

1877

The Northwestern Lutheran

Rev. C. Bueger, Jan 21
65 N. Ridge

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 King 8:43.

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ADVENT

Rise! Arise! Rise! Arise!
Zion, rise to greet Thy King!
Open wide the gates before Him!
Let the glad Hosannas ring!
Haste to worship and adore Him!
Hark, the watchman on the mountain cries:—
"Rise! Arise!"

Weep no more! Weep no more!
Zion, dry Thy bitter tears!
Cast aside all gloom and sadness,
For the Shiloh now appears,
Who shall turn Thy grief to gladness.
Day has dawned! Arise, the night is o'er!
Weep no more!

O rejoice! O rejoice!
Christ has come, as long foretold!
The Messiah long-expected,
The Incarnate Word behold!
Though by earthly kings rejected,
Hail Him Lord of All with mighty voice!
O rejoice!

Crown Him King! Crown Him King!
His exalted Name confess!
From His heav'nly throne descending,
Jesus, Lord of Righteousness,
Bringeth joy and peace unending!
O let heart and tongue His praises sing!
Crown Him King!

Hail Him Lord! Hail Him Lord!
Hail King Jesus Lord of All!
He hath come to bring salvation,
And redemption from the fall!
Fear no more sin's condemnation,
He doth everlasting life afford!
Hail Him Lord!

Worship Him! Worship Him!
Zion, worship at His feet!
Hail the Son of God thy Savior!
Haste, thy longed-for Bridegroom greet!
Come, receive His kingly favor!
Zion, haste, thy lamp of faith to trim!
Worship Him!

Christ shall reign! Christ shall reign!
Lord of Lords, and King of Kings!
He, the first-born of Creation,
An eternal scepter swings!
Shout ye Heav'ns, in jubilation!
Echo back, O earth, the joyous strain:—
"Christ shall reign!"

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson for
Advent Sunday.

Grow In Grace. 2 Peter 3:18.

A new church year,—what does it mean to us? Why does the Lord still grant us time here on earth? "Grow in grace," is the answer. Our time is not given us that we might grow in wealth, or in strength, or in earthly knowledge, or in power; every day we are permitted to live here is granted us for this sole purpose, to grow in grace.

To grow in grace does not mean that by exercising certain powers infused into our hearts we are to win for ourselves in an ever increasing measure the favor of God. We already possess the favor of God through the death of Christ for us. His grace justifies us, His grace saves us to the uttermost. Nothing need be added to that which His grace gives; nothing can be merited in addition to what Christ has already merited for us. Even the weakest faith lays hold on the salvation of God.

Yet we are to grow. God's grace cannot increase, but the hand that grasps it can be made stronger. Though both are saved, there is a difference between a faltering, trembling child of God and the apostle who triumphantly cries out: "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day!" God is glorified by the strong faith of Paul, and Paul enjoys a deeper happiness, his soul life is richer by far. "Grow in grace," is simply the invitation: Open your hearts wide to receive ever more abundantly the comforts of the Gospel, by which your doubts and fears are removed and your souls are filled with assurance and confidence in my grace, to the increase of your joy and the strengthening of your hope.

Peter had just written: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." "Grow in grace" means permit me more and more to be your strength for the battle you will have to fight, in order that you may not be defeated by the foe but may overcome him and win the final victory.

Thus growth in grace means the building up within us through faith in Christ of the life that will be perfected when we cross the threshold of eternity. How valuable the time that is granted us for growth in grace; may we ever appreciate its value!

"But grow in grace, and in the knowledge of our Lord and Savior," these words tell us how we may

grow in grace. We know Christ only through Holy Scripture. "Faith cometh by hearing, and hearing by the Word of God." Let us, then, read and hear, trusting in the promise expressed in the prayer of the apostle: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." J. B.

COMMENTS

When Is a Jew Not a Jew? The Dearborn Independent, a weekly, has been conducting in its pages an examination of the "Jewish problem." In the main it is a politico-economic discussion. The Jews are therein accused of many things and many bits of damaging evidence are brought out against them.

The merits of the discussion are really not a concern of ours; the whole exposé moves in a field that does not interest us in these pages. But incidentally a number of interesting facts are noted. It is true, though not generally known, that the Jews have successfully hidden their numerical strength in our census by securing a ruling from the proper authorities that Jews are not to be listed as Jews but as natives of the country from which they hail. Thus Jews from Russia are listed in the census as Russians, those from Poland as Poles.

They argued that the term Jew is a religious and not a racial designation; and since others are not enumerated according to religion in the federal census the Jews should be no exception.

So it happens that we are dependent for estimates of the numerical strength of the Jews in America entirely upon the unofficial figures of the Jewish authorities. These vary largely and are quite generally accepted to be lower than they should be. It must also be noted that the Jews themselves do not follow the rule laid down by their representatives before Congress. They plainly think of their brothers in terms of racial fellowship. Such Jews as have long ceased to be Jews in their religion are sometimes for generations, still included by Jewish authorities in their lists and directories.

So it would appear that a Jew is a Jew when it suits his brethren so to consider him, but otherwise a Jew is only a Jew when he is a member of a synagogue in good standing.

