army posts, a few trading stations and ports, a few improved roads, that will be the extent of change that is possible. Just as Egypt as a whole will never live down the heritage of its fellahin population and its cosmopolitan mixture in the cities, so will Palestine forever remain what it was. The Arabs came and didn't change much; the Turks came and changed less; the crusaders came and were themselves influenced more than they influenced the East; the French came and did not even learn enough, as we can see in recent events, to hold what advantage they had gained; the English with their Jewish Zionists will govern better than some of the others, but they will not alter the complexion of Palestine, which is not and, as far as any one can see today, never will be a Jewish land. It will remain an Arab-Syrian land. The oriental inertia cannot be overcome by resolutions passed in a New York office. Sentimental hopes to see Jews reestablish the glories of the Davidian kingdom are about as far from being realized as would be hopes for a reestablishment of the Gothic kingdom of Theoderic at Verona with blond North-Italians.

There always has been a peculiar affinity of English and American Calvinists for Old Testament coloring. The idea of a theocratic state found response in Knox and others; it found ready response in our Puritans, even in Roger Williams; what John Calvin did at Geneva was not so much a pattern for his followers in other lands, it was a typical outgrowth of a state of mind which would blossom forth in his followers in the same way in which it showed in his own case. If modern English and American churchmen have not retained much historical Calvinism in their churches, they have preserved this selfsame state of mind and would to-day like to inaugurate the same theocratic system if they could. The American at-

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tempts (some of them successful) to regulate the private lives of the citizens by ordinances are typically Calvinistic.

It would almost seem that Zionism with its hopes of a Palestinian theocracy is more a toy of Calvinistic England than it is a spontaneous product of Jewish nationalism. This relationship is not disproved if we are reminded that Zionism originated in the minds of German Jews; on the contrary, German Jews were much stimulated by what was being done and thought in England and France. The Jew has become by nature an internationalist; he can no more retrace his steps toward a national goal of his own than a leopard can change his spots. The curse that makes him what he is, he carries within himself; the lack of a homeland is an external thing, the curse goes deeper.

H. K. M.

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Still Striving The Roman Catholic Church does not change — at least not for the better. At times its pretensions to worldly deminion are cleverly disguised under a very fair mask; sometimes you may even hear a Catholic archly declare that Rome has no designs upon worldly power and that all such talk is but the invention of her enemies. Such assertions will sound rather foolish to all who are acquainted with the present pope's last encyclical letter. By what we have read of it we judge that it must be an interesting document. One of our readers recently sent us a short digest of it, a clipping from the "Pathfinder," with the suggestion that it might interest our readers. We believe it would but take the somewhat more detailed description of the same document as we found it in the Milwaukee Leader:

Chicago—A papal bull which will probably go down in history as one of the most sensational issued by a modern pope, last night was published by Pope Pius XI, says a copyrighted dispatch from Rome to The Chicago Tribune. It proclaims Christianity as the supreme religion of the world and demands that it be given supremacy over all other religions.

The pope's encyclical terms governments organized without participation of the church and clergy as "pests of society."

He urges Catholics to venerate "Christ the King" in order that "this pest with all its errors will be removed."

The bull deos not mince words. It says that the church cannot depend upon governments. The pope attributes the political torments of to-day to the injuries caused by the separation of the church from the state.

"Rather than pass in silence the sweet name of our Redeemer in international conferences or parliaments, it is necessary to acclaim his name more than ever and announce to the world his royal dignity and power," the bull admonishes. "It is necessary that we recall that the church was established by Christ as the perfect society."

Further on the pontiff asserts, "The church demands as its right — a right which it cannot renounce — plenary liberty and independence of the civil powers. Because of its divine mission to conduct mankind to eternal happiness it cannot depend on the good will of others."

The pope demands that "civil societies must concede liberties to religious orders and associations."

The pope's encyclical suggests reforms whereby his demands may be carried out. After attributing the political difficulties of the world to the failure of statesmanship to consider the teachings of Christ, he admonishes government magistrates and leaders to worship Christ as their duty demands.

Pope Pius set aside the last Sunday in October of each year for the celebration of the festival of the "kingdom of Jesus Christ." This year the fete will be celebrated December 31.

The bull, which is addressed to all primates, patriarchs, archbishops, and ordinary prelates and other representatives of the holy see throughout the world, is more than 5,000 words long.

The reader who sent us the above-mentioned clipping makes the comment: "The last Sunday in October, 1926, happens to be Reformation Day." We think the pope was well aware of it when he set aside that day. But why should he not celebrate the day in his own manner?

G.

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Those Big Words Everybody goes to conventions nowadays; even the businessman cannot get along without his daily conferences. What does it matter if most of those conferences are with the office boy on the weighty subject of, "Who is going to pitch this afternoon?" And when you go to convention you must hold up your end by appearing to understand all the highly involved and learned discussions that are on the program. The speakers must hold up their end by making their addresses as imposing as possible. To date no better way has been found to keep a convention keyed up to a sense of its own importance than by having the speakers hurl great big, fat words at the audience and then to have the assembled delegates pass formidable resolutions. You can pass any resolution in any convention if you word it in such a way that nobody knows what it is about, for you may rest assured that the delegate will not give himself away by confessing that he does not understand it. The more unintelligible it is, the more easily it will pass. If the convention boasts a literate or semi-literate secretary the resolutions may even be published.

The Central Committee of the International Council of Religious Education met the other day in Chicago; its burden in life is to provide ways and means to instruct the young of thirty-five Protestant denominations; that together with its name is burden enough for any organization. It passed resolutions.

The resolutions authorized "two lines of research on which a new curriculum (for the instruction of the aforesaid children in Bible truths) will be based." And these are the "two lines of research" that are to lead to a new and presumably better way to instruct children in the Bible: First, discovery of character traits involved in Christian living; Secondly, analysis of functions which are involved in living.

Mr. John D. Rockefeller, Jr., has generously provided most of the funds that are necessary to pursue this mysterious research. The ease with which some people are able to separate John Junior from his money makes us weep salty tears of envy. Why isn't John a Lutheran? If these two lines of research can move him to the extent of loosing his pursestrings, what could be done if we showed him a real job for his money?

It may not yet be too late. If we do the research for him, perhaps we can earn some of this stipend set aside for the researchers. The first object of search is to "discover character traits involved in Christian living." We are taking a long chance in assuming that we understand the question, but if we are not in error as to the meaning of it we feel we have the answer: Gratitude to God and love for Him for His grace in Christ Jesus by which He redeemed us from sin and made us His own. That answer pleases us and satisfies us. Since Christian living is to be examined we can conceive of no other answer that could approach ours. If a Christian loves God for His grace and makes his life an expression of gratitude for such grace that would be the most perfect Christian character. Having gained this much it should not be too difficult to find some way to use the Bible so that this product of research could be demonstrated. The simplest way would be to make a selection of stories and texts from the Bible and let the children read them and learn them.

