

The Northwestern Lutheran

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

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The Nativity



**I sing the Birth was born to-night,
The Author both of life and light;
The angels so did sound it:—
And like the ravish'd shepherds said,
Who saw the light, and were afraid,
Yet searched, and true they found it.**

**The Son of God, the eternal King,
That did us all salvation bring,
And freed the soul from danger;
He whom the whole world could not take,
The Word, which heaven and earth did make,
Was now laid in a manger.**

**What comfort by Him do we win,
Who made himself the price of sin,
To make us heirs of glory!
To see this Babe, all innocence,
A martyr born in our defence!—
Can man forget this story?**

Ben Jonson.

THE NATIVITY

"Unto us a child is born, unto us a son is given." Christmas, the season of rejoicing is again at hand to gladden our hearts with a joy which is of heaven. O what a crying need has poor, desolate earth for joy from such a source! O for the heartaches, the tears and, yes, the bloodshed of the dread year 1917! Before its sands run out and its tale is fully told comes heaven's messenger with good tidings of great joy. Our Father in heaven intends that this joy "shall be to all people", so it surely is destined for such a poor, joyless world as ours is today. All our griefs and troubles have but one source: our sins. Of the child whose nativity the prophet foretells an angel of God later says: "Thou shalt call his name Jesus: for he shall save his people from their sins; they shall call his name Emmanuel, which being interpreted is, God with us." That is truly the deepest need which demands of such a Savior; that is truly the greatest of help which God Himself affords. The Christmas season is to remind us that the help has come. God has kept His word even as it was given to our first parents, the seed of the woman has brought to fallen man God-given salvation. The little child which lay in the manger in a stable in Bethlehem is your Savior. The very poverty and lowliness of His appearance is assurance enough that He is not come to make demands on you. He desires but what He is willing and able to work in you, faith. The Christmas Gospel of God's love should instil and increase such faith in your heart. This, and this alone, can fill your heart with peace and lasting joy. St. Paul says: "Rejoice in the Lord always: again I will say, Rejoice." Regarding this text Dr. Luther says: "Joy is the natural fruit of faith. . . . What does the Gospel promise other than that Christ is given for us; that He bears our sins; that He is our Bishop, Mediator, and Advocate before God, and that thus only through Him and His work is God reconciled, are our sins forgiven and our consciences set free and made glad? When this sort of faith in the Gospel really exists in the heart, God is recognized as favorable and pleasing. The heart confidently feels His favor and grace, and only these. It fears not God's chastisement. It is secure and in good spirit because God has conferred upon it, through Christ, superabundant goodness and grace. Essentially, the fruits of such a faith are love, peace, joy, and songs of thanksgiving and praise. It will enjoy unalloyed and

sincere pleasure in God as its supremely beloved and gracious, Father, a Father whose attitude toward itself has been wholly paternal, and who, without any merit on its part, has richly poured out upon that heart His goodness. Such is the rejoicing, mark you, of which Paul here speaks—a rejoicing where is no sin, no fear of death or hell, but rather a glad and all-powerful confidence in God and His kindness. Hence the expression, "Rejoice in the Lord"; not rejoice in silver or gold, not in eating and drinking, not in pleasure or mechanical chanting, not in strength or health, not in skill or wisdom, not in power or honor, not in friendship or favor, nay, not in good works of holiness even. For these are deceptive joys, false joys, which never stir the depths of the heart. They are never even felt. When they are present we may well say the individual rejoices superficially, and without a heart experience."

This joy in the Lord is the only joy which will prove abiding. It is not an impossible thing to which the apostle exhorts us when he says we are to rejoice in the Lord "always." Many who began this year in joy are ending it in sorrow, because their joy had no real foundation. A Christian's joy need not fail him for this reason, no matter what the changes of time may bring upon him. Assurance for this is given us Rom. 8:35: "Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." May such be the Christmas joy of all our readers!

G.