In line with this latter method of classification a Jew is not a Jew when he is a Christian and shows interest in the Zionist projects of the race.

The British have now definitely assumed control of Palestine. It is understood that under their protectorate some form of Jewish government will be permitted to exist. It is also understood (and this part of the

programme is being carried out even now) that efforts of Jews to secure land in Palestine for actual settlement will be assisted in every way with a view toward establishing in Palestine a series of Jewish colonies in sufficient numbers to justify their preponderant part in affairs of state. The British have appointed a prominent English Jew to a position, which, in title, at least, gives a show of reality to the many promises of establishing in Palestine a Jewish state.

But all these plans for Jews in Palestine are not intended to apply to Jews who have become Christians. A few such applied for the privilege of sharing in the preliminary discussions and of contributing to the cause. They were rudely rebuffed by Jewish spokesmen. In disavowing them The Scribe, a Jewish publication, made use of such terms of endearment as "pityful objects of animosity, albinos, dismal hybrids, dime museum exhibits, mavericks," and others of equal venom.

There are not many Jewish Christians, and of these only a handful are even remotely interested in any Zionist projects. The question, therefore, is one that holds for us but an academic interest. H. K. M.

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"Just Fun" We are indebted to one of our readers for the following clipping, taken from the Minneapolis "Rural American" of October 9th:

Detroit.—"What do you think of an orchestra playing jazz in a church on a Sunday night?"

"Scandalous!"

"Well, it's done—and in one of Detroit's exclusive churches, too—the Unitarian.

"When the Get-Acquainted club meets in the church the orchestra plays just what the club members want.

"Mr. and Mrs. Robert Downie organized the Get-Acquainted club, and in so doing they delivered a knockout to the curse strangers find in a great city—loneliness.

"Anyone can join.

"There's no preaching, but as the Downies say, "Just fun."

"No preaching, but just fun"—that would seem to present two extremes. It all depends upon what the needs are that you wish to supply. There is the natural man who "receiveth not the things of the Spirit of God: for they are foolishness unto him." He, of course, desires "just fun;" if he can find a "church" which will come down to his level and offer this to him he will gladly "attend" and perhaps take credit to himself that he is "going to church." Then there is the spiritual man who seeks the things which "the Holy Ghost teacheth; comparing spiritual things with spiritual;" he seeks the preaching of the Word of God for this is the only food which sustains the spiritual life within him. Such a man would naturally feel ex-

tremely lonely in a church assembly met for "just fun." We think the Get-Acquainted club conducted on the above lines is bound to flourish—to the exclusion of all else, even of such as are still of the spiritual mind. But the question is which is out of its true place—the church which travels on the "just fun" level, or the Get-Acquainted club standing for "no preaching, but just fun?" St. Paul gives us the answer: "Now we have received not the spirit of the world, but the spirit which is of God." "And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." G.

* * * * *

The Glad Handers Now and then we hear from our own members and from strangers that Lutheran churches are quite frequently delinquent in welcoming the stranger in their midst. Some say that by ignoring the visitor's presence we give him the impression that we do not care to entertain the casual guest and that we are deliberately treating him as an outsider. That is the accuser's version.

If we gently insist that our lack of effusiveness and seeming absence of cordiality arises from other causes we are rarely given a fair hearing. If we say that the stranger is sincerely welcomed and given credit for being a person of ordinary intelligence and independence we mean every word of it and we believe that therein lies the explanation for our attitude.

A man coming to a strange church comes, presumably, to hear the preaching of the Word and to take his part in the services. If he be a Christian of even ordinary experience he must know that he is as welcome as any other sinner who came for counsel and light to the one source of truth, the Gospel. If circumstances warrant that he seek closer union with that particular congregation and it so happens that he is without a single acquaintance in that parish, we have yet to hear of the first case where one simply inquiry would not be enough to secure for him all the attention that he requires.

If his own sincerity is doubtful, if he feels little drawn to the outspoken Lutheran doctrine as he heard it, the frantic handshakings and fervent invitations of a squad of befrocked deacons, led by their pastor still puffing and wheezing from his race against the dangerously short doxology to reach the front door before the last chord, will do very little to help him make a decision.

Those of us somewhat reluctant to intrude with special invitations after we have exhausted the heavenly invitations of our Lord in the sermon feel that the man who will not respond to God's call is not responding to Christ's welcome when he is won over by the stereotyped phrase of the handshaking deacon or pastor.

Consciously or otherwise there are many who hold the opinion that churches are rival social clubs and their officers must exert themselves to secure a large membership at any cost. They will justify their shaky position by asserting that if the interest of prospective members be secured by any means whatever, the true significance of church membership will surely follow upon closer fellowship. Such reasoning is faulty and for Christians it is downright wrong. It is fraudulent for one thing, and for another it is the first and most dangerous concession to the spirit of the times which is eager to certify to everyone's spiritual worth and considers church membership and doctrinal certainty as matters of minor importance.