Coming to the second line of research we find the problem set before us somewhat broader. The question is stated quite inclusively: Which are the functions involved in living and how are they to be analyzed? The functions of living, hmm; the functions involved in living, hmm, and other hmmm. Does it mean, What should we do in order to live or does it mean, What are we doing while we are alive? It cannot be the first in the sense of eating and sleeping; it is probably the second and could be paraphrased something like this: What do people do and why do they do it? Our answer to the first problem of research was alarmingly simple, the second answer, of which we

are equally sure, is just as simple: People do what they do because they are sinners and everything they do is done in sin. And further, why do people live that way? Because they are by nature sinners. That is a complete analysis of the functions of living as exercised by natural man. For further details one might refer to the so-called commandments, numbers I to X, as they may be found in Exodus XX or in Luther's Small Catechism, where Luther's own explanations of the functions involved in living will do much to clear up any dark points.

Looking at the "two lines of research" proposed by the Central Committee, etc., we must concede that they are well chosen. Two most important truths are at the bottom of them. Now to coordinate them. Question one shows how man ought to be, question two shows how he is by nature. If the Bible is to be utilized in giving children helpful instruction so they may cease to be as they are by nature and become what they ought to be in the sight of God, the gap that the Committee leaves between its two lines of research will never be noticed. That is just the peculiar nature of the Bible that it starts out with the very things that this Committee was seeking, and more than that, its one object is to make all men, children and adults alike, see their sin and then it offers and gives them the grace that makes them of the Spirit of God.

If the Committee needs any further enlightenment we would suggest that, since all "the functions involved in living" are concerned, much could be learned if children were taken into a school where the truths of the Bible could be brought to bear on all the affairs of life. A regular school for Christian children taught by Christian men and women who know that sin damns and that the grace of Christ alone can save.

H. K. M.

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The Worm Turneth There is no hidden allusion to the worm of a still which turns out illicit alcohol in our heading. The worm in this case is a great portion of the public. In this democracy the consent of the governed is taken to be the foundation of government. It seems the consent of the governed has not been fully secured in the case of the Eighteenth Amendment and for the Volstead enforcement laws.

The old champion of prohibition was the Anti-Saloon League. It was the secular arm, so to speak, of all those people with whom it was a religion to legislate righteousness into an unrighteous and more or less alcoholic citizenship. When the Anti-Saloon League needed money for its activities it came into certain churches and being usually represented on such occasions by pastors who belabored the audiences with apostolic fervor in favor of their great cause, the League had little trouble in getting the money it needed. The strange part was that it never rendered an

accounting either to the public in general or to its friends. The leaders were supposed to administer the funds in such a way that the most good could be accomplished. It was understood that sometimes the money had to be used in transactions that were effective enough but that could not well be published since the persons concerned might be damaged in their standing as public servants. In other words: the League sometimes felt it necessary to use its money in such transactions that an unfeeling observer might call bribes.

When prohibition was achieved the money was used for enforcement. Snoopers had to be hired; agents who would work with the enforcement officers had to be paid; there were more outlets for the League money than before and the reasons for secrecy in their administration were greater than before.

Two years ago the New York courts imprisoned the League secretary, Anderson, for forgery. But the charm still held. Now the Kansas League has blown up with a bang, for the charges were brought from the inside. The active head of the Kansas League was a lawyer, Fred L. Crabbe; when a pastor, Dr. Schaibly, was elected into League office he examined the books and found such instances of irregularity that he chose to expose the whole business and to call for some other way of administering the cause.

Even so, the League is not completely dropped. A whitewashing report was published; rabid fanatics feel impelled to support the League more blindly than ever.

At the same time churchmen scattered through different denominations are timidly venturing to suggest that perhaps the laws on prohibition as they now stand are not in every respect perfect. The Episcopalians, through Dr. Embringham, head of their temperance organization, have called for some new way of achieving results. It seems they are seeing, what anyone at any time might see, that you can not legislate certain tastes into or out of the citizen. The bishops, it is true, seem to favor by a large majority the state of affairs as it is.

If we could get rid of the Anti-Saloon League something might be done for the cause of temperance; if we could get the churches to mind their business of preaching the Truth to the souls committed to their care, still more would be gained; and if the public, including our legislators, would stop traffic with the bootleggers, hope crushed to earth might rise again. But with ever so many making their living out of the Anti-Saloon League, with still others posing as apostles of righteousness in an evil generation by means of the ten-nights-in-a-barroom type of sentimentality, with certain legislators getting a blanket endorsement from their constituency if they only stand squarely on the dry side of prohibition legislation, with all of this and with the ever-growing army of

bootleggers in the biggest and easiest money they ever could expect, it seems as though in spite of the good sense that crops out here and there in our republic nothing can be hoped for to relieve the insincerity of the administration of our prohibition laws.

H. K. M.

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Burbank the Healer A few weeks ago it was Burbank, the atheist; now we have Burbank, the healer. Instances of remarkable cures by the plant wizard are reported. Mr. Burbank declares that his power is not a "supernatural power," but, rather, "one of super-normal ability at will transference." He has, according to the papers, no intention whatever to make extensive use of this beneficent gift. He cannot afford the time to do this.

This strikes us as most peculiar. With his recent declarations of an inordinate love for humanity, especially for the innocent children, one would naturally assume that he would surely sacrifice his time and his energy in the service of those he loves so dearly. But to him the gift appears to be no more than merely another subject for scientific experiments.

A Christian will feel that there is something lacking in this man who does not believe in God and love Him.

J. B.

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The Divine Call Among the sermon subjects that Lutherans hear announced from their pulpits, there is one that does not come up as frequently as some others but is of deep significance. It is the topic that discusses the divine call to preach or teach the Word of God to the congregation. With us it is not left to chance to decide who is to preach and teach the Word. We follow a well-defined order in conformity to the Word itself. The congregation itself is made responsible for its ministers, both in choosing those who are fit to serve and in abrogating the call of those who have been manifestly unfit. The standard in both cases is the standard set by the Word. Only those can serve who are able and willing to preach the whole Word as God has given it to us; all those are dismissed who fail to deliver the message in its entirety and in its God-given purity.

It is unthinkable that any person should foist himself on our congregations on his own decision to become a preacher; a prophet who is appointed by himself is no prophet but is recognized by hearers of the Word as a wolf in sheep's clothing. The pastoral epistles of the New Testament leave no room for the man who says: I have received a call to do God's work. If such a call is meant for any man, it will reach him according to God's will at the hands of such Christians who are joined in the profession of the Christian faith. If a missionary is needed, as was the case at Antioch, the Church, that is the congregation acting for the Church, will send the missionary. To-day our synod

constitutes itself as the agency that acts for the Church in sending missionaries. It is not, as some perhaps think, that missionaries who are not sent by proper authority are without claim to anyone for their salaries — that is a minor matter; the reason missionaries are chosen and sent by the Church is because only in that way can the will of God be done, who wills it that every public minister of the Word should stand as the approved servant of such fellow-believers with whom he stands united.

The Apostles went whither and when they were sent. A man like Simon, the sorcerer, couldn't make himself a Christian preacher by bribery or by pretending deep respect for the power of the Gospel. Self-appointed ministers of Christ are "schwaermer" and sectarians, even when they profess to be called by the Holy Ghost.

The pitiful state of most American churches is shown glaringly when one observes what license prevails in the manner of selecting their preachers. The interchange of pulpits is bad; still worse is the indiscriminating permission granted to all and sundry to "address the congregation." In many cases nothing is known of the speaker that is invited, in other cases it is positively known that he is far from being a messenger of the Gospel.

