

The Northwestern Lutheran

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N. B. R.
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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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PERFECT PEACE

"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in Thee." Isaiah 26:3.

O blest security,
My God, to rest
From earthborn burdens free
Upon Thy breast!
Thou hast created me
That I might joy in Thee,
And dwell eternally
With all the Blest.

Christ, Thy Incarnate Son,
Sinless, divine,
Hath my redemption won,
Hath sealed me Thine!
On cross-crowned Calvary
My Savior died for me!
From sin's dominion free
Thy peace is mine.

Thy Holy Spirit's power
My faith sustains.
When comes the trial hour
My Guide remains
To counsel, strengthen, bless.
In sorrow, in distress,
His comfort's tenderness
Soothes griefs and pains.

Thy Word removes all fear
While here I dwell.
Thy Arm is ever near,
Immanuel!
Though earth be steeped in woe,
And strife abound below,
With Thy redeemed I know
All shall be well.

My every need supplied
For Jesus' sake;
Saved, pardoned, justified,
Father, I take
Thy gifts of boundless grace
In childlike faith's embrace,
All to Thy love I trace,
So deep and wide.

My heart is fixed on Thee,
Thou Triune God!
In fervent loyalty
While here I plod
Let me Thy grace confess,
Exalt Thy righteousness,
Thy loving-kindness bless,
Thy mercy laud.

Rest undisturbed I find,
Trusting in Thee,
Untroubled peace of mind,
Serenity!
And when my life shall end,
With Thee, my dearest Friend,
In untold bliss I'll spend
Eternity! Anna Hoppe.

But Deliver Us From Evil

Matt. 6:13

The last petition of the Lord's Prayer is both all-inclusive and final in its scope. It is all-inclusive, because it covers the whole sphere of evil, and it is final, because it asks for ultimate deliverance from all evil, and points to the goal of the Christian's life — the eternal abode in heaven.

"Father, deliver us from evil!" What a subject these words present! Aside from the subjects treated in the rest of the petitions there is no subject which comes closer home to our everyday life while we live in this vale of tears, than that which is presented in this one word — evil, and the deliverance from it.

Evil has ever been the most perplexing problem among men. How men have striven throughout all ages to solve this problem! What devices they have employed, what efforts they do make to extricate from or to abolish evil! From the ancient religions of the East, — Brahmanism, Buddhism, Hinduism, down to the religious cults of our day, Christian Science, Theosophy, Spiritism, etc., — all have set their mark to abolish evil from the world. And what are our social reform societies, our moral betterment leagues, reformatories, striving at but to cope with evil, and, if possible, to remove it? Have they succeeded?

There is no way of abolishing or by which we can escape evil while we live in this world. Its presence is felt everywhere. It is found in every known sphere of existence, whether that be nature in all its forms, or human life in its whole extent from the inarticulate cry of the babe of a span to the moan of a feeble patriarch as he trembles on the brink of eternity, or the history of the world, both profane and sacred. Look at every page of history, past and present, and you will find it stained with evil; it has a sad story to tell. Men may try to belittle evil, to forget it, to treat it as if it was something imaginary; but the grim reality keeps on asserting itself.

How evil does abound in our days! Take up any daily paper. What are its most glaring headlines? Do they not flare forth the presence of evil everywhere, in individual lives, in society high or low, in state and church, in nations and peoples? Oh, the miseries that prevail in the world today! The evils resulting from the world-war, race hatred and prejudice, the perversion of every principle of justice, brutal force unheard of before, international violations of the common law, treaties so glaringly criminal and wicked, made for the sole purpose of totally destroying individual nations, leading them into industrial and economic ruin, into poverty and famine, into disabling and loss of millions of human lives! Added to all this a propaganda of lies strong enough to make mighty and powerful nations senseless and indifferent to the evils of injustice inflicted upon helpless and defenseless peoples! Oh, what a world of woe! And not only now, but at any time, is there an issue of the newspaper without its story of evil in every form imaginable?

Why all this evil in the world? How did it originate? Scripture alone gives us an account of the origin of evil. All the evil in the world comes from the Evil One. When God completed His wondrous handiwork, and looked upon it, He saw "that it was very good." There was perfect harmony in the world, no discords, no conflicts, no jarring elements, no tears, no sorrow, no anguished hearts, no death nor grave — all was perfect. But Satan came and did his fiendish work, and woe and war began. Sin in its disastrous course was followed by every evil imaginable. There is the core and kernel of all woe and misery in this world.

Why an all-wise, all-loving, and all-powerful God did permit evil with sin as its ghastly origin come into a perfect world, Scripture does not answer. All we can say about it, is conjectural. We can only believe that, in some way, in spite of the havoc wrought by evil, the ultimate solution of the dark problem of evil shall tend to magnify the glory of God and His grace toward sinners.

One thing we know, this world having through sin become a vale of sorrow, all those who would follow the Lord must through much tribulation enter into the kingdom of God. For Christians, too, have their share of evil in this world. They also have their problems to face, their burdens to bear. No one is beyond the reach of evil, or spared its ravages. There are, as our Catechism collectively says, "evils of body and soul, of property and honor," all of which are most distressing. All men, and Christians as well, are subject to physical evils, sickness, suffering, pain, weakness, exhaustion, weariness, distress of every sort. And while all do not equally suffer from evils of property, such as financial losses, business failures, lack of wages, privations of war, poverty, broken,

defeated plans, yet many a child of God finds life a hard path to tread under such afflictions. Again, the evils of honor and reputation, the cowardly slanders that would rob character of one of its richest earnings, a good name, while often not so apparent, yet they cut to the very heart of him, who has been exposed to them. And what of the evils of the soul? Ah, of all evils they are the hardest to bear, a wounded conscience, dread of God's wrath and punishments, fear of death, spiritual afflictions, grief and sorrow, melancholy, the thousand ways by which the heart is made to suffer.

What shall Christians do under the load of such evils? There is but one remedy. "Father, deliver us from evil." We cannot extricate ourselves. And this is one of our most needed lessons. We are naturally inclined to feel self-sufficient, and independent, and strong enough to bear the burden of evil or to overcome the latter by our own efforts. Not so. To remember our helplessness and our only Helper, is part of the purpose of this petition. It is to confess our weakness, and to express our trust in God.

In praying this petition we ask God for deliverance from evil. In doing so, we bring all our troubles to Him in compliances to His kind invitation, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me," realizing at the same time that all evils which our Lord permits to befall us can in no wise harm us, but must serve for our spiritual welfare, as long as we are assiduously asking for deliverance from them. Holy Writ is replete with passages showing that in answering this prayer God helps us to bear our burden, and that all things must work together for the good of those that love Him. In fact we are reminded by the Divine Word time and again, that those who pray this petition in a right spirit continually experience deliverance from evil in this that the heavenly Father amply provides in every need and trouble of heart, body and soul. Does not the prophet of old say, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee?" Have we not the comforting assurance that the more severe our trials may be, the more precious our faith shall be found in the sight of God, when St. Peter says: "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ?" Does not St. Paul glory in tribulations saying, "We glory in tribulations also: Knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed?" Does not Christ exhort us, "In the world ye shall have tribulation: but be of good cheer; I have overcome the

world?" What is all this but an answer to our prayer: "deliver us from evil?"

"Father, deliver us from evil." This petition points to the goal of the Christian's life — the final deliverance from all evil. It expresses a glorious hope, the hope of our eternal abode in heaven, where we forever shall be free from all evil. This is beautifully set forth in the explanation of the Catechism, when Luther says: "We pray in this petition, as the sum of all, that our Father in heaven would deliver us from every evil of body and soul, of property and honor, and finally, when our last hour shall come, grant us a blessed end, and graciously take us from this vale of sorrow to Himself in heaven."

This is the great truth contained in the words of the last petition of the Lord's Prayer, never to be forgotten, or overlooked; and this the final solution of the great problem of evil in this world, that we as believing Christians, with all cheerfulness and confidence, may say, "the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen."