The glad welcome of the passing guest in our church must be understood, whether it be accompanied by handclasps or not; it is our business in life to hold open house to sinners. The man who professes to find a chill and forbidding atmosphere in those of our churches who fail to greet him with a pumphandling reception committee should realize that "How-do-you-do's" and "Glad-you-came's" have nothing whatever to do with a repentant sinner's search for grace.

Of such and similar things were we led to muse when we found in the "sob-sister" corner of a daily newspaper the complaint of a correspondent who said: "...A stranger has little chance of becoming acquainted through your churches, for I've visited many without having a soul speak to me...."

He got his answer in rather a neat way from the discerning lady who permits the general public to weep on her shoulder in her corner of the newspaper. Among other things she wrote in answer: "...Yesterday a man said to me that the reason he disliked going to a certain church in this city was because—to quote him—as soon as the service is over every one beats it down the aisle to shake hands with you, and I'd much prefer to allow the sermon to digest in peace and privacy.'" H. K. M.

THE TEACHING OF CHRISTIANITY

Its Method

(Continued)

Reams might be written on the subject of historical thinking. Its taxing demands are indicated by the fact that historical thinking is at once the parent and the child of the study of history. We shall touch on both phases of it, but naturally our attention will center on the study of history, that being the more concrete and the salient thing in our discussion of the subject in hand, viz. the method of teaching.

Historical thinking receives its impulse from the spirit of inquiry. That is its most marked characteristic, the desire to get the facts, to get at the truth, to get at the bottom of things (which is, as we shall see, the history of things, and hence the term historical thinking).

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Of course, in the mind of the dogmatist again the specter of modern criticism, alluded to early in this chapter, is conjured up. He identifies the spirit of inquiry with the spirit of doubt. Doesn't the modern critic make boast of the spirit of inquiry, doesn't he start out by eliminating the postulate of the divine character and infallibility of the Scriptures, and isn't that destructive of all Christian belief?

The trouble with the destructive critic is that by his attitude, which is dictated by rationalism or at best intellectualism, by his demand of the open mind, he is actually shutting his mind to the most remarkable phenomenon of life and all history: Christian faith, and when he does take it into his reckoning he talks about something he doesn't and can't know anything about, because he hasn't experienced it. In short, he is himself what he chides the Christian with, a dogmatist.¹⁶⁾

But why is the spirit of inquiry such a bugaboo to the dogmatizing Christian? Why is he always on the qui vive to prevent others or even the sacred writers themselves from saying or establishing what in his mind might conflict with the doctrine of inspiration? Because he is not given to inquiry and searching himself; because in his thinking processes he, too, is an intellectualist, his heart, his faith is not in his thinking; and because by virtue, or rather by malice, of his training the actual processes of life have reversed themselves in his thinking, and the authority and infallibility of the Scriptures have become an intellectual premise to him. He ratiocinates about it, and his line of reasoning is something like this: the Bible is the word of God, it says so itself, hence it is true, and hence we may bank on the truth of what it tells us

¹⁶⁾ It is imperative, for our analysis, always to bear in mind that there are only two classes of men in this world, the ungodly and the godly, or the believers and the unbelievers. There are only two ruling factors in the life and history of mankind, sin and grace; or, from another angle, the Law and the Gospel. The Christian alone understands both. By virtue of his own dual nature, he understands the ungodly better than the latter does himself. What little knowledge, under the Law, the ungodly has of himself, he doesn't know anything about the life of the godly. Thus the Christian easily becomes the master.

about our salvation. He has a guilty feeling withal that this line of reasoning will not stand up, as reasoning goes, and leaves him after all at sea. So we dare say that the dogmatist's touchiness on the subject of the inspiration of the Scriptures is largely due to his own uneasiness and continual mental wrestling in regard to it.

The authority of the Scriptures is safely anchored in the Christian thinking that is not sophisticated by the operation of the mind. In this thinking it has its foundation in the heart and is grounded in faith as an assurance and conviction that without hesitation leaps into life with faith in the Redeemer. When the Bible conquers the heart with its message of Christ's atonement for sin, it also conquers the heart for itself; the divine inspiration and inerrancy of the book that has vouchsafed him salvation in his sore distress is quite self-evident to the believer, and there is hardly need even of its own testimony to that effect.

Indeed, the Scriptures present the matter in just this vein, that is to say, the references to their inspiration in the Scriptures are as to something that is taken for granted. Note the chief proof texts in their context¹⁷⁾.

The dogmatist should bestir himself to get a straight view of the doctrine of Scriptures himself and as to the spirit of inquiry, instead of living in a continual state of alarm, should shake off his blinders and try to see things in their true light and try to acquire the spirit of inquiry himself.

For we dare say that the Christian's spirit of inquiry is a consecrated thing. It is a part of his life of faith in that it is a reaching out for the other world. We cannot cite a *sedes doctrinae* to substantiate this, even though the Lord's saying, Search the Scriptures, for in them ye think ye have eternal life (John 5:39), might be exploited in a legitimate way to that end. It can more briefly be set forth by pointing out that the spirit of inquiry is inherent in the Christian's other-worldliness.