It is becoming, even in more conservative circles, the habit to consider the pulpit a sort of open forum. Any man in the public eye, by virtue of the role he plays in public life, is welcome to take his place in the pulpit. We recall that President Roosevelt would accept invitations on occasion. Almost any kind of celebrity, from actor, professional athlete, and manufacturer of nationally advertised products to politician and office holder is found in American pulpits.

Not long ago Luther Burbank, the California horticulturist, announced that he was an infidel. The pastor of the First Congregational Church of San Francisco invited him immediately thereafter to preach to the congregation. Burbank accepted and after being fulsomely introduced by the pastor read a carefully prepared statement of his unbelief. The congregation did honor to its famous guest by filing by and taking him by the hand.

If the remarks of Burbank had any significance we would not withhold them, but they are far from interesting. They are the senile outpourings of a man who may be a fairly good gardener but who is manifestly unacquainted with the Gospel.

The American churches are fast becoming secular institutions. They do exactly as other clubs do. Publicity is the American substitute for greatness and so any man in the public eye is permitted to say anything on any subject. Edison talks on religion and education, though he knows nothing but electrical lore; Edward Bok, retired editor of a woman's journal, takes

it upon himself to make his notions of international policy the national program; Henry Ford tries to dictate to Americans the opinions they should hold on Jews and on old-fashioned dances, though his special field is in the assembling of nuts and bolts.

It is true, if Americans ever get the habit of listening only to those who know their subject, audiences will shrink away to nothing — for who will sit out a long lecture of which one understands nothing? And who will go to the trouble of acquiring knowledge by the old-fashioned slow process when one can get by with "good old common sense," as Edison, and Ford, and Bok, and Burbank are ever ready to demonstrate?

It doesn't matter in other fields. But it matters tremendously in the preaching of the Gospel. (After the foregoing was written, an editorial of the Chicago Tribune of Monday, February 8th, came to our notice. We can do no better than to append it.)

Burbank, Theologist

Luther Burbank, kindly cultivator of floral marvels, has become overnight an authority on religion. He is being true to the American tradition which makes a great man, expert in one phase of life, competent to preach about anything and everything under the sun.

Henry Ford builds more automobiles than any other man on earth. Therefore he is an authority on international politics, dancing, or what have you. Thomas Edison is the world's greatest inventor. Therefore his sayings about health and the training of youth take on the weight of gospel.

Whether it is American gullibility that is to blame, or whether it is egotism on the part of the great men, we do not know. Probably the press agents who guide the great men's destinies could tell us the truth.

It is too bad that Burbank's dictum concerned religion. Man's religious beliefs are best let alone. He who has a firm religious conviction is fortunate. He has a staff to support him through life, and, when death comes, an expectation of happiness instead of a fear of the unknown.

We suspect, however, that Mr. Burbank has created his own punishment. He confessed to being able to heal the sick by the laying on of hands. Already we can hear the scratching of pens writing Mr. Burbank. Already, we have no doubt, scores are on the train speeding to Santa Rosa. Mr. Burbank's door is due to be more popular than that of the traditional man who built the world's best mouse trap.

H. K. M.

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They Made \$500 They made \$500 for some charitable purpose. This time it was not a church that employed this indirect method of raising money, but a card club. The use of the hall was donated by the proprietor; merchants contributed for prizes goods valued at \$500; an individual donor added from his pocket a sum amounting to one-fourth of the total income, \$75.00 it turned out to be; and so a total of \$500 was made for the charitable institution in question.

We leave it to some mathematical genius to figure out just what it costs to produce \$500 by the indirect method.

J. B.

A New Roman Holiday In the encyclical issued by the pope during the Christmas season there is, among many other startling statements, an order for the observance of a new holiday. The new festival is to be known as the "Festival of the Kingdom of Christ." With his habitual impudence the pope blandly announces that the festival is to be not only for the citizens but it is to be "an admonition for magistrates and government chiefs of their duty to worship Christ."

Just what is meant by the Kingdom of Christ in the mind of the pope is not difficult to see. The Kingdom is the Church of Rome. When the pope expresses the hope that "those outside the kingdom will accept the yoke of Christ," he is making it quite plain that he has not given up uniting the whole Christian Church under the banner of Rome. His hopes are not as fantastic to-day as they were at any other time since the Reformation, for with the crumbling away and the dry-rotting that is going on in the Protestant churches, what is left of those who profess Christ may look longingly for the stability and seeming permanence of the church of Rome.

When the pope ordered the new festival he also set the date for it. And that date is most significant. It is the last Sunday in October. That Sunday is usually set aside by Lutherans for the Festival of the Reformation. Lutherans in America are accustomed to make of that day an occasion for thanksgiving for the preservation of the Gospel. With us it is a true festival of the Kingdom of Christ. The old saying is true: when God builds a temple the devil builds a chapel next door. The pope is building his chapel next door to our temple and inasmuch as he is trying to crush the truth of the Gospel he is doing the devil's work, though he professes his zeal for the Kingdom of Christ.

Whenever the pope pipes up there are others who feel called upon to dance to his tune. So an Episcopalian rector, Dr. W. P. Ladd, of Middletown, Conn., takes up the suggestion enthusiastically and calls upon all Protestants to join in the celebration of this papal holiday. He thinks it might lead to church unity.

Let others do as they will, Lutherans will celebrate on the last Sunday in October, or the first of November, the day which means something in the history of the Church: the Anniversary of the Reformation. All the papal holidays that may yet be invented cannot throw the world back into the darkness from which the light of the Gospel has delivered it. H. K. M.

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Out, But In The pope has excommunicated Professor Ernesto Buonaiute, of the University of Rome, a priest. Since the university is supported by the state he refuses to give up his chair

of history and defies the pope's ban. Being excommunicated no Roman Catholic may have anything to do with him. The case is not as bad as that of the professor of Union Theological Seminary who was disavowed by his denomination, yet retained his chair in the seminary because it was supported by an endowment. H. K. M.

AGAIN LUTHER AND FALSE STATEMENTS REGARDING HIS TEACHINGS

On page 24 of the current volume we printed an article entitled "Corrects the American Church Monthly," from the pen of a reader, the Rev. Wm. Brenner of Toledo, Ohio. By the courtesy of the same reader we are able to inform our other readers on a later phase of the same matter. We quote the Rev. Brenner as follows:

Dr. Delany, editor of the American Church Monthly (Episcopalian) replies to our letter, asking that he correct a misrepresentation of Luther's doctrine as follows:

My Dear Mr. Brenner:

With reference to your letter to me concerning my interpretation of Luther's teachings, I would say that Harnack says in his "History of Dogma" "In Luther's Reformation the old dogmatic Christianity was discarded and a new evangelical view substituted for it." In Luther's translation of the Epistle to the Romans, he took liberties with exegesis by adding a word, only a little word, to what St. Paul had said. St. Paul said, "We hold that man is justified by faith without the works of the Law (Romans 3:28). In Luther's translation we have: "We hold that man is justified without the works of the law by faith alone." St. Paul's idea is that faith suffice without works for the first justification of the one who is baptized, but by faith he understands the complete faith of the catechumen who embraces Christianity with his whole soul. By putting in the word "alone" the translator appears to exclude charity, and the works that flow from it.

I am sorry if I have given a wrong impression as to what Luther's teaching was. I hope the above will show you that I had some authority for my statement.

Very truly yours,

Selden P. Delany.