J. J.

COMMENTS

The Reincarnation of Epicureans and Stoics These be sad times but now and then there is occasion for a quiet laugh. If the gods of Olympus hadn't been dead these two thousand years they would have died March 10th of this year — from laughter. The ruins of their ancient temples on the Acropolis of Athens looked down on a scene as rare as it was strange: Forty American men, all members of the Ancient and Accepted Order of Freemasons, and what is more, all of them ranking Nobles of the Mystic Shrine, forty of them, marched in solemn array up the hill to the old Areopagus. Unfortunately our reports are meager as to their sartorial equipment. Did they make procession in the dazzling robes and insignia of their mysterious and mystifying fraternity? Did they wear their colorful sashes and baldrics — did they wear those knightly garments vulgarly known as kneepants pleasingly set off by subjoined Scotch gold-stockings? And did they encase their manly bosoms in cuffed and ruffed velvet coats emblazoned with gold lace? And most important of all, did they crown the glory of their noble brows with that striking symbol of their consanguinity with Mohammed and his Turkish devotees, the tasseled fez? So have we seen them when they turned out to startle the pop-eyed natives by the spectacle of middleaged businessmen giving ocular demonstration of their pursuit of the higher and nobler things in life. And so, in my fancy did these Neo-Mohammedans ascend with measured tread the age-old path that leads from Athens to the Areopagus to assemble under the leadership of a "Christian" bishop at the "exact spot" where nineteen hundred years before Paul had stood to face

the Epicureans and Stoics of his day and had given an account of his faith.

Paul stood at the altar erected "To The Unknown God." That altar was well chosen by the Shriner bishop. Still "unknown" after nineteen hundred years to such who come to "worship" the Crucified One with the brand of the star and crescent truthfully proclaiming their denial of everything Christian.

In his day Paul could say that the Athenians worship the Unknown God ignorantly. These modern Epicureans and Stoics would not have heard that from his lips. For that time is past, "now He commandeth all men everywhere to repent." As proof of the devastating spiritual vacuity that dwells under the Shriner's fez and under his velvet coat, if proof were needed, witness the naive simplicity with which the press agent of the Mystic tourists continues his story: the whole company (the Mystic bishop still leading, no doubt) proceeds immediately after the inspiring ceremony on the Areopagus to the Greek cathedral where it "participated in the installation of Father (sic) Popadopoulos as new head of the church in Greece." At this point in the proceedings the dead gods of Olympus turn over in their fictitious graves, face downward, they can endure no more; even the dead Olympians, who really only had existence in marble, recognize limits in comedy; when their marble diaphragms burst it is time to turn away.

Still, let not our hilarity blind us to the tragic elements concealed in this frank narrative. Just think of the plight of the returned travelers when they will have to relate to their stay-at-home Mystic brethren the happenings of the tour, if they do succeed in making their untutored, mystic, oriental tongues pronounce Areopagus and Acropolis, how will they ever convey to the home Nobles the name of the Metropolitan Popadopoulos?

The hectic day is not yet over, not by far. Their studies in archaeology and in mythical, mystical lore — always, no doubt, under the tutelage of the versatile Bishop Darlington of Pennsylvania — has introduced many unknown gods to their repertoire. On checking up they feel that they have slighted some of the dead Olympians, perhaps Dionysius or Ganymede. That will never do. Americans are resourceful. One of them has a plan that none of the others can improve. And so they have luncheon in one of the old temples and like the heathen of old they poured out libations to show their reverence, no doubt, though we are at liberty to assume that as thrifty Americans who know the value of an amphora of good Falernian in these desiccated times, they did not let the double inhibition of their Mohammedan and their Volsteadian abstinence make their libation too generous. After an arduous day at many altars even a Mystic bishop may be forgiven if he turns his thoughts to refreshing wine.

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The forty are insatiable for adventure. They are off on an orgy of fraternalism that will not stop until the last man drops in his tracks. Now for the refugee camps and the orphanages. Here they appear in the role of practical religion. They leave generous gifts in the "name of the Masons of America." The rest of us give what we give in our own stupid way, we just give. But then we haven't a reputation for charity to support that requires constant advertising. After that the forty must have slept, if not the sleep of the just, surely that of exhaustion.

H. K. M.

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"Why Not?" In Grand Rapids, Michigan, they have established a Christian High School. The attendance is so large that the present building must be considerably enlarged. The school has physical and chemical laboratories, and the complete outfit of any ordinary school for intermediary education. — If Christian colleges, why not Christian high schools? Professor Haven McClure, secretary of the Indiana State Teachers Association, is out with a textbook for high schools entitled, "The Contents of the New Testament." The book is a caricature of Protestant orthodox religion; many of its statements are so false as to be disgusting. After reading such books a "Christian" high school holds a strong appeal.

—The Ministers' Monthly.

"If Christian colleges, why not Christian high schools?" — and, we add, if Christian high schools, why not Christian schools for the younger children as well? The writer starts at the other end, but we are sure he will arrive where we begin, if he continues his study of this question. A Christian school for every student, young or old, holds an irresistible appeal for him who loves the Lord and who cares for souls and understands their needs. Such statements by others are always welcomed by us. Not that we have in the least been shaken in our conviction that the Christian day school is under our circumstances the only satisfactory solution of the problem of the education of our youth. Neither the attacks of the avowed foes of the parochial school nor the indifference of those of whom we could expect a different attitude has been able to do that. The Scripture speaks a too

plain and compelling language for that, and what it says daily observation and experience bears out fully. But it is always a joy to the Christian to see the fruit of the Gospel in others, and oftentimes an encouragement. The thought of Christian education has been kept before our people always, and we have many Lutherans who have grasped it and who, therefore, love their Christian schools, support them and pray for them. But it cannot be denied that there are those among us who have lost that understanding. May the testimony of those who are slowly finding what we have long possessed serve to show such Lutherans where they are wrong and lead them to appreciate the precious possession the Lord has granted their church, the parochial school.

And, if a Christian school for the younger children, why not Christian high schools? Many of our Lutherans have felt this appeal. There are already a number of Lutheran high schools within our Synodical Conference. We should have more. There should be a Lutheran high school in every center of population. And we can have them. We know of one congregation at least that now has eleven grades and that is contemplating the addition of the twelfth. It is doing this alone, at a great sacrifice. But it will never be sorry. It will reap its reward. It has God's promise for its future. A congregation that has many members who have been thoroughly founded in the faith and trained in the service of God will be rich in spiritual gifts and strong to do the work of the Lord.

If this congregation is able to support a high school alone, how much more easily could a group within a city and in its vicinity do so. We are convinced that it would require only a prayerful effort to make a Lutheran high school available to almost all the young people within our synod.

We have the call to foster and develop the thought of Christian education. That is our chief mission. Let us do it — and do it now. Do not immediately begin to think of the erection of large buildings. Start with the accommodations you already have. It is not the external equipment that counts, but the spirit. The equipment will follow, for they who love the Christian school will want to see it equipped as well as any other school. How about taking up the discussion in your city now? Do not wait for others, start.

And if Christian high schools, why not Christian colleges? We have always had our colleges as training schools for our future ministers and teachers. Everybody seems to understand that we need them for this purpose. But many have still to learn that a Lutheran college is the only proper school for those also who want to acquire a higher education without, however, intending to enter the ministry or the service in the parochial school. Our synod has recognized the need and has introduced the modern classical

course in its institutions. Your son and your daughter are now able to obtain a Lutheran college education. Why send them to other schools, secular or denominational. Do what is best for them, and get behind the thought of Christian education by sending them to our own colleges.

Let us support our schools. Let us equip them properly. This year we are beginning with the building of a new seminary. But we do not want to stop there. New Ulm is crowded. Saginaw is in need of a new building. Watertown lacks room. This thought does not depress us. We hear the call and we will answer it. Our joy grows with the task we are asked to perform, for he who asks us is the source of our strength. Let us respond — now!

J. B.

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Light from the Dark Differences that exists between churches have never kept Christians from observing with sympathy striking happenings that occurred in communities outside of their own. It strikes us that such a noteworthy happening is the "conversion" of Giovanni Papini. This Italian was considered by many to be the foremost man of letters in his country. His writings, critical and otherwise, showed him to be a typical modern. He was not only an out-and-out "atheist, nihilist and anarchist," but he hated mankind with that peculiar disdainfulness that stops at nothing in holding man up to scorn as the most imbecile of creatures. This state of mind is reflected in the "advanced thought" of all civilized countries, including our own, and is patently a revolt against the empty optimism of the thoughtless majority which goes on cheering through life though it doesn't know what is going on and barely is able to give evidence that it is alive. There is much to be said about this mental attitude — in fact, if a man is not a Christian, how in the name of reason can he feel differently? That kind of man was Papini and the pacemaker of Italian modernism.

