

The Northwestern Lutheran

Jan 21
Rev C Buenger
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The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. I Kings 8:43.

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"BEWARE OF THE LEAVEN OF THE PHARISEES"

O Virgin-born Immanuel,
O blest Messiah,—Jesus;
Thou Conqueror of death and hell,
Thou healer of diseases,
Before Thy Mercy-seat we come,
O hear Thy pleading Christendom!
Thy pow'r to save ne'er ceases.

Thou hast fulfilled the Law of God,
Thou holy, sinless Savior.
And Thou hast borne our sin's great load,
That Thy dear Father's favor
On fallen mankind might descend.
Thou deign'st to be the sinners' friend
To heal our ill behavior.

Man cannot keep the Holy Law.
Conceived in sin, he faileth
To hold its claims in rev'rent awe
When Satan's dart assaileth.
His trust in empty form is vain,
For carnal strength can ne'er obtain
The peace for which he wailleth.

Melt Thou our coldness, dearest Lord,
With Thy warm love eternal.
Unto Thy Church the pow'r afford
To crush the foe infernal.
Do Thou upon our darkness shine;
Fill earth's dark night with Light Divine;
Thou art the Light Supernal.

Thy Love hath found us. We are Thine!
Thy precious Holy Spirit
Seals to our hearts the Truth divine
That through Thy blood-bought merit
Our peace with God hath been restored.
O grant us faith in Thy blest Word
Till we Thy Heav'n inherit.

Cleanse us from base self-righteousness,
From carnal works unholy!
Let us our sinfulness confess
With contrite hearts, and lowly.
Shield us from vain hypocrisy;
Let us, in true humility
Trust in Thy merits solely.

Fill us with unction from above;
Let it be our endeavor
To speak Thy Gospel Truth in love!
O let us leave Thee never;
Until before Thy throne we stand,
Until we reach the Glory-land,
And praise Thy grace forever!

ANNA HOPPE,
Milwaukee, Wisconsin

On the Gospel Lesson for the
17th Sunday after Trinity.

"And Again He said, Whereunto Shall I Liken the Kingdom of God? It Is Like Leaven Which A Woman Took and Hid in Three Measures of Meal, Till the Whole Was Leavened.

Luke 13: 20-21.

The meal would have remained in its original condition but for the leaven that had been added to it. The kingdom of God does not spring up in the heart of man. Let the life of a natural man be cast in whatever form it will; let him possess all knowledge which he is able to acquire; let him develop himself to the best of his ability;—the natural man remains natural man. The kingdom of God must be brought into him from without. It comes from God; it is the life that is born of God. "The words that I speak unto you," says Jesus, "they are spirit, and they are life."

The leaven was hidden in the meal. "The kingdom of God cometh not with observation." The effect of the Gospel upon the soul of man is not visible to the natural eye. "Your life is hid with Christ in God," Col. 3:3.

The leaven permeates and transforms the meal; the meal, as it were, comes to life. The Gospel leaves man a man, and yet it changes him entirely. It penetrates the hidden recesses of his heart; it carries divine, pulsating life into his soul. His intellect, his will and his affections are moved by the life that is from God; he begins to live; he has become spiritual.

"Till the whole was leavened"—leaven cannot rest as long as there is still unleavened meal in its path. As long as a man is still in the flesh there will be in him that which has not been leavened by the Spirit of God. There will be a constant struggle between the life that is in us and the death that is in us. There must be a struggle. Where this struggle ceases, life is becoming, or has become, extinct.

The whole will have become leavened when we will have departed this life to stand before the throne of God fully restored to the image of our Maker.

A handful of this leavened meal placed into another measure filled with unleavened meal immediately begins to work on the meal which is not leavened. Men who have been leavened by the Spirit of God become a leaven to the world. Not, indeed, by anything that is natural to them as men, but by that which has changed them from natural men into spiritual men, the Gospel of Jesus Christ. The Christian can-

not but be a witness of Jesus Christ. It is impossible for him to remain silent and inactive in this world of ungodliness. The Christian will find himself constantly in combat with the ungodliness of the world. No more fighting would mean either that the world has become godly, or that the Christian has become worldly. For the former we dare not hope in view of what the Bible tells us, from the latter may the gracious Lord preserve us!

J. B.

COMMENTS

The Relation of the Iowa Synod To Other Lutheran Bodies The Lutheran Herald prints the following report

on the relation of the Iowa Synod to other Lutheran bodies:

Relation To Other Synods

Buffalo Synod and Joint Synod of Ohio.—The synod declared itself in full church fellowship with the Buffalo Synod and the Joint Synod of Ohio, and resolved to create a commission to consult and co-operate with the Ohio Synod not for organic union but for closer affiliation. It was furthermore resolved to send official fraternal delegates to the meetings of both of these bodies.

National Lutheran Council.—It will be remembered that the president of our synod was instrumental in organizing the National Lutheran Council for the purpose of carrying on certain work of an external nature not involving full church fellowship between the various participating bodies, and later on found it necessary to withdraw. We can not enter into a discussion of the case. Suffice it to say that the matter came up for a full discussion on the floor of the house with the outcome, that the resolutions offered by the committee were adopted by an overwhelming majority. Through the courtesy of the English secretary we are enabled to print them in full. They are as follows:

We move that the Synod approve the action of its president and executive board (Synodal Ausschuss), acting in its name, in affiliating with the National Lutheran Council.

We find that the action of the president and the executive board (Synodal Ausschuss), of the Synod, acting in the name of the Synod, in severing the Synod's relation with the National Lutheran Council because certain fundamental principles of the Council's constitution had been changed, was 'well grounded' and not hasty, especially since the impending drive necessitated a clear expression of our position. We recommend that the Synod approve the action of the executive board.

"However, since the National Lutheran Council has adopted the following principles as a part of its constitution:

"(1) That the National Lutheran Council will not interfere with the organization, the inner life, or the principles of fellowship of its constituent bodies;

"(2) that the execution of these purposes will be carried on without prejudice to the confessional basis of any participating body (that is, without dealing with matters requiring confessional unity);

"(3) that it is the right of the bodies themselves to determine the extent of co-operation,' we recommend that the Synod again affiliate with the National Lutheran Council on the basis of the principles as heretofore set forth, provided, however, that such principles are fully approved by all members of the Council.

In order to avoid any and all false impression which might arise that the relation of our Synod to the National Lutheran Council involves a recognition of the doctrine and practice of all Synods represented in the National Lutheran Council, we declare, that we understand the principles heretofore set forth to mean that our relationship is confined to those matters which were fixed in the original constitution; that is, to those pertaining to external affairs only.

We emphatically declare that, in our opinion, the reconstruction work among the churches of Europe belongs not into the field of the 'externa,' but of the 'interna,' and may therefore be undertaken, not by the National Lutheran Council, but by the Synods as such.

Moreover, we declare that the present organization of the National Lutheran Council involves neither the beginning, nor even the attempt to effect or prepare the way for cooperation or even co-ordination in Church work, nor yet a union of the various Synods.

We move that, whenever the disbursement of larger sums of money is involved, no appropriation shall be made without the consent of the executive board (Synodal Ausschuss) and of the finance committee of the Synod.

We hold it as self-evident that, whenever things are undertaken by the National Lutheran Council which postulate Church union, our representative shall protest. If such protest remains unheeded, our representative shall withdraw from the National Lutheran Council, and shall report the matter to our Synod.

Resolved, that a copy of these resolutions shall be forwarded to the Executive Committee of the National Lutheran Council, together with the theses, adopted by the Synod, on Church union.

"The executive board of the Synod is herewith instructed to perfect our re-affiliation with the National Lutheran Council as soon as the National Lutheran Council shall have concurred in the declaration as herein set forth."

What this report says on the relation between the Iowa Synod and the Ohio Synod calls for no com-

ment. These two bodies, having found themselves in full harmony as to doctrine and practice, make a simple public declaration of this fact and proceed to practice Christian fellowship with each other. No more than eight lines are necessary to make a statement that everybody can understand.

