

Jan 18
Rev. C. Buenger
65 N. Ridge

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 NEW JERUSALEM

Rev. 7:9—17

I heard a sound of voices
Around the great white throne,
With harpers harping on their harps
To Him that sat thereon:
"Salvation, glory, honor!"
I heard the song arise,
As through the courts of heaven it rolled
In wondrous harmonies.

From every clime and kindred,
And nations from afar,
As serried ranks returning home
In triumph from a war,
I heard the saints uprising,
The myriad hosts among
In praise of Him who died and lives,
Their one glad triumph-song.

I saw the holy city,
The New Jerusalem,
Come down from heaven, a bride adorned
With jewelled diadem;
The flood of crystal water
Flowed down the golden street;
And nations brought their honors there,
And laid them at her feet.

And there no sun was needed,
Nor moon to shine by night,
God's glory did enlighten all,
The Lamb Himself, the light;
And there His servants serve Him,
And, life's long battle o'er,
Enthroned with Him, their Savior, King,
They reign for evermore.

O great and glorious vision!
The Lamb upon His throne;
O wondrous sight for man to see!
The Savior with His own:
To drink the living waters
And stand upon the shore,
Where neither sorrow, sin, nor death
Shall ever enter more.

O Lamb of God who reignest!
Thou Bright and Morning Star,
Whose glory lightens that new earth
Which now we see from far!
O worthy Judge eternal!
When Thou dost bid us come,
Then open wide the gates of pearl,
And call Thy servants home.

Godfrey Thring.

COMMENTS

The New Order For the first time in the history of the Joint Synod the annual meetings are held by the different districts separately. Next year the general meeting will be held and the districts will attend them by electing delegates to represent them. This year's meetings were anticipated with quite a bit of uncertainty; especially for the former members of the Wisconsin Synod the innovation meant quite a change. Many familiar faces among pastors and laymen would be missed. The Western district held its meeting at Tomah, Wisconsin, during the last week of June. It sufficed to allay all fears that these gatherings would be uninteresting. The smaller number attending made for more general participation in the proceedings and there was one very distinct gain noticeable to all that attended: a spirit of work and of enthusiasm was maintained throughout. There was no inclination to shirk the duty of disposing of the business in hand. Evening sessions were held every day when there were no divine services. Time-honored custom was uncomplainingly abandoned and Saturday afternoon given up to work. Owing to general conditions the attendance was not as complete as it might have been, but all who attended were as one in pronouncing the meeting an unqualified success.—The doctrinal papers contributed directly to the solution of many questions that were felt by the delegates to require their attention. Both of these papers recognized the great needs of our church in this time of stress and reconstruction and succeeded in uniting the meeting in the one proper spirit in which to undertake such tasks. If a reminder had been needed that this "war-synod" entailed work of far-reaching consequences, that reminder was offered by the cannonading at Camp Robinson, fifteen miles away. The salvos fired by the gunners on the distant range often punctuated the remarks of the speakers. The bronzed, red-banded artillerists which were met frequently on the streets of Tomah did their part in reminding the delegates of the new conditions under which our church must face the future. Camp Pastor Preuss of Camp Robinson gave the meeting a general view of the situation in camp and cantonment in regard to the spiritual work that we must do and his address was a fitting background to the discussion of the ways and means by which our synod will try to do this war duty. The out-standing questions at the meetings

were those that concerned the welfare of our church schools, parish schools and colleges. — A detailed report of the meeting will be prepared by the secretary and will appear shortly.
H. K. M.

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Interesting Information An interesting bit of information is conveyed to us by a letter we find in the Christian Cynosure of July 1918, from which we print the following passage:

"I was very much interested in the number in which you called attention to the attack made on Roman Catholicism by The Menace and other papers who so strongly defend Masonry and the lodges.

