

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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No. 2.

"UNTO THE LEAST."

"What shall I give to Thee, O Lord?

The kings that came of old
Laid softly on Thy cradle rude
Their myrrh and gems of gold.

"Thy martyrs gave their hearts' warm blood,
Their ashes strewed Thy way;
They spurned their lives as dreams and dust
To speed Thy coming day.

"Thou knowest of sweet and precious things
My store is scant and small;
Yet wert Thou here in want and woe,
Lord, I would give Thee all."

There came a voice from heavenly heights:
"Unclose thine eyes and see;
Gifts to the least of those I love,
Thou givest unto Me."

COMMENTS.

Is This Christianity? We hasten to answer the question before we permit you to read what it is about for fear you might think there were room for doubt. Most certainly it is not Christianity! Dr. Jenkin Lloyd Jones of All Souls' church of Chicago, one of the most widely known western preachers, celebrated an anniversary of his pastorate and took occasion to assert the religion he "stands for." "I have stood for that communion of religion that refuses to be rimmed by any 'Christian' name or interpretation. Jew, Buddhist, and Mohammedan are eligible to the fellowship of the church I have tried to build." There are other things he "stands for," but they run on in the same strain and will bear suppression. One feels that the only one that is not welcome is the poor sinner that seeks the comfort of the Gospel of the forgiveness of sins. A moment's thought will avoid the rash conclusion that in view of this generous "broadness," Buddhists, etc., would gather in All Souls' in swarms, no—as long as they deserve the names they bear, they always refuse to mingle with Dr. Jones on such broad terms. The congregation of the Doctor is composed of such that were Christians or were of Christian stock, and the Doctor is popular by virtue of the colorless, lacklustre kind of talk of which his "declaration" is a fair sample. Such utterance is really blasphemy and we know it does more harm than the most inflammatory pronouncements of

an Ingersoll.—It is also a fair example of the course all "broadness" runs, in the end, if not in the beginning, all are welcome but Christians. H. K. M.

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Dr. Eliot's "New Religion." And now President Emeritus, Chas. W. Eliot of Harvard is found among the prophets; he is predicting what the religion of the future will be. His predictions read very much like attempts to dictate what it shall be. When Dr. Eliot was President of Harvard, his destructive views were not quite so prominently brought before public notice, but now with increased leisure his activities enlist the interest of the whole American reading public. On that account a warning against his pernicious doctrines is not misplaced. We much prefer Dr. Eliot in the President's chair at Harvard and sincerely regret that he must cloud the memory of his declining years with the promulgation of this threadbare preachments of unbelief. They are not "new," they are as old as faith itself, for immediately faith proclaimed itself, this very unbelief set itself against it. We venture to predict, after reading of Eliot's "New Religion," that it will never be more prominent than it is now, and further, that even now it has lost ground against the very Faith it would replace. Our Lord said, Matth. 5: 18, "Verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. "This stands, even Dr. Eliot will not change "one jot or tittle," with his petty substitutions and confident assertions. The Christian reader must not permit himself to be deceived by the publicity given to these sayings of "great" men. H. K. M.

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Are You a Theatre-goer? If you are, you have, no doubt, often heard the stage commended, or defended, for being a valuable factor for the education of the masses. Its advocates urge, among other things: that it gives high ideals to such as would otherwise grovel in the realities of their sordid every-day existence; that it makes for a good serviceable morality insofar as it pictures crime and its consequent punishment, virtue and its unflinching reward, both in their direct bearing on one another; that in lifting a man out of himself and his tread-mill existence it is affording him just that relaxation which he needs in order to be better able to fulfil the tasks his daily life imposes. Barring all other considerations, it

ought to be of interest for each patron of the stage to consider how true, or untrue, such assertions are, as far as his individual case is concerned. That the stage of today might well be considered from a different view-point than that of benefitting the masses, you will hardly deny, when you have read the following item, taken from a daily paper of recent date:

NEW YORK, Dec. 16.—De Wolf Hopper, a guest of honor at the Friars' dinner to David Warfield in the Hotel Astor, gave 500 managers, actors and press agents a piece of his mind on the subject of salacious plays. Tossing his jokes behind his back, Mr. Hopper appeared in a new role, that of an indignant protestant against the theater evils of the day.