We answered as follows:

My Dear Mr. Delany:—I do not see that your quotation from Harnack's "History of Dogma" proves anything concerning the point at issue. The question is: Did Luther teach that "faith without works will do?" What you say about Luther's translation is correct, the word "alone" does not occur in the original Rom. 3:28, but Thayer says the Greek word "Choris" means "without," "apart from" "no participation or co-operation." If I do a thing without another person's "participation or co-operation," am I not doing it alone? If justification is by faith (per fidem), without the deeds of the law (sine operibus legis) then, according to Thayer, it must mean "without any participation or co-operation" of the works of the law or as Luther says "ohne des Gesetzes Werke, allein (alone) durch den Glauben."

In the King James Version I find this statement in the title of Romans 3 (a reference to the teaching of verses 20 and 28), "None justified by the law, but all by faith only." Is the English Version by Tyndale also wrong? What Luther says of Rom. 3:28 is exactly what the Apostle Paul taught in many

passages of Romans, Galatians, Ephesians and what, in fact, Christ and all His Apostles taught.

Now let us quote a few sentences from Luther: "Our teachers are falsely accused of forbidding good works." "Furthermore, it is taught on our part, that it is necessary to do good works, not that we should trust to merit grace by them, but because it is the will of God." "Our works cannot reconcile God or merit forgiveness of sins, grace and justification, but that we obtain this only by faith, when we believe that we are received into favor for Christ's sake, Who alone has been set forth the Mediator and Propitiation." 1 Tim. 2:5. "Those who have been justified, should be urged to bring forth good fruits, lest they may lose the Holy Ghost." Read Article XX of the Augsburg Confession and Chapter III, Article VI of The Apology of the Augsburg Confession. This surely does not sound as though Luther "taught that faith without works will do."

I am sorry that you have been given a wrong impression to the readers of the American Church Monthly, as to what Luther's teaching was and what Lutherans believe to this day. A study of Luther's writings, instead of reading what others say about him, would be a means of correcting any wrong impressions concerning both the character and the creed of the great Reformer.

The fundamental doctrine of the Christian religion is justification by faith, and on our agreement in reference thereto the reunion of Christendom depends. Luther's teaching is in harmony with that of Augustine, Ambrose and the teaching of the whole primitive or Apostolic Christian Church. Luther's doctrine is not 'a perversion of Catholicism' but Roman Catholicism is a perversion of the Holy Scriptures and of the faith of the Church Fathers.

Martin Luther did not depreciate good works; he emphasized them, but not as necessary to salvation; *justificati gratis per gratiam ipsius, per redemptionem quae est in Christo Jesu.*" (Rom. 3:24.)

I hope you will mention in The American Church Monthly what Luther's teaching was.

Yours truly,

Wm. Brenner.

BULLETIN OF THE SEMINARY BUILDING COMMITTEE

—There are three routes by which you can send your collections to us:

1) Home church — District Treasurer — General Treasurer — Seminary Building Committee. A rather circuitous route; many stops for signals; consequent delays and increased hazard of mistakes, especially as the General Treasurer is not supposed to keep a record of congregations from which the money comes. The scenery hardly warrants the extra expenditure of gas and time.

2) Home church — District Treasurer — Seminary Building Committee, with careful notation of names of congregations and sums contributed. Some believe that the delay and extra labor are offset by advantages this route offers.

3) Home church — Seminary Building Committee. The direct route; no delay; very little opportunity for mistakes.

We recommend route No. 3, though the weary, dust-stained traveler will receive as hearty a welcome

as does the one arriving by the most direct route. So take your choice.

—Our attention was recently attracted by a cartoon entitled "The Opportunist." "Opportunism," says Webster, "is the art, policy or practice, of seeking immediate advantage with little regard for principles or ultimate consequences." This was a case of disregard for ultimate consequences.

A car stood parked at a bathing beach. The owner was crouching close to a rear wheel, industriously inflating wings with air from the tire. The immediate advantage was gained, the water wings, inflated without a special effort, sustained a happy family bobbing on the waves. After the swim, however, the ultimate consequences: One cannot well drive home on a flat tire, and to inflate a tire by means of a hand pump is back-breaking work.

We were reminded of this cartoon when we saw General Treasurer Buuck a few days ago. He was in a rather mixed mood, the Latin term for which, if our recollections from the hours in Latin of Dr. Ernst are correct, is "misera laetitia." Mr. Buuck had been contemplating two things lying side by side, the proceeds of a recent special collection and a corresponding shortage in the current income.

Evidently, some of us have been inflating water wings from the tire.

Now we do have to float our special ventures, the seminary building project, the liquidation of our debts and the recitation hall for New Ulm. We would be missing much if we did not float them. But we cannot in doing this afford to stall the synodical machine. That has to be kept running by all means. And we all know what back-breaking work it is to pay up old deficits.

No, let us keep up the air in the tires, and in this case even a little over-inflation will not harm, Mr. Buuck will agree, and let us float our special ventures by a special effort. We are able to do both. And then we will enjoy the immediate advantages without any danger of distressing ultimate consequences.

—Within a week from this date, all the congregations of our synod will have received a letter stating the amount of their contributions so far and appealing to them to make every effort to raise their full quota. Replies are coming in daily, and almost invariably favorable replies. Some tell us that they are busy now and are keeping the full quota before their eyes. Others state that they will begin at an early date. Some few think they will have to wait till the second half of this year. There are also several congregations that may not be able to bring in their full quota, but the pastors assure us that they will keep the matter before their people.

Quite a number have not yet answered our letter, without doubt out of consideration for us, fearing that we might possibly be overburdened with correspond-

ence. It is true, we are sometimes not able to answer letters as promptly as we would like to, but we would beg the brethren not to overdo their consideration. There will be no complaint from us even if every single congregation would send in its reply within one week.

—Seventy congregations have now made their quota. Some of these will continue to add to their contribution. Their members who have pledged will want to do their share in this undertaking, and there is a distinct pleasure in the thought that we are so helping the weaker brother bear his burden.

That number seventy is most encouraging. It shows that our congregations are catching the spirit of brotherly co-operation and are getting behind our project with a firm determination. On the other hand, with only seventy congregations having passed the mark, we are getting fairly close to one-half of the amount required. This goes to show that we are easily able to raise the other half. Let us get busy!

John Brenner.

NORTHWESTERN COLLEGE

On the morning of January 11th Professor H. Fleischer, formerly pastor at Hustisford, was inducted into his office as professor at Northwestern College. After a reading of the words of St. Paul to Titus, chapter 2:11-14, and a short exposition of the passage by the president of the college, Professor Fleischer accepted his important office before the assembled faculty and students by vowing a faithful discharge of his duties, addressed the assembly in a few well-chosen words, and that same morning began his work in the classroom.

Professor Fleischer attended Concordia College at Milwaukee, finished his college work at Northwestern in 1897, and entered the ministry in 1900 after completing the course at our theological seminary in Wauwatosa. He was called in September, 1925, to fill the new professorship in ancient languages and history created by resolution of the synod in session at Milwaukee last summer. The addition of another professor to the faculty is to make it possible to divide certain classes into two sections where the large number of students makes such a division imperative, and also to provide instruction for the increasing number of classes that require instruction in Greek and Latin through the medium of the English instead of the German. A division of the large freshman class in rhetoric has already been made possible through Professor Fleischer's coming.