But when this report touches upon the relation of the Iowa Synod to the National Lutheran Council, a whole column is required to say what the synod feels should be said to safeguard its confessional stand so that no misunderstandings may arise. It does this with what appears to be a most laborious effort. It evidently feels that in resolving to re-affiliate itself with the National Lutheran Council it is treading on dangerous ground. Many will fail to understand the relation established by this agreement. A writer in the Lutheran Standard (Ohio) of July 31st admits: "There are many among us who had their misgivings at the outset as to whether we should enter into such a federation and are now, more than ever, convinced that our further connection with this organization is at least dangerous to, if not a denial of, our confessional principle. They do not see how we can join a federation with those with whom we can not enter into church fellowship. . . . They say the evident intention of some of the leaders of the National Lutheran Council is to, in a way, compel us to establish such fellowship and that, even if this were not so, the very fact of our association with these synods in the Council will have a tendency to weaken and finally break down our confessional position in those matters which have hitherto compelled us to refuse to acknowledge them as true Lutherans and brethren in the faith."

The writer continues: "We are ready to admit that these fears are not entirely unfounded. There is some danger along this line but in our opinion it is not a danger that can not be avoided. There was a tendency to make it appear as though there were no good reasons why all the synods associated in the National Lutheran Council should not acknowledge each other as genuinely Lutheran and mutually practice pulpit and altar fellowship. There was even a movement on foot to get us to consent to co-operation with other denominations along certain lines of church work. I can well understand therefore how some of our brethren are, to say the least, very nervous about our further connection with the National Lutheran Council. There are pastors and congregations among us who are not any too strong in their allegiance to the conservative position of Synod and who would welcome a more liberal practice. It would be a serious matter to give this tendency any encouragement."

J. B.

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Women Confessors The militant suffragists of England having gained their point

they are seeking new worlds to conquer. That is the trouble with so many militant organizations; they flourish while the object of their militancy remains unattained, but when they have reached their goal their leaders will not let them disband. The National Union for Equal Citizenship recently entertained the question, propounded by one of the speakers, Whether it were not advisable to have women confessors in the confessionals of the Church of England?

An unofficial spokesman for the Church of England said in answer what every churchman will very likely say: No.

He cites the familiar psychological fact that women will not confess to women and amplifies his remark ungallantly by saying "one woman would not trust another woman to keep a secret, even if told in the confessional."

The decisive reason to his mind against having women confessors is found in the rule of the church that no woman can be ordained to the priesthood.

It would, indeed, be against the whole trend of Anglicanism to upset the careful development of its hierarchical system by the injection of this new element. But the assurance of the speaker does not impress us as well founded. In spite of psychological and historical objections against women confessors there is a significant omission in the vicar's answer which shows that the feminists could have their way with the Church of England as easily as they had their way with parliament. They would not have to smash nearly as many windows and would not have to subject themselves to hunger strikes and might still gain their point.

The vicar might have disposed of the whole question with that finality which inspires confidence if he had quoted St. Paul: "Let your women keep silence in the churches," etc. It would have required little explanation to show that this applies to the question under discussion.

Incidentally, if this question reaches the councils of the church it will be the great Lambeth conference of the Church of England that will take action. This conference is attended by Anglicans from all over the world. A great number of American churchmen are there. The Church of England is a state institution. It is presided over by the Archbishop of Canterbury, who is a state official in charge of certain functions of the state.

Some Americans are very much concerned about the allegiance which Roman Catholic Americans owe to a foreign potentate. We share this concern.

Are Americans sufficiently aware of the fact that the Church of England is closely linked with quite a body of Americans who are, for example, taking part in deliberations which concern the imperial policies of Great Britain? We do not like that at all.

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The Revolution brought about a separation between English and American episcopalianism but the severed parts seem to be joined in a new union; as long as the Church of England is a state institution such a union is offensive to Americans and can only lead to complications. The only solution that is apparent is, either disestablishment of the Church of England, or complete independence for American Anglicanism.

H. K. M.

* * * * *

Peru and the Pope The deputies of Peru are contemplating adoption of a law which will legalize divorce. Peru, like the other South American countries is Roman Catholic. There have been repeated rumblings against the dominance of the church in the affairs of these republics; so far without result.

Every now and then some enterprising Spanish-American politician undertakes to make a test case of some question distasteful to the church authorities. This divorce law is of that kind. In this game of political tug-of-war it has been the usual experience of the revolutionary statesmen to come off second best.

In this particular case one would confidently predict that the Peruvian bark is worse than its bite.

H. K. M.

THE TEACHING OF CHRISTIANITY

Its Medium

It was the language question that brought our schools under fire; at least, it was the ostensible reason for the outpourings against the Lutheran school by its detractors. The result of this agitation has been that German has been dropped in various localities as a medium of instruction in our schools. Which again has led to a general discussion of the matter, and a division of opinion. The Wisconsin Synod has rewritten into its educational platform a plank upholding bilingual education.

The transcendent worth of Luther's language as a medium of the Gospel and its significance to the future of true Lutheranism has been set forth exhaust-

ively in the *Theologische Quartalschrift*¹¹⁾. The present writer, in the following, would not be construed as gainsaying anything that has been spread on the pages of our quarterly in point of this. As we are wont to say: 'Es ist mir alles aus der Seele gesprochen,' if that were a fitting remark apropos of the utterances of one's teachers. Surely, there is hardly a question about the culmination of the promise to Japheth in the coming of Luther, and Luther was a son of Germany and his message was rendered in German. Again, as Japheth was endowed with certain gifts, or virtues, if you please, in distinction from his brothers, so the German race, from which Luther and his language sprang.

It has been pointed out what a delicate task the infusion of Luther's spirit into the medium of the English language constitutes. Every thoughtful speaker's and writer's experience will bear this out. We might instance the reference to death as the great adventure, which had quite a vogue during the war. The speaker we have in mind knowingly used the term in its etymological sense (*advenio*) and coupled it with Luther's matter-of-fact and disillusioning 'Mitten wir im Leben sind mit dem Tod umfassen,' in order to bring this out. But it is always well to speak and write with an ear to one's audience and an eye to the world the hearer lives in. No doubt, the reference to death as the great adventure, augmented by the whole body of idealistic thought current then, carried those of the audience upon whom it was not wholly lost to the make-believe world of knighthood and chivalry, a world of illusions, in which it may be all right to move when it is a matter of *Fraendienst*¹²⁾ and *Herrendienst*¹²⁾, but which is positively harmful when it comes to *Gottesdienst*¹²⁾ and the grim realities of sin and death. It is the same general effect as that of Tennyson's poetry, of Reynolds' canvasses, and of Elgar's music, a haunt-

¹¹⁾ *Theologische Quartalschrift*, Northwestern Publishing House, Milwaukee. The seventeen volumes of the quarterly, a one-foot shelf, afford a liberal education in a way somewhat different from that of Dr. Eliot's five-foot shelf library. Strange to say, the *Quartalschrift* has more outside readers than such from within the ranks of Synod. Teachers and alert laymen should no longer pass by this source of education at their very door. The times are too serious, and the *Quartalschrift* has always been in close touch with the times and the life of the church and its educational work; there is nothing too technical in its offerings.

It has been a long-felt want that the periodical does not appear more frequently. Couldn't it be made a bi-monthly, without the need of raising the subscription rate, by issuing the school catalogs as the last annual number in one? That would afford one whole issue and leader space in the catalog number for additional matter. A name of sufficient latitude and still distinctive, would be 'Wisconsin Synod Periodical.'

¹²⁾ The *Minnesaenger*, who glorified knighthood and the age of chivalry, took *Frauenminne*, *Herrenminne*, and *Gottesminne* as their subject.

ing beauty eliciting esthetic pleasure and seemingly uplifting and inspiring, but no message of a great truth.

Certainly, we should watch our step in going forth to our English work. However, there is this to be said on the other hand.

The English language and the so-called Koine, the mother of New Testament Greek and the universal language of New Testament times, are very much akin in the world-dominion of each in its day and in their character. Whatever is said against the former as to its character, flatness of form and want of native sturdiness, etc., may likewise be advanced against the Koine; whatever is advanced in favor of the latter, flexibility, rich vocabulary, etc., may likewise be granted the English language.