"Why, it has become so in this town," he said, "that the question is not where we shall go, but where can we go? It has been a season of salacious plays, disgusting, prurient and vulgar. What do managers mean? What have they in mind? This sort of thing can't last. A decent public won't continue to stand for such things. Why, therefore, have any of it?"

In more than one chair a man stirred uneasily and glanced at his neighbor. The merry spirit of the evening had been for the time being swept away by Mr. Hopper's emphatic accusations. G.

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"The Making of a Man." This was the subject chosen by the Rev. Dr. Wm. Rader of San Francisco for his address before the Sunday Evening Club of Chicago. The Club secures the services of the best-known preachers of the whole country for these gatherings with the intention of interesting the casual visitor. In this instance the message of the speaker was less interesting than a confession he chose to make. Dr. Rader was one of the foremost civic workers in the political housecleaning San Francisco underwent in recent years. His exertions in that direction earned for him the title, the "Pastor Vigilante." Lutheran pastors that we know are not usually found active in such undertakings for reasons that we consider very formidable; it is refreshing to discover in one who has tested the possibilities of this work a corroboration of our opinions. He says, "I have been active in civic affairs, but if I had my life over again, I would give less time to reformation and more to redemption. The world is to be saved, not by generation but by regeneration." Since Dr. Rader in his address urged his hearers to read the Bible, it is fair to assume that he gained this later conviction by reading it himself. In urging the use of the Bible he said, "We need to use the Bible as a loaf of bread and not as a cartridge belt. A man who tries to keep the Bible from going to pieces is as much of a fool as the man who tries to prop up the sky.

The Bible will no more fall than the stars will. We do not need the Bible to take into our theological discussions, but into our homes and family altars."

H. K. M.

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Jeroboam's Capital. One after another the old names, so familiar to us from Holy Writ, are given new interest through the modern discoveries by excavation and diligent research. So the capital city of that Israelitish ruler, that broke the bonds of loyalty that should have held him to the house of King David, was located by Professor Sellin, whose work is carried on at the expense of the Vienna Academy of Science. The general location of this city had always been known, but its exact whereabouts were a matter of conjecture, until Professor Sellin succeeded in unearthing the very walls that once sheltered this rebellious king. Shechem, as it was called in Old Testament times, was a city of greater magnitude than one would suppose, if he were to judge by the size of the cities now found in Palestine. The extent of the ruins mutely testifies to the former grandeur. In Christ's time the city of Nablus had grown up near the ruins of the older city. Thus the very place that was so well known to the Patriarchs, Abraham, Isaac, and Jacob, and revered by them as their family burial ground, may become the objective point of a modern pilgrimage.

H. K. M.

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Vanished Greatness. Not many years ago Francis Schlatter, an itinerant preacher and "faith healer," was wont to attract attention wherever he appeared. Men and women crowded and jostled each other to be favored by his magic blessing. He was hailed as an incarnation of Christ and in many instances was given divine adoration. The poor man was deluded himself, but the many that followed him, wilfully chose to accept his ministrations, showing how even the most deluded can find followers. The other day Schlatter was picked up in a Southern city penniless and destitute. His followers had by this time taken up some other "new preaching," perhaps.

H. K. M.

MARITAL INFELICITY.

The city of Chicago has in its judicial department a Court of Domestic Relations where the serious troubles of unhappy married people are aired. Of course, only those troubles that have come to a head, that are so pronounced that the law must step in, are treated here; untold thousands of cases never appear, not because there is less cause, but because there is less publicity. Even so, the cases before this court have numbered no less than 7,147 during the past

twelve months. The court attracts a great number of men and women that are willing to help, and if possible to curb the evil so manifest and so frequent and so destructive of all happiness and morality. Usually the best they can do is to take care of the more unfortunate and by kindly supervision of the homes prevent the recurrence of the more violent outbreaks in these unhappy families.