"While I have no tolerance for Roman Catholicism or the Knights of Columbus which "The Menace, The Yellow Jacket" and other papers are ever attacking with ceaseless energy, I feel and know, as thousands of other Tennessee people feel and know, that our lodge ridden state, in regard to free press and free speech, has been hurt ten thousand times more by Masonry and other lodges than it has even been hurt by Roman Catholicism. Never has it yet been known in Tennessee that a statute law prohibited a citizen from having a Catholic Bible; and yet we are living every day under a state law making it a hundred dollars fine for a citizen to be found with a lodge ritual on his premises. Never yet has our grand old state of Tennessee sent a United States Senator to the Capitol City to work for a law to make it a thousand dollar fine for a citizen of these United States to possess a Catholic Bible, yet that is the very thing we have done in relation to the lodge rituals. Positively I am no Catholic, but "O Consistency, thou art a jewel." I am almost ashamed to be called a Tennessean."

Every right thinking man will ask, Why must the lodge so studiously avoid the light?, and grow apprehensive as he realizes what a power these lovers of darkness must be in the State of Tennessee to be able to place a law of that kind on the statute book. J. B.

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The War and Language By this time it will have become apparent to every Lutheran that the war forces us to confront the language question squarely. There are states where none but the English language may be used. At other places public sentiment has made any use of the German language a matter of grave concern. It is impossible to devise measures which will operate with equal success at all places. There must be a great wisdom in any change of established usage. Readers of the NORTHWESTERN LUTHERAN may be expected to have pondered the language question more painstakingly than many others because they have felt the necessity of turning to English as the medium for their religious instruction some time ago. It will devolve upon them, largely, to guide safely the efforts

that are now made in our circles. The cardinal principle that must govern them is the principle that governs all Christian action: charity. Charity for their brothers and sisters whom they wish to help and charity as well for those who appear to be trying to harm the Church of God. Such charity will struggle to the utmost to preserve for those who must have it the use of any language that is indispensable to their spiritual welfare. When that is impossible there must be no half-measures in reconstructing the ground work upon which the church rests. If, for example, the parish school is forced to exclude German from its curriculum, that should not mean that the school must cease to exist. As staunchly as ever the purely English parish school should be supported. If the Lutheran church of our country were forced to use English exclusively it would be a severe blow to many, but not irremediable; if, however, with the passing of the foreign tongue the school would close its doors, then our loss would be incalculable, indeed. — Even at such places where the present conditions do not require heroic measures, great wisdom is needed. Even there the change from other languages to the English has been given great impulse. Whether this impulse should be recognized by organizing new English congregations, or whether it be wiser to carry on English work within the old congregation, should not be decided without good cause for either course. The one great object should never be lost to our vision: That the Gospel be preached for the salvation of sinful man and for the consolation of the troubled soul.

H. K. M.

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\$400,000.00 The sum of \$400,000.00 will be required to carry on the work of the Lutheran Church Board for Army and Navy from May 1918 to May 1919. A large sum, indeed, but we have no fear that our people will fail to meet this obligation. No one wants to see the work among our soldiers and sailors curtailed in the least. There is no one, we hope, who is not ready to bring a real sacrifice for the spiritual good of our Lutheran brethren and sons who are giving their all.

But a little system will prove necessary for the successful carrying out of this stupendous undertaking. Realizing this fact, the Board has recently appointed a Finance Committee, whose duty is to keep the work of the Board before the congregations. According to the first plans, this Committee was to serve only the congregations of the Missouri Synod. But our committee, after a thorough discussion of the matter, came to the conclusion that it is desirable that there be concerted action in this respect also among all churches represented by the Board and, consequently, asked the Finance Committee to extend its work to our synod also. This makes the Finance Committee our own Committee. We hope it will always

find a ready response whenever it appeals to the members of the synod. J. B.

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Danger Threatens Our parochial schools, love and uphold them as sincerely as our enemies hate and seek to destroy them. The enemy is employing whatever our troublous times afford in the way of camouflage and is making another assault on our constitutional liberty. Our brethren of the Missouri synod are sensing danger, just as we are, as the following from the Milwaukee Journal shows:

"St. Louis—The general school commission of the Missouri synod of the Lutheran church has issued a memorandum with regard to plans for the welfare of Lutheran parochial schools. The text of the memorandum, which is printed by Der Lutheraner, official organ of the synod, reads in part:

"The chairman, as well as other members of the commission, reported on conditions which now obtain in various parts of our country and threaten more or less the existence of our schools. In some states the parish schools are as good as gone, in others the German language is forbidden in the schools, and, in still others, even preaching in German is forbidden. A number of parishes have voluntarily taken German instructions out of their schools in order to forestall possible compulsion. It cannot be denied that a storm is at present breaking over our schools and we have reason to pray God not to let our sins be visited upon us, but mercifully to preserve to us this nursery of the church.