Then, racial psychology, the mainspring of every language, alluded to above, may work out in different ways. Ever since the war has put the question of racial psychology on the tapis and brought such topics as German Innerlichkeit and Innigkeit, Treue, Gehorsam, and Pflichtgefuehl under discussion, the writer has had a sneaking suspicion that the reason why the Goths in the early centuries of the Christian era fell for the error of Arius in regard to the persons of the Father and of the Son was their supreme respect for the human relationship of father and son. Of course, there are no sources extant for researches in this matter, but it isn't a far-fetched deduction. If it is the case one would feel inclined to take his hat off, not to Arius and his unscrupulous henchmen or their error, but to the Arian Goths. It would be an illustration of the influence of racial psychology on doctrine. But the Goths were German and one of their sterling virtues in this instance would have made for error.

There is such a thing as church psychology too. Note the different diction of the Methodist, the Episcopalian, and the staunch Calvinist; the stateliness and Old Testament grandeur of the latter's speech, the familiarity of the Methodist's 'Jesus,' the Innigkeit of the Anglican 'the Lord Jesus' or 'our Blessed Savior.' The English translator of one of Harnack's works, by the way, was taken to task by a Chicago wiseacre for substituting 'the Lord Jesus' for the aloof German scholar's 'Jesus.' We cherish the German 'unser Heiland' and deem 'the Savior' flat, but there's a wealth of sentiment in 'the Master,' and there are those of us who would have preferred to have Pastor Dallmann's companion volume to the Reverend Mr. Zorn's 'Der Heiland' entitled thus. Now we hear some of our preachers use 'Jesus' in German even, but dare we, on whose sensibilities this grates and whose heartstrings respond to 'unser Heiland' only, say that they are putting on academic airs or that they have succumbed to the entrancement of Methodist literature or that it signifies a conscious return to the primi-

tive diction of the Evangelists? One might argue that the Episcopalian 'the Lord Jesus' springs from class psychology. Mrs. Corra Harris takes a fling at them in *The Circuit Rider's Widow* by saying that a certain Southern town boasted one thousand inhabitants and eight Episcopalians, indicating thus their aristocratic exclusiveness and something else too. In addition, their monarchistic leanings might be called to mind and their 'the Lord Jesus' thus accounted for. We rather attribute it to church psychology.

The long and short of it is that these matters can hardly be traced to their ultimate sources and can not be reduced to a formula. Racial psychology accounts for somethings, the psychology of a particular time for more, in the last analysis everything depends on the individual psychology, and that is largely governed by association wherever one invests the language of his own or of another with sentiment and special values. The associations of early childhood cling to many of the words of our vocabulary, and the concepts awakened by them vary accordingly with the individual. To one who has lived with Haendel's Messiah the English text is of surpassing beauty, the German text unspeakably flat.

All of which argues, in the language question, that the individual psychology must be right. If that isn't right, the language boasts no saving grace; if it is right, the language will take care of itself, be it German or English.

As to our abandoning the language study of German, we should not yield an inch and defy all attempts to deprive us of it. If for no other reason, then that it is a prerequisite to a keen study of the three verses of Luther's great song of faith, otherwise known as his explanation of the Three Articles of Faith, a study of Luther's explanation not as a compendium of dogmatics to serve, as in the traditional explanations of Luther's explanations, as a jumping-off place for polemic excursions, but a study of them as a matchless masterpiece of linguistic, rhetorical and poetic art, with the greatest truths of earthly life and eternity as its content. The study of German may very well become a matter of conscience with a spirited Lutheran.

'So wollen wir denn auch fuerderhin das Banner, der deutschen Sprache siegesgewiss emporschwingen,' as a brother over in Michigan delights in saying, the mouthings of all patrioteers brought up on war profits and on the Saturday Evening Post to the contrary notwithstanding (Milwaukee Journal and Western Teacher, please copy!).

Nevertheless, we should reorient ourselves.

We should accord to the English language the rank that German now holds in our teaching of Christianity, and we should make a clean sweep of it at once.

Why?

The attacks upon the German language and the attitude with which we ought to face them are neither here nor there in this matter, because the position announced antedates the war. We should have made it our policy years ago, as soon as the particular work incumbent on our church ceased to be the churching of the immigrants from abroad. We should take our cue in this matter from what was said in a previous instalment about the function of the teaching of Christianity, to wit: the training for efficiency in Christian witnesship.

Arguing that English will be the medium of our witnesship in the future would be a commonplace, so we needn't enlarge upon that. It isn't what will develop that would actuate us in a reversal of our policy, but the situation as it is.

In the latter-day redefinition of the Gospel and its application to the manifold activities of the church, practically everything has been said, and reiterated these many years, that need be said. Viewing it by and large, there is no promise of anything startlingly new being said. But it has been said in German, and, on the whole, has been—rejected. Without our fold, however, there are large groups of those whose attitude is sympathetic. The psychology of many without our church to-day is such that it gives fair promise of a great harvest, not for the Evangelical Lutheran Joint Synod of Wisconsin and Other States mayhap (long may it live!), but for the kingdom of God. To them we can carry the message only in English.

It isn't a matter of laying greater stress on the study of English in our schools. Bilingual education will attend to English better than one-language schools can ever hope to. What we need is an intimate acquaintance with the English Bible, familiarity with and versatility in the use of its diction in the sense of having a ready command of its texts and of modeling our language in general in accordance with it, for, after all, it is still the standard of choice English diction. Chiefly, however, we need to learn to think our specifically Lutheran thoughts in the vernacular, to recast them in the mold of the language of the land, and to render our Lutheran idiom in its idiom or give a new idiom to the king's English. All this spells years of training from early childhood up, hence our instructions in religion should be given in English.

Moreover, we can no longer reach our youth with German as the medium, especially not in religion. If a personal reference be permitted, the writer ventures this opinion from a varied experience in our schools in different sections of the church, from the Sekunda of the parochial school up through the high school and in college classes.

Speaking in a broad way, German is no longer the mother-tongue of our youth. Barring such communities as Frankenmuth, Mich., and New Ulm, Minn.,

where they play baseball and do their courting in German, it may safely be said that German is no longer the language of the home with our people. And even where it is in isolated cases and in such communities as those cited above, the question still may be raised whether it is the mother-tongue in religion.

We dare say, again in a general way, that it is not. To be sure, it isn't English either. No, so many mothers of the day don't talk religion to their children any more, and there you are. You talk about the Heiland to the child throughout its school life, and you may never fill the gap in its spiritual life if when it was fondled in mother's arms that was not one of the first vocables picked off from lips that framed it like a tender caress. The best the mother of to-day generally has to say when enrolling her child in school or confirmation class is: 'Es kennt schon die Geboten.' What a task to remold the child, das schon die zehn Geboten kennt, and nothing more! When mothers brought their children to Him that He should touch them (Mark 10:13-16), the Master did not start to catechize, What bright little boy can now recite to me the first commandment? but He touched them, er herzte sie und legte die Haende auf sie und segnete sie (the German really is more innig). The first thing to do with every child is to bring it into touch with the Savior. There will be more to say about this anon.

Augmented by these reasons, the argument for a revision of our language policy in view of the training for efficient witnesship acquires increasing momentum. Assign to English the rank that German now holds in our teaching of Christianity, in order that we may fulfill our destiny. Hence give the major courses in religion with English as the medium, and likewise, rather than the elementary, the finishing courses in history.

That need not spell a curtailment of the German, nor of the study of religion in German. The German Bible in the shape of Dr. Ernst's unexcelled *Bibliche Geschichte*¹³⁾, Luther's Small Catechism, and the really worth while chorales can very well and should be incorporated in the language course of the common school for reasons of assuring better appreciation. Then, the entrance requirement of German in the high school or Sexta should be waived for

¹³⁾ ERNST, *Die biblische Geschichte fuer christliche Schulen*. Mit Bildern von Schnorr von Carolsfeld und drei Karten (Northwestern Publishing House), is admirably adapted, with its illustrations, reproduction of the Bible text, selection and disposition of the material and headings from the viewpoint of the history of Salvation, for use as a picture book, text and Leitfaden from the primary grades up to the college. The publishers should have it done, in its entirety, into English. Note the addition of another subdivision on p. 203:d. Jesu Macht ueber die Teufel (Ev. am 3. Sonnt. in der Fasten, Luc. 11:14-28) and the lapse of the second heading on p. 217 (b. Jesus unter seinen Freunden).

the reason that we can no longer blink the unpreparedness of many of our applicants. These should be given a two year's training in German, the others meanwhile devoting themselves to a course in French, and then go on with the rest in the third year high. If they can not acquire in four and six and eight years' study a sufficient mastery of German, then there's something in what is technically expressed as an advanced stage of decay in the state of Denmark. Our Slovak brethren who enter Springfield with no knowledge of the language and no German antecedents accomplish a very satisfactory command of our mother-tongue in five years, and their Slav aptitude for languages should not prove so respectable an advantage compared with the racial antecedents of our youth.