The investigator for the "Chicago Tribune," Mr. Henry M. Hyde, felt impelled to look for the real cause of one astounding revelation of the court's proceedings made to him,—there were broken homes, caused by the running away of the husbands, in 2,500 cases! In searching for the cause for this appalling condition interested social workers offered a variety of opinions, based on their own experience. One earnest worker is sure that the evil of intemperance, drink, is mainly responsible. Another, equally earnest, is positive that drink is but a secondary cause, that the principal reason lies in the fact that the wages men are now earning are inadequate to sustain a home for the family; all other troubles follow. A gray haired matron, who evidently had followed many an unhappy young mother to her cheerless home in her efforts to help, had found still another reason: "As for me, she said, I find that a very large share of marital infelicity is due to the fact that girls are not properly taught how to keep house."

The direct causes, whatever the underlying causes may be, are tabulated by the court with the following results, given in percentage:

Drunkenness	46
Husband's immorality	12
Wife's immorality.....	2
Husband's ill temper and abuse.....	8
Wife's ill temper and abuse.....	3
Evil disease of husband.....	12
Mothers-in-law	6
Fathers-in-law	1
Extreme youth of parties.....	4
Laziness of husband.....	4
Sickness	1

In a fictitious interview Mr. Hyde seems to give his own opinion in the words of a shrewd observer who has listened to all that was said and read the tabulation offered by the court. This keen old observer is made to say: "They are all a set of cranks. Listen to me now a minute—and I'm not a reformer. People don't go to church any more." And to our mind there is no doubt that that is the true answer. The words in the marriage ritual "for better or for worse" are there because in every home the possibility of misfortune may be reckoned with. When such homes have the anchor of Christian faith, they are secure, otherwise they are at the mercy of all that is evil with the inevitable results. A Christian is forbearing with another's weakness because he himself knows his own sinfulness, and when both are Chris-

tians, they have the one supreme good in common, which even abject misery cannot deprive them of, salvation in Christ. Possessing that, there is willingness and courage to carry the cross and to look for divine aid in trouble, instead of cowardly fleeing from manifest duty. All other causes for this unhappy condition are truly secondary, the primary cause is, as in all evil, the refusal to be guided by the Spirit of the Lord. Then the Lord says as He said before the Deluge: "My Spirit shall not always strive with man, and they are given up to their own iniquity. Yes, the old man in that police court was right, "they don't go to church."
H. K. M.

CHRISTMAS AFTER THE "BLACK DEATH."

It was at the time of the "Black Death," in 1353. One of the greatest pestilences recorded in history had swept over every country in the Old World, claiming its dead by scores of thousands. Men fled in terror from their fellow men, in awful fear of their breath or touch, and for weeks sustained a strange, weird siege in solitude. In their terrible fear men became like wild beasts, refusing even the cup of cold water and the simplest service through dread of contamination.

So it continued until Christmas eve, when one man in Goldberg, believing himself the only inhabitant of the city left alive, unbarred his door at dead of night, and went forth into the air. He knew that it was Christmas, and as he recalled other Christmases, with their sacred joys and their festivity, he lifted up his voice in the song:

"To us this day is born a child,
God with us!
His mother is a virgin mild,
God with us!
God with us! Against us who dare be?"

Through a barred door came another voice in response to his own, and then the door was flung wide, and a man joined him in the street and sang with him. Together they marched through the town, giving it its first audible sound save wails and cries of terror since first the plague descended upon it.

The song woke strange echoes. From their living tombs men, women, and children came forth to the number of twenty-five—all that were left of the town—and marching through the death-stricken streets, they sang with new courage, "God with us! Against us who dare be?"

Whether it was that the plague had spent its violence, or, which is more probable, that the minds of the survivors were more serene, none of this little band died of the Black Death. They returned to their homes, buried their dead, and the town began to awake.

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The incident was remembered, and for centuries the town continued to meet each Christmas eve at midnight, and at two o'clock march through the streets singing the same old hymn.

The sublime assurance breathed in that song is what men need to make them brave when earthly joys fade. In the darkest and most helpless hour the sense of the presence of God will wake a song the echoes of which come back to us in the new hope awakened in other lives.—The Youth's Companion.

LUTHER

on the Gospel for Epiphany, Matth. 2: 1-11, according to J. P. Tischer's abridged form of translations (1836).