Professor Fleischer began his work on January 11, but it was not until the beginning of the second semester on February 3 that he took over his full complement of classes. He is now teaching religion in the Junior Class, Religion, History and German in the Sexta Class, and beginners' Latin in a special class.

May God grant our new professor continued strength in body and spirit so that he may for many years serve the cause of Christian education for the edifying of the body of Christ.

Professor Fleischer's new address is 313 6th St., Watertown, Wis.

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The last week of January, which was also the last week of the first semester of the school year, was examination week at Northwestern College. This is an innovation that was made this year. Formerly the semester examinations were scattered over the entire month of January between regular class periods, and only fifty minutes was given to each examination. Under the new arrangement all examinations are written during the last week of the semester, during which time no recitations are held and a three-hour period in the morning and another in the afternoon of each day but Saturday are set aside for examinations. It is expected that the arrangement will be advantageous to the teacher as well as to the student. In the course of a semester a class covers a rather wide field of work in each branch, and if a teacher attempts to question a class on that field in an examination for which only fifty minutes is allotted, he will have to confine himself either to generalities or to one narrow phase of the subject, in neither of which cases will he be able to judge adequately the total accomplishment of a student during the semester. As for the student, he is apt to feel hurried and nervous in a short examination period, knowing that he is giving a final account of his knowledge of a certain subject, and if he is by nature not a rapid thinker, will not be able to do his best work.

The new arrangement gives every student, even the slowest, ample time to think and write, relieves him of all thought and preparation for other studies, at least for a half-day, and also gives him time to concentrate on a review of the whole field. A further very practical advantage for the teacher is that he is relieved of the work of preparation for his regular classes and has time to correct his papers and make out his semester's reports. The first trial of this plan seems to have given general satisfaction.

* * * * *

By this time the semester reports will have reached the parents of all our students and have brought satisfaction or disappointment, pride or pain according to the tenor of the report. These reports are important documents for the parent who has a boy at school, since they express the carefully considered opinion not of one teacher only but of all who have direct contact with the student. These reports express the opinion of the teachers, based on daily observation, concerning the student's progress in his studies, his general deportment, and his faithfulness or unfaithfulness in the discharge of the plainest duty he has to perform in the eyes of his teachers, his parents, and his God.

These reports are not merely a mechanical measure of intellectual ability or progress, nor merely a careless opinion, but a reflection of the impression that a boy has in the course of a good many weeks created on a group of teachers by his work, his deportment, his attitude toward Christian education and admonition, in short, by his life so far as his way of living comes under his teachers' observation. Although these reports are not infallible in their judgment and do not always clearly indicate what progress has been made or what ground lost, they should be carefully studied and should be taken for what they are intended to be, — a carefully considered estimate of the student's life and work at school.

An "unsatisfactory" in any branch may, among other causes, indicate lack of natural gifts in a student; may reveal a peculiar ineptitude for a certain branch, such as mathematics; or may be a consequence of poor preparation in the lower grades. But an "unsatisfactory" may also indicate sheer laziness, carelessness, and neglect of God-given gifts. A comparison between the marks given in the branches of study with those given under the heads of Punctuality and Deportment will as a rule help the parent to understand the reason for a good or bad report.

The "unsatisfactoriness" deserve more than just passing mention because they especially cause pain and worry and often have dire consequences. For that reason the following information is here added. A student who has "unsatisfactory" in any branch on his semester report is conditioned in that branch. If by the end of the year he so improves in that branch that he receives a passing grade on the second report, which is issued at the end of the school year, the condition is thereby raised and the student is promoted. Should the second report also grade his work as unsatisfactory in that branch or any other, he will be given the opportunity to review the subject during the summer according to definite instructions furnished him by his teacher, and on the day before the opening of school in the fall he may write another examination on that subject. If he passes that examination creditably, he will be promoted; otherwise, not. In cases where poor or unsatisfactory work has been done in several branches throughout the year, no such opportunity to try to recover lost ground during the summer will be granted, because that would be an impossible feat. In such cases the student will have to go over the entire year's work once more.

* * * * *

The first half of the school year and a few weeks of the second half have passed by without the usual outbreak of some contagious disease in the college dormitory. Although mumps has been prevalent all around us, only one case occurred in the dormitory

this winter. The general health of students and faculty has been such as to make us especially thankful.

K.

RADIO AND THE CHURCH

The radio is one of the most marvelous of modern inventions. Many people ask: "How is it possible that this invention is capable of transmitting the human voice and musical tones to us from almost any distance without wires?" It is not our object to write a scientific treatise on the mysteries of this astounding invention, even if we were able to do so; but it is our purpose to direct your attention to the dangers for Christian hearts and Christian faith lurking in the radio.

Every invention has its use and misuse, be it a telephone, an automobile, a phonograph, or a radio. It can be placed in the service of God or the service of Satan. And, believe us, Satan broadcasts as an angel of light, but is still the same "roaring lion" that seeks the seduction and destruction of immortal souls.

By means of the radio Satan seeks, above all, to dissolve the God-appointed assembling together of Christians in one place for common worship of God. He whispers to you: "You can just as well stay at home and hear a sermon or a whole service over the radio." But by the mouth of His prophet God complained: "Why is the house of God forsaken?" And the apostle said: "Let us consider one another to provoke unto love and to good works: **not forsaking the assembling of ourselves together as the manner of some is.**" These words of God will silence those who forsake God's house with the excuse: "I am not going to church to-day, for my radio will bring a sermon into my own home." The public worship of Christians in one place is an assembling together for common spiritual edification, for common hearing of the Word, for common confession of sin, for common confession of faith, for prayer, and for the partaking of the holy sacraments. The true Christian confesses with the Psalmist: "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." Again: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimonies of Israel, to give thanks unto the name of the Lord." Likewise the church is the house of God, the place where Christians should assemble for public worship.

Someone will perhaps raise the objection: "What if I am too old, or sick, or an invalid, what then?" What then? Friend, you have a Bible, a book of sermons, prayers, or hymns, for your spiritual edification. You have a pastor whom you can summon to minister to your spiritual needs with the comfort and strength-

ening of God's Word and the Sacrament, and with prayer. For this express purpose God has appointed your pastor, and not another. He, and no one else, is held accountable for your soul. But if you allow another pastor to serve you by means of the radio, you separate yourself from your pastor. You sin against God who has given you the pastor whom you turn away. Who in all the world has called the pastor of another city, or another congregation, to serve you? God's Word plainly says to every pastor: "Feed the flock of God which is among you." Do you see then, that Satan uses the radio to subvert God's ordinances, sets your pastor aside, and puts another in his place who has no divine call to minister to you?

And what kind of minister does he usually put in your pastor's place? With few exceptions a man who does not preach the Gospel in truth and purity. And

"Wide has falsehood's spirit spread,
And error boldly rears its head,"

just by means of the radio. If you were firmly grounded in God's Word and Christian doctrine, so that you could readily discern every false doctrine that Satan broadcasts over the radio and could repel him with the words of Christ: "Get thee hence, Satan," the danger would not be so great. But with so many Christians to-day, there exists a deplorable lack of spiritual knowledge readily to discern true or false doctrines, that they are in grave danger of being polluted and destroyed by the soul-damning poison administered by the wolves in sheep's clothing, the modern false prophets who stand in Christian pulpits.