Christian other-worldliness does not consist in the flat intellectual belief that there is a life hereafter, pending the consummation of which we have our abode here in this world as a wayside station where we may make ourselves quite at home for the time being. Rather, as a part of the Christian's inward life, other-worldliness is a state of unrest that keeps him moving on the thoroughfare of life and progressing toward his goal. It is a state of unrest, a groping for and reaching out for, a seeking to grow into, the other world.

And inherent in this divine unrest is the spirit of inquiry that would embrace the knowledge of everything his world holds—and the Christian's world holds everything that was and is and will be, owing to the revelation of God—and would probe it, analyze and

¹⁷⁾ John 10:35; 2 Tim. 3:16; 2 Pet. 1:21.

interpret it, and appraise it in terms of the other world where he belongs,—and thus appropriate the other world to himself, or naturalize himself in it, for none of us are native citizens of it (Matt. 11:12).

The spirit of inquiry is the born foe of traditionalism; not of tradition, but of traditionalism, which is the habit of mind that contents itself with parroting the truth handed down without looking into it and appropriating its substance. The spirit of inquiry is part of the sanctified life that begins with the personal appropriation of the kingdom of God by acceptance of Christ; it is as much a part of the life of faith as the other expression of the life of faith according to which the Christian no longer conforms to the world by works of the flesh. Or, to attack the proposition from the other side: mental laziness, the foe of the spirit of inquiry, spells moral delinquency as well as physical laziness, and it likewise bears evil fruits, as has been pointed out under the head of dogmatism.

Surely, there is many a devout Christian, a true citizen of the other world in his faith and works, content with the appropriation of the forgiveness of his sins, offered by the Gospel, and a cheerful witness of the Lord Jesus to others, yet without the catholicity of interest we have ascribed to the spirit of inquiry. But we are ever in mind of our general topic of education and the particular subject of the method of teaching. And it is a fair conclusion that the Christian who by dint of education ventures forth into the fields of knowledge, and especially the teacher who by virtue of his office leads his charges forth into the fields of knowledge, but is not possessed of the spirit of inquiry and aroused to the business of probing, analyzing, and interpreting everything and of appraising it in the terms of the other world, is either remiss in his performance of witnesship—a matter of works, or in so much lacks the sense of the other world—a matter of faith.

(To be concluded)

EXTRACTS

From Bishop Latimer, English Reformer and Martyr

Hugh Latimer was born of humble though worthy parentage in 1490, at Thurstaston, in Leicestershire. Having graduated at the University of Cambridge, where he was known for his piety and studious habits, he was first a zealous Baptist, but through the influence of the Reformation, "began to smell the Word of God, and forsook the school doctors and such fooleries." But his zeal in the new doctrines alarmed the doctors and friars, who endeavored to prohibit his preaching. Under Queen Mary he had been committed to prison, and after sixteen months' imprisonment, Latimer, together with his friend and co-laborer Ridley, was tried for heresy and sentenced to death. Both were publicly burnt in front of Balliol College on the

16th of October, 1555. Latimer's brave, prophetic words, spoken on this occasion, are well known: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

* * * * *

Bishop Latimer, Reformer and Martyr

"Christ was a Lamb undefiled, and therefore suffered not for his own sake, and with his suffering hath taken away all our sins and wickedness, and hath made us, which were the children of the devil, the children of God, fulfilling the law for us to the uttermost, **giving us freely, as a gift, his fulfilling to be ours.** So that we are now fulfillers of the law by his fulfilling, so that the law may not condemn us. For he hath fulfilled it, so that we believing in him, are fulfillers of the law, and just before the face of God. Wherefore we must be justified, not through our good works, but through passion of Christ, and so live by a free justification and righteousness in Christ Jesus. Whosoever thus believeth, mistrusting himself and his own doings, and trusting in the merits of Christ, he shall get the victory over death, the devil and hell. Therefore when thou art in sickness, and feelest that the end of thy bodily life approacheth, and that the devil with his assaults cometh to tempt thee—saying 'It is written in the law that all those which have not fulfilled the law to the uttermost shall be condemned. Now thou has not fulfilled it, therefore thou art mine,' etc. Against such temptations and assaults of the devil, we must fight in this wise, and answer: 'I acknowledge myself to be a sinner most miserable and filthy in the sight of God, and therefore, of myself, I should be damned according to thy saying. But there is yet one thing behind; that is, I know, and believe without all doubt that God hath sent his Son into the world, who suffered a most painful and shameful death for me, and fulfilled the law wherewith thou wouldst condemn me. Yea, he hath given me, as a gift, his fulfilling, so that I am now reckoned a fulfiller of the law before God, therefore avoid, thou most cruel enemy, avoid for I know that my Redeemer liveth, who hath taken away all my sin and wickedness, and set me at unity with God, and made me a lawful inheritor of everlasting life.'

"When we believe in Christ, it is like as if we had no sins. For he changeth with us; he taketh our sins and wickedness from us, and giveth unto us his holiness, righteousness, justice, fulfilling of the law, and so consequently, everlasting life. So that we be like as if we had done no sin at all; for his righteousness standeth us in good stead, as though we of our own selves had fulfilled the law to the uttermost."