The wise men, who undoubtedly were the governors of the country, when they had seen the star in the East, without delay made haste to Jerusalem, diligently seeking for the new-born King of the Jews. They could neither seek nor find out this King, the Lord Christ, but by the star going before them, which led them to the place where he was to be found. So it is with us, we cannot find Christ without the gospel: that must show him to us, and bring us where we may find him. This only is done when we receive the gospel by faith: otherwise, although we may have it, bear it, and know it, it profiteth us nothing; we shall be as the scribes, who had the scriptures, and showed the way to others, not coming into it themselves, for the subject did not touch their hearts.

It is not enough that we have the gospel, or that we hear it: but we must believe it, and lay it up in the secrets of our hearts or we shall not find Christ. God respecteth not the person; it matters not whether one be learned or unlearned; instructed in many places of Scripture or in few; unto whom God giveth grace, he it is that enjoys Christ.

After the wise men had found the child Christ, at Bethlehem, together with Joseph and Mary, by the help of the Scripture and guiding of the star, they were not offended at the low condition of him, but being taught by the word, acknowledged him to be the Mes-

siah, the King of the Jews; for whom they had looked so many years: they then opened their treasures, and offered him gold, frankincense, and myrrh. The wise men do not disdain him because he is without pomp and splendor, neither do they turn back because they find him and his parents in poverty and misery; but undoubtedly acknowledge him as King, as they had learned concerning him out of the Scripture. Moreover they give him the honor due to a King; they offer him most precious gifts, which they had brought out of their own country.

Now the world would have done none of these things; but according to the custom thereof, would have looked for garments of purple, and a retinue of servants and handmaidens; thus it bestows its gifts where there was great plenty and abundance before; yea, it deprives the poor and afflicted of those things they need, and takes bread from the mouth of the hungry. If we will honor Christ with those wise men, we must shut our eyes, and turn them from all which seems fair and goodly to the world. If any thing seem contemptible and ridiculous to the world, let us not be offended or abhor it; but let this suffice us, that we know it pleaseth God who is in heaven. * * * *

* * * * We must now consider what these wise men signified by their gifts. They show by it that this child was a King; and not a King only, but also God and man. In offering gold, they acknowledge him King; as if they would say, we bring thee gold, not that we would thereby enrich thee; for gold and silver, and whatsoever is, was thine before; but hereby we acknowledge thee to be a mighty King over all things; so we offer gold to Christ, when we acknowledge him for our King and Lord; but in this is required a strong faith. If I ought to acknowledge him for my King and Lord, my will ought also to be extinguished, that Christ only might reign and rule in me; and that all things which pleaseth him might be done concerning me. The leper said unto Christ, Matth., "Lord, if thou wilt, thou canst make me clean."

My will must be utterly extinguished, if I will have Christ to reign in me. Christ suffered not his own will to rule, but always submitted himself to the will of his Father; as he saith, John VI., "I came down from heaven, not to do mine own will, but the will of him that sent me." Yea, he obeyed his Father even unto death, and submitted himself wholly to his will. We should imitate this example, which is written for our consolation, and rest our hope confidently on him, who brings all things to pass after the counsel of his own will. * * * * After this sort we offer gold with the wise men, when we suffer not our own will to rule, but suffer Christ to work in us according to his will and pleasure. Wherefore those are hypocrites, who know not to suffer the will of God, but always complain of his dealings with them. If things go not

according to their wishes, they are angry; they do not patiently suffer persecution and contempt; they murmur and find fault. By resisting, they force the Kingdom of Christ from themselves.

By frankincense the wise men represented divine honor, which we offer to Christ when we confess that whatsoever we have comes from God; and that we have it freely without any merit of our own. All things are to be ascribed to him as the true Lord; neither must we glory in the things received, but the glory of God is to be sought in them; and if he take them from us again, we ought to suffer it with quiet minds, and to bless him with the beloved Job in these words: "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Chap. 1: 21. We ought to suffer misfortune and adversity, as if God himself cast them upon us; so that none may be able to offend us; for not so much as a hair of our heads shall perish; as Christ saith to his disciples, Luke 21.

Whatsoever shall molest us, whatsoever adversity shall come upon us, we ought never to seek any other God, neither should we seek help and comfort from any but Christ alone. This is he which is made unto us of God the Father, wisdom, righteousness, sanctification, and redemption. We offer unto Christ frankincense of Arabia, when we fly to him in calamity, affliction and anguish. But those that seek comfort from other sources, as from sorcerers, witches, etc., they do not offer frankincense to Christ, but loathsome brimstone, wherein they shall be burned forever; for they have not believed and trusted in Christ.