"The general school commission therefore submits the following advice to district commissioners: In treating the whole situation, be guided only by the thought that the chief duty of our schools is to teach the gospel. Do not forget that, as a rule, times of high tension are not suited to making fundamental and far-reaching changes. Act wisely with regard to language matters, that is, in such a way that the welfare of the church is not prejudiced. Do not act according to a fixed plan, but according to local conditions. Get in touch with the officials of the state, if necessary—council of defense, governor, etc. Encourage thorough discussion of the school question in synods. Encourage wherever possible the foundation of schools in parishes which have none."

That we are reading the signs of the times correctly is borne out by the instance to which the Catholic Sunday Visitor points:

The Grand Rapids (Mich.) Press, June 11, 1918.

"You believe in all children being required to attend school, don't you? Then sign this petition."

"As in the case of the men who are seeking to wreck the new Grand Rapids city charter for their own selfish purposes, it is easy to so mistake the purpose of a petition that many persons will sign it without further inquiry, and The Press finds that these tactics are

also being followed by the Detroit secret society which is back of the notorious anti-church school amendment that it hopes to spring on the voters this fall. In using the words quoted in the paragraph above its boosters give the signer no idea of their real purpose. We already have a compulsory school law that requires all children to attend school—either public, church or private. But the proposed constitutional amendment reads:

"All residents of the state of Michigan between the ages of 5 and 16 years shall attend the public school in their respective districts until they have graduated from the eighth grade. Provided, that in districts where the grades do not reach the eighth, then all persons herein described in such district shall complete the course taught therein."

"Just what does that mean? It means that if you sign to submit it to the voters you are signing for a bitter religious campaign—for it spells the death of every church and private school in the state—dividing the people at a time when all classes in Michigan should be patriotically united to support the war.

"It means that you are signing money out of your own pocket, because if the amendment goes through it will cost the state around \$30,000,000 to provide the extra school facilities for the children from the eliminated church schools. In Grand Rapids alone the outlay would exceed \$1,000,000. And we should not gain a penny of new revenue from the parents of these children because they are already paying their share of the public school tax but prefer from religious or other reasons to send their children to these denominational schools which they are willing to support in addition.

"It means that you are signing to invade religious liberty and tolerance in free America and abridge personal liberty of action.

"And finally it means that you are signing to confine your own children to your home district until they are 16 years of age. They cannot, under this amendment, be sent to a school in any other district, city or state, no matter how smart they may be.

"All this seems like pretty good pro-German propaganda to divide and harass the people of Michigan, and when its circulators find it necessary to lie about its purpose it is wise and patriotic to turn them down hard."

We have had the same thing here in our state: the fight was fought out at the polls. If we have to fight it over again we will probably find that many things have changed since the Bennett struggle. Let us be on our guard.

G.

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When the Pew Calls the Pulpit to Order. Things have come to a hard pass in the Christian Church when members rise in their pews to tell preachers to preach the Gospel instead of

lecturing on politics. This has happened several times of late. As nothing else so well illustrates the opportunity which a Church that bears the simple Gospel-message has in our day, we reprint from several clippings before us what happened at Calgary, Can., and at Pittsburgh, Pa., within the last six month.

At Calgary the Rev. S. W. Fallis last December discussed the policies of Ex-Premier Laurier and the pending election. The "sermon" was interrupted by protests from the audience, and at times the preacher's voice was drowned in a general uproar. When he launched anew into a detailed discussion of the political issues, there arose in the third seat from the front Mr. S. G. Munns, who has been for sixty years a member of the Methodist Church, and said: "Mr. Fallis, I take exception to your remarks. We did not come here today to listen to your opinion in regard to political questions and controversies that are being fought out. I want you to hew to the line and preach from that Grand Old Book that is lying down there before you. I hold you in very high esteem, but I do not want any of your opinions outside of religious opinions, and the doctrine of that splendid Book that lies before you. I have not come here in any enmity toward your or as the spokesman of any party. I came here to hear the Gospel and worship God in the fine old Methodist way, and if, perchance, you would so far forget yourself as to stray from the Grand Old Book, I will feel it incumbent to 'call' you again." "Brother," said Mr. Fallis, "I will take your advice, and will endeavor to do as you say." To which Mr. Munns replied: "If you do not take that advice, then I will feel it incumbent to 'call' you again." Mr. Munns, at the close of the service, "was the recipient of congratulations from a large number of the members of the congregation."