The study of selections from Luther's Bible, of the Small Catechism, and of hymnology should top off the German literary courses in high school and in college, the memory of them will not have rusted if they are conscientiously correlated to the other work, and an appreciative study of them according to content and form, along the lines laid down heretofore, with the mental, literary, and art training of the previous years and in the other courses to build up on, will make for appreciation and appropriation of them by the student as the noblest bequest of all human thought and its expression, which they really are. Whereas the time-honored method and treatment have worked largely the other way.

We should make a clean sweep of it at once, and not handicap our youth any longer as we ourselves have been. We should do so as long as our psychology is right, as long as we still have the Gospel—we'll not say in its unadulterated form, that has become a platitude,—as long as we have the Gospel in the pointed expression which it has received within our memory, as long as that and the lines of theological thought and of church policy and practice that radiate from it have sway. We should do so as long as we have those with us whose teaching and whose preaching has been the constructive human factor in our conception of the Gospel, to check us up on our work of restating that which we have received from them—in English.

THE MODERN MISSIONARY, A CARICATURE

In a recent issue of a widely read literary monthly magazine, Dr. Howard S. Bliss, contributes a paper on the modern missionary. Dr. Bliss died shortly after the publication of his article, but that does not relieve us of the duty of voicing our unalterable disagreement with him as to the work of a modern missionary. Dr. Bliss knew whereof he wrote, in a way. A whole lifetime was spent in the work and atmosphere of a missionary college, the Syrian Protestant College of Beirut; for years he was president of the

institution, as his father, the founder of it, was before him, and as his son is now. Even in troublous wartime the college had more than a thousand students.

From this ample experience Dr. Bliss tells us what a modern missionary is and should be. We daresay he speaks for the vast majority of those who are supporting missionary work in our western countries. His views are not startling to those who have accustomed themselves to reason as reasons Dr. Bliss; to Lutherans of our churches they must come like a piece of bad news. Dr. Bliss' missionary appears to our sight as nothing better than a horrible caricature.

In this season of missionary discussion much of the indifference that we meet in our congregations must be charged to a feeling on the part of these uninterested members that missionary work is being carried on widely and generally; that there are missionaries in abundance; that there is so much interest in missions generally that we might husband our resources and turn them to better advantage in other ways. To such Dr. Bliss' revelations must be sobering.

What he tells must convince us that we can know of hardly any other missionaries besides our own; that the vast body of those who are doing "missionary work" are themselves in dire need of missionary ministrations; that the Gospel of Christ is sure of extinction if left to these "modern missionaries." In the missions at home and abroad we are, for practical purposes, the sole custodians of God's Truth.

A few brief glimpses at the "modern missionary" will be enough to show this. Dr. Bliss invited the Ottoman official who was to organize the Mohammedan Saladin University at Jerusalem to come to his college and study its methods. He tells him:

"We are here not as rivals; we are here to share with the people of the East the best thing we have in the West, or rather to exchange the best things that East and West have received. . . . It is our purpose to render ourselves, not indispensable, but, as soon as possible, dispensable, and we shall go elsewhere just as soon as the ideals of education and of life cherished by us are adopted here." To illustrate to his Mohammedan guest how his motto, "Frankness and good-will," operated he told of the fervor with which the Christian college celebrated Mohammed's birthday with its Moslem, Druze, and Behai students. On one such occasion, the official (Christian) speaker praised the Koran for certain of its utterances, notably those that pertain to the use of alcohol and had many words of admiration for the Moslem custom of "calling men to prayer through the matchless human voice rather than by means of bells." The speaker also pleaded "for an ever deeper and richer interpretation of the word Islam, until everywhere it shall connote an active, personal, intelligent submission to the Will of God in body, mind,

and spirit, and thus stand for a true and a sound conversion."—There you have the modern missionary at work!

Dr. Bliss trained his students to tread lightly and to show a sympathetic interest in those whom they wished to befriend. That is all very well; but he did it by amputating every vestige of Christian memory from their words and habits of thought. The words "heathen, infidel, heretic" are not used by the modern missionary. The Koran is treated like the Bible in so far that it is accepted by the modern missionary that the Moslem looks at it as an inspired book; it must not be insulted.

The training of the modern missionary includes repeated reminders to an aphorism of Coleridge's; this admirable poet never dreamed that he would serve as a guide to Christian missionaries almost to the exclusion of that discredited book, the Bible. Dr. Bliss makes quite plain that to the modern missionary the Bible is all but discredited. The student is "spared the burdensome obligation of attempting to defend as errorless everything found in the Bible, whether in the realm of events, of science, of ethics, or of religion, he is free to concentrate his attention upon its spiritual appeal." And, of course, the "spiritual" appeal is found in those truncated scraps of Scripture which he uses in patching up his particular substitute for the Gospel. The "modern missionary" is generous enough in permitting any other to carry his own special opinions, going so far as to permit his Moslem and Brahmin friends to retain quite fully their own original ideas, providing they adopt from him a certain indefinite something which Dr. Bliss calls the Christian Ideal.

This is a matter of practical life, he makes plain, and has nothing to do with historical religion; it may flourish under any name and is furthest removed from theology and all doctrinal and dogmatic assertions and distinctions. That, then, is the modern missionary's message; the reason for his going and coming. To carry out this plan the missionary funds—and they are often very generous—of our American churches are raised. Hidden away at the end of a sentence we did find a reference to the atonement; but Dr. Bliss hastens to add: This and "other questions may be important, but they can wait." To him atonement is a question, it "may" be important—but it can wait until the "Christian ideal" has been adopted by those who are to be converted.

You need but learn how the Holy Truth of God is trampled into dust by those who arrogate to themselves the name "modern missionaries" to be fired by renewed zeal that the Eternal Gospel shall not be lost to a sinstricken world through your neglect.

The "modern missionary" is not a modern missionary at all; he is neither modern, for his kind is plain, unvarnished heathenism (we have no compunction in

using this word) such as had flourished in every age; nor is he a missionary, for he has no message, he is trying to bring to others what he never has had himself. Even the flimsy Christian ideal that is so often mentioned is a hollow phrase that never has seen reality in the halls and at the hearths of those who go forth to reconstruct a world in ruins with a feather duster and a powder puff.

We are the modern Missionaries. It is not conceit to own the fact. It is the inevitable corollary to the grateful confession: I believe in Jesus Christ who saved me from sin and death. We are modern. For we alone have in our experience and practice the life-saving Gospel that all the world needs now more than ever. We are missionaries. For we have a mission as clearly defined as our Lord's itself and as powerful to save.

There is but one answer that we can make to the shameless betrayal of Christ by those who bear His name: Let us bend to the work of our missions with holy zeal.

H. K. M.

A PERSONAL TESTIMONY

By Howard A. Kelly, M. D.

(To those who have believed that faith in the Bible and the God of the Bible does not harmonize with the modern scientific spirit the following testimony from a distinguished physician and surgeon should be of great value.

The Editor of Appleton's Magazine says of Dr. Kelly:—

"Dr. Howard Kelly, of Baltimore, holds a position almost unique in his profession. With academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen and Edinburgh, his rank as a scholar is clearly recognized. For some twenty years Professor of obstetrics and gynecology at Johns Hopkins University, his place as a worker and teacher in the applied science of his profession has been beyond question the highest in America and Europe. At least a dozen learned societies in England, Scotland, Ireland, Italy, Germany, Austria, France and the United States have welcomed him to membership as a master in his specialty in surgery. Finally, his published works have caused him to be reckoned the most eminent of all authorities in his own field.")