He became dissatisfied with his life of negation, for some reason, and in his despair happened upon the very obvious (and correct) conclusion which escapes so many of the brilliant exponents of negation because it is so obvious: The evil in the world can only be reached if human souls are transformed. From that he came easily to the next conclusion: Religion alone can effect a transformation of the soul. This latter conclusion is of little weight if the proponent means thereby that any and every religion can perform the service and in this respect Papini's idea, so fascinatingly new to him, was merely in effect a reversion to his accustomed processes of reasoning with the fatal exception that he left all evidence out of consideration that threatened to destroy his newly won hope.

He did go one step further, influenced perhaps by those who profess the modern freedom from all tradi-

tional religion and yet make a talking point of the excellence of the teachings of Jesus. He convinced himself that the most perfect and suitable religion for the transformation of the human soul was the religion of Jesus Christ. This rather doubtful and in itself meaningless advance must be interpreted in terms of the man Papini himself. He became a Roman Catholic. We can imagine that Rome was none too exacting in determining his standing as one of the faithful sons of the church; in such cases it never is. So now we have Papini the Roman Catholic and so far the story, interesting though it may be, has no interest that would arrest our attention, but the interesting thing in the case is that Papini sought an occasion to profess his Christianity after he began to write a "Life of Christ" based on the account of the Gospels. That seems to have converted him.

The book is now available. In Europe it is said to have created a sensation in all circles. In America it is regarded with a sort of stupid amazement. It is simply the story of the four Gospels told connectedly and with such embellishments as a literary writer might add to bring out his understanding of the material at hand. We have not read the whole book but from what we have seen Papini accepts the record of the evangelists in their literal meaning. He does not try to explain away anything. He appears to be carried away by the truth and the grandeur of his sources. The fact that he became a Roman Catholic while he wrote this book does not seem to have altered his original intention of transcribing a faithful record of the life of Jesus. This much is certain: it is beautiful. The brilliance of the heathen writer that shone in the old Papini is preserved undimmed in his work. Some say it is destined to become one of the immortal classics of all time. That may well be.

The English speaking world has a classic "Life of Christ" in Dean Farrar's book. This is different. Even in translation the rapt enthusiasm of the convert who kneels before his shrine with shining eyes is plainly discernible. The comparison with the Paul who once was a Saul is almost inevitable. As Paul used the equipment of his unregenerate days, so all the elements of Papini's first greatness, his power of denunciation, his vivid descriptions, even his philosophic probings reappear to the end for which he strives and which he describes thus: I want to write "a living book, to make Christ more living, to set Christ the ever-living with loving vividness before the eyes of living men, to make us feel Him as actually and eternally present in our lives."

If Papini has done that, then he has done much more. The true Christ cannot be set before us without showing to us our Savior. And if the souls of men are ever to be transformed then only the Savior Christ can do it.

We are anxious to read the whole book as opportunity offers and in discussing it at this time we are but inviting such of our readers who have read it all, or parts of it, to exercise their critical faculties as Christians. Lutherans have no "index." They do not believe in forbidding certain books. But they cherish the right to read, and reject if necessary, everything that the world offers. If this "Life of Christ" is throughout a genuine document we shall welcome it as we welcomed that immortal little song known to every one of us, "Stille Nacht," which was written by a Roman Catholic priest.

H. K. M.

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Austrians Leaving Rome What the pope is pleased to call apostasy has not been at all unknown to Austria for many years past. There has been a constant movement away from the church of Rome which, if it was not of very great proportions, was steady and seemed to be growing. Easter letters read in the churches of the country made public the figures which were so alarming to the papists. The faithful were informed that in the past few months of the year more than fourteen thousand Roman Catholics had publicly disavowed their connection with the church. This is indeed a serious loss. For with the fourteen thousand there were as many more minors and dependents very likely; furthermore, if so many took the trouble of reporting their departure there are surely very many more who feel the same way about it but have not yet taken the formal steps that would get them into the statistics. The Roman analysts give us their version of the reasons for the wholesale desertions. They assert that five thousand of the fourteen left the church because of the rulings of the church on divorce and they dispose of the other nine thousand by charging their loss to the destructive activities of the socialistic propagandists. Their analysis may be right in the main. As far as appears, Rome's loss is not any one else's gain.

H. K. M.

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Bearing Witness When our crucified Savior, after His resurrection, appeared to His disciples His first greeting was an assurance of peace. When He gave it He was at pains to impress on them the price at which peace was purchased: He "showed unto them his hands and his sides." "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you." They that have found peace by the Savior's wounds are to be messengers of peace in a sinful world. Naturally, they can offer others but what has brought peace to themselves, remission of sins purchased at the price of the Savior's suffering and death. Only in doing this are they true to their mission. The church quite generally has understood its service to be to preach

peace in the name of the Prince of Peace. Her message has, however, at various times found a varying acceptance. While the world has never been friendly to the suggestion of receiving a crucified Savior as the only hope of peace with God, yet there have been times when animosity toward this message and them that proclaimed it took on a specially violent form and caused the faint-hearted to ponder whether there might not be such a thing as adapting the message of the church to the peculiarity of the time in which it is preached, for instance — harmonizing the Lodge and the Church, of course at the expense of the latter.

The glad Easter season with its message of peace and pardon has again come and gone: may the church again have been strengthened in the faith which its message is intended to create; may it with singleness of purpose devote itself to the cause of Him who says, "even so send I you." As to the Easter celebration this year we were agreeably surprised to find the following in the Milwaukee Journal, under the head, "An Echo of Easter":

From Atlantic to Pacific come reports that the Easter attendance at churches was unusually, if not unprecedentedly, large. Easter always brings out throngs. As is well known, many who make church an annual affair choose Easter for attendance. But this year the throngs were even larger.

Other facts fall in line with this Easter attendance. The statistician of the Federal Council of Churches reports an increase for all religious bodies last year of 1,220,000. This is one-half larger than the average for five preceding years.

What does it mean? All it can mean is that material things, whether one calls them prosperity or normalcy or something else, are not enough. An automobile for every tenth person in the nation, a job for everyone who wants a job — but in increasing numbers people seek the churches. Whether they find there what they are seeking is not the question. Certainly some do not. But they are seeking the spiritual, seeking a voice that speaks of other things than the kind of house one lives in and the kind of diversion one indulges in.

For three or four years we have all been talking about what is "practical." It has been against the ban for leaders in public life to mention ideals. And what is the answer? Something is missing and people feel the need. It turns out to be the one thing in life that meant most to them. Missing it in secular things, they turn to religion. You cannot make man feel that he is whole when you try to tell him that the values of life are all contained in material things and its problems can all be settled in terms of bookkeeping.

Many men are busy telling what the next step is going to be. They reason from many signs. But the increasing church membership of America, the church throngs of Easter, 1923, may, at least as reasonably as any other sign on the horizon, be the cloud no bigger than a man's hand that is the real augury of tomorrow.

Our readers will not need to be reminded that statistics are misleading in a great number of cases. Let us however be thankful that a largely increased number presented itself to hear the tidings which Easter proclaims and let us with new devotion fulfill the mission to which we have been called, bearing witness of the crucified and risen Lord.

G.

The Disintegration of Christian Europe

Not only Rome finds itself shaken by the political and economic aftermath of the war, all of protestantism, so-called, is in far worse condition. Not one observer, but practically everyone of the many observers is compelled to report that the protestant church is crumbling. Unable to withstand the attacks of the new authorities in their radical zeal of separating church and church school from the state, the masses are deserting their houses of worship. This is all the easier because so many of them had virtually become estranged to their churches for many years. Such pastors as are still at work are suffering physical want and many of them are unable to cope with the new situation which demands independence and initiative growing out of sound faith. The same applies to those teachers who looked upon their work as a Christian commission. New pastors and teachers are not available. It is a most pitiable state.