"The preacher hath a busy work to bring his parishioners to a right faith, as Paul calleth it—to a faith, that **embraceth Christ and trusteth to his merits;**

a lively faith, a justifying faith, a faith that maketh a man righteous, without respect of works, as ye have it very well declared and set forth in the Homily."

J. J.

OUR WASHINGTON LETTER

The second convention of the United Lutheran Church was recently held in Washington in the Memorial Church. This church is prominently situated at Thomas Circle and has before it a large statue of Luther, a replica of the one at Worms. Dr. Butler, one of the leaders of radical element of the General Synod about a decade ago founded and build this church. His Lutheranism, if one may grace his religion by that name, was highly adulterated by sectarian views and practices. We speak of this because one of the German papers of the United Church recently made the statement that it would require a "Diogenes Lantern" to discover any Butlerism in this church today. Would to God it were so! Lately under a new pastorate, the congregation has installed a small altar and a Lutheran hymnbook, but many a presidential inauguration will have to take place before Butlerism will be eliminated; it is ten years since his decease, but his influence is still very much in evidence. It is a shock to a Lutheran consciousness to enter the church and to see memorial windows of Calvin, Knox and Wesley as well as Luther. This however, is in perfect harmony with the practice of this church to receive members by letter from sectarian churches and admitting them into membership without confession of the Lutheran faith. Unfortunately this congregation does not stand alone in this un-Lutheran practice. There are others in this city. The influence manifested itself in a most tangible way at this convention just when it was most unfortunate, at Holy Communion. This church uses grape juice and the officers refuse to recede from its use, even at the request of the officials of the Synod. That considerable feeling was stirred up is evidenced by the fact that Dr. Knubel deemed it advisable in order to calm the troubled waters to make a public explanation.

The convention will go down in history as epoch making. Officially the General Synod Lutheranism has been given a death blow. The General Council has practically swallowed up the General Synods. It shaped and controlled the acts of convention and put the Synod on the side of conservative Lutheranism. Its principles and practice were adopted as those of the United Church. The strange thing was that no opposition was voiced in the sessions, and apparently there was complete harmony and unanimity. This the more noteworthy when one considers how recently this organization has come into being—been composed from more or less heterogeneous elements. The articles of doctrine and practice were adopted without

debates, no opposition was even expressed by those whose views and practice differ materially.

While the Synod did not side-step in these articles false unionism and co-operation with other protestants and anti-christian lodgism, it did step rather lightly. It is to be regretted that the articles adopted by the representatives of the synods affiliated with the National Lutheran Council were not adopted. They have teeth in them. President Stub, who addressed the convention, expressed his disappointment that they were not being presented to the convention.

The articles adopted are fine statements of doctrines and principles and mark a distinct advance in the body in conservative Lutheranism. Dr. Knubel and the conservative elements deserve to be congratulated. We hope and pray that they will now also be put into practice by the individual pastors and congregations. We are, however, afraid it will be to a great extent merely a fine theoretical document. It was too easily adopted. We have thought over it and come to the conclusion that the Synod had to make this statement to satisfy the Synods connected with the National Lutheran Council and make further co-operation possible. We doubt very much whether many of the laity knew the full intent of the articles in regard to certain secret societies. No mention whatever was made of secret societies on the floor. Quite a number of secret society men were present; they hardly would have voted for these articles had they understood their meaning, and they lustily gave their assent. The two vital articles on this point adopted read thus:

1. That we solemnly warn all our pastors and the members of our congregations against all teachers, sects and organizations of any kind, whose doctrines and principles contradict the truths set forth in Section D, III, of this Declaration, or which limit their adherents or members in a free confession of their Christian faith. (Cf. A. V. 3, above.)

2. That we warn them especially against all teachers, sects and societies whose doctrines and principles deny the reality of sin, the personality of God, the full and complete Godhead of our Lord Jesus Christ, and His redemption of the world by His sufferings and death, and the truth and authority of the Holy Scriptures; as well as against all teachers, sects and societies which teach that men can be saved from sin, or can become righteous before God, by their own work or by any other means than the grace and mercy of God in Jesus Christ. We believe that such doctrines are not only not Christian, but are anti-Christian and destructive of true Christian faith and life.

3. That inasmuch as these and other false and dangerous doctrines are widely spread, not only by the activity of individual teachers, but also by the dissemination of literature and through the agency of societies and other organizations, calling themselves by various names which oftentimes conceal the real nature of the

doctrines and principles for which they stand; we therefore lay it upon the conscience of the pastors and of the members of all our congregations to scrutinize with the utmost care the doctrines and principles of all teachers, sects, organizations and societies of every sort which seek their adherence and support, and to refuse such adherence and support in all cases of conflict or possible contradiction between these principles and doctrines and those set forth in Holy Scripture and in the Confessions of the Church. In the application of this principle the Church should always appeal to a conscience which it is her sacred duty to enlighten, patiently and persistently, from the Word of God. (Cf. also Constitution of the United Lutheran Church, Art. VIII, Sec. 6.)