COMMENTS

Lest We Forget The holiday season is the giving season. The whole year has made heavy demands on willing and unwilling givers. There may be a long time of giving ahead of us. What will become of those who have heretofore depended upon our gifts if we forget them under the avalanche of new demands? Much of the demand upon our giving has been heralded by extended campaigns. Perhaps it must be so. Those charities, so-called, which have received our gifts in the past and were most deserving of them will not come to you now with the blare of trumpets. There will be no "public opinion" to urge you to give. If you feel that you do not want to give, it will be very easy for you to avoid it. And then what will become of our missions, our schools that give us our pastors and teachers, our widows' and orphans' funds? "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," so writes Saint Paul. It is very gratifying to know that is just the way

the great number of our Lutheran Christians seem to feel. There has been no appreciable falling off of their gifts, and in many instances there has been true understanding for the greater needs these times of soaring prices have created. If need be, let us retrench in those affairs where we may do so without causing grievous loss; let us make the old building do another year, if possible; but let us not allow existing institutions to suffer want. Now, if ever, there is need of extended missionary work. Now it is necessary to keep our schools where they were, they are having a hard enough time as it is. Now let us think of the widows and orphans which God has put in our very house that we may take care of them for Him; in times of plenty their care is a very light duty—now is the time to show that we really are desirous of doing this duty. We are far removed from famine, we are far from penniless, with all the demands made upon us, there are few who have been pinched. There should be a real willingness to do the necessary works of former years with cheerfulness. May God make our hearts willing.

H. K. M.

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Elkism—the Salvation of the World

Elkism—if we may coin this word—is the salvation of the world, if Mr. Zimmers, who addressed the Elks of Milwaukee at their annual memorial service, really knows what the world needs and what the Order of Elks can supply. This is what he said, according to the Free Press of Dec. 3:

"If the world had known such an organization as the Elks in the early sixties, there would have been no civil war in this land, the carnage of the present conflict would not have been known.

"I do not think that I am bold in declaring that if the countries of Europe knew this order, and its people had been taught its lessons, among which are fidelity, charity and a belief in the universal brotherhood of man, that awful catastrophe which is now wasting the continent of Europe and into which maelstrom we have been drawn, would never have taken place.

"A true Elk speaks no ill or unkind word of any man. His mission is smile a benediction and a blessing into the faces of all."

What modesty! But we are puzzled.—Masonry has preached the universal brotherhood of man since 1717; it was known in this country before the civil war; it is exceedingly well known in all the countries of Europe, if not of the whole world;—yet it was not able to prevent the terrible conflict between the North and the South and it has not, now, saved the world from an almost universal war. Is there a difference between the "universal brotherhood of man" taught by Masonry and that taught by the Order of Elks? Or have the Elks found means to overcome the natural selfishness of man, means of which Masonry is ignorant? If so,

we are not told what these means are; our mind is not relieved. The only thing that seems to be certain is this that Christ and His Gospel do not come into consideration at all; the world was in darkness till the radiant sun of fraternalism rose over it. J. B.

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In the Wake of the Armies At this writing Jerusalem has just been taken by the invading forces of the British. It has for as

many centuries as history allows us to know with certainty, shared the fate of many masters. After David's time they were Assyrian, Egyptian, Babylonian, and Persian. Before the time of Christ it had passed from the Persians to Alexander the Great and his successors, enjoyed a somewhat precarious independence under the Maccabees, and had finally been swallowed up in the Roman Empire when internal dissensions among its petty rulers had made that fate inevitable. During all this time, beginning with David, it had been a Jewish city. When the Romans at last destroyed it under Titus, the Jews still looked upon it as their traditional center, but the rebuilt city became a gathering place for the odds and ends of the many racial and tribal elements whose fortunes led them into the hills of Palestine. Roman rule endured for more than six hundred years. When Christianity had become the state religion of the Roman Empire, Jerusalem was the Holy City of Christian as well as Jew. It remained under the Eastern, or Greek, Christian influence and advanced from a bishopric to a patriarchate. The Western, or Roman Catholic, Christians had cultivated a natural high regard for Jerusalem, no less than the church of the East. Until 1071 western pilgrims were frequent visitors at the holy places. The peculiar ideas that prevailed in the West during the Middle Ages made the pilgrimage to the Holy Sepulchre one of the most meritorious of works possible for a Christian to perform. When the Seldjuk Turks overran Asia Minor and Syria in 1071, pilgrims encountered many difficulties in making their visits, and returning they reported that the Christian inhabitants of the Holy Land were in dire straits. The Crusades were the result of these reports. The First Crusade won the Holy City and established the shortlived Latin Kingdom of Jerusalem; it lasted from 1099 to 1187, when it became a part of the realm of the energetic and chivalrous Sultan Saladin. Succeeding Crusades were unable to wrest the city from Mohammedan rule. When Saladin's empire crumbled, the city passed with the other Mohammedan provinces under the rule of the Osmanli Turks, who have held it ever since. The Mohammedans rank the Holy City so high that it is second only to their sacred city of Mecca. That they were forced to give it up it was a blow to their pride. The value of Jerusalem to any of the belligerents is, however, merely sentimental. Whether Great Britain will keep it, or whether it will