By myrrh they signified mortal man; for with myrrh dead bodies were anointed, which preserved them from putrefaction. Myrrh is a strong and bitter juice, distilled from trees which grow in Arabia. * * * We offer myrrh to Christ, when we firmly believe that he by his death hath overcome sin, Satan, and hell. This is a special faith. If we believe from the heart that sin and death, the devil and hell, are swallowed up in and by the death of Christ, we shall not be afraid of them all; we shall be preserved from that rottenness which death bringeth, if we have this myrrh, this faith in the death of our Lord Christ in our bodies and souls; this will not suffer us to perish.

IS THE HEALING OF THE SICK AN ESSENTIAL MARK OF THE CHURCH?

The Position of Christian Science. "Man-made doctrines are waning. They have not waxed strong in times of trouble. Devoid of the Christ-power, how can they illustrate the doctrines of Christ or the miracles of grace? Denial of the possibility of Christian healing robs Christianity of the very

element which gave it divine force, and its astonishing and unequalled success in the first century." Science and Health, Ed. 1896, p. 28.

"The theology of Christian Science includes healing the sick. Our master's first article of faith, propounded to his students, was healing, and he proved his faith by his works. The ancient Christians were healers." p. 39.

The healing of the sick remains today the first and most important article of the faith of C. S. It is considered the demonstration of the truth of all doctrines taught by Mrs. Eddy. Weekly testimonial meetings are held in which grateful people attest to the benefits they have received from C. S., foremost among them healing. This feature of C. S. not only proves a great temptation to our suffering Christians, frequently causing them to yield to the persuasion of friends to call in a practitioner, but also leads others, more generally, to ask, Does not the fact that C. S. heals establish it as the true Church of Christ, discrediting other churches who do not practice healing? In consequence of this, C. S. has found imitators, and, for a time, we even heard of Christian ministers who opened an office for the spiritual treatment of diseases, evidently in order to relieve their parishioners of any doubts concerning their church raised by these claims of C. S.

We believe and preach the miracles of Christ and of His Church. We hold that they can and do occur today. But, and here lies the point of difference, we dispute the contention of C. S. that healing is, partly at least, the aim and mission of the Church, the element of power without which it cannot achieve its purposes, the mark by which the Church must at all times, and can infallibly, be known.

**A Direct Command When Christ sent out the
to Heal.**

Twelve and, later on, the Seventy, he did, indeed, command them to heal the sick and to perform other miracles. Matth. 10. Mark. 6. Luke 9.—Luke 10. But, though many of the words of Jesus here spoken apply to the Church of all times, it is clearly a special mission on which his disciples are bidden to go forth, from which we dare not generalize.

Jesus defines the territory in which they are to work to the exclusion of the Gentiles and the Samaritans. He, furthermore, gives them certain instructions, which we would hardly deem binding on us today. Their mission is directly a part of His personal ministry, for he sends them into minor places which He himself did not reach, to which He refers in His reply to John the Baptist Matth. 11.

The miracles foretold by the prophets of old were the signs by which Israel was to learn that the fullness of time had come, that the promised Messiah had

appeared. These prophesies demand a continuation of healing for all future times as little as they direct us to "look for another." Matth. 11: 3.

So even here the stress is not laid on healing or other miracles, but on the preaching of the gospel. "As ye go, preach, saying, The kingdom of heaven is at hand." This is evidenced also by the answer Jesus gave his disciples when they returned: "Lord, even the spirits are subject unto us through thy name." He said: "In this rejoice not, that the spirits are subject unto you: but rather rejoice, because your names are written in heaven."

The Final Command. This thought is emphasized still more by the final commission under which Christ sent forth his apostles into the world. Matth. 23. Mark 16. Luke 24: 45-49. Here the command is to preach and to baptize, while the miracles are mentioned only in the form of a promise. These words warrant them to consider healing their mission no more than the handling of serpents or the drinking of deadly things, in order to demonstrate their immunity from poisons.