The first reaction of the American observer is to issue a call for help. What kind of help? That is the question. In fact, in the minds of some it is not at all determined that the help which we of America might offer is in order. For physical wants our assistance can be measured and properly applied — but can the same be said of spiritual aid for spiritual wants? Determined to sacrifice everything traditional, including revealed religion to insure complete intellectual freedom, the modern European resents every manifestation of genuine Christian activity, not from ignorance but because he rejects it. It must be remembered, however, that besides the millions of the type described there are surely some thousands who are prayerfully seeking the Mercy-seat. These are as safe as any of the elect of God. To them any help we might be able to offer would be welcome. Sometimes the parallel of America is cited. In the days when our churches had their beginning we were dependent upon Europe to a large extent and often quite unable to care for ourselves, we thought. That is true. But our fathers were ready and eager to accept the spiritual guidance which they knew they lacked in some respects. They were not in need of conversion but of organization. And even in this respect they did not solve their problems until they became quite independent of European resources and institutions.

If Europe is to be spiritually regenerated the germs of the new life hidden, or barely manifest, in the welter of conscious unbelief will surely work the new birth. Europe is trying every conceivable political device at some place or other, from the proletarian absolutism of Russia to the inflated imperialism of France, and every device is equally impotent and sterile. Economically much of Europe is starving for want of food; spiritually it is starving because it is

surfeited with its own unassimilable substitutes. It will take the physical food we offer, but will it cast aside its substitutes when we come with the Gospel of Christ?

So much is certain: If we are called into the work of regenerating Europe in the name of Christ, we must do it from the fullness of our Gospel understanding. To establish and perpetuate the anaemic "Christianity" produced by modern theology is not our mission.

H. K. M.

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Bloody Russia The Russians have executed the Roman Catholic Vicar-General Butchkavich because of his counter-revolutionary activities. It has meted out severe punishments and fines to other Romanist bishops and priests. Governments and American sectarians are passing resolutions of condemnation and from censure are passing on to threats of reprisals. But Russia goes on calm and unmoved. It knew precisely what it had to expect and, it appears, judged the consequences shrewdly. Our newspapers and diplomats would never admit it, but the truth is that Russia has gained inestimable respect by its brutal effectiveness. The security of the Russian government rests on fear, the fear of its subjects and neighbors; it has established this basis of its existence by its judgment in these cases. In the end all governments rest on fear and all governments use their powers to intimidate their subjects in times of stress. Wasn't it the United States that made its constitutional provisions of free speech inoperative during the recent war by wholesome convictions?

The execution of Butchkavich was regrettable. We deplore it. But we do not protest it. If he served his master in Rome with more devotion than he could muster for the service of Moscow he took his life into his hands as does any other valiant soldier and citizen whose conscience decides for him the higher duties. He paid the price of his devotion and becomes a Roman (not necessarily a Christian) martyr. Russia in demanding the execution of its laws was within its rights and was perhaps compelled by political necessity as it saw it, to act as it did.

If Butchkavich had foreseen the results of his activities, would he have acted as he did? Perhaps. If an occasion arose for you to show loyalty to your conscience and to your God in the face of mere political expediency and you could foresee personal disaster as a result, would you persist in your course? Anything else would be cowardice and poltroonery. A Christian church made up of poltroons and cowards is not worth much. It isn't the function of governments to save us from such trying situations by suspending the operation of its laws.

H. K. M.

Palestine the Newest State The Holy Land was pledged to the Jews as a national homestead by the winners of the world war. England assumed the mandate for that part in which lies Jerusalem. In spite of unanimous opposition of the majority of inhabitants, Christian and Mohammedan, a new state was proclaimed, not so very independent, yet some sort of state. The Arabs refuse to play the game. They are boycotting everything that is attempted to get the government agoing. The inhabitants of the reduced Palestine which is to belong to this state are grouped as follows according to a recent census: Mohammedans, 590,890; Jews, 83,754; Christians, 73,024; and some few thousands of smaller racial elements.

One of the attempts made to interest the dissatisfied population was the offer to give citizenship papers to all applicants. The results are indicative of the unanimity of the boycott practiced by Mohammedans and Christians, for the results showed that of the 37,997 persons who registered for citizenship, 37,895 were Jews, and only 91 were Christians, of the Mohammedans there were only eleven.

Disregarding this discouraging start an election was held last month and in some manner suffrage must have been extended to Arabs without registration for the results show that 93 Jews, 126 Mohammedans, 22 Christians, and 8 of other sects were chosen for the electoral college. Even so the anti-Jew parties have a majority of 63 with many vacancies in the college due to the boycott.

The Jews are not taking to the Zionistic experiment with the fervor that was predicted by their leaders in the days when realization of a Zionistic state seemed infinitely far off in the future. In some localities the imported European Jew have pulled stakes and gone back so that the Jewish population is in many places no larger than it was before the war. Developments in Palestine will be very interesting as long as England persists in sponsoring a Jewish state.

H. K. M.

ARE SECRET SOCIETIES GOOD FOR THE WELFARE OF THE STATE?

Answered by American Statesmen

John Adams: "There is nothing in the Masonic institution worthy of seeking to be associated with it." Quoted by John Quincy Adams.

Chief Justice John Marshall, a Mason in his youth: "The institution ought to be abandoned as one capable of producing much evil and incapable of producing any good which might not be effected by safe and open means." Letter to Edward Everett, July 22, 1833.

Naturally the claim is made that Washington was an enthusiastic Mason; all are respectfully referred to Gov. J. Ritner's communication given March 8, 1837,

to the Pennsylvania House of R. Washington was a Mason as a young man, had ceased regular attendance at age of 38. Within the period of 1780-83 he declined to advise his aid-de-camp to join; said, "might be used for the worst of purposes"; wrote to Rev. Snyder, September 25, 1798: "To correct an error you have run into, of my presiding over the English lodges in this country, the fact is, I preside over none, nor have I been in one more than once or twice within the last thirty years."

Daniel Webster: "It is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed upon its members there are such as are entirely incompatible with the duty of good citizens."

Wendell Phillips: "Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence." In the light of the recent Ku Klux Klan investigations, was Phillips not right? But what about the other secret organizations which are just as liable to become dangerous, since the system of secret, oathbound cliques and organizations is essentially wrong? He also said: "A secret society may be used for every evil purpose, and need not be used for any good purpose."

Judge Pliny Merrick, Worcester, Mass.: "It is true that the Royal Arch companion (to which degree I have been admitted and the highest office I have sustained) does swear that he will espouse the cause of a companion engaged in any difficulty so far as to extricate him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree; for I believe that I received that obligation and know that I have so heard it, and as high priest of the chapter have so administered it to others."

Dr. Francis Lieber, in "Civil Liberty and Self-Government": "Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively."

Nineteen presidents were not Masons, among them Grant and Lincoln; Washington was an indifferent Mason; eight presidents were or are Masons. President Harding was not accepted in the fraternity for a long time, having been blackballed twice; upon having achieved the presidency frantic efforts were made to correct the mistake, he being put through the paces up to and including the 32nd degree in one all night session.

U. S. Grant: "All secret oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

President Fillmore: "The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government which it cannot control."

May this suffice. Much more testimony could be given. While we do think that the motives of most Masons are pure, the fact remains that the system is dangerous and has repeatedly, and easily can do so again, run off at a tangent to the defeat of justice and civic righteousness. We feel that the vast majority of American statesmen were right when they took their stand against secrecy in a democratic government.

—Christian Cynosure.

WHAT IS A CHRISTIAN

Much of the religious confusion of our time is caused by the fact that many cults claim the name Christian that scientifically are not entitled to the name. Aside from doctrinal controversy, it is a historical fact that Christianity has continued for twenty centuries and grown to its present proportions and power on the basis of a belief in the Bible as the supreme authority in religion and in the true deity of Jesus Christ. Pliny the Younger found the worship of Jesus Christ as God the distinguishing feature of Christianity, and confessed that he did not see in it anything worthy of imprisonment. As far as the Scriptures are concerned, it was a belief in the resurrection of Jesus Christ and His living and personal interest in them that revived the hopes of His disciples that had been blasted by the crucifixion and furnished the ground for the continuation of their belief in Him, and of their efforts to spread His teachings. From a purely historical and scientific point of view there is not the slightest evidence that, without a belief in the continued life and presence of Jesus Christ with His disciples, Christianity would have lasted a century after the crucifixion. Christ would have been numbered among the false teachers of religion whose very names are forgotten. It seems clear, therefore, that those who deny the resurrection and continued presence of Jesus Christ with His people, and who refuse to worship Him, have no claim, either historically or scientifically, to the name Christian. —Exchange.