find other disposition, will change but little in that ancient land where the most violent political and even racial changes have been of regular occurrence and yet did not really affect the almost patriarchal customs of the inhabitants. Today there are comparatively few native Christians there; most of the inhabitants are Moslem with a strong element of Jews. Foreign nations have established missions that were prospering when the war broke out. Notable are the American, German, English, and French enterprises; all but the American had a strong admixture of ulterior political and commercial aims.

H. K. M.

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Need of Lutheran Services at the Camps One of our Lutheran boys at a certain camp

writes to his pastor:

"Dear Reverend:—I would be glad to have you inform me as to the whereabouts of the Lutheran minister at our camp. The Y. M. C. A. have meetings here, but they are not the kind I am accustomed to, that is for a Sunday morning.

"Respectfully, _____"

Let us not forget that our Lutheran boys in the various camps desire the preaching of the pure Word of God as much as our people do at home. They will not be satisfied with the substitutes that others may offer them; nor should we at home be satisfied, if our boys are fed with spiritual food of such sort. It is our solemn duty at the present hour to see to it that our Lutheran soldiers are spiritually well provided for. In all the cares and temptations they are exposed to there is one thing they need above all—the administering of the divine Word. It is only by holding to and exercising the truth in Jesus, their Savior, they will overcome the devil and the flesh and the world. For that reason Lutherans at home should not be negligent in offering their boys at the camps the opportunity of attending Lutheran services. J. J.

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Wildcat Charities An occurrence in New York is of the kind to serve us as a warning example. There was a "charity bazar" to buy Christmas gifts for our soldiers and sailors. The sales amounted to more than \$71,000; the net profits were \$750. It was palpably a bold piece of profiteering and robbing. The investigation is not likely to save any of the money. The books will show that all the money is accounted for. It teaches us to be wary. Not every enterprise that appeals to us in the name of sweet charity deserves our confidence, even though there are names of influential patrons adorning the letterhead of the official correspondence. It is an easy matter for unscrupulous men to pose as agents of charity. This time they overreached themselves because the interest in the affair was so great that somebody persisted in

finding out just how much the soldiers and sailors were to receive. Ordinarily interest in these ventures has died out long before the time for the accounting has come and the managers have nothing to fear.—The Red Cross has had occasion to warn against a different kind of abuse perpetrated in its name. It was the old device of the chain letter, sometimes with a chain prayer alone, sometimes with a request to send a quarter to a certain address. The Red Cross very properly asks everyone not to pay the slightest attention to any such demands; they are never authentic. Red Cross enterprises are always undertaken by authorized representatives; whenever you are in doubt take time to inquire. We would add that the chain letter should always be ignored. Throw it in the wastepaper basket and think no more of it. If you are weak enough to consider it seriously, think of the discomfort you are causing the unfortunate friends who are to receive your relayed links of the chain! And if there is a prayer that makes you think for a moment it might be un-Christian to ignore it, especially if it contains a threat in case you fail to carry it on—then you have every reason to destroy it and to do your share in breaking up the vicious chain. You have no right to ask your friend to give his money for anything for which you cannot vouch, still less have you a right to ask your friend to pray a prayer that is ungodly, for a cause that cannot be godly. Make it your principle: Every chain letter of every kind shall not go further, through my efforts, than my wastebasket.