A similar incident, which occurred at Pittsburgh, was made the subject of the following editorial in the Pittsburgh Labor World:—

"We desire to go on record as being in hearty sympathy with ex-Senator George T. Oliver in his objecting to addresses on 'general questions of the day' being delivered from church pulpits on a Sunday, instead of sermons on the religion of Jesus Christ.

"On Sunday morning a week ago, Royal Meeker, Commissioner of Labor Statistics, Washington, appeared, on invitation, in the pulpit of the East End Christian Church, Pittsburgh, Pa., of which church Mr. Oliver is a member. The address dwelt on the war, the United States as an ally, and labor in general.

"At the conclusion of the address, Mr. Oliver stood up from his seat and declared his emphatic objection to such talk from the pulpit. He stated that he had come to church for the purpose of worship, and not to listen to an address which was out of place, though it would possibly, he thought, be very interesting if de-

livered outside of the church. He did not object to anything that Mr. Meeker had said.

"Far better would it be for the Church and for Christianity if Mr. Oliver's plan were followed strictly. The Labor World has long been advocating what Mr. Oliver suggests. If pastors were to confine themselves to the preaching of the pure Gospel of Jesus Christ, depend upon it there would be thousands of better Christians than there are today.

"Surely a sense of common decency should lead every honest pastor of a church to know that such talk is not fit to take the place of a Gospel-sermon.

"There are six days in the week in addition to Sunday. Surely general lectures, political advocates, anti-saloon paid agents, and all such like, could be engaged to hold forth their views on this or that subject on any of the six evenings, and let the pastor of the church have the Sunday to tell his congregation about the eternal blessings that are promised all those human beings who walk and commune with the Great Teacher on earth and abide by His admonitions."

G. M.—Lutheran Witness.

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Private Schools in Michigan in Danger. According to the "Lutherische Kirchenzeitung", the private schools in Michigan are in danger. A petition now being circulated among the voters asks that the following amendment be added to the constitution of the State under paragraph XI.:

"Section 16. All residents of the State of Michigan, between the ages of five years and sixteen years, shall attend the Public School in their respective Districts until they have graduated from the eighth grade; Provided, that in Districts where the grades do not reach the eighth, then all persons herein described in such Districts shall complete the course taught therein.

"Section 17. The Legislature shall enact all necessary legislation to render Section sixteen effective."

A circular sent out on March 16th by the Wayne County Civic Association states as the reason for this demand of the petitioners that after the war many questions will arise that will have to be decided by the votes of the citizen and that at such a time no citizen should be of "dubious notions", but every one ought to possess an independent judgment and be filled with true Americanism.

The "Kirchenzeitung" expresses its surprise at the reasons stated, calling attention to the fact that the children of five years have sixteen years to wait before they are permitted to vote and those of sixteen, at least five. The editor then gives the assurance that no one is more anxious than we that no citizen entertain dubious notions and states that this is one of the chief reasons why we maintain our parochial schools that we desire to save the intellects and the hearts of our children from dubious notions that are detrimental to the welfare of the community. Our schools are the

very schools that make a child sound of judgment and imbue it with Americanism of the highest order, basing, as they do, the obedience toward our government, the chief part of true patriotism, on the Word of God. "Will the petitioners of Wayne County", he asks, "have reason to rejoice, when they have succeeded in depriving many of our children of this most glorious basis of the highest form of Americanism?" Every organism, say the men of Wayne County, naturally adopts such measure that will safeguard its future existence. This statement is correct. But one of these measures is that which guarantees to the citizens the right to educate their children in Christian schools. For there is no education in the world that is more conducive to the welfare of the organism of the free American State and which could better safeguard its continued existence, than the Christian education based on the Word of God. Whoever would attempt to deny this, would simply be revealing his ignorance or his prejudice." This movement in Michigan, by the way, does not concern itself with the question of language, though the well justified demand is made that every child must be able to read and write the language of our country. The agitation appears to be directed chiefly against the Catholic schools, as reference is made to the attempts of the Catholics to effect a division of the school tax.