The convention transacted much business; there was little discussion, most of it was done in committee. Much time was devoted to educational and missionary matters. Special emphasis was laid on missionary work in the great Northwest, and the Pacific coast. A college and seminary is to be established at Saskatoon, Canada. The German Brethren in Nebraska, it seems, do not stand in good favor, their request for a subsidy of \$50,000 for the seminary at Lincoln was turned down.

In general the convention was in a liberal spirit and big appropriations were made. The Board of Foreign missionaries asked for \$475,000 for work in India and Japan and was given \$525,000. They were also asked to establish a seminary in each of these countries. In India 500 converts are added annually. Fifteen missionaries were consecrated during the convention and left for their fields. The Synod is also carrying on an extensive immigrant mission work for which \$45,000 has been appropriated. The policy followed in this work is "to supply the foreigner with religious teaching in his own tongue only until he is able to master English." In the newspaper it was called Americanization work. During the biennium \$3,272,000 for colleges was raised in this campaign for \$4,000,000. More attention is to be paid to the status of women in their colleges. Steps are to be taken to establish a new college for women. The Synod also has student pastors at a number of colleges and universities. New chapels and churches were recommended at Harvard, Ohio State and at the Lutheran centers. A campaign is to be waged to secure 500 ministerial students during the next biennium. A resolution was adopted to commemorate the 400 anniversary of Luther's stand at the Diet of Worms on April 18, 1921, the Executive Board is to make plans for the celebrations. In order not to take up too much space we shall reserve a report on some other matters for our next letter.

J. FREDERIC WENCHEL.

If we have the kingdom at last, it is no great matter what we suffer by the way.—Manton.

THE MADAGASCAR CENTENARY

During the present month of October the centenary of the beginning of Christian mission work in Madagascar is being celebrated with great rejoicing and activity. For many months the native Christian churches and the missionaries have been making preparations for the suitable commemoration of the beginning of missions to the "Martyr Isle"—one of the most remarkable and successful missions in the history of the Christian Church.

The October number of the *International Review of Missions* has a brief survey of the thrilling history of missions in Madagascar by Mr. F. H. Hawkins, one of the foreign secretaries of the London Missionary Society. He rightly says: "The story of the spread of Christianity in Madagascar is one of the most wonderful and romantic in the annals of the Christian Church." No Christian should fail to acquaint himself with this story of heroism and endurance, of patient suffering and triumphant faith. It is told in a number of books by different authors.

Mr. Hawkins follows the natural divisions of the history, in four parts.

The first is the Period of Planting, 1818 to 1835. "In the year of 1818 two young Welshmen, David Jones and Thomas Bevan, with their wives and two children, were sent out by the London Missionary Society as the first Protestant missionaries to Madagascar. Of the little party of six in a few weeks only one remained, all of them except David Jones having fallen victims to malarial fever." After a season of needful recuperation this lone survivor returned to the work, and several years later he was joined by two other men from Wales. "The language was reduced to writing, dictionaries and grammars were prepared, a printing press was established, schools were started, the Gospel was preached, and in 1831 the first Christian converts were baptized, and churches were erected in the capital." Only seventeen years of planting and hopeful growth—and then, by one fell stroke, the vicious queen, Ranavalona I, expelled all the missionaries from the island and forbade Christian worship under threats of the severest punishment.

The Period of Persecution followed, 1836 to 1861. The Christians, bereft of their teachers and leaders, continued to meet secretly and continued to read and study the Malagasy Bible, although it was made a capital offense to be in possession of one. During these twenty-five years scores of Christians were put to death by stoning, burning, the poison ordeal, and other cruel methods. Many were imprisoned, others were banished from their homes, and many hundreds suffered punishment in other forms. But in spite of these relentless persecutions and the want of experienced teachers, the astonishing fact is that, at the close of the quarter of a century of persecutions, the followers of Christ had multiplied tenfold.

The third may be called the Period of Progress, 1862 to 1895. On the return of the missionaries the scattered congregations were gathered again, and a period of rapid progress began. At times there were great mass movements toward Christianity. Handsome memorial churches were erected in Tananarive on the sites where the Christian martyrs had yielded up their lives. Much emphasis was laid on the work of Christian school of all grades and the training of native workers. Medical mission work was begun, and an extensive native Christian literature was produced. In 1895 there were about 200,000 children in the missionary elementary day school. And then came a fateful change.

The fourth period, that extends to the present time, is the Period of French Occupation. As soon as Madagascar became a French colony, in 1896, great restrictions were placed on missionary work. A heathen insurrection, directed against all foreigners, resulted in the destruction of 750 church buildings and the murder of a number of missionaries. Then followed a period of aggressive Jesuit propaganda, and on its heels came the destructive administration of the notorious infidel. Governor Augagneur, under whose leadership a serious effort was made to spread atheism and crush the missions. Hundreds of Christian schools were closed, with the result that nearly 100,000 children were deprived of all facilities for elementary education. And yet, even this period of government repression and persecution has resulted in a purer, stronger and a more active Church.