H. K. M.

THE AUGSBURG CONFESSION

Article XXIV—Of the Mass

Our churches are wrongfully accused to have abolished the Mass. For the Mass is retained still among us, and celebrated with great reverence; yea, and almost all the ceremonies that are in use, saving that with the things sung in Latin, we mingle certain things sung in German at various parts of the service, which be added for the people's instruction. For therefore alone we have need of ceremonies, that they may teach the unlearned. This is not only commanded by St. Paul, to use a tongue that the people understand, I Cor. 14: 9, but man's law hath also appointed it. We accustom the people to receive the Sacrament together, if so be any be found fit thereunto; and that is a thing that doth increase the reverence and due estimation of the public ceremonies. For none are admitted, except they be first proved. Besides; we put men in mind of the worthiness and use of the Sacrament, how great comfort it bringeth to fearful consciences; that they may learn to believe God, and to look for and crave all good things at his hands. This worship doth please God: such an use of the Sacrament doth nourish piety towards God. There-

fore it seemeth not that Masses be more religiously celebrated among our adversaries, than with us.

But it is evident, that of long time this hath been the public and most grievous complaint of all good men, that Masses are basely profaned, being used for gain. And it is not unknown, how far this abuse hath spread itself in all Churches; of what manner of men Masses are used, only for a reward, or for wages; and how many do use them against the prohibition of the Canons. But Paul doth grievously threaten those who treat the Lord's Supper unworthily, saying, "He that eateth this bread or drinketh this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. 11: 27. Therefore, when the priests among us were admonished of this sin, private Masses were laid aside among us, seeing that for the most part there were no private Masses but only for lucre's sake. Neither were the bishops ignorant of these abuses, and if they had amended them in time, there had now been less of dissensions. Heretofore, by their dissembling, they suffered much corruption to creep into the Church: now they begin, though it be late, to complain of the calamities of the Church; seeing that this tumult was raised up by no other mean, than by those abuses, which were so evident, that they could no longer be tolerated. There were many dissensions, concerning the Mass, concerning the Sacrament. And perhaps the world is punished for so long a profaning of Masses, which they, who both could and ought to have amended it, have so many years tolerated in the Churches. For in the Ten Commandments it is written, "He that taketh in vain the name of the Lord, shall not be held guiltless": Exod. 20: 7. And from the beginning of the world, there neither was nor is any divine thing, which seems so to have been employed for gain, as the Mass.

There was added an opinion, which increased private Masses indefinitely; to-wit, that Christ by his passion did satisfy for original sin, and appointed the Mass, wherein an oblation should be made for daily sins, both mortal and venial. Hereupon a common opinion was received, that the Mass is a work, that taketh away the sins of the quick and the dead, and that for the doing of the work. Here men began to dispute, whether one Mass said for many were of as great force, as particular Mass said for particular men. This disputation hath brought forth that infinite multitude of Masses. Our preachers have admonished, concerning these opinions, that they do depart from the Holy Scriptures, and diminish the glory of the passion of Christ. For the passion of Christ was an oblation and satisfaction, not only for original sin, but also for all other sins; as it is written in the Epistle to the Hebrews, 10:10: "We are sanctified by the oblation of Jesus Christ once made:" also, "By one oblation he hath perfected forever them that are sanctified:" Heb. 10:14.