For the good of both the Church and the State we hope and pray that the citizens of Michigan will see things in a true light before they make the great mistake of abolishing that blessed institution the parochial school. J. B.

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Dr. Ernst. Dr. A. F. Ernst, the venerable director of our Northwestern College, has spent the last six weeks at Milwaukee Hospital to seek relief from a trouble which had for months been sapping his vitality. We are pleased to be able to report that the Doctor has now so far rallied from the preliminary operation that he will be able to return to Watertown, where he will rest for a time to gather strength for a second operation, which the physicians declare necessary.

Though Doctor Ernst felt very deeply the temporary separation from the institution he has now served for forty-nine years, he resigned himself in patience to the will of the Heavenly Father, whose ways are ways of love and wisdom. We hope and pray that the Lord may grant the venerable patient an early and complete recovery from his trouble. J. B.

—“As the Dead Sea drinks in the Jordan, and is never sweeter, and the ocean all the rivers, and is never the fresher; so we are apt to receive daily mercies from God, and yet remain insensible of them and unthankful for them.”—Bishop Reynolds.

FAREWELL ADDRESS TO THE GRADUATES OF BETHANY COLLEGE, MANKATO, MINN., JUNE 12, BY THE CHAIRMAN OF THE FACULTY.

Seniors! In recommending you to the school board for graduation we, your teachers, have attested your satisfactory scholarship in the various courses you have pursued. You best of any one know that we have striven for intense application and the utmost efficiency on your part in this scholastic work. But there are other things we would have you take along from Bethany, things which cannot be made part of a report or a diploma; still, intangible though they be, when all has been done and said, they are the essential things, essential, because in the end they are the only abiding. "Now abideth faith, hope, love, these three; and the greatest of these is love." You came to Bethany confirmed Christians; it is our hope that you here may have further been confirmed in and may have grown in and from here above all take along with you faith, hope, and love, these three.

Faith. Would that it here have become a vital principle to you that there is 'but one thing that is needful.' That thing is faith. The Christian life is like a plant. It is planted in the broken ground of a contrite heart, a heart that has felt the sharp edge of the divine wrath and has a poignant sense of the exceeding sinfulness of sin. Such a heart is fit soil for the planting of the Christian life, the root of which is faith. Faith is the one thing needful, like the roots of a plant without which there can be no life; faith like Mary's of Bethany, which after all is nothing but a helpless clinging to the Savior and utter absorption in Him and His gospel of atonement. Martha missed the great truth that it isn't what we do for Jesus that matters, but what Jesus has done and does for us. Martha is self-absorbed; her troubling, as is always the case with the type of Christian that prates of service, savors of self-engrossment and betrays a want of appreciation of the Master and His message; aye, Martha wants the poignant sense of sin which would bring her, too, down at the feet of Jesus; and thus her very service becomes uncomplimentary to Him. To lose one's self and give one's self up wholly to our Blessed Savior and His gospel of salvation, that is faith, and the mainspring of all Christian life.

Hope. From this root will spring the stem of hope. Again it is Mary who exemplifies to us the possession of this vital thing. To be sure, Martha professes, "I believe that thou art the Christ, the Son of God", when He assures her, "I am the resurrection and the life." But, albeit she thus confesses, her faith fails in the final test; she impulsively interferes, when the Lord orders the stone removed from her brother's grave: "Lord, he hath been dead four days." Martha is without hope. Mary, however, the Mary of faith, must

needs be the Mary of hope; she has committed everything to the Master and patiently bides His pleasure.