THE TREASURE OF MARRIAGE

Not long ago in crossing the street we met a young woman pushing a baby carriage. In it lay her first born child, a daughter. She roused from sleep as the coach stopped swinging, and big, round eyes gazed squarely, innocently, and fearlessly into ours. The mother was proud of the health and growing intelligence of her baby.

We know some of the "facts" about this first born. Her coming was the source of joyous anticipation by

the expectant parents, but the travail of birth was a severe trial. The first months were difficult. The baby did not thrive. The situation was made more depressing by an economic disturbance which compelled the young father to seek work and to accept a sort of employment for which he had had no preliminary training. The circumstances were the kind that often are permitted to discourage and separate young people.

But these two had their baby, each other, friends, parents and Christian faith. "They managed somehow." The baby weathered the difficult first year. The father found a place to work. The mother mastered the routine of domestic life and maternity. They (and they means three souls) have won their first great battle in family life. The man and the woman have each other and they have their child.

"Your husband should be a proud man," we said to the young mother. Her face fairly shone when she replied: "He is; he can hardly wait to get home at night." These people are happy.

Marriage is a sacred rite, in that two people solemnly covenant before God and in His name to live in holy bonds of matrimonial relationship until death parts them. But back of marriage are the privileges and the functionings, the duties and the division of labor that involve a family, that normally requires children. Happiness based on parentage is a part of the marital promise. Unless there are obstacles of unusual sort happiness is not complete without children. Where flippant and artificial objections to children dominate husband and wife, they cannot expect God to provide them the compensations for life's difficulties that yield contentment. "The Mystery" with which marriage is creatively endowed is thus rigorously locked out and the distinctive reason for marital grace is thereby excluded. We could tell you of an instance in which a young married person has chosen "a career." To succeed she must not have children. She has wrecked a home. She will reap passing applause from crowds. She has, however, broken her solemn promise — not only to her husband but to her God.

Some sorts of "New freedom" are really forms of infidelity. —The Lutheran.

"A GOOD MIXER"

The American Friend, in a timely warning against cheapening of a worthy calling speaks some plain truths: "Is he a good mixer? This ideal of the ministry has done its ignoble part in cheapening this most worthy of callings. It does not contemplate the minister as a preacher, pastor and spiritual guide, but as boomer of the church. 'He is an official handshaker and back-slapper.' He is a ringer of doorbells, a con-

vener of committees, an advertising manager, a runner on philanthropic errands, a drinker of tea, and alas, too often, a desperately unproductive preacher. When a man can do a multitude of little things with smiling gusto and an appearance of success he is credited as a 'live wire.' When he can go among profane men without making them ashamed of their profanity he is a 'good mixer.' He does get certain people into the church for a time, but often does them little real good after he gets them there. He sacrifices the time necessary to the cultivation of his mind and the enrichment of his soul in the interests of a lot of irrelevant and unprofitable enterprises. He labors from early morning to late at night until his enthusiasm for trifles expends itself, and then he moves on to another church. But he has never taken the time to learn his proper business, and has lost his opportunity in a vain attempt to satisfy the querulous demand for a 'good mixer.'

"These least common denominator people do succeed in moving about with a wonderful social ease and so we produce the social mongrel who so often achieves a practical success of such extraordinary character. But it does seem clear that we must produce a kind of sympathy and understanding which will give the rewards of social success to those who are finely loyal to a noble type rather than to those who are adepts in social compromise.

"The minister should possess an attractive personality and a zeal for righteousness. He should be approachable and lovable and faithful to conviction. He should be a leader! an interpreter of spiritual truth, a 'man of God furnished completely unto every good work.' But when a congregation seeks first 'a good mixer,' for its minister it is unconsciously degrading the person and purpose of the pastor, and the ancient proverb fittingly applies, 'And it shall be, like people, like priest.'"

—The Baptist.

"SHALL HEAR HIS VOICE"

If this earth could but have its mantle torn away for a little while, if the green sod could be cut from it, and we could look about six feet deep into its bowels, what a world it would seem! What should we see? Bones, carcasses, rotteness, worms, corruption. And you would say, Can these dry bones live? Can they start up? Yes! "In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised." He speaks: they are alive. See them scattered! Bone comes to his bone. See them naked! Flesh comes upon them. See them still lifeless! "Come from the four winds, O breath, and breathe upon these slain!" When the wind of the Holy Spirit comes, they live; and they stand upon their feet, an exceeding great army.

—Spurgeon.

THE CHRISTIAN A MYSTERY

The true Christian is rather a mystery to the world. His real character is not fully known to the unregenerate. The Christian is Christlike. "Therefore," says St. John, "the world knoweth us not, because it knoweth Him not." The more fully the believer assimilates to Christ, and the closer his walk with Him, the more likely he is to be misunderstood and persecuted by worldly people.

Those who are not governed by the principles and maxims of the world may expect opposition from the enemies of Christ. "Marvel not, my brethren, if the world hate you." The world knows that the Christian is not of it; hence its hatred. "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

No one should aspire to be above the Master in point of escaping the reproach of the cross. Jesus says, "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not Him that sent me."

Persevering effort is necessary to secure and retain the favor of God. But every person who turns his heart toward Calvary is sure to meet with fierce opposition. "Sure I must fight if I would reign," expresses the experience of every true saint. "Fight the good fight of faith, and lay hold on eternal life." It is a fight of faith for the faith.—The Free Methodist.

NOTES ON THE COLORED MISSION

Progress is steadily being made in all branches of the work in this Mission, as the recently issued statistical report for the year 1922 shows. According to this report the Mission now embraces some 49 congregations and 8 preaching-places, with a total of 3,075 souls, of which 2,105 are counted communicant members.

For a half-century's work these numbers seem rather small; but the peculiarities of the work, the obstacles encountered on all sides, the racial position and disadvantages of this race, and the inadequate support all combine to make growth and expansion rather slow, especially if sound Lutheran principles and practices are to be rigidly upheld. There is growth, however, — a steady and permanent growth; and the next decade will develop a Colored Lutheran Church which will be strong and sound, ready to exist as a separate body within the Synodical Conference, and quite able to take care of itself, save, perhaps, financially. Absolute independence is beautiful to think about, but hard to realize, and is quite impossible as long as the

Colored race is suppressed in all its endeavors, as it now is; and with conditions becoming worse and worse it is truly difficult for a congregation to become self-supporting. This goal could easily be reached by sacrificing principles, which we, however, sacredly refuse to do.

And yet the support tendered by the members is on an average well above that of the white members of our Church! The report of the United Stewardship Council on the Protestant Church credits our Colored Mission with the greatest average contribution per member in the entire Synodical Conference, — \$16.30; for the Missouri Synod it is \$14.70, while our Wisconsin Synod averages only \$10.94! We also have a right to apply the illustration of the widow's mite and the rich man's tithe; this comparison need not, however, be resorted to, and when attending circumstances are taken into consideration the average contribution of the Colored Lutheran is more than double that of his white brother.

So worthy an example can only be an encouragement to all members of the Synodical Conference to continue and increase their efforts to lend aid to an oppressed race that is despised, neglected, and largely living in superstition and darkness. It is truly not the spirit of Christianity to ask "Am I my brother's keeper?"; we are divinely appointed so. Can we then stand back, as has been done so long, and see so many souls, a few million at that, being lost to the cause of Christ? Prayer, indeed, accomplishes much; and material aid, given in that spirit of love, will lead to untold blessings, to the recipient and giver alike.