The Scripture also teacheth, that we are justified before God through faith in Christ; when we believe that our sins are forgiven for Christ's sake. Now, if the Mass do take away the sins of the quick and the dead, even for the work's sake that is done, then justification cometh by the work of Masses, and not by faith; which the Scripture cannot endure. But Christ commandeth us "to do it in remembrance of himself." Luke 22:19, therefore the Mass has been instituted, that faith, in them which use the Sacrament, may remember what benefits it receiveth by Christ, and that it may raise and comfort the fearful conscience. For this is to remember Christ, to wit, to remember his benefits, and to feel and perceive that they be indeed imparted unto us. Nor is it sufficient to call to mind the history; because that the Jews also, and the wicked, can do. Therefore the Mass must be used to this end, that there the Sacrament may be reached unto them that have need of comfort; as Ambrose saith, "Because I do always sin, therefore I ought always to receive the medicine." And seeing that the Mass is such a communion of the Sacrament, we do observe one common Mass every holyday, and on other days, if any will use the Sacrament, at which times it is offered to them which desire it. Neither is this custom newly brought into the Church. For the ancients, before Gregory's time, make no mention of any private Mass: of the common Mass they speak much. Chrysostom saith, "that the priest doth daily stand at the altar, and call some unto the Communion, and put back others." And by the ancient Canons it is evident that some one did celebrate the Mass, of whom the other elders and deacons did receive the body of the Lord. For so the words of the Nicene Canon do sound: "Let the deacons in their order, after the elders, receive the holy Communion of a bishop, or of an elder." And Paul, concerning the Communion, commandeth, "that one tarry for another," 1 Cor. 11: 33, that so there may be a common participation. Seeing therefore that the Mass amongst us hath the example of the Church, out of the Scripture, and the Fathers, we trust that it cannot be disapproved; especially since our public ceremonies are kept, the most part, like unto the usual ceremonies: only the number of Masses is not alike, the which, by reason of very great and manifest abuses, it were certainly far better to be moderated. For in times past also, in the Churches whereunto was greatest resort, it was not the use to have Mass said every day; as the Tripartite History, lib. 9, cap. 38, doth witness. "Again," saith it, "in Alexandria, every fourth and sixth day of the week, the Scriptures are read, and the doctors do interpret them: and all other things are done also, except only the celebration of the Eucharist."

CAMP WORK

Our readers will be pleased to hear reports from the various Camps and Cantonments. In the following we quote from a letter from one of our Camp Missionaries, looking after the spiritual needs of our boys in a Camp in the Central States. He writes:

"During the past few months I preached regularly at the Barracks, visited the sick at the hospital, and gave spiritual advice wherever I had a chance to do so. It is strange to notice how many of the boys are beginning to realize that life is something serious after all and how many who never before cared for the Bread of Life, are hungering for it now! 'Tis true, many do not care for religious service at all and walk out when they begin, but many stay and come again. Last Thursday evening I spoke before about 200 boys on the Text—"He that is not with me is against me, and he that gathereth not with me, scattereth." After the sermon a soldier came to me and extended his thanks for the message I brought, and told me he was going to leave for an Eastern Camp the next morning, but wished I would have the boys sing the song "Jesus Savior pilot me" before he left. After the services he came to me once more and said "May I ask you to do me a big favor?" I told him that I would gladly do so if I could. He said, I have an old gray haired mother, whom I haven't seen for eight long years. Will you please write to her for me and tell her I was in **Church** this evening, and intend to take **Him** with me wherever I go? He departed from me with eyes full of tears. I believe he will never forget what he heard that evening.

About two months ago I spoke on the parable of the prodigal Son before about 350 soldiers, and I must say I never had a more attentive audience in my own church. The Bible preaching we give them must be something strange to many.

May the Dear Lord bless our humble efforts and bring many a prodigal back into the fold of the church through the preaching of the Gospel of Christ the Crucified."

So far this letter. Kind reader. Have you remembered this work in your prayers? With a gift?

J. C. STREUFERT, Sec'y,
Lutheran Church Board for Army and Navy.

THE LUTHERAN CHURCH AND ITS EFFECTS ON AMERICAN AFFAIRS

By Otto Engel.

Lutherans the world over congregated for the purpose of celebrating the Quadricentennial of the Reformation—400 years of Lutheran influence on world-affairs.

History records other world-movements, pregnant with new ideas and exerting a great influence. But they have been limited, both as to time and extent.

Mohammedanism and the Renaissance were such movements, Mohammedanism at one time threatening European civilization and the Renaissance aiming to rejuvenate Europe by means of the ancient classics. However, no movement can prevail, except when based on the rock-bottom of the Holy Scriptures. And it is for this reason that the Reformation is still wielding a beneficent influence, America being a partaker of these blessings for more than three centuries.