It may appear incongruous to conjure up before you the vision of death at this your commencement-of life. But be reminded, Seniors, death is the one great adventure that all of us must be prepared to face at any and at all times; death is the one great fact of human life that no one dare gainsay. And it is inevitably true, too, what Luther sang: 'Mitten wir im Leben sind mit dem Tod umfangen.' If that come not home as yet to you, in your flush of youth and health, then contemplate awhile your motto 'Over the Top.' It seems a somewhat grim motto for a girls' class, when we visualize to ourselves the picture underlying it: our boys 'over there' going over the top and forth to grim and bloody business; it isn't thus, as a grim business that one attacks with set teeth, that we like to think of your future lives, the new condition of woman to the contrary notwithstanding. Withal, it is well-chosen if you divest it of its surface features and let it be a memento to you rather than a motto, a solemn reminder of this most tragic hour of the world's day that ushers in your active life in human society, an hour freighted with such intense sorrow and suffering of humankind as bids fair to dismay the stoutest hearts. Gaunt Death and all his retinue of anguish and despair are stalking over this war-ridden earth and exacting an awful toll. Surely, it must come home to you.

'Wen suchen wir, der Hilfe tu, dass wir Gnad erlangen?' Blessed are you who have been brought up in Christian hope and can face this world of woe with hearts unafraid, knowing: 'Das bist du, Herr, alleine.' Blessed in that you have learned to pray: 'Uns reuet unsre Missetat, die dich, Herr, erzuern hat. Heiliger Herre Gott, heiliger starker Gott, heiliger barmherziger Heiland, du ewiger Gott, lass uns nicht versinken in des bitteren Todes Not. Kyrie eleison!' Thrice blessed in that you have the Bethany Scriptures, the Scriptures which spell hope. Cling to your Christian hope and foster it henceforward as you would a cherished plant.

Love. And now behold the flower of the Christian life: love. While Jesus was in Bethany, as he sat at meat, there came Mary having an alabaster box of ointment of spikenard, very precious; and she brake it and poured it on His head, and the house was filled with the odor of the ointment. And there were some who had indignation within themselves, saying, Why was this waste of the ointment made? But Jesus said, Let her alone, why trouble ye her? She hath wrought a good work on me; she hath done what she could; she is come aforehand to anoint my body for the burying. And verily I say unto you, Wheresoever the gospel shall be preached, throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

It is a story of ineffable charm, a tale of such compelling beauty that surely no woman can escape its spell. Sweet and tender as it is and fragrant as the spikenard of Mary's anointing, it will suffer no discussion or analysis, discoursing on it would take off the bloom; moreover, it is a lesson not to be learned, but to be lived. But let me say just this: if you be true sisters of Mary in faith and hope, then in your lives also, as in that of Mary of old, there will blossom the flower of love, love of the Master, than which there is no greater thing; for faith shall cease, so also hope shall cease, when we see face to face, but our love for Jesus shall abide, world without end. May your lives continue to shed forth that love, and may the house of God become fragrant with the odor of your love and service.

If there be nothing else here you can turn back to in dear remembrance then let it be at least the name of your Alma Mater: BETHANY. Take that with you and treasure it in the alabaster box of fond memory. Let that and the Scriptures it stands for, with their voice of faith, hope, and love, be an inspiration to you in your future lives, and I assure you, yours will be rich lives, as only the Christian life can be. May you thus grow into the full sisterhood of Mary of Bethany. On this path, we, your teachers, bid you Godspeed.

Mr. President! On behalf of the faculty I now present to you the candidates for graduation, the Misses Lillian A. Trahms, Academic Department; Ruth M. Gingles, Department of Music; Emma Alice Wittwer, Home Economics Course, and Violet L. Wilken, Commercial Course.

THE SYNODICAL CONFERENCE STILL THE LARGEST BODY IN AMERICA

For over a year it has been the boast of those promoting the movement to create the United Lutheran Church in America, that the new body will be the biggest Lutheran organization in the land. This appealed greatly to those who delight more in statistics than in soundness of faith, and many were the spread-eagle speeches which featured this "biggest Lutheran body in America" idea. But the cause of unionism, like that of true love, does not always run smoothly. The Augustana Synod, which includes within its organization considerably more than one-third of the General Council, has decided by an overwhelming majority **not** to go into the proposed United Lutheran Church in America!