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions. I was once profoundly disturbed in the traditional faith in which

I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well, and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked out "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would use a text-book in my science, testing it by submitting to its conditions. I found that Christ Himself invites men (John 7-17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God Himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Savior is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him forever. I believe no man can save himself by good works, or what is commonly known as a "moral life," such works being but the necessary fruits and evidence of the faith within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign even as He went away from the earth, and I look for His return day by day.*

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my

own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide knowing it not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends; greater tenderness to these and deeper interest in all men. It takes away the fear of death and creates a bond with those gone before. It shows me God as a Father who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and ratiocinations of men as folly opposed to Him. I place no limits to faith when once vested in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.—Lutheran Standard.

"MY WORD IS POWER"

"It shall not return unto me void," the Lord says of His Word, "it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We find a striking example of the truth of this word of God in the following:

The first meeting at the Shoreditch Bible Association was held in the church, which was much crowded. Some weeks afterwards, the collectors called on a widow, who kept a small grocer's shop, for a subscription, which she had always paid very cheerfully.

*This sentence may imply the view that Christ will come to reign visibly upon earth before the judgment day—the millennium, a view not accepted by the Lutheran Church.—Ed.

As they were going away, she said, "Gentlemen, I have here a young man, a lodger, who is always poring over his Bible, I dare say he would subscribe."

The collectors were introduced to him to solicit his subscription. He answered, "I certainly will;" and then he gave them a guinea, and desired them to put down his name as a subscriber of sixpence a week. The gentlemen were astonished, and hesitated at taking so much, and wished to return a part.

He answered, "No, I owe my all to the work the Shoreditch Bible Association is doing."

Some time afterwards, the committee wished to increase its number. This young man was proposed and accepted. But when the matter was mentioned to him, he warmly replied, "No, gentlemen, you must pardon me—I am not worthy to form a part of your committee. If you want more money, I will gladly give it; but to act on your committee—I cannot." They in vain pressed the matter, and wished to know the reason.

Some time afterwards, he requested his landlady to desire the gentlemen to wait upon him when they called (he had regularly paid his subscription through the medium of his landlady), as he wanted to speak to them. They did so.

"Now gentlemen," said he, "my lips are unsealed and I can speak freely. I take my departure for America this week. Here are five guineas. I will now tell you my short history. Two years ago I was one of the most profligate young men in the city of London. I was a common pickpocket. At your anniversary seeing the church crowded, I with several of my companions in iniquity, entered in order to pursue our sinful practices. Owing to the crowded state of the church, we were separated. I got into the middle aisle, just in front of the speaker. The first words I caught were; Thou shalt not steal. My attention was fixed; my conscience was touched; and tears began to flow. In vain did my companions make their signals to commence our operations. As soon as the meeting closed I hurried away, threw myself into the first coach I found, drove to my lodgings in the west end of the town, paid my rent, took away all my things, and came into this part of the city, in order to hide myself from my companions; and providentially found this house. I immediately inquired for a Bible; and for the first time in my life began to read it. I found my convictions of the evil of my conduct increased; and I hope and sincerely believe I have now found lasting peace in believing on that Savior of sinners whom the Bible reveals."—Gatherings.

If it be good to come under the love of God once, surely it is good to keep ourselves there. And yet how reluctant we are! I cannot doubt that boldness is offered me to enter into the holiest of all, yet I am too often unwilling to enter in.—McCheyne.

LUTHER'S APPEAL TO THE PUBLIC

Showing Why the Books of the Pope And Of His Followers Have Been Burned by Dr. Luther.

(Reprinted from Prof. H. T. Dau's recent book: The Great Reformation.)

JESUS

To all lovers of Christian truth, grace and peace from God!

I, who am called Martin Luther, Doctor of Holy Writ, Augustinian at Wittenberg, make known to each and all that by my choice, counsel, and co-operation the books of the Pope at Rome and of some of his followers were burned on Monday after St. Nicholas Day in the year 1520. If anybody, as, indeed, I expect, should be surprised at this and ask for what reason and by what authority I have done this, let him find the answer here.

In the first place, it is a custom that has come down to us from olden times, to burn poisonous, wicked books; as we read in the Acts of the Apostles, chap. 19, 19, that after the people had received the teaching of Paul, they burned books valued at fifty thousand pieces of silver.⁶⁷²)

In the second place, I would not be worthy of being a baptized Christian, moreover, a Doctor of Holy Writ, and over and above that, a daily preacher who owes it to his title, calling, oath and office to exterminate, or at any rate to resist, false, misleading, unchristian teaching. And while there are many more under the same obligation, though unwilling or loath to do it, perhaps from lack of understanding or from debilitating fear, still their example should not serve me as an excuse, if I should allow anybody's example to hold me back when my conscience has been sufficiently instructed and my spirit kindled with sufficient courage by the grace of God.

In the third place, I should still not have dared to undertake such a task, if I had not experienced and seen that the Pope and the false guides in popery, not only err and lead men astray, but after many attempts that I have vainly made to instruct them, have become so obstinate and hardened in their unchristian, soul-destroying error that they not only refuse direction and teaching, but stopping up their ears and shutting their eyes, blindly condemn and burn the teaching of the Gospel in an effort to confirm and maintain their antichristian, diabolical teaching.

Nor, in the fourth place, do I believe—until I have been differently informed—that they had received authority to do this from Pope Leo X, as far as he is personally involved in this affair. For I am hoping that such books as have been burned by me (although they were books of his predecessors) are displeasing even to him. But if he should even be pleased with

⁶⁷²) Luther says: "fuer fuenftausend Pfennig."

them, I do not care. I know, and have been reliably informed, that the gentlemen at Cologne and Loewen who boast that they have permission and orders from his Imperial Majesty to burn my books are not telling the whole truth; for they have purchased the authority for what they are doing from a few officials by gifts worth many thousands of gulden.

In the fifth place, since great damage is done to the truth by their burning of books, and a false impression of many souls, I have been moved by the Spirit, as I trust, for the strengthening and preservation of (the faith of) the latter, to burn the books of the adversaries in turn, looking to the possibility which one can hardly hope for, that they may amend their conduct.

Accordingly, I ask everybody not to permit himself to be influenced by the lofty title, name, and reputation of the papacy, the Canon Law, and the use which has been made such a long time of the books that have been burned. But listen (reader) and observe first what the Pope has been teaching in his books, what noxious and abominable teachings are found in the sacred Canon Law, and what we have worshiped hitherto in the place of truth, and then frankly render your verdict whether I have done right or wrong in burning these books.

(After enumerating and commenting on Articles and Errors in the Canon Law and the Papal books Luther continues in his appeal to the public.)

Of these and similar articles there are more than can be numbered, but their common aim is to declare that the Pope is superior to God and men, that he alone is subject to no one, but everybody is subject to him, even God and the angels. Accordingly, his own followers say that the Pope is a queer product: he is neither God nor man (perhaps he is the very devil). By these articles there is fulfilled the statement of Paul in 2 Thess. 2, 3 f., where he says: "There shall come forth that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; whose coming is after the working of Satan." etc. By calling him that man of sin and the son of perdition he does not merely refer to his person; for that would be a small injury. But his meaning is, that the rule of this person will be nothing but sin and perdition, and that he will govern for the sole purpose of leading all the world into sin and hell. For from such articles we may gather what is manifest, *viz.*, that from the Popes nothing but sin and perdition has gone forth into the world, and is still going forth in increased measure.

The very persons who are keeping up the Canon Law have confessed, although secretly, that it is reeking with avarice and violence. And that is true; any one unwilling to lie must confess it. For if you wish to know in a few words what is contained in the Canon Law, listen: **The Pope is a god on earth,**

sovereign over all things in heaven and on earth, in spiritual and secular affairs, and everything belongs to him. For no one dare say to him, What are you doing?

That is the abomination and corruption of which Christ speaks Matt. 24, 15, saying: "When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)," and St. Paul in 2 Thess. 2, 4, saying: "He as God sitteth in the temple of God" (that is, in the Christian Church), "showing himself that he is God."