It becomes the duty of every true Christian, then, to take an attitude of this kind toward the radio: The radio can entertain me; but it dare not supplant my church and its services, dare not preach to me or minister to my spiritual needs, for God has given me a church and a pastor to provide me with the things conducive to my eternal welfare.—K. F. K. in *The Friendly Visitor* (Lansing).

THE GROWTH OF OUR COLORED MISSIONS IN 1925

With gratitude to our missionaries, who sowed, and to our God, who gave the increase, we can report that our Colored Missions had another year of prosperity. During the year 1925 our missionaries baptized 419 persons and confirmed 377, a total of 796 persons. This represents a growth of 7 per cent. The communicant membership increased more than 8 per cent. All in all, our missionaries now reach more than ten thousand souls every week in church, school, and Sunday School. This number is very conservative.

While there was a noteworthy increase in almost every department, two departments present a particularly striking increase — that of guests at the Lord's Table and that of contributions. The total number

of persons who partook of Holy Communion during the year was 7,446. This was an increase of 1,859 guests as compared with the previous year. On an average every confirmed member of our colored Lutheran Church communed nearly three times. In our white Lutheran Church the average is only about twice a year. In some of our colored churches the average ran as high as five. If the number of guests at the Lord's Supper is a thermometer of the warmth of spiritual life in a congregation, then we can be certain that there is real spiritual life in our colored Lutheran congregations. For this God be praised!

What about the **contributions**? The total income during the year 1925 was \$31,648.47. This figure represents a record-breaker in the history of our Colored Missions. It means that every confirmed member — young boys and girls as well as old "uncles" and "aunties" — gave on an average \$11.77 for the support of the church. As a rule the contributors are poor; in some cases their poverty almost passes belief. I could take you to cabins in the Black Belt of Alabama where the children will be hiding during our visit, because their only garments are hanging on the clothes line to dry; into cabins where no coal oil lamp is to be found, a fatty pine torch being the only light dispenser; into cabins that have no kind of stove, the family being obliged to go outdoors to keep warm at a log-fire. And yet these people are happy to give for the cause of their Savior whom they have learnt to know through the preaching of the pure Gospel. I have heard the story of an old "auntie" who had not a penny; yet she was anxious to take part in the collection of the succeeding Sunday. What did she do? Why, she did what a child of God does in such circumstances: she told her heavenly Father about it in prayer. And He who does not look at the color of a person's skin, but regards the heart, answered the prayer of His poor child. "Auntie" found employment and earned a dollar. When she had received that dollar, she exclaimed time and again: "Lord, I'se got! I'se got! Lord, I'se got!" That dollar went into the collection. Here was an example of a **cheerful** giver. It makes me think of the words in the original: **Hilarious** giver. 2 Cor. 9:7.

As stated, the average contribution per communicant was \$11.77 last year. In communities where the economic conditions are more favorable than in the Black Belt the average was much higher. Thus the contributions in our Yonkers, N. Y., congregation were close to \$3 per communicant member and in St. Louis \$25.

Although many of our colored fellow-Christians are straining themselves, they are not able to support their churches and schools alone, but still need our help; some of the mission schools have two, three, and four teachers. The willingness of our colored Lutherans to help themselves, as well as the wonderful progress of

this Mission cannot but inspire us with greater willingness and zeal to pray and give and work for the continued coming of the kingdom of our blessed Lord and Savior among the children of Ham. C. F. D.

ANNUAL REPORT OF CITY MISSIONARY OF ST. PAUL AND MINNEAPOLIS

Upon instruction of the Executive Board the following report, covering the year 1925, is appearing in the "Messenger of Hope."

The Lord has again laid His blessing on our City Mission endeavor. Although there is nothing spectacular to be reported, there is an increase in the number of services held, a decided increase in the number of hearers, bedside visits, adult baptisms, number of people communed and several other items.

Toward the close of the year it was possible to place a Christian welfare worker in the field, due to the increased interest and financial support on the part of the friends of our Institutional or City Mission. We are now able to do more thorough "follow-up" work, can devote more time to the women's wards and can systematize the welfare work among needy and deserving people. It is in these activities that Miss Anna Pusch has been especially busy.

Many people, patients and inmates of public institutions, can even now not be reached, because the field is very large. God speed the day when another city missionary can be called and more people can be told of "the hope that maketh not ashamed" and through the Gospel can be brought to a living faith, which not only brings peace to the heart but also gives courage and strength to bear burdens.

January 1, to December 31, 1925

Institutions served regularly (7 of these with preaching services) 10

St. Paul: Ancker Hospital, Ramsey County Home and Infirmary, U. S. Veterans' Hospital No. 65, Aberdeen, Gillette State Hospital for Crippled Children, St. John's Lutheran Hospital.

Minneapolis: Minneapolis General Hospital, U. S. Veterans' Hospital No. 68 (Old Asbury), University Hospital, Parkview Sanatorium, W. C. A. Hospital.

Other institutions served occasionally during year 17

Services

Total services with preaching 221

 In institutions (10 of these by other pastors)....185

 In churches on city mission work 18

 In churches, general sermons 6

 Funeral services with preaching 12

Attendance or hearers at services in institutions6,225

Song services, without preaching 12

Programs (Ramsey Co. Home, Phalen Hospital, Parkview Sanatorium, Hennepin Co. Farm, Ladies' Mission Auxiliaries) 8

Lectures and addresses on City Mission to Auxiliaries and Societies 30

Pastoral Visits

Trips to institutions 504

Bedside visits, religious, not including social calls2,052

Cell visits, interviews at Workhouse 3

Home visits (usually in follow-up work) 73

Welfare cases (7 of these by Christmas Committees) 38

Educational Work

Instructions, classes and individuals, times 151

Sunday School, Gillette State Hospital for Children 1

 Sunday School teachers 8

 Sunday School pupils 60

Pastoral Activity

Baptisms, 7 of these were adults 22

Confirmations, 3 of these were adults 11

Lord's Supper, 83 of these private 144

Weddings, 4 of these Social Service cases 7

Funerals 13

Literature

Messenger of Hope, each issue in 6,000 copies, issues prepared 6

Bibles, Testaments and Gospels distributed gratis 90

Tracts and Messenger of Hope distributed in institutions..7,200

Church papers and Juvenile papers distributed in institutions1,800

Disposition of Cases

Persons referred to churches 57

A. E. Frey.

WHO GAVE THE CENT?

Some years ago a son of one of the chiefs of Burma found a piece of paper. On it was written a story of what the love of God can do for a man who has been willing to sin against God.

This young man walked 250 miles to find a missionary's wife. She taught him to read the story. This story taught him to love God with all his heart.

When he left the mission he took with him a basketful of these sheets with the story printed upon them.

Because he was a chief's son, crowds of his father's subjects came out to hear him speak when he got home. And in one year he helped 1,500 people to begin to serve God.

This little story which the chief's son found cost only one cent. Some one gave the cent that carried the story to Burma.

So you see it is true that a little money can go a long way. But we need to send so many littles to make up the money that God needs. — Selected.