Among the seven Protestant societies and churches that are carrying on mission work in Madagascar are the Norwegian Lutheran Society (since 1866) and two American Lutheran synods, the Lutheran Free Church and the Norwegian Lutheran Church of America.

In 1918 there were 164 missionaries at work on the island, 2,510 churches and preaching centers, 963 pastors, 6,694 helpers, 74,817 church members, 449,126 adherents, 2,125 Sunday-schools with 78,000 scholars, and 376 mission day schools with 24,000 scholars. Prior to Augagneur's repressive administration there were about 200,000 children in the mission elementary schools. In order to counteract the disaster of the repressive measures directed particularly against the mission day schools, Sunday-school work has been greatly improved and developed in recent years, and "Scripture classes" have been started for children and young people.

"The result of the Christian work of the last hundred years is to be seen on every hand, especially in the central province of Imerina. From the highest ridge of Tananarive it is said that in the clear sunshine the towers and steeples of 200 churches can be seen with the help of a field glass, and that 150 can be distinguished with the naked eye. For the most part

these churches are full on Sunday, often to overflowing. . . . In Madagascar, to a greater extent perhaps than in any other mission field, is to be found the Christian home. The Madagascar Church is a praying church. It has come through great tribulations and has emerged purer and stronger from its trials. It enters on the second century of its existence full of hope and enthusiasm, and it calls on its sister churches in all parts of the world to join with it in thanksgiving to God for all that He has wrought during the last hundred years."—Lutheran Standard.

THE PREACHER AND THE NEEDY TRANSIENT

What shall the solicited preacher do for the needy transient? He must help him, but not with "easy money." The answer to this question is given in this article.

By F. E. R. Miller, in *The Baptist*

What shall the preacher do to whom the frequent needy transient applies for financial assistance to pay his hotel bill and his passage on the railroad to his home town? This is no idle question. Scores of applications for this kind of help are made to the preachers of the country every day of the year. The applicants relate circumstantial stories of the loss of money and of baggage, of obligations incurred by illness while en route, and of other personal catastrophes and afflictions calculated to appeal successfully to the sympathy and slender purses of ministers and their families.

Every preacher is a potential helper of the needy. It is his profession. Likewise, he is so often needy himself, and has been so frequently up against it for money to pay his way that he feels deeply grieved for men and women who inform him that they are stranded.

In a general way he knows how to deal with local unfortunates and does so with a measure of wisdom and generosity. Here he has the help of his organized charities in the church and in the community. It is the needy transient who troubles him. What shall he say to and what shall he do for the person who approaches him in the following manner, saying: "I have come to you on a personally important and embarrassing matter. I am a member of Blank Church, a thousand miles from here. My pastor knows me well. I am on my way home, and having met with blank disaster I have come to you for advice. What shall I do?"

That puts the matter squarely upon the preacher! It implies that since he is a good man, a follower of the Friend of the needy, a fellow worker with Christian ministers the world over, he is obliged to do something for the applicant—either to finance the long trip home or pay his hotel bill. Whatever he does

must be done immediately. Can he advance the money from his own pocket? Has he no church fund from which he may make a gift? Is there not some well-to-do layman to whom he may turn, endorsing the applicant and securing a gift of money?

Within the past ninety days one minister has had a soldier, with apparently satisfactory letters of commendation, apply for the price of a ticket from Chicago to Detroit; another for passage money from Chicago to Philadelphia; and a man with his wife and two infant children for tickets from Chicago to Milwaukee. In two cases there was no offer to treat the money as a loan. In one case the delay occasioned by telegraphing and writing to distant friends for endorsement involved paying the applicant's hotel expenses. Investigations of these three cases showed that their most intimate friends would not assist them, and therefore that what would be given to them would in no case be repaid.

These applicants could not properly be put in the class of confidence men, and yet they were essentially unreliable and were applying for money which they did not intend to repay and for which they offered no value.

But there are confidence men on the road who make a business of approaching ministers and asking for endorsement. A prepossessing young man asked the pastor of a certain church to endorse him at the bank so that he could cash a draft for \$39.68. He was a member of a church in a distant city whose pastor the local pastor must know. On being refused the endorsement of so large a sum, he asked for a small cash loan. When refused this loan, he politely withdrew. The pastor afterward discovered that this man had successfully solicited at five other pastor's homes, receiving \$5 to \$10 from each, and that he had also stolen a pair of opera glasses from the Episcopalian rector.

There are men who approach the preacher for help and say, "If you will give me \$1 and the names of a number of your people to whom I can apply, it will help me on my way." It is impossible to tell how much such a man can collect if the pastor yields to his importunity.

What, then, shall the solicited preacher do for the needy transient? He must help him, but not with "easy money." It is the minister's duty to require him to give satisfactory references and promise to pay, to be patient until these references are thoroughly investigated, to see a doctor if he is ill, or to do some work to pay his way while he waits for these references to respond. The minister must demand that the applicant shall establish his claim to consideration due an active member of the church from which he says he comes. In other words, the preacher should encourage the applicant to be honest, sincere and industrious. It is easy to act hastily, and to yield

to the solicitations of the beggar. Often such "yielding is sin," in that it condones and fosters deceit, sloth, and pauperism. Moreover, it robs the preacher's family, during a period of years, of no inconsiderable sum of money, expended for no good purpose.