The great expense in this Mission comes from its many Christian Day Schools. The same at present numbers 38, with an enrollment of 2,884 children, taught by 13 pastors, 28 male teachers and 29 lady teachers. All teachers, with one exception, are Colored. Over half of the thirty pastors are Colored, educated in our own Colored institutions, as are virtually all teachers. The children pay ten cents weekly for tuition and buy their own books; and yet our schools are in greater favor than are those of the city or state, where tuition and books are free.

The largest school in the Mission is Mt. Zion, New Orleans, which the writer has in charge. We have five schools in this city, and five congregations, served by three white pastors, one white and fourteen Colored teachers. Two of these schools have larger buildings and better equipment and more room and teachers than Mt. Zion; yet this school has always enjoyed the better reputation and is famed throughout the city, due undoubtedly to the fact that there were but few changes in the teaching force. One teacher, E. Vix, taught from the very beginning to his death, — thirty-seven consecutive years; the other, the famed D. Meibohm, served thirty years and was just retired on account of old age, having spent nearly sixty years

in the classroom. His class was taken over by the writer. This year's enrollment numbers 245, and some 125 children were refused admittance for lack of room; in fact, we are only able to comfortably accommodate somewhat less than two hundred.

The Sunday School enrollment in the entire Mission is 2,729, a trifle larger than that of the day schools.

The mission also embraces three higher institutions of learning; Immanuel Lutheran College at Greensboro, N. C., with 160 students and 2 instructors; Luther College, New Orleans, with 49 students and 3 instructors. (These institutions are co-educational.) A Teacher's Training School, for ladies only, was recently opened at Selma, Ala., with 10 students and 2 instructors; as soon as the proposed buildings are erected, this new institution will show a very rapid growth. Thus this Mission is now practically self-propagating and needs for the present and future only the financial aid of the brethren throughout the country.

A new paper was recently called into being to serve the Mission, — The Colored Lutheran. It is a well-edited, interesting monthly and deserves to be in the home of every pastor and member of our Lutheran Church. The subscription is set at thirty-five cents. All of our congregations issue it as a free paper, though paying for each copy. Thus we in Mt. Zion have 175 full-paid subscriptions and spread the paper broadcast, making it really serve and carry its message into every heart and home. If all Synodical publications were as well-spread and well-read as is this Colored Lutheran, the work of the church truly would and must flourish. (Place of issue: P. O. Box 638, Selma, Ala.)

In view of all this the Colored Mission is truly deserving of the widest and most generous support; and we trust and pray that the brethren at large will interest themselves anew and tender that support which is so essential to growth and progress. W. H. Beck.

NEW SEMINARY NOTES

For once our city will be set on a hill.

We assume that the majority of Synod's constituents reach or leave Milwaukee, by rail and auto, on the main arteries of travel to the west, the C. M. & St. P. R. R. and the Watertown Plank Road. Traveling thus, as their train or car wends its way west through Menomonee valley, they will not fail to behold at the most scenic point the new Seminary crowning the steep bluff to the north at an elevation of a hundred feet above the valley and will exclaim: "There's our new seminary!" That means much for the future interest in the institution and the life of Synod.

Again, the hundreds of passersby on Vliet Street will have an unobstructed view of the front of the

buildings for upward of a thousand feet, and likewise will have, as from the south, the sense of elevation, owing to the 40 foot bank of the ravine in the foreground, at the foot of the 30 foot rise to the buildings. And this entire front, east and north, is framed by house fronts on the adjoining streets.

The spot, as the site of the former pond and with what is popularly known as Indian valley spreading out before it to the south-east is held dear in the memory of many graduates of the Seminary. The favorite haunt of the nature lovers among them, with the interesting irregular banks of the ravine, dotted with hawthorns and individual specimens of beautiful tree growth, the precipitous and rocky south slope of the bluff covered with a thicket of wild crab apple trees, literally carpeted at this season of last year with fragrant pink blossoms, the winding paths and inviting retreats along the slopes, with ever new delightful vistas into the surrounding country, — all will be the own home and environment of the future generations of students.

In the future the property will be located on the county drive, planned on a grand scale to conserve and restore the scenic beauties of the county, and thus situated the Seminary bids fair to become one of the sights of Milwaukee county as well as of the city of Milwaukee, in whose very heart it will be located at that. We may well join in the enthusiasm of the Milwaukee County Park Commission, voiced at the Committee's selection of the site.

Seminary Graduate.

SHALL WE SUCCEED?

Shall we succeed in raising the sum of about \$700,000.00 required to pay for our new seminary and to wipe out the debt of our synod? Without any trouble at all, if all of our members are really determined to do what the Lord calls us to do. The Building Committee is glad to note that the number of enthusiastic supporters of the cause is steadily increasing. Here is an appeal written by one who does not belong to the Committee and who is not even a member of the Advisory Committee:

Our New Seminary

Is to be built about one mile from our present Seminary on the beautifully located 30 acre Van Dyke farm bordering on the city limits of Milwaukee. This farm has been bought by our Synod for the very reasonable price of \$40,000.00 and will be a most splendid location for our new institution of learning.

The Old Seminary has outlived its usefulness. All alterations suggested by a committee were condemned by the Industrial Commission of Wisconsin. This left the only alternatives of either rebuilding entirely the old structure or building an entirely new one.

You would think it unwise, foolish and poor policy to spend a fortune on a building like our present Seminary, which is located on property to which we have no clear title. And unwise, foolish and poor policy it would be! Therefore we shall act wisely and build an entirely new Seminary. It shall be an edifice erected as a lasting monument of thanksgiving, and answer for all time to come the purpose which a Lutheran Seminary is to serve: to give the final training to young men, who have consecrated their life's service to our Savior and His Church.

The cost of building the new Seminary has been estimated at \$400,000.00. A large sum, to be sure. Still, when we consider the large number of members in our Synod, who will contribute toward this undertaking that sum is anything but discouraging. Let us remember, that the Seminary is not to be built to the glory of ourselves, but to the glory of Him Who so richly blesses us with everything that we need for our temporal and eternal welfare. When grateful Mary poured the precious ointment of spikenard worth \$45.00 on Jesus' head, He said of her: "She hath wrought a good work on me." We approach this building project with the spirit and thankfulness of Mary. The Savior's commendation and blessing will not fail.

With your supporting prayers in this undertaking our endeavors will be eminently successful!

Conferences have been visited, and a greatly more hopeful spirit found. The Committee has received more encouragement these late weeks that it has ever received before. And, why should we not feel hopeful and determined to carry out the plan? We know that we will have to wipe out the debt of the Synod and start anew if matters are not to go from bad to worse. And here is the opportunity. Let us, then, be up and doing.

J. B.

SPECIAL MEETING OF NORTHWESTERN COLLEGE BOARD

A special meeting of the Northwestern College Board was called for April 9th to dispose of business that had come up unexpectedly and upon which action seemed desirable. At the same time some reports were heard.

To relieve the crowded condition prevailing at Watertown it had been suggested to change the former dwelling of Dr. Ernst to house the library. Director Kowalke had made an exhaustive inquiry. It was found that little, if any, space would be gained. One large classroom might be won, but another small one would have to be given up to serve as the book store. Furthermore, the Ernst house could very well be so arranged, with less expenditure, that three small classrooms, suitable for the upper classes could be arranged; and besides, there would be room enough

left to enable one of the Professors to make his home and private laboratory in the building. This seemed to be the best solution and the board passed resolutions to that effect.

President Kowalke also reported that the installation of the ice machine two years ago gave the refectory better and more sanitary service and saved in these two years no less than \$1,005.00 on meat bills alone. Now we can buy our meats wholesale and can keep them without danger of loss by spoilage.

The board encouraged the President to prepare a prospectus to give parents of prospective students a clearer understanding of conditions at Watertown. Recent experience has shown this to be a necessity.

Mr. Eickmann, at present doing graduate work at the University of Michigan in natural sciences, was asked to continue his work for another year. He is preparing himself to serve the church in this field at the request of the Synod.

The chairman, the Rev. Klingmann, presented several letters touching a situation that had arisen in the matter of a bequest made to Northwestern College by a fellow Christian of Michigan, Miss Pauline Kaercher. As the will was being contested by relatives it became necessary to safeguard the interests of the College by instructing the lawyer of the executor, who is striving to uphold the will, to represent us. The board endorsed the action of the chairman in giving such instructions.