That no one, or only a few people, have dared to tell the Pope this abomination of his is not surprising; for it has been predicted that he would order all who resist him to be burned, and that he would have a following made up of all kings and princes.

If the seduction of Antichrist were of such a gross kind that everybody could discern it, or of such a paltry kind that kings and great Johnnies were not the most prominent people in it, it would have been useless for the prophets and apostles to cry out and to write so much and so seriously about it.

When Christ walked on earth, many people who heard His Word and beheld His works said to those who would not admit that he was the Messiah: "When Christ cometh, will He do more miracles than these which this man has done?" (John 7, 31.) So people are whispering also in our day: When Antichrist comes, what greater wickedness could he commit than the Pope's rule has already committed, and is daily committing? For it is incredible, if his rule were from God, that he should cause such perdition, that so much sin should arise from it, and that the Evil Spirit should be allowed to rule so mightily in it. Still we do not believe it until we are lost, and discover that we have been much too slow in recognizing Antichrist.

In like manner, at the beginning of creation, the greatest evil sprang from the best creatures. For it was in the angels' loftiest choir, where God has done His greatest works, that Lucifer sinned and wrought great damage. The greatest sin and injury happened in Paradise to the first and best man. After that there grew up giants and tyrants from none else than from the holy children of God. Gen. 6, 4. And Christ, the Son of God, was not crucified except in the holy city of Jerusalem, where He had been most highly honored and had performed many miracles. Nor was He crucified by any one else than the princes, chief priests, and the most learned and most holy. And Judas had to bring shame on no mean calling, but on the order of the apostles. In a similar manner God has blessed no city on earth with as much grace and as many saints as Rome, and has done more for this city than for any other. Accordingly, Rome, like Jerusalem, must, in return for all these benefits, do God

the greatest damage, and give to the world the real, most noxious Antichrist, who does more harm than Christ has done in former times. This is surely the course that matters are taking, and all this must be done in the name of Christ and of God, and under pretense of their authority, so that nobody believes it, until He comes Himself and, as Paul says, lights up this darkness with the radiancy of His appearing.

Let this suffice for this time, as regards the articles. But if anybody is the Pope's kin and has a desire to defend and uphold these articles, let him come forward. I shall make them still plainer to him and cite many more of them. This is to be only the beginning of a serious effort; for hitherto I have only toyed and played with the Pope's business. I have begun it in God's name, and I hope that the time has come that without me this affair will go forward by its own force. I wish to be understood as herewith referring to all those articles as Christian and true which in the recent bull have been condemned and burned by the messenger of Antichrist, now arrived from Rome. And I wish to charge the Pope with as many articles that are unchristian and antichristian as there are articles of mine that have been condemned. If they may burn my articles, which contain more Gospel and solid Holy Scripture—I am saying this without vanity as an honest truth and am willing to prove it—than is found in all the books of the Pope, is it not much more proper that I burn their unchristian books of Canon Law, which contain nothing that is good? And though something good were found in it, as I must confess there is in the decretals, still it is all made to serve harmful purposes and to confirm the Pope in his antichristian rule. Moreover, none of its good parts are ever observed, because their zeal exhausts itself in observing only its wicked and harmful parts.

I leave everybody his opinion. For myself I say that I am chiefly impressed by the observation that the Pope never yet has refuted with Scripture or reason any one who has spoken in opposition to him, but has always by violence, excommunication, through kings, princes, and other followers of his, or by cunning and deceitful words, suppressed, exiled, burned, or put them to death in other ways, as I am willing to show convincingly from all histories. For this reason, too, he has never consented to being tried in court and suffering sentence to be pronounced on him, always declaiming that he is above all Scripture, all courts, and authority.

Now, it is certainly a fact that truth and righteousness do not shun trial, yea, love nothing better than light and judgment, they gladly submit to inspection and tests. The apostles invited trial by their enemies when they said, Acts 4, 19: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye," so sure were they of the truth. But

the Pope would blind everybody's eyes, and suffer no one to judge him, while he judges everybody, so uncertain and timid is he in his affair and cause. And this dingdonging in darkness in which he engages, and his dread of coming into the light has the effect on me that I could not believe the Pope even if he were altogether an angel. Everybody ought to hate doings that are going on in darkness, and ought to love the light. Amen.

In all these matters I offer to stand trial before everybody.

Samson, Judges 15, 11: "As they did unto me, so did I unto them."⁶⁷⁹)

THE URGENT NEEDS OF OUR NEGRO MISSION

The Negro mission, your mission, dear Lutheran Christian, is in need, in need of funds, in great need. The treasury is in debt. The debt is alarmingly increasing. No funds are available with which to pay it and with which to defray current expenses.

This debt is not caused by any extravagance of the Mission Board nor by the laborers on the field. It is caused rather by decreased contributions in proportion to the necessary increased expenditures for additional laborers and salaries and for the erection of inexpensive chapels and parsonages.

How are these urgent needs to be met? How are the debts to be liquidated? By borrowing, repeatedly borrowing money at a high rate of interest? Are we to conduct the work of the Savior, the work of soul-saving with borrowed money?

By no means. When the church or a department of the same is in need of funds it appeals for help to its members, to the citizenship of the kingdom of God, to those whom the Lord has enjoined to spread the saving Gospel of Christ and to advance His kingdom.

The Synodical Conference which convened at Milwaukee during August this year recognized the fact that more interest must be created and more funds provided if the saving work among the Negroes, which the Lord has so signally blest, is not to suffer. To this end it created a new office, that of Publicity Secretary, and elected the writer to that office. His duties, as outlined, are to make the Negro better known among the Lutherans of the Synodical Conference, to arouse more interest and to gather funds for the same.

We confidently appeal to the generosity of the Lutheran Christians which has never failed us and beg at every congregation to take up an extra large collection at its earliest convenience, in order that the pressing debts may be liquidated and the mission may be placed on a cash paying basis.

⁶⁷⁹) XV, 1619-1631.

May the Lord bestow upon this appeal His divine favor and bless the givers and the gifts to the glory of His name and to the salvation of the Negroes.
N. J. BAKKE.

BOARD MEETING AT WATERTOWN

The regular fall meeting of the Northwestern College Board was held at Watertown, September 8, with eleven members in attendance. Committee reports were heard and the necessary committees appointed for the current year.

Prof. W. Henkel's resignation was accepted and arrangements made to fill the vacancy. In the loss of Prof. Henkel's marked ability and sound counsel our institution has been dealt a very hard blow,—all the more reason for our congregations and pastors to strain every effort to help us fill the gap and be fervent in prayer that the Lord send us the right man.

In the report of the President of our institution, Prof. E. E. Kowalke, we gather that we have an enrollment of 230 students, 168 in the regular department and 62 taking a business or special course, 84 new scholars have entered up to the day of our meeting, and 172 are here in the dormitory, almost filling the dormitory completely. In spite of the heavy load, which our professors are carrying with their regular work, they cheerfully have taken over the work of Prof. Henkel until a successor is at hand,—a thing which surely merits our gratitude. The good work of different congregations in sending victuals of all kinds of which we heard at our synodical gatherings, bids fair to be repeated this year, possibly even on a larger scale. The housing problem, which is coming in for a great deal of discussion everywhere, is also very acute in Watertown and was thoroughly ventilated. Build or buy, that is the alternative for us, the decision hinging on the recommendation which the local board will make at the next meeting.

At this meeting it again was brought home to us, how poorly we are equipped in especially two departments, science and the regular business department. In case of an emergency as e. g. protracted illness, etc., these departments would simply cease to function entirely, because we have no one who is trained for this work on our staff as constituted at present. The visiting committee is to study this problem and offer suggestions to remedy this at the next meeting. The science committee is to take up the question of the Modern Classical course and the teachers necessary to carry on the work. How many teachers will be necessary and whether they are to be called soon, so as to give them ample time to prepare for their work, these questions are to be studied and weighed together with the President of the college and the findings reported at the next meeting.

The matter of editing German school books, which

meet our needs, and of other text books, e. g., Latin, English is left to the faculty; whenever that work is necessary the faculty is to be encouraged to proceed.

The report of the local board was read and adopted with all recommendations regarding changes and improvements in the college property.