The Lord ordains them preachers of the gospel. The gospel itself is to be the power for success, for it is the incorruptible seed by which men are born again, the power of God unto salvation to every one that believeth.

They were not to go out into a sick world to relieve its physical pains, but unto a world lost in sin which they were to save through Christ for everlasting life.

Men had no right to expect of them physical healing, but rather comfort for their souls, though the body might remain racked with pain.

But, as they were to labor in a wicked world, opposed by many bitter foes, ever surrounded by dangers, he gives them for their encouragement and comfort the promise that he will endow them with all necessary gifts, protect them against all dangers, defend them against every foe, and, where the exigencies of the case would demand it, confirm their preaching with miracles. The history of the Church shows that the Lord has ever faithfully fulfilled his promise, and He will continue to do so unto the end of the world.

Testimony of the Apostles. This view is borne out by the words and the conduct of the apostles, who certainly knew what instructions they had received. In the Pentecostal sermon Peter strikes the keynote of their entire activity: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

A practical illustration is found Acts 3. Peter refers to the restoration of the lame man only in order to direct the thoughts of his hearers to Jesus, and then

preaches repentance, not healing. What a splendid opportunity for a testimonial meeting, if Peter had considered healing the mission of the Church.

In his epistles to Timothy, Paul gives his scholar many instructions concerning his work as preacher and pastor, in which he does not include healing, only casually advising Timothy to use a little wine "for his stomach's sake and his often infirmities."

Read the epistles without prejudice, and you will find that the apostles do not preach healing, but the remission of sins; that they do not rely on miracles for their success, but on the Word itself; that they regard this as the mark by which the true Church of Christ is distinguished from all others: "For the Jews require a sign, and the Greeks seek after wisdom; But we preach Christ crucified." 1 Cor. 1: 22.

False Prophets, Signs and Wonders. How could it be otherwise when the Savior himself utters the warning: "For there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matth. 24: 24. Read also 2 Thess. 2: 8-12.

Accordingly, no man would be able to recognize the true Church, if signs and wonders were its essential marks.

The Very Claim of Demonstration Unscriptural. In fact, the very claim of ability to demonstrate the truth of its doctrines, proves a church to be false.

John 20. we find a disciple who demanded demonstration. Jesus does not commend him for this as an example of an intelligent follower, but rather chides him: "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." The Bible demands faith; "Now faith is the substance of things hoped for, the evidence of things not seen." Hebr. 11: 1.

This claim is a denial of the nature of the true Church. "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you." This could not be said of the Church if it practiced healing professionally, for then its presence in the world and its progress could be seen with the natural eye.

Healing is, therefore, not an essential mark of the Church. On the contrary, Christian Science and its imitators are by their claim of ability to demonstrate the truth of the Gospel and their insistence on the necessity of such demonstration convicted of being false prophets whom we are to avoid. J. B.

I SHOULD WORRY!

You have heard this phrase? You have used it yourself? But have you ever seriously thought on

its meaning? It is often used to decline responsibility, to shift blame for harm done to another's account. Thus it is the keynote in the lives of many in our day. Estranged from God, careless of the welfare of their fellowmen, blind to their own best interests, they wilfully squander their time, their opportunities, the possibilities peculiar to their position for—self. All remonstrance from without, all warnings of the small voice within are turned aside with an: "I should worry!" Yes, you **should** worry, my self-centered friend that use the phrase in this way! Do you know that none of us "liveth to himself" (Rom. 14: 7)? Have you ever stopped to think that, however humble your lot, the life you are leading every day is constantly influencing others, for good or for evil? Cain's sin against his brother was great, but there are those being committed every day among brethern, where the harm done is far greater. What if your Maker were some day to ask your brother's soul of your hands? You will not turn His enquiry aside with your pathetic: "I should worry!" True it is, Scripture says: "Let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes"; only however to continue "but know thou, that for all these things God will bring thee into judgment." Eccl. 11: 9. There is such a thing as human responsibility, and to deny it persistently and finally will not alter things; it will only serve to plunge you externally into a sea of worry. Viewed in this light our position might certainly fill us all with misgivings and worry; for who can here stand forth justified! "All we like sheep have gone astray; we have turned everyone to his own way." Is. 53: 6. Thanks to God's mercy, however, our position can be viewed in another light: the light of that love which our Savior brings to bear on the sinner. For us He was "a man of sorrow and acquainted with grief; He was wounded for our transgressions, He was bruised for our iniquities, and the Lord hath laid on Him the iniquity of us all: with His stripes are we healed." Is. 53.