Owing to a number of causes the College Board finds that it is compelled to exceed the budget allowance provided for the current two-year period. It was resolved to put the facts of the case before the trustees of the Synod and ask them to legitimize such over-drafts.

In this connection it became apparent that the present provisions for the regular meetings of the College board did not fit in with the new order of doing business. Accordingly resolutions were passed amending the statutes so that the meetings may be held at such times that will allow an intelligent discussion of the needs and requirements of the institution. The next meeting of the board is set for May 31st.

A property that has for a long time been considered a desirable addition to our campus was offered us on terms of Exchange. But at the present time it was not deemed advisable to proceed in the matter for various reasons. For the first, all action on our part is deferred. The property in question comprises about seven city lots and is situated at the corner of Richards and Western Avenues. It is the old Bruegger place, now the Kiel property.

Other matters that arose will be taken up further at the next meeting when the budget, especially, will be carefully considered.

H. K. Moussa, Secretary.

DEACON LEE'S OPINION

Deacon Lee, who was a kindly, silent, faithful, gracious man, was one day waited upon by a restless, ambitious, worldly church member, who was laboring to create uneasiness in the church and especially to drive away the preacher.

The deacon came to meet his visitor, who, after the usual greetings, began to lament the low state of religion, and to inquire as to the reason why there had been no revival for two or three years past.

"Now, what do you think is the cause of things being dull here? Do you know?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a thought, frankly answered, "No, I don't."

"Do you think the church is alive to the work before it?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eyes of his troubler in Zion and, taking courage, he asked: 'Do you think his sermon on 'Their eyes were holden,' anything wonderfully great?'

"No, I don't."

Making bold after all this encouragement in monosyllables he asked: "Then don't you think we had better dismiss this man and hire another?"

The old deacon started as if shot with an arrow and in a tone louder than his wont he shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled, and my tongue bridled and ever since that I have walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had been planted. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in His right hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those turned away from the simplicity of the gospel. I and the men that led me — for I admit that I was a dupe and a tool — flattered ourselves that we were conscientious. We thought

we were doing God's service when we drove that holy man from his pulpit and his work, and said we considered his work ended at B——, where I then lived.

"We groaned because there was no revival, while we were gossiping about and criticising and crushing, instead of upholding by our efforts and our prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not draw the chariot of salvation with half a dozen taunting him for his weakness, while we hung as a dead weight to the wheels. We hunted him like a deer till, worn and bleeding, he fled into a covert to die.

"Scarcely had he gone when God came among us by His Spirit to show that He had blessed the labors of His dear, rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief that He might teach me a lesson every child of His ought to learn, that he who touches one of His servants touches the apple of His eye. I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him. It was evening when I arrived, and his wife with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish.'

"Had it come to this, I said to myself, that the man whose labors had, through Christ, brought me into His fold, who had consoled my spirit in a terrible bereavement, and who had, until designing men alienated us, been to me as a brother — that the man could not die in peace with my face before him? 'God pity me,' I cried, 'what have I done?' I confessed my sins to that meek woman, and I implored her, for Christ's sake, to let me kneel before His dying servant and receive his forgiveness. What did I care whether the pews by the door were rented or not! I would gladly have taken his whole family into my home forever, as my own flesh and blood; but no such happiness was in store for me.

"As I entered the room of the bleaser warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him and sobbed out, 'My pastor! My pastor!' Then raising his white hand he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruits to him, calling my son to tell him how he had found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his troubled spirit.

"I kissed his brow, and told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but his only reply, murmured, as if in a troubled dream, was: 'Touch not mine anointed, and do my prophets no harm.'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the rest of her days, but like a heroine she said: 'I freely forgive you, but my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us with his covenant God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before me in my dream, saying, 'Touch not mine anointed, and do my prophets no harm!' These words followed me till I fully realized the esteem in which Christ holds those men who had given up all for His sake, even if he is not 'a very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God hath joined together. When a minister's work is done in a place I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from you, I shall ask my brethren to deal with you as with those who cause divisions. I would give all I own to recall what I did thirty years ago. Stop where you are, and pray God if perhaps the thought of your heart may be forgiven you."

This decided reply put an end to the newcomer's effort to get a new minister who could make more stir.

There is often great power in the little word, "No," but sometimes it requires not a little courage to speak it so resolutely as did the silent deacon.

—From "Remarkable Narratives," by Rev. A. Sims.

FROM OUR CHURCH CIRCLES

Notice

- 1) The committee on assignment of calls will meet May 24th at 10 a. m. in the seminary.
- 2) All reports and all documents to be submitted to synod should reach me on or before June 5th.

G. E. Bergemann, President.

The Arizona Conference

The Arizona Conference will meet in Phoenix, Ariz., April 24—26. Papers by Pastors F. Uplegger, Frey, Zimmermann, Beitz, Wehausen, Guenther.

H. C. Nitz, Secretary.

Central Mixed Conference

The Central Mixed Conference will meet, D. v., in St. Mark's Congregation (Rev. Klingman), May 1st, 2 p. m. — May 3rd, noon.

Papers by the Revs. Prof. Theo. Schlueter, Dir. Kowalke, M. Fuebort, Wm. Lochner.

Confession address: G. Stern (F. Stern).

Sermon: E. Fredrich (M. Guebert).

L. Kirst, Secretary.

Delegates of the North-Wisconsin District to the Joint Synod of 1923

- Rev. Aug. F. Zich (subst. Rev. A. Werner).
- Rev. R. Ziesemer (subst. Rev. F. Reier).
- Rev. L. Kaspar (subst. Rev. E. C. Hinnenthal).
- Rev. H. C. Klingbiel (subst. Rev. J. Pohley).
- Rev. W. Hartwig (subst. Rev. M. Nommensen).
- Rev. J. G. Oehlert (subst. Rev. A. Froehlke).
- Rev. W. Haase (subst. Rev. Ed. Kionka).
- Rev. K. Toepel (subst. Rev. Br. Gladosch).
- Rev. G. E. Schroeder (subst. Rev. P. G. Gerbmann).
- Rev. H. Schmitt (subst. Rev. H. H. Heidel).
- Teacher Mr. E. Gruett (subst. E. Blauert).
- Teacher Mr. L. C. Sievert (subst. Mr. M. L. Dommer).

Lay Delegates of the following congregations:

- Immanuel, Maple Creek, Wis.
- St. Paul, Algoma, Wis.
- St. John, Dundas, Wis.
- St. Paul, Winneconne, Wis.
- St. Peter, Winchester, Wis.
- Zion, Vandyne, Wis.
- St. John, Gibson, Wis.
- Zion, Morrison, Wis.
- Salem, Escanaba, Mich.
- Trinity, Wabeno, Wis.

G. E. Boettcher, Secretary.

Notice — Lady Teachers

To the lady teachers of our synod and such ladies who desire a position as teacher in one of our schools for the coming year:

In order to have our list of names of lady teachers as complete as possible, pastors whose congregations according to the last synodical report employ lady teachers have been furnished with information blanks. These are to be handed to the lady teachers and filled out by them. For those that filled out an information blank in former years and of whom it was positively known where they are serving this year, no blanks were sent.

Should any have been overlooked or should there be such that wish to enter upon the work, they may notify the undersigned and information blanks will be forwarded.

The work of keeping the list in order would be greatly simplified if every lady teacher would notify the undersigned at the beginning of the school year where she is serving. A postal card will do. So please!

1296 14th St., Milwaukee, Wis.

C. Gieschen.

Change of Address

Rev. Edward R. Blakewell, Box 76, Aurora, Brookings Co., South Dakota.

ITEMS OF INTEREST

Preacher Bars Kluxers Hiding Acts In Church

The Rev. Dr. Ralph W. Urmy, pastor of the Bellevue Methodist Church, Pittsburgh, who ordered a group of white-robed Klansmen from his church Easter Sunday, last night attacked the principles of that organization in a sermon on the Ku Klux Klan and the Church.