The following officers were elected:

President: The Rev. J. Klingmann.

Vice-President: The Rev. K. Machmiller.

Secretary: The Rev. Chr. Sauer.

Treasurer: Mr. F. W. Gamm.

Executive Committee: The Rev. J. Klingmann, and Messrs. J. Schlueter and F. W. Gamm.

Local Executive Board for Wauwatosa: The Rev. J. Brenner and Messrs. W. H. Graebner and Ph. Lucas.

Finance Committee: The Rev. Chr. Sauer, Messrs. E. von Briesen and J. Behnken.

Board of Visitors: The following pastors: J. Brenner, H. K. Moussa and O. Kuhlow.

Librarian: Dr. J. H. Ott.

Custodian of Funds: Mr. F. W. Gamm.

Manager of the refectory: Mr. J. G. Koennigen.

Adjournment until October 28, 1920.

O. KUHLOW, Sec'y. pro tem.

NORTHWESTERN COLLEGE

In spite of the fact that Professor Henkel, well-beloved of students and faculty and one of the very ablest members of the faculty, has accepted a call to our seminary at Wauwatosa, prospects for the new school-year at Northwestern are very encouraging. At the end of the first week 230 students had enrolled, 168 in the Classical Department and 62 in the Business Department. Among these are 84 new students, of whom 55 are taking the regular classical course and 29 a business or special course. These figures seem to show that neither the increased entrance requirements nor the increased cost of board and room have proved a hindrance to the growth of the institution. The new Sexta class numbers 49 students, and the requirement of an eighth grade certificate for entrance has had the effect of bringing about a uniformity in their preparation that will make an even and rapid progress in their studies reasonably certain.

It is impossible to say how many of the 168 students enrolled in the Classical Department will continue their course and prepare for the ministry. Many of these boys entered college without having chosen a profession; but it is a part of the purpose of the instruction to instil in them such a love for the Gospel that they will freely decide to dedicate themselves to the service of their Redeemer as ministers of his Word.

Both faculty and students have entered upon their work with enthusiasm and zeal, and granting the continuance of God's blessing and protection we shall

have a prosperous year. A call for candidates to fill the vacancy left by Professor Henkel has been issued, and it is hoped that before many weeks a new professor will be with us ready to carry on the work in the same unselfish spirit and devoted zeal that always characterized Professor Henkel. K.

DR. MARTIN LUTHER COLLEGE

Work in Dr. Martin Luther College for the coming school year was begun on September 1. Thus far 40 new scholars have been enrolled. This is a very gratifying number compared with former years. The graduating class for next June consists of fourteen members. In the present need for parochial teachers this will be appreciated by all.

For the newly created professorship the board called Rev. Carl Schweppe of Bowdle, So. Dak., and to fill the vacancy caused by Prof. J. Meyer's removal to Wauwatosa, Wis., Rev. A. Schaller of Redwood Falls Minn., has been chosen. Both have accepted the calls extended, and by the end of September, at the latest the beginning of October, will be in a position to take up their work. In connection with the coming of these new faculty members we realized the necessity of houses which the Synod ought to furnish for our teachers. It was only after a long search that we were able to procure homes for our teachers. At that, these are not any too desirable. Both will live about a mile from the school.

In accordance with the resolution adopted by the Synod in Watertown, Wis., the former director's residence was converted into a girls' dormitory. This is a large house with eleven spacious rooms. At present 25 girls are rooming here. The meals are served in the college dining-room. In this manner we are able to provide room and board for our girls at a much more reasonable rate than they had formerly. Besides, we are in a much better position to exercise control in general. We were fortunate in securing Miss Luella Sitz of Penham, Minn., as matron.

Our prayer to God is that He give His Blessings so that the work of both teachers and scholars is done to glorify His name. E. R. BLIEFERNICHT.

INSTALLATION

Mr. Walter Hohenstein having accepted a call extended him from St. John's Ev. Lutheran Church at Lake City, Minn., was duly installed as teacher and organist on the 13th Sunday after Trinity (September 5, 1920,) May the Lord bless his work among Jesus's lambs.

WM. FRANZMANN.

Address: Mr. Walter Hohenstein, 502 S. Prairie St., Lake City, Minn.

If God build His glory upon Christ, shall not we build on Him our hope of salvation?—Robert Chapman.

DEDICATIONS

On the 8th of August our mission congregation at St. Louis, Michigan, with the help of God, dedicated their new church to the service of the triune God. The dedicatory service was conducted according to the prescribed ritual of our agenda by the local pastor in the German language. The chairman of the mission board preached the German sermon. In the afternoon service the local pastor again read the appropriate service in the English language, Rev. J. Westendorf of Saginaw delivering the English address. Evening service was conducted by Rev. Theo. Hahn of Owosso. All services were well attended, and the offering at each service was liberal and gladly given. The church is located in the heart of the city, corner Main and Tyrell St. The church building is a pretty and impressive edifice, build of brick veneer, style English Gothic. It measures 32x56. It has a seating capacity of 150. Church pews are finished in natural oak and altar and pulpit finished in white and gold, purchased of Northwestern Publishing House. Three large stained glass windows beautify the interior walls most effectively. These are the gifts of an individual and the church society. Electrically lighted and equipped with a roomy basement the church in every way is an edifice, that the young congregation can justly be proud of. May the Lord Jesus bless this mission abundantly in the future, and may it be a light to lighten many a soul to the cross of Calvary. "Praise ye the Lord: for it is good to sing praises unto our God, for it is pleasant, and praise is comely." G. N. L.

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On the 10th Sunday after Trinity the congregation at Winner, S. Dak., was privileged, by the grace of God, to dedicate its newly erected church edifice to the service of the triune God. The church is a frame structure 26x38 and was erected at a cost of about \$3,500. The inside fixtures—benches, altar and baptismal font—were purchased through the agency of the Northwestern Publishing House.

Three dedicatory services were conducted. One in the morning, in the German language in charge of Rev. Jno Witt, and two in the afternoon, one in German and one in the English language. Rev. Aug. Engelhardt having charge of the German and Rev. W. J. Schaefer of the English service. All three services were so well attended that the church was by far too small to accommodate the large crowd. This is significant and certainly a cause for rejoicing, considering the fact that this country (The Rosebud) is but 12 years old and that the first minister to serve these people took charge in 1913, the growth and progress of this congregation is indeed remarkable and their zeal in church-work a great encouragement to the missionary.

May the Lord ever abide among them with His blessings and prosper them, and bless all who enter this house to call upon His name. W. J. SCHAEFER.

COURAGEOUS MINISTERS

"I used to think it took nerve to talk to a gutter drunkard," said a minister. "It takes a lot more nerve to ring a door-bell on a fashionable boulevard and be ushered in by a maid or two, and tell those people living there that they are sinners."

The singular thing about Jesus Christ was that he felt no class consciousness. To him there were no classes, but all were on one common level. He neither looked down on the poor nor up to the rich and noble. There was no condescending downwards nor stretching upwards. The minister of Jesus Christ must be full of the spirit of Jesus Christ, or else he will feel class consciousness. He will feel little when among the rich and educated and may feel superior when among the illiterate and lowly. But he who is entirely filled with the Spirit feels nearest like Jesus felt.—The Gospel Trumpet.

ITEMS OF INTEREST

Australian Synod Appeals to Government

At the invitation of the General President of our Synod representatives of the Lutheran Synods in Australia met in Melbourne on July 27 and following days in order to approach the Government with a petition to modify the recent proclamation under the Customs Act prohibiting "the importation into the Commonwealth of Bibles, hymn books, prayer books, and other literature printed in the German language, and intended for use in the Lutheran Church, unless the consent, in writing, of the Minister of State for Trade and Customs has first been obtained." A memorandum has been drafted by these representatives which, exclusive of the introduction, reads as follows: "Our experience in applying for permission to import these books has shown us that it is the spirit of this law that the importation for members of our congregations of the literature referred to is not to be permitted. We believe that the Government cannot be cognizant of the hardships imposed by such a prohibition on a section of the Lutheran Church in Australia, and beg herewith to bring under your notice some of the facts in connection with the use of German literature in the Lutheran Churches in Australia.