ROME DOES NOT CHANGE

This, too, is worth considering, in view of the claim that Rome never changes:

"The visitor to the English cemetery outside the gate of St. Paul will doubtless be struck by the fact that the inscriptions of the monuments of the dead, before the fall of the papacy, fail to express any Christian hope for the departed. This was due to the papal censor, to whom the inscriptions had to be submitted before the monuments were erected. There could be no hope of salvation, and no prospect of resurrection to

eternal life for a Protestant, so argued the censor. An English lady of some position died during the pontificate of Gregory, and her husband submitted the epitaph to the papal censor. It expressed a hope through Christ for the departed. He drew his pen through it and forbade its reproduction. On the accession of Pius IX, the bereaved husband made application to have the desired inscription added. The application was made to the Liberal pope, and was presented by Archdeacon Beresford. The petition was refused. It was declared to be impossible to comply with a request that implied a hope, a possibility of acceptance by the Savior, of one who had died out of communion with the Roman Church."

And yet the dream of restoration of temporal power still haunts the mind of the Bishop of Rome and his court, as was evinced just the other day. Better Mussolini than that! — The Living Church.

THE DEADLY DRIFT

T. C. Horton

Forty years ago Robert Ingersoll was reckoned as the leading enemy of the Bible in our land. Evangelical churches repudiated him. He could find no place on a Y. M. C. A. lecture course in the country.

Ingersoll was the fruitage of Thomas Paine's seed sowing. To-day Ingersoll's seed sowing is having its fruitage in little Ingersoll imitators who are hailed with childish glee and welcomed into so-called evangelical churches and Ministerial Unions composed of wheat and chaff, where the denial of the infallible Word of God is counted as a sure sign of scholarship.

And so it is that in the Satanic schools of supercilious suppositions so manifestly prevalent in this "lime-light" age (whose light comes from him whom God's Word describes as an angel of light, and whose presence always shadows the gatherings of these "scholars,") hearts are filled with hatred for a Christ of virgin birth, and lips are loud in denunciation of the doctrine of a blood atonement, and their chief enjoyment is found in making fun of the Fundamentalist. Unconsciously they are proving the verity of the Word which thus describes them:

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their mind, and professing themselves to be wise they become fools."

And how about the poor, deluded people — both young and old — who are depending upon them for the Bread of Life? How about them? What can we say? What can we do? How can we help them?

There is one thing we can do — we can preach the Word. **We can spread the Word through the printed page.** We can witness by lip and life to the verity of the Word. We can do personal work with the Word, and we can Pray! PRAY! that if it please God this

tide of unholy rejection of the precious Word may be stayed and that God's people may prevail for a revival of faith in the infallible Bible, and for a revival of real service among all believers. — A Tract.

SUPERSTITIONS AND FANATICISM

There is more superstition and fanaticism on religious lines in the world to-day than most people know. Religious superstitions and fanaticism are the worst of all. They have always been in the world ever since man lost fellowship with his Creator. All superstitions and fanaticism have one origin, which is the Father of all lies. These religious aberrations are a vital part of the kingdom of darkness. The superstitions of the middle ages are still with us. One only needs to read certain Roman Catholic journals. Relics, the bones of saints, thorns from the crown of Christ, pieces of the cross, nails which were used at the crucifixion, even some of His blood, which becomes liquid at certain times, are superstitiously used in healing the sick and the afflicted. The same cures are claimed, which "Divine healers" claim to produce by the "sacramental" use of a drop of oil. Fanaticism goes hand in hand with superstitions. It is so in Protetantism.

The sects and cults which clamor for the miraculous, the extraordinary, who expects a continual supernatural Spirit manifestation, are evidences of it. Pentecostalites, holding the gift of tongue delusion, faith-healers and others, claim to have visions, dreams, special revelations, special dispensations, and manifestations of the supernatural.

Dr. James M. Buckley, for many years Editor of the New York Christian Advocate, in a volume published thirty-eight years ago, mentions some of the more subtle superstitions practised among certain Christians, and especially among faith-healers. We quote him:

"The Bible is used as a book of magic. Many open it at random, expecting to be guided by the first passage they see, as Peter was told to open the mouth of the first fish that came up and he would find in it a piece of money. A missionary of high standing, with whom I was acquainted was cured of this form of superstition by consulting the Bible on an important matter of Christian duty, and the passage that met his gaze was 'Hell from beneath is moved to meet thee at thy coming.' Paganism can produce nothing more superstitious, though many Christians, instead of 'see Scriptures,' still use the Bible as though it were a divining rod.

"Faith-healers feed upon impressions, make great use of dreams and signs, and put forth statements untrue and pernicious in their influence. A young lady long ill was visited by a minister who prayed with her, in great joy arose from his knees, and said, 'Jennie, you are sure to recover. Dismiss all fear. The Lord

has revealed it to me.' Soon after physicians in consultation decided that she had cancer of the stomach, of which she subsequently died. The faith-healer who had received the impression that she would recover, when met by the pastor of the family, said, 'Jennie will certainly get well. The Lord will raise her up. He has revealed it to me.' Said the pastor, 'She has not the nervous disease she had a few years ago. The physicians have decided that she has cancer of the stomach.' 'Oh well, was the reply, 'if that is the case, she is sure to die.'

"A family living in the city of St. Louis had a daughter who was very ill. They were well acquainted with one of the prominent advocates of faith-healing in the East, who made her case a subject of prayer, and whose wife wrote her a letter declaring that she certainly would be cured, because the Lord had revealed it. The letter arrived in St. Louis one day after her death."

We could give many similar cases which came under our own observation. Among the things which Paul writes as given to us as believers as a "sound mind." "For God hath not given us the spirit of fear, but of power, and of love and of a sound mind" (2 Tim. i:7). In order to maintain sound doctrine and a sound walk, a sound mind is needed. An unsound mind, not well balanced, leads to unsound doctrine and unsound doctrine leads to a wrong walk. How we should daily ask the Lord to keep us in soundness of mind, and praise Him for a sane mind! We have noticed that the vast majority of those who follow every swamp light, every ignis fatuus, and are swayed by that which is extravagant and superstitious, are mentally deficient.

— Our Hope.

RUSSIAN MARRIAGE LEGISLATION

The Soviet Government has intended to have new marriage laws passed, still more liberal than those now in force. Among other things it should not even be necessary to have the marriage registered with a state official. But a strong opposition against the new law arose from the women. When the matter was under consideration in "The Red Parliament," a female delegate arose to enter a strong protest. She emphasized that the new laws would give the same standing to free love connections as to real marriages, and they would make the wife's situation very unsafe, especially in view of the fact that the already existing easy access to divorce has created deplorable conditions. dissolution of the marriage ties, hosts of homeless children running wild, deserted women seeking their husbands, from whom they have a right, after the now existing Soviet laws, to demand support. In most cases the husband, if he is found, will be unable to support his former family, because many men, under the liberal laws have been divorced and remarried in some cases

even ten times in a year. If these new laws should be adopted, the last legal guaranty for the wife would fall. This female delegate was so strongly seconded by other female colleagues, that the Soviet government was obliged to withdraw the bill. — Alg. Ev. Luth. Kirchzeit. from 'Times' (London).

FROM OUR CHURCH CIRCLES

Course of Study

Synod's Visitor of Schools, in consultation with a committee of teachers specially invited for the purpose, is preparing "Courses of Study for the Christian Day Schools of the Ev. Luth. Joint Synod of Wisconsin and other States." The first part, treating of the "Word of God" (a. Bible History, b. Catechism, c. Bible Reading, d. Hymnology) is now ready. Prof. Bolle and his students assisted in the work of manifold. A sufficient number of copies has been prepared to supply every school of our synod (not every class room, or every individual teacher) with one. The price of a copy is 25c. When ordering from Mr. C. Gieschen, 1296 14th St., Milwaukee, Wis., kindly inclose the amount in coin (stamps not desirable).