Faith makes us partakers of this salvation. Of this faith it furthermore is said: "it worketh by love," not sinful love of self, but such love as "judges rather, that no man put a stumbling-block or an occasion to fall in his brother's way." Rom. 14:13. Since love sets the task, consideration for their brethern is not irksome to the children of God. On the contrary they rejoice in the victories which they carry off over pride and selfishness. Added to this there is another phase of their position well worthy of consideration: God's abiding love for His own. By reason of this love they can bid defiance to the besetting cares and worries of the godless, saying in all seriousness: "I should worry!"

G.

ITEMS OF INTEREST.

THE JOINT SYNOD.



The Joint Synod maintains a mission among the Apache Indians in Arizona. There are four places where missionaries are stationed and the necessary buildings are erected: at Tevidot, East Fork, Cibecue and Globe. The picture shows the Joint Synod's property at Globe, consisting of school-house, parsonage and chapel. Mission schools, the hope for the future, and necessary as well in the mission work among the heathen as in the home work in the established congregations, are organized at the four mission stations. The enrollment in these schools at the present time is as follows: At Cibecue, Rev. A. Zuberbier, 16 pupils; at East Fork, Rev. E. Guenther, 22 pupils; at Tevidot, Rev. C. Toepel, 21 pupils; at Globe, Rev. G. Harders, 35 pupils. Four of the Globe pupils attend temporarily the Tevidot mission school, as their parents, otherwise residing at Globe, are at the present time working near Tevidot, which place is situated about 25 miles east of Globe. The Globe school has a special teacher in the person of Miss Clara Hinderer, daughter of Rev. F. Hinderer of South Haven, South Dakota. The school at Cibecue is in existence one year, the school at East Fork three years, the school at Tevidot two years, and the school at Globe six years. All the missionaries note that the daily influence of God's word is not in vain, neither among the children nor among their parents and kinsfolk. They have no doubt that the kingdom of Christ will come and is coming to the Apaches, especially through the work in the mission schools.

J. F. G. H.

Many of our readers are perhaps unaware of the fact that our Synod is also extensively engaged in mission work in the far west, the land of the setting sun. Our labors in this field began in the year 1894, when Rev. F. Wolff appeared before our synod, then in annual convention, and solicited our aid for the members of his struggling flock in Tacoma, Wash. Few in number as they were, the financial panic of 1893 had made itself keenly felt to them and brought debt and want in its wake. Their sad plight bade fair to rob them of all courage and hope. Aid was granted them, and thus was our work in the far northwest begun. With the help extended to them the lone charge was enabled to hold its own, later on it grew stronger, until finally in the year 1908 it was in a position to notify the Board of Missions that the financial support of synod was no longer needed. Meanwhile other opportunities to preach the gospel had presented themselves to our worker in the distant field. Almost at the same time his services had been requested in

two other places. One call for his labors had come from the little city of Leavenworth, on the eastern slope of the Cascade Range, where a mission was soon established. Another request for his services had come from several families who, coming from Wisconsin, had located in North Yakima. Here too, work was finally taken up. In 1907 synod decided to place a missionary at Leavenworth. Since then work has made steady progress. Today our force of workers in the far west numbers nine, five churches have been erected, and numerous congregations are being regularly served by our missionaries in the vast regions of this territory.

Rev. Justus H. Naumann, Pres. of the Minn. Synod has accepted a call extended to him by the congregation at Goodhue, Minn. He succeeds Prof. Herm. Meyer, now director of the Luth. High school at Milwaukee.

The president of the Church Extension Fund, Rev. A. Spiering, issues a call in the "Gemeinde Blatt" for contributions toward the erection of a small chapel in the field of Rev. A. Motzkus, one of our English missionaries at Milwaukee.

Rev. C. Dornfeld our missionary laboring on the north side of the city of Milwaukee reports fair progress in his work.