"We do not plead for the rising generation of Lutherans who can, and already to a great extent do, satisfy their spiritual requirements by the use of Bibles and other books printed in the English language and by divine services in English arranged by the Lutheran Church throughout Australia; but we have to point out:

"(1) That the effect of the Proclamation will be not only to suppress a literature that is universally acknowledged to be of the best and has exercised, directly and indirectly, a healthful influence in this as in many other countries, but also to make it well-nigh impossible for our older church members and those of recent arrival from Europe efficiently to conduct divine worship in the language hitherto throughout their lives employed by them for this purpose:

"(2) That the prohibition of Bibles, etc., will also endanger the family altar, which has at all times been a rich source of spiritual life, and redounds to the welfare of the community:

"(3) That in view of these facts the Proclamation interferes with the free exercise of religion to obtain which the first Lutherans came to Australia:

"(4) That the implied privilege extended by the Proclamation to obtain permission from the Minister of State for Trade and Customs for the importation of these religious books required by the older members of our churches is insufficient to safeguard their rights to worship their Savior in the only language in which they have in the past been accustomed to do so, as our experience during the short period of the operation of this enactment has demonstrated to us that the necessary permission may be arbitrarily denied in the most urgent cases by the Minister in charge:

"(5) That never before has any Government of the British Empire, to our knowledge, interfered with the rights of any of its subjects to worship God in their mother tongue—by this Proclamation the Lutheran Church is singled out among all other churches of this country, and placed under restrictions:

"(6) That, on the contrary, the British Nation has in the past greatly advanced the dissemination and propagation of the Scriptures in hundreds of different languages, recognizing the self-evident fact that in order to influence the very heart and conscience of men, it is imperative to address them in their native tongue:

"(7) That protection of religious liberty has ever been one of the foremost aims of British Government wherever it held sway, and is a principle so vital to the welfare of the greatest Empire of the history of the world, that it should not under any circumstances be violated in any Dominion under the British flag:

"(8) That history amply teaches that the observance of this principle has ever been a prolific source of blessing to both Church and State, whereas the non-observance of this principle has often been the cause of much injustice:

"(9) Finally, that the principle of separation of State and Church, as universally accepted in Australia and other democratic countries, is infringed if the free exercise of religion is in any way restricted.

"We therefore pray that the rights of the Lutheran Church in Australia to import such books and literature as it requires adequately to minister to the spiritual needs of its adherents be restored, and the prohibition above referred to modified."

Some details of this memorandum have been modified in accordance with advice from members of the Federal Parliament, and several additions have been made which will be published later. We hope that by God's grace we may retain the privilege of obtaining for our Church such literature as is necessary for its spiritual well-being. Do not forget this matter in your daily prayer.

The heads of the various Protestant Churches have been approached, and have assured us of their sympathy and support.

The British and Foreign Bible Society, which is likewise affected by the proclamation, as far as the distribution of Bibles in all languages is concerned, is taking steps to safeguard its privileges.—The Australian Lutheran.

Home Sought for Old Bible, Published in 1702

Wanted—A home for a homeless Bible, two hundred and eighteen years old.

The volume concerned is a commentary published in London in 1702. The fine leather binding, worn and faded, contains 1,000 pages of quaint old print on yellowed linen paper.

Mrs. Fannie Fincher, who inherited the book from her great-grandfather, has placed it with J. L. Coogler, of this city, requesting that he find a suitable museum or private library that will value this addition to its shelves.—Wisconsin News.

BOOK REVIEW

The Great Renunciation—Leaves from the story of Luther's Life, by W. H. T. Dau. Cloth, 350 pages. Price, \$1.75, postpaid. Concordia Publishing House, St. Louis.

This year marks the quadricentennial of Luther's public renunciation of the Roman hierarchy. On December 10, 1520, Luther burned the Bull of excommunication, Pope Leo X had issued against him, and then and forever broke with the papal power which for centuries had swayed over the whole of Christendom and the political world as well. That was indeed an heroic act on the part of the Reformer, an act which in itself was not only prima facie proof that a great change had swept over the minds and beliefs of men, and that a new age had dawned upon Christendom, but an act also the whole modern world of civilized man has ever since been looking on with thrilling wonder, and over which millions of the sons of God and liberty are shouting yet.

It is to this momentous and decisive event in the history of the Reformation and of the Christian church at large, that Prof. W. H. T. Dau devotes his recent book: *The Great Renunciation*. In 36 chapters, replete with authentic documents, the author thoroughly analyses the historic facts and incidents which lead up to Luther's break with Rome. To quote from the preface of the book: "The object has been to

exhibit history in the making, to show men just as they were and things just as they happened, good, bad, and indifferent, in seemingly hopeless confusion, but in a hopeful struggle for disintegration, such as human life in its period of probation here on earth always has been and ever will be, until the final parting of the incongruous elements will arrive. This object, the author held in view, has, we think, been fully attained, and makes the book the more interesting. Aside from the thirty-six chapters in which the various stages of "the great year 1520" in the life of the Reformer are portrayed, the book also contains an appendix producing the following writings of Luther. I. Luther's Sermon on Indulgence and Grace. II. Fragment of a Lecture by Luther in 1518. III. Summary of Luther's Explanation of the Ninety-five Theses. IV. The Appeal from the Pope III Informed to the Pope to be Better Informed. V. The Appeal to a Council, together with Index.

Without doubt the book is a valuable addition to the literature on the history of the Reformation. It is the third book written by the author on quadricentennial events in the life and work of Luther, 1517, 1519, 1520. We anticipate with pleasure a fourth quadricentennial publication by the able pen of the author on Luther's great confession before the Diet at Worms in 1521.

J. J.

RECEIPTS FROM DISTRICTS FOR MONTH OF AUGUST.

	Pacific	Dakota-M	Nebraska	Mich.	Minn.	No. Wis.	WestWis.	So.E.Wis.
General Fund	\$ 13.00	\$ 24.92	\$ 63.80	\$ 132.48	\$ 152.09	\$ 500.56	\$ 623.16	\$ 72.35
General Institutions		46.39		500.00	555.25	934.00	936.41	95.00
Synod. Reports		22.77	30.20		33.33	62.77	57.20	31.50
Debts				30.00	55.00	363.81	1,356.51	51.57
Theological Seminary, Coll.				20.00	24.22	95.50	309.95	116.39
Theological Indigent Students			31.17			10.00	14.50	1.00
Northwestern College, Coll.						383.75	797.49	115.00
Northwestern Indigent Students						8.50	74.50	
M. Luther College, Coll.							15.00	
M. Luther Indigent Students					10.00			
College Saginaw, Coll.							10.00	10.00
College Indigent Students				50.00				
Home for Aged								25.30
Indian Mission		120.00	34.57	312.50	573.78	1,097.40	994.87	228.00
Home Mission	49.25	745.17	266.73	550.00	973.57	1,621.09	2,219.98	307.50
Church Extension			864.59	214.00	355.28	165.03	342.73	25.25
Nedy Congregations					5.00		15.00	
Pension, Collections		30.93	39.75	78.97	99.10	51.89	78.03	12.25
Pension, Personal			3.00			10.00	8.00	3.00
Home for Feeble-Minded					21.18	69.75	8.00	42.00
School for Deaf		28.25		12.55			5.00	
Children's Home Society		25.00			.50	24.00		172.90
Negro Mission		86.55	28.00	131.32	211.43	135.15	204.49	124.41
Hebrew Mission					5.00		5.00	
City Mission					10.00	28.00	21.30	49.02
Hospitals		80.00	143.50	89.00		294.90	180.00	546.00
Sufferers in Europe			5.00	40.00	30.00	159.10	60.00	
Autos				10.50				
Luther Fund				36.50				
School Campaign					44.55	25.00	15.00	
China Mission								60.50
Lutheran High School								1.55
Children's Home, Michigan								13.00
School Campaign								31.00
Home for Aged, Wauwatosa								
Totals	\$ 62.25	\$1,209.98	\$1,510.31	\$2,207.82	\$3,209.28	\$6,039.20	\$8,352.12	\$2,137.49

Grant Total, \$24,728.45.

W. H. GRAEBNER, Treas.