John P. Meyer, Secretary School Committee.

Request

Dr. Martin Luther College, New Ulm, Minnesota, is in need of a further pipe organ for practice purposes. Last year the congregation in St. James, Minnesota, donated their organ. But although we now have five organs, they will not suffice to give the large number of organ students we shall be obliged to take care of in the year 1926-1927 enough practice periods.

Should there be any congregation in our Synod that is installing a new organ and would like to donate the old organ to us or sell it at a reasonable price, kindly inform the undersigned as soon as possible.

E. R. Bliedernicht.

Golden Wedding Anniversary

Mr. and Mrs. August Hahn, faithful members of Trinity Lutheran Congregation, Elkton, South Dakota, were on January 31st, 1926, enabled to celebrate their golden wedding anniversary. The undersigned based a brief address on Is. 46:4. The jubilarians donated \$5.00 to the Home for Aged, Belle Plaine, Minn.

Lord, as Thou hast been with them in the past, thus also abide with them in the future! W. Lindloff.

Acknowledgement and Thanks

The Indians at San Carlos, Arizona, received Bible Story Books, Biblical literature, various kinds of clothing, pieces of calico, nuts and candy at Christmas from the following friends of the Mission:

Miss B. C. Frahnke, Mrs. Greulich, Mrs. M. F. Block, St. John's Ev. Luth. School, St. Lucas Ev. Luth. School, Mr. E. W. Timm, Miss E. Niemann, Mrs. L. Eisenwag, Miss J. D. Griebing, Miss A. Vogt, all of Milwaukee, Wis.; Rev. E. A. Sitz, Tucson, Ariz.; Rev. P. J. Burkholz, Thiensville, Wis.; Rev. R. Gose, Mankato, Minn.; Mrs. Benecke, Denmark, Wis.; Mrs. L. Lange, Beaver, Dam, Wis.; Mrs. C. Brinkmann, Lake City, Minn.; Rev. E. E. Rupp, Manistee, Mich.; Rev. C. W. J. Aeppler, Campbellsport, Wis.; Mrs. D. Biesman and Mrs. F. Huscher, both of Morton Grove, Ill.

The following sent money, together \$10.50, for the Indians' Christmas, with which part of the cost of books, nuts and candy was defrayed: Mr. J. M. and Mrs. C. Frohmader, Jefferson, Wis.; Rev. G. Pieper, Baraboo, Wis.; Mrs. F. Huscher, Morton Grove, Ill.

The local Indian Trader, Mr. R. L. Rupkey and Mrs. C. Hall, clerk, donated a box of oranges and a box of apples.

Sincere thanks are expressed to all kind donors!

Alfred M. Uplegger.

Installations

On January 3rd the undersigned installed Rev. R. Deffner as pastor of Zion Congregation, Phoenix, Arizona.

Address: Rev. R. Deffner, 911 Woodland Ave., Phoenix, Ariz. O. Hohenstein.

* * * * *

At the request of President G. Thurow the undersigned duly installed the Rev. Ph. Lehmann in Richwood and Hubbleton, Wis., on January 31, 1926.

May the Lord bless his work.

Address: Rev. Ph. Lehmann, Richwood, Wis.

E. A. Wendland.

Change of Address

Rev. A. A. Arndt, c-o Apache Lutheran Mission, Globe, Arizona.

ITEMS OF INTEREST

One Shepherd Left of 38!

The Lutheran Bishop of Vipuri, Finland, has a problem on his hands for which the solution has not yet been found. Vipuri is a city near the Finnish-Russian boundary line to which the bishopric was recently removed from Sortavala, an unimportant inland town. The majority of the population on the Russian side of the borders are of Finnish extraction and are Lutherans. These Lutherans are in a sad condition, where there were formerly 38 pastors there is now but one pastor left to care for the people.

What Statistics Can Do

Dr. Schneider, of Berlin, the well-known church historian and statistician, in an important discussion at a recent pastoral conference in that city, described statistics as a highly important auxiliary means for the comprehension of the true state of the Church. As an example he stated that much ignorant criticism of inner mission work from governmental circles, as well as those groups opposed to charitable institutions, had been silenced through the proper presentation of statistical material, showing the vast value of this phase of the work of the Church. Many eyes have been opened to the extent of the Church's charitable operations and former enemies now willingly support inner missions.

Ask for Trained Teachers

The Evangelical Lutheran Teachers' Association of Saxony at its recent convention passed resolutions favoring a school law for the whole German Republic. The association furthermore demands that in such a law "the rights of parents and teachers be taken care of" in that "religious instruction be entrusted only to teachers in harmony with the respective confessions," and that provisions be made for "giving teachers such a training as will enable them to impart such religious instruction."

Pastor Honored in Jugoslavia

The Rev. Philipp Popp, the only Lutheran pastor in Sagreb, capitol of Croatia, Jugoslavia, has been decorated by King Alexander of Jugoslavia with the Order of St. Sava. In addition to caring for a congregation which numbers about 3,000 people Dr. Popp takes care of a Lutheran parochial school to which families of the better class are sending their children to learn the German language in addition to receiving religious instructions. Dr. Popp also spends 18 hours a week in class work in the State School as Professor of Catechetics. The order of St. Sava was awarded him for his services in both religious and social fields.

Three Million Scriptures Distributed

The Bible Society of Norway has during the past year distributed 2,903,602 Bibles or parts of the Bible. Members of the central committee are Bishop Lunde, president; Rev. J. F. Gjesdahl, vice-president; Rev. L. Koren, secretary; Professor Dr. Odlund; Professor of Law, Dr. A. Taranger; wholesale dealer, Dr. Chr. Gregersen; and Attorney S. Halbo.

Pastor's Subsidies in Prussia

The Prussian minister of finance has announced that he has put into the state budget for the year 1926 the same amount as the subsidy for pastors' salaries in the Protestant and Roman Catholic congregations as in 1925. It is stated that the government is putting at the disposal of the churches 63 million marks. A motion for an increase of pastors' salaries was turned down by the finance committee but the expectation was expressed that as soon as possible the government should enact a definite law for salary increases. Only a portion of the pastors' salary is thus subsidized by the Prussian government, the remained being paid by the congregation.

"Parting of the Ways?"

The Church of England seems to be ground between two millstones according to reports from Allgemeine Evangelisch-Lutherische Kirchenzeitung (Leipzig), which quotes from a recent sermon in Westminster Abbey by Dr. Barnes, Bishop of Birmingham. According to Kirchenzeitung, "the situation is so serious that all who care for their church must be aroused with anxiety. The development of the Catholic movement has created wide unrest in many circles and has estranged many from the church of their fathers. Still more serious, however, is the need for well-educated theological graduates, and meanwhile the parochial school system continues to retrograde. The differences within the church are so acute that in the larger cities the churches are adopting the congregational system." Bishop Barnes is quoted as saying: "As the quality of the clergy decreases their mental horizon becomes narrower and narrower. We are standing at the parting of the ways. I cannot foresee the future, but during the past months I have seen enough of the situation within our church to make me exceedingly concerned."