Prof. Herm. Meyer, who had been called to succeed Prof. F. Meyer as Director of the Lutheran High School at Milwaukee, Wis., assumed the duties of his office Jan. 6. The school has an enrollment of 105. A dormitory connected with the school harbors 17 young ladies. An effort is now being made to clear the splendid property of a heavy debt, by which the High School Association has hitherto been hampered in its work.

Mr. Bernhard Hagedorn, formerly of North LaCrosse, where he conducted the school of the Friedens Church, having accepted a call to the school of the Apostles' Church in Town Wauwatosa, Wis. (F. Graeber, pastor) has been duly installed in his new field of labor.

The Friedens Church of North La Crosse (Rev. J. Bergholz) has succeeded in its efforts to obtain another teacher for their school. Mr. C. F. Pape, until now with the Siloah Church of Milwaukee (Rev. C. Lieberum), has accepted the call extended to him, and on Jan. 11th was installed in his new position.

Northwestern College.

The Northwestern College Board met at Watertown on Jan. 9 to arrange preliminaries for filling a vacancy in the faculty, caused by the resignation of Dr. William Notz. The board resolved to issue a call to our congregations to propose candidates for the vacant position. The election will take place early in March.

The new residences, being erected for the use of professors, are nearing completion. The treasurer reports that collections for the building fund opened specially for this purpose amount up to date to a little over \$5,000; in all \$12,000 are required.

MISSOURI SYNOD.

In the decease of the venerable Pastor Henry Wunder, D. D. of Chicago our brethern of the Missouri Synod have

lost from their midst another of the few remaining pioneer pastors who saw the small beginning, the steady growth, and the wide spread of the Ev. Luth. Church in America. In point of years his pastorate was certainly of exceptional duration, beginning, as it did, 10 years before the civil war and continuing without interruption almost up to the time when the Master called him home to his rest. Truly 64 years may well be called a long term of service in the cause of the Lord! The last 62 years of his life work were devoted to the parish in whose midst he spent his declining years. A host of changes must have met his eye and countless proofs of God's wisdom and mercy touched his heart, in so long a time. When the great fire of 1871 swept Chicago, his n w church and the homes of all but three of his parishioners were laid in ashes. He continued his work however, assembling his congregation at the curb, until a new house of worship could be erected. Through God's blessing his long work was not in vain, as a seemly number of churches, sprung from the mother church and now surrounding the same, bear witness. He was favorably known far beyond the confines of his home city and for 16 years he was president of the Illinois District of the Missouri Synod. He was born at Muggendorf in Bavaria on March 12, 1830 and began his theological training at the Loehe Institute in Neuendettelsau. In 1846 he came to America, where he first attended Concordia College at Ft. Wayne, then the seminary at Altenburg, Mo. Ordained in 1849, he for 2 years had charge of the congregation at Millstadt, Ill., which he resigned in 1851 to go to the Chicago pastorate. He passed away on Dec. 22 at the age of 83 years.

Rev. Anton Wagner of Chicago, an old friend and associate of Dr. Wunder has soon followed him in death. His sociate of Dr. Wunder, has soon followed him in death. His end came on Jan. 9, and left his age but a few days short of Watertown, then at Freistadt, Wis. which he left in 1867 to assume charge of Zion's church in Chicago. His pastorate at the latter place covered a period of 45 years.

With its issue of Jan. 6, "Der Lutheraner" has entered on its seventieth volume. May it long continue to serve the cause of the Kingdom.

Rev. H. B. Hemmeter was elected President of Concordia College, Conover, N. C.

BRIEF ITEMS.

Lutherans in Russia.

Do you know that there are more than 4,000,000 Lutherans in Russia? They are divided into 612 parishes, with 1,428 churches and chapels and are served by 680 pastors. Every pastor has almost 6,000 souls under his care. It is plain that the pastors are not able to give such spiritual care to their people as they need, but as we understand, the government is opposed to the increase of ministers.

A Large Theological Seminary.

The most frequented theological seminary in the world is in Egypt. It has 319 teachers and 12,000 students! But we are sorry to add that it is not a Christian seminary where preachers of the Gospel are fitted out for their holy calling, but a Mohammedan school where men are trained to spread the false teachings of Mohammed.