Leaving out Augustana, the strength of the United Lutheran Church and its constituent bodies will be as follows:

General Council—1,059 pastors, 1,857 congregations, 340,588 communicants.

General Synod—1,438 pastors, 1,404 congregations, 364,072 communicants.

United Synod South—257 pastors, 484 congregations, 53,226 communicants.

The size of the United Lutheran Church in America will therefore be:

2,754 pastors, 3,745 congregations, 757,886 communicants.

This falls considerably short of their hopes of the "biggest Lutheran body in America." The Synodical Conference still easily holds first place. And she will, at present rate of growth continue to do so. The three bodies entering into the United Lutheran Church in America reported but 55 new churches last year, while the Synodical Conference reported nearly 100.

Let it also be remembered that the Augustana Synod was always the big conservative balance-wheel within Council on the subject of the "four points," namely pulpit fellowship, altar fellowship, Chiliasm and the lodge. With this big conservative force lacking, we can look for little orthodoxy on the part of the new body.

F. W.

FIGURES THAT TALK

"Of all the Lutheran societies and organizations, the Norwegian Lutherans hold the first place, for they have more missionaries in the foreign field in proportion to their number of ministers at home than any other Lutheran synod in America. One-third of all their pastors are engaged in mission work in China. What a vast difference a similar devotion among all Lutherans would make on the mission fields!"

"The contributions of American Lutherans for foreign missions are given as follows: Norwegians, 58c per communicant; Danes, 55c; United Synod South, 36c; General Synod, 33c; General Council, 24c; Joint Synod of Ohio, 11c; Synodical Conference, 6c. Average 23 cents. Our Lutheran Church is as yet a sleeping giant when it comes to the work of foreign missions."

"In regard to the contributions of Americans of all denominations, for foreign missions, it will be well to keep in mind the following diagram, showing some of the items for which American money is spent, (not counting the greatest of all expenditures,—that of war.)

"Missions, \$15,000,000; Shows, \$75,000,000; Jewelry, \$80,000,000; Candy, \$120,000,000; Education, \$500,000,000; Tobacco, \$1,200,000,000; Liquor, \$2,000,000,000; Automobiles, \$2,100,000,000." (ANNUALLY).

—From "Our Lutheran Church", (Page 87).

It has also been estimated that the American women spend \$80,000,000 annually for Chewing Gum and Face Powder.

Does it not seem a punishment of the Lord for our lavishness and extravagance, that he has visited us with the scourge of War? The awful burdens which the various war activities have placed upon us, caus-

ing us to "give till it hurts", and to make sacrifices to the "God of War" are well deserved in view of the paltry sum given to Missions, as an offering to Christ, our Prince of Peace. Two Thousand Millions spent annually for liquor; Twelve Hundred Millions for Tobacco; Twenty-One Hundred Millions for Automobiles, and a paltry Fifteen Millions for Missions! Our population of One Hundred Millions gives an average per capita of fifteen cents annually to the Lord for the spread of His kingdom. This amount would be increased to about eighteen cents if Christians only are counted as contributors, the Christian population being estimated at approximately eighty millions,—twenty million of whom are Roman Catholics.

Are the above figures our answer to the Savior's pleading cry:—"This have I done for Thee,—what hast Thou done for me?"

"Synodical Conference,—Six Cents Annually per Capita." Is this a case of "giving till it hurts"?

IS THE DISTRIBUTION OF TRACTS WORTH WHILE?

Much has been said and written in Reformed circles regarding the advantages of and blessings following the systematic distribution of "Gospel Tracts." Christian workers in Reformed denominations have circulated them by the thousands, inserting them in their personal mail, passing them out on the streets, and making extensive use of them in missionary work. Mention is frequently made in Reformed periodicals of the zeal with which these tract-distributors, both clergy and laity, carry on their work of acquainting others with the Gospel, and large Tract Societies have been organized to perpetuate the work.

Shall we Lutherans, who possess the Word of God in its pristine purity and primitive beauty take a back seat, or stand idly by while Christian workers in other denominations are using these "silent preachers" as a means to bring souls to Christ?