The influence of the Lutheran Church in the United States antedates the arrival of the Pilgrim Fathers. A Lutheran minister labored and died on American soil eight months prior to the landing of the Mayflower on Plymouth Rock. Pastor Rasmus Jensen, chaplain of a Danish expedition which, in August 1619, entered Hudson Bay has the distinction of being the first clergyman of the Lutheran faith known to have reached America.

American histories abound in the praise of the Pilgrim Fathers who, on account of their religious convictions, abandoned their native country. Yet, no mention is made of the pioneers who aided in planting the Lutheran Church in this western hemisphere, though their unpretending piety, their unsurpassed straightforwardness and their heroism of the noblest type will not fall short in any comparison. The compilation of their records in a tongue foreign to the average American historian has deprived the Lutherans of the position in the early history of our country which, by virtue of their acknowledged literary character, their numerical strength and their far-reaching influence, they may justly claim.

I. The Influence of Lutheranism on Civil Government.

America, by divine providence, was destined to become a center of civil and religious liberty. In fact, the influence of the Reformation on things American is manifest long before this country became a Republic, for it is an indisputable fact that the Declaration of Independence would not have been framed had it not been for the principles of government and liberty promulgated by the great Reformer nearly two and a half centuries before.

No sooner had the colonization of our country begun, when the preponderance of Romanism or Protestantism became a question of great moment. Rome, bent on winning America for the Pope, determined to crush Protestantism in its incipient stages. The Jesuits instigated the Indian massacres, murdering thousands of colonists in order to exterminate the Protestant religion. However, Conrad Weiser, through his intelligent mediation in the French and Indian wars, brought the thirteen original states under Anglo-Teutonic instead of Latin control. This, of course, meant the domination of Protestantism,

something for which every American citizen should hold this Lutheran colonist in grateful remembrance.

The Lutheran Church favors a clean-cut separation of Church and State. Both, according to the Lutheran conception, are divine institutions, but each has its distinctive sphere of activity, which means that neither should interfere in the affairs of the other. The purpose of the Church, as a body of believers, is to save sinners through the proclamation of the Gospel, and the function of the State, as a body politic, is to protect our life and property, enforce order and preserve outward decency, so that we may lead a quiet and peaceable life. It does not concern the State whether its citizens are Christians, Jews, Mohammedans, Buddhists or atheists, whether they derive their religious tenets from the Bible, the Book of Mormon, the writings of Mrs. Eddy or the Koran. From what has been said, it is also apparent that the Church must not lay claim to worldly power. It may have its specific convictions as to what constitutes right and wrong, but it should not force its views on the non-interested, otherwise the most influential church will seek to gain control over the policies of the country in religious matters and suppress those who chance to hold views contrary to its own. All in a nutshell, we object to the participation of any Church, as a Church, in matters politic, and we censure any action on the part of the government to interfere with the religious point of view of any Church. This is Lutheranism and, I am proud to say, true Americanism.

II. The Influence of Lutheranism on Education.

It was through Luther's influence that the world received a public school system, which circumstance accounts for the fact that Luther is universally styled the father of popular education. Luther, bearing in mind the deplorable condition of the world with respect to education, directed attention to the importance of establishing schools. This impetus awakened a taste for learning with the result that education soon became so popularized that schools were established in great numbers, not only in Germany, but in all countries coming under the influence of the Reformation. This accounts for the proud position of Germany as the acknowledged schoolmistress of the world.

The marvelous effect of the Reformation on universal education, developed from the Protestant conception of individual responsibility, can be traced by contrasting the enlightenment of the nations that accepted Protestantism with the dire ignorance and superstition of those countries that remained under the ecclesiastical yoke of Rome. Contrast, in this connection, the United States with our neighbor across the Rio Grande, Mexico. The low intellectual standard and the pitiable moral condition of this country is largely due to the lack of religious training. History shows

that in the countries where Lutheranism is most prevalent, the best schools are to be found, and Lutheran lands have, as a result, the smallest percentage of illiteracy. Since the raising of the educational standard originated in Protestant Germany, the obligations of America to Germany are, indeed, wide and deep, for without the Reformation the United States would be a second-rate world-power, and not, as we are today, the wonder and admiration of the world.