After disclosing that following the Easter day incident he had been waited upon by the king klegle of the Pennsylvania realm and leading Klansmen of other states, Dr. Urmy declared:

"The increasing frequency of visits paid by delegations of Klansmen to Protestant churches, bringing donations of money with the possible intention of establishing a connection between the Klan and the church, naturally raises the question of relationship between the two.

"The Protestant church prides itself on its faithfulness to American ideals. But the Klan does not measure up. While I deny the right of any group of citizens to tell me or any other man what our type of Americanism ought to be, reserving the right to decide that for myself, I, nevertheless, asked the king klegle of Pennsylvania what Klansmen meant by '100 per cent American.' The answer given by one of the other high officials present was: 'A 100 per cent American is a citizen who supports all the laws and constitution of the United States.'

"But the Klan is not even careful to support the laws. It is a common practice for its members to violate the laws that protect a church service from intrusion and disturbance."

Referring to the Klan's activities in political and religious fields, Dr. Urmy said he asked the Klan delegation this question: "Does the Klan believe that public office should be held by Roman Catholics or Jews? The answer from one of the men was an emphatic 'No.'

"Now, I believe that a true Americanism holds that the people have a right to elect any man they please to any office for which he is lawfully a candidate and that the right of such candidate to hold the office depends on the will of the voters and on nothing else.

"The genuine American works in the open. He is a sportsman and a gentleman. He is neither ashamed nor afraid to show his face."
—Milwaukee Leader.

Pastor and His Flock at Outs on Psalm Tune

Interest in the Walesby church "strike" — which has risen over the singing of the one hundred and nineteenth psalm, the Rev. F. Botterhill wishing it to be sung to two chants and the congregation to five — grows apace. On a recent Sunday morning the village street was filled by nearly the whole of the inhabitants, awaiting developments. Not one of them, however, broke the strike by entering the church. The bellringer came at the appointed time, rang the bells, and went home again. The organist went into the church and brought out some music, but returned home immediately.

Presently, some ten minutes after the proper time, the Rev. Mr. Botterill — who is in charge of the parish during the absence of the rector, the Rev. N. L. Bicknell — appeared. He entered the church with three newspaper men. There was no one else in the building. The scene in the tiny church was solemn in the extreme, the clergyman reading somewhat hurriedly through the service, which was a short one. There was no sermon, and when the locum tenens departed in the direc-

tion of Market Rasen, England, there was no demonstration. "There is more than flesh and blood in the matter," he said in an interview. "Satan has inspired them, but I will continue to do my duty. I hold the definite commission of our Lord, and I am not going to have that commission filched by any one."
—Chicago Tribune.

Roman Catholicism in Norway

The following quoted from America, a Roman Catholic weekly journal, indicates that the Papacy is not too busy to butt into Scandinavia. Some people think more intensive work in papal countries for centuries noted for illiterate masses of common folk could well engage the missionary zeal of the religious orders:

Norway.—Lutheranism is slowly falling back and Catholicism is growing in strength. There is a vigorous parish life in the country now and Catholic organizations are in a flourishing state compared to former periods. Similar reports came from the neighboring Scandinavian countries, where Catholics now look forward to peaceful and successful developments. The British Catholic News Service records that two religious communities of men recently established themselves in Norway: the French Dominicans at Christiania and the German Picpus Fathers at Fredrikshald. Their arrival had been preceded by the coming of the Sisters of St. Joseph from Chambery, the grey nuns of St. Elizabeth from Breslau and the Sisters of St. Francis Xavier, who have their novitiate and mother house at Bergen. All the Sisters appear to be gaining the fullest respect of the Protestants in this country. The paragraph of the law which excludes the Jesuits from the kingdom has not yet been abrogated, but on the advice of leading ecclesiastics of the Lutheran Church, it was decided by the Minister of Justice to allow it to become a dead letter until it can finally be abrogated by legal measures. This cannot be accomplished at once. The Catholic News Service says:

The Catholic Church is not yet absolutely and entirely free, but many beneficial changes have taken place, and the future is encouraging. About the weakest spot in the Catholic life of the country is the entire lack of a native Norwegian priesthood, as practically all the priests are foreigners. But that will come in time. The need was foreseen by the late Pope before his death, when he said: "What is wanted most of all in Norway is a native priesthood and native Religious."

A beginning at least has been made at present in as far as there are now two Norwegians in training for Sacred Orders.
—The Lutheran.

Christian China, the Great White Hope

When we sent missionaries to China, the object was to redeem individuals by bringing them into a knowledge of the saving gospel of our Lord.

The 420 millions of the Chinese needed the truth. They represented the strongest numerical group in the world. They were of an intense, reflective character. They had stability and endurance and devotion to accepted ideals and customs. And hard as was the lot of the early missionaries in gaining a hearing, they soon saw that the work had promise of glorious results.

And now something else of blessing has followed. In seeking to spread the gospel of the kingdom of God, our missionaries have probably upraised a force for the protection of the Western World.

China represents in her man power a force so great that its alignment for or against the white race might determine the event. At one time Japan was ambitious to so officer, so control, and so direct the almost unlimited man power of China that, under the leadership of Nippon, the yellow race

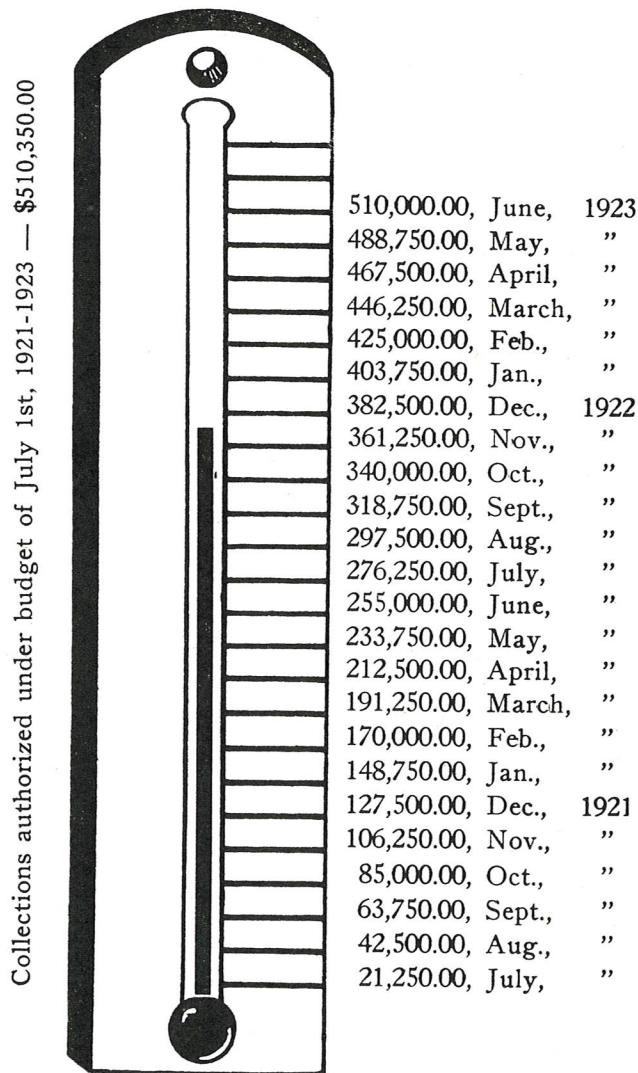
could dominate the world. But the most potent individual forces in China today are Christian. The greatest generals are Christians. And the gospel grip on the Chinese is probably such that she can be used to save the white world instead of being used to destroy it.

How marvelously our Lord hath wrought through the agency of the self-sacrificing missionaries! Who could have thought forty years ago that the preaching of the Gospel of Jesus Christ to the Chinese would now appear in its fruits as an almost assured preservation of the white race from an exterminating attack.

The Chinese are thorough in whatever they undertake. When they accept Christianity they accept it in its length and breadth of fulness — the whole gospel of our Lord. One of their leading thinkers said recently that the West had brought to China the traditional Christianity and that the Chinese were now probing the depths and discovering the richness of the gospel of our Lord, Jesus Christ.

—The Christian Statesman, March, 1923.

Synodical Barometer



Collections authorized under Budget	\$510,350.00
Received up to February 28, 1923	377,425.90
Remainder to be collected by July 1st	\$132,924.10