There have been justified objections in Lutheran circles in regard to certain methods employed by tract-distributors to gain publicity, and an "audience" for their "silent preachers," but it cannot be denied that these tracts have accomplished wonders. One frequently hears of conversions due to the reading of one or more of these Gospel Tracts. The following narrative, which has frequently appeared in Reformed periodicals, will serve as an illustration:—

"A tract, dropped in the way of Richard Baxter, was the means of his conversion. Richard Baxter wrote "The Call of the Unconverted" which led to the conversion of multitudes, among others Philip Doddridge. The latter wrote "The Rise and Progress of Religion in the Soul," which is understood to have brought thousands in the kingdom, among others the great Wilberforce. Wilberforce wrote "A Practical View

of Christianity," which was the means of bringing many to Christ, among others Leigh Richmond, who became the author of "The Dairyman's Daughter," through the reading of which many were brought to a knowledge of the Savior."

Have we Lutherans no opportunity to acquaint others with the doctrines and practices of our beloved Lutheran Church by means of tracts? Yes,—opportunity to do so is knocking at our doors very audibly just now, and it behooves us to become aware of the fact and "get busy."

During the Jubilee Year, the American Lutheran Publicity Bureau did a very commendable work in the publication of tracts acquainting those of other denominations or of no church affiliation with the teachings of our Church. Tracts entitled "What the Evangelical Lutheran Church Stands For"; "Salvation"; "The Bible Church"; "Why Lutheran Parish Schools", and others have received the wide distribution and ready sale they well deserved, but should the circulation of these tracts cease now that the Jubilee Year is past? Indeed not. On the contrary, let us be more energetic than ever in their systematic distribution, and this can be done in a method sanctioned by, and in keeping with Lutheran principles.

In addition to the tracts issued by the American Lutheran Publicity Bureau, which can also be obtained through the Publishing Houses of our Synodical Conference,—the tract series of which the Rev. Wm. Dallmann is the author, have done admirable service in the past, and we ought to prove our love toward the Lutheran Church, and our appreciation of the author's work by doubling our efforts to give these tracts the wide circulation they merit. Words often fail us in giving bold and clear testimony to the unbeliever regarding the faith we hold so dear, and this is often the case when we are called upon to give an answer to those of other denominations. We are often asked why we are called Lutherans, why we differ from other Protestants on certain doctrines,—why we object to the theatre, the dance, and the lodge, what our teaching is in regard to Sabbath observance, temperance, conversion, and baptism,—why we believe the Bible to be the inspired Word of God, why we are in conflict with the Church of Rome, and why our doctrine of the Lord's Supper differs from that taught by the Reformed denominations. All these, and other vital subjects have been very masterly treated by the Rev. Dallmann, and published in tract form, not to occupy space, and serve as an ornament upon the shelves of our Publishing Houses, but for the purpose of being read and studied by us as Lutherans, and circulated by the thousands among outsiders.

That the careful and prayerful distribution of these "silent preachers" may serve to enlighten the unbeliever, convince the skeptic, give those of other de-

nominations an answer as to the faith that is in us, and that an earnest study of their contents may strengthen the Lutheranism of our laymen, is the prayer of the writer in wishing these tracts and booklets Godspeed in their heavenly mission of preaching the Gospel to every creature.

ANNA HOPPE.

Leave It With Him

Yes, leave it with Him; the lilies all do,
And they grow.
They grow in the rain, and they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the night;
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting, they need not your care
As they grow;
Dropped down from the valley, the field, anywhere—
There they grow;
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light—
Sweetly grow.

The grasses are clothed, and the ravens are fed
From His store;
But you who are loved and guarded and led,
How much more
Will He clothe you, and feed you, and give you His care!
Then leave it with Him; He has everywhere
Ample store. —Selected.

ITEMS OF INTEREST

A Sad Blow

The Rev. A. F. Nicolaus and family have been sorely stricken. Their oldest son, Carl William died June 30th at the age of 20 years, 10 months and 26 days and was buried at Watertown on July 3rd. We extend our hearty sympathy to the family of the deceased.

Has Accepted Call

The Rev. J. Meyer of Oconomowoc has accepted a call to the directorate of Doctor Martin Luther College at New Ulm.

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