The intellectual exchange between Germany and America received a strong impetus during the first quarter of the nineteenth century when the exodus of American students to German universities began. Benjamin Franklin was the first American on record who visited a German university, Goettingen. A statement by Madame de Stael, to the effect that all the North of Germany is filled with the most learned universities in Europe, induced George Ticknor to go abroad. The truth is, between 1815 and 1850 several hundred young American students—among other famous Americans, George Bancroft, R. W. Emerson, and H. W. Longfellow, made pilgrimages to German centers of learning, matriculating in the universities of Goettingen, Berlin, Halle and Leipzig. Having achieved the faculty of thinking profoundly and accurately in the German universities, the stream of American students and teachers flowed backward all over this country, fertilizing it with German thought and method.

The reform, after the Prussian model, of our common school system was introduced in Massachusetts by Horace Mann who, in the company of other eminent American schoolmen, visited Europe with the object of studying the methods of education applied in other countries. Their report, together with Victor Cousin's French work on Prussian schools, led, in 1837, to the establishment of the University of Michigan, fashioned after the German pattern. This example was followed by Johns Hopkins University in Baltimore, which adapted the principles of the German university plan, consisting in the so-called *Lehr-und Lern-Freiheit*. "We cannot escape the inference that it is the state institutions of the West that have fixed the American university type and that this type, German in form as well as spirit, is the one best suited to the democratic genius of the American people and to the spirit of the times", quotation from John Hoskins in *The Lutheran Church Review*.

The Lutheran Church, born in a university, has remained true to its traditions in laying great stress on education. Instead of relying on revivals, it educates its people in religious matters, for it has found education to be the true means of evangelization. It maintains parochial schools, colleges and seminaries for the education of its people. Children are taught the three R's of the common schools, plus a fourth R,

religion. The boys and girls between the ages of 12 and 15 gather two or three times a week for instruction in the Bible and Catechism, preparatory to confirmation and church membership. The blessings of such religious training, every one will concede, is incalculable and makes for good citizenship.

(To be concluded.)

HAVE YOU A SOUL?

The well-known Missionary, Samuel Hebich, was at one time invited to the officers' table for a special spread. Being chaplain of the regiment, he accepted the invitation. A young officer, somewhat under the influence of the wine he had enjoyed, found his delight in mocking the venerable man of God and boasting of his unbelief. There is no God, he asserted, and a Redeemer and Savior he had no need of, because man has no soul.

Hebich was silent to his godless remarks, but when the young officer grew bolder and more insulting, Hebich, without saying a word, took his own chair, laid it on the floor and put it again on its feet. Then the strong, towering man went over to the careless babbler, taking hold of him with his strong hands, lifting him high up and placing him, like his chair, upon the floor, and then again upon his feet. Enraged the young officer took hold of his sword to take vengeance for the insult to his honor. His comrades hindered him by their forceful intervention. But Hebich called those present to witness, how the young officer in the strongest expressions had declared that man was matter, like stone or wood. If that was true, there could be no such a thing as honor, not to speak of insulted honor; the soulless chair had made no objection to the same treatment.

The vain talker did not know how to answer the ever ready and logical servant of the Lord, but the occasion was used by the goodness of God for his salvation. With a mortal wound in his chest this young officer fell at the storming of Delhi, East India. A comrade, bending over him, heard his last request. Handing his notebook to the comrade, the dying man asked him to send it to his dear Christian mother in England with the last loving greeting from her only, dying son, with the assurance that he was departing with firm faith in his Lord and Redeemer. And then, one more desire. One more greeting and hearty expression of gratitude to Missionary Hebich, to whom he was indebted for having found salvation in Christ, stating that he was the officer to whom Mr. Hebich had given such a convincing proof of the fact that he had a soul, which had been the cause of his turning to Christ as his Savior.—*The Gospel Message*.

MEETING OF ARIZONA CONFERENCE

The Arizona Conference convened at Phoenix, Ariz., Oct. 28-31, Rev. Im. P. Frey, Pastor. In connection herewith was also celebrated the mission festival of the Phoenix congregation, Oct. 28, at which the Rev. H. Rosin of Globe, and the Rev. Edgar Guenther of Ft. Apache preached the sermons. On the last day of the session, the 31st of October, the 400th Anniversary of the Reformation was fittingly observed by two Jubilee services, at which the Revs. A. Uplegger and Fischer delivered the sermons.

At the session Monday a paper was read by the Rev. Im. P. Frey on: "Some Characteristics of a Model Sermon." The second day was reserved for the discussion of local and practical questions.

The Brethren passed resolutions to extend heartfelt gratitude to the Brethren in the East (both lay and clergy) for the encouraging spirit and interest shown on their part in the mission work here in Arizona. Keep it up Brethren and do not forget us in your prayers. It is especially encouraging to note that certain districts of our Synod are underway in solving a long-felt need—namely that of supplying each station with a conveyance so that the missionaries may be able to take care of the spiritual needs of the wandering Apaches. It will be a means of carrying the Gospel message of salvation to these lost brothers of ours. May we soon have such means at each of the stations.

Then the Conference earnestly requests that a man be sent at once to take charge of the station at Bylas. It is within our territory and other denominations are threatening to take up the work there if we do not put a man there permanently and at once. Furthermore, when the use of the interpreters was abandoned it was done only with the understanding that the interpreters' salaries be appropriated for placing a man at Bylas. May this field not be snatched away by other denominations right at our very doors!

The invitation of the Pastoral Conference of New Mexico (Missouri Synod) to hold a joint session with them at El Paso, Texas next spring, was accepted.

W. F. B.

THE LORD IS MY HELPER

"Life has its incessant demands, its many expenditures, its constant waste. Unless under these circumstances, there be a steady renewal of strength, in the physical, mental and moral spheres, life will run out rather than run on. But the man who, speaking out of his daily experience, can truly say, 'The Lord is my helper!' has found, if not the Fountain of Perpetual Youth, yet a source of perennial spiritual invigoration and joy, which will ever keep him young in heart, full of hope, and undaunted in moral purpose. Strength for life must be sought and brought from the Strong-

est. There need be no failure in us, since there is no lack in God. 'Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength.'—Northern Christian Advocate.

ITEMS OF INTEREST

Church Bell Dedicated

Since Thanksgiving Day the belfry of St. Peter's Lutheran church at Mishicott, Wis. (the Rev. E. Zell, pastor) has an added significance for the Lutherans of that city: a church bell, recently placed there by the congregation to call its members to their house of worship, was on this day dedicated to its purpose. The new bell weighs 1,000 pounds and is made of copper and tin alloy. May it long serve its purpose and its message ever fall on willing ears.

The Day Is Breaking

To judge by recent developments day is advancing for that vast kingdom of Confucian darkness, the Chinese Empire. For four years Dr. Chen Huang Chang, a graduate of Columbia University, has striven to uphold Confucianism as the state religion, but the forces marshalled by the society for religious liberty were too strong for him. The Chinese parliament recently struck the second clause from article 19 of their constitution, a clause which prescribed that Confucianism was to be the basis of all education. While it is true that the victory was won with the help of Buddhist, Mohammedan, and other forces, we may yet consider it a long stride in the right direction and hope that much good may result for the cause of Christ in the Chinese Empire.

A Good Sign

The Chinese Government has definitely and finally refused a proffer of 16 million dollars, made by the late opium combine, to extend the period in which opium can be imported and sold in China.—The Lutheran Companion.

"Listening In" in Egypt

Mohammedans in Egypt are "listening in." The attendance is steadily increasing and one Sunday four Mohammedan professors were at the preaching service and fifteen Mohammedan boys came to the Sunday-school for the first time. Their fathers stood outside the windows to ascertain what the teaching might be. A number of them were thus listening out of doors.—The Christian Herald.

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