Sometimes both preachers and churches are preyed upon by people who make connections with the church for a few weeks or months in order to establish confidence. They borrow sums of money here and there, get loans of clothing and other valuable property, and then suddenly disappear from the community. They are allowed to escape arrest and punishment simply because the people are ashamed to acknowledge that they have been fooled. It is the duty of the church to investigate the recommendations of all persons who make such connections and to require that they give bona fide references from their home towns.

There is another sort of transient who also causes trouble. He has something to sell, and he asks the preacher to accept a complimentary copy or one at a reduced rate and to recommend it by letter to his congregation or the people of the town. Sometimes these letters are used in an entirely different manner than was anticipated by the writer, and often to make considerable gain for the person who holds them.

These credentials of all persons engaged in collecting money for schools and orphanages and charities should be thoroughly investigated, and no letters of commendation should be issued by either a pastor or a church until the character of these workers or collectors has been thoroughly established.

Therefore the answer to the question, "What shall the preacher do for the needy transient?" is that he need not be hard-hearted, but that he must be what the Scotch call "canny."

First Church, Chicago.

LUTHER'S SEAL

Luther's seal or device has been used so prominently and so often during the last years that it has become a familiar object to most Lutherans. Some of our readers may not be aware that Luther himself explains the emblems which appear on his coat-of-arms and gives his reasons for adopting them. In a letter to Lazarus Spengler written in July, 1530, he says:

"As you wished to know the real meaning of my seal, I shall write my thoughts on my coat-of-arms as indicative of my theology.

"The first thing is a cross, black on a red heart, to remind me that the blood of the Crucified One makes the man blessed. Whoever believes this is justified. Now, although it be a black cross and inflicts pain, it does not kill, but rather makes alive. Such a heart is placed on a white rose, to show that faith yields joy, consolation, and peace, and not the

peace and joy of the world; and that is why the rose is white and not red. For white is the color of the angels and spirits.

"This rose should be placed on a field tinted with the hues of heaven, to signify that the joy and faith of the world to come have already begun to bloom here below, and through hope we are even now in possession of that which is only manifest to the eye of faith. And on such a field there is a golden ring, to show that the bliss of heaven endures forever, and that its joys and possessions are far above all earthly pleasures, even as gold is the most precious of metals. May Christ, our dear Lord, be with your spirit till it attain to this life."

When we look upon Luther's emblem in the light which he himself brings to bear on it we cannot but confess that it was well suited to the man who bore it and to the great battle for which God armed him with spirit and power. May the church which bears the great reformer's name remain true to the ends for which he fought and employ no other weapons than he employed.

G.

DOES BAPTISM SAVE?

One of our pastors has sent us a tract entitled, "Baptism—Is It for the Remission of Sins," and informs us that this is widely circulated in Chicago by students of the Moody Bible Institute. The tract is very misleading. It quotes a number of Bible verses to show that we are saved by faith, and consequently we cannot be saved by Baptism. We might make the statement: "A man was saved from drowning by a life-boat." Another report would be that "a life-guard saved him." Some one might then write a tract and prove the man being saved by the boat was and could not have been saved by the life-guard, because it is stated that he was saved by a boat. The tract uses the same system of logic. We say that a child is saved by Baptism, because Baptism is the means of grace whereby the child receives the saving faith. In the tract we read: "It does not save, or help to save, to partake of the Communion, or to be baptized, either as infants or adults, by sprinkling, pouring or immersion. There is no remission of sins by Baptism and there never was for gentiles." Furthermore it states: "All who are trusting in Baptism as a means of salvation are not saved at all, but are lost men and women. This is very solemn, for there are whole denominations trusting in Baptism as a means of salvation. There are thousands of preachers who are preaching Baptism for the remission of sins. This is not the Gospel that Paul preached and the curse of God is on it." This is a wholesale condemnation of the Lutheran Church, which in accordance with the Word of God teaches that Baptism is a means of grace for the remission of sins. Paul calls it a "washing of regeneration" (Tit. 3:5), that is a washing which regenerates.

And Jesus says, "Except a man be born again of water and of the Spirit, he can not enter into the kingdom of God." Paul says God saved us by the washing of regeneration and Peter says that Baptism "does now save us" (I Pet. 3:20, 21). On the day of Pentecost Peter said: "Repent every one and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." "Arise and be baptized, and wash away thy sins" (Acts 22:16) are the words of Ananias to Paul. These are some of the Bible passages ascribing salvation and remission of sins to Baptism, so the curse which this tract writer calls down upon this teaching is a blasphemous rejection of the Word of God. There are at least 9 scripture passages that Baptism is a means of regeneration and therefore a means bringing us the forgiveness of sins.—Lutheran Church Herald.

A DANGEROUS FRIEND

A straw is of little value, but it may show in which direction the wind is blowing. Thus certain newspaper items, though nothing but straw, may indicate the trend of the mind of some people. An item of this kind occurred to us recently. It was headed, apparently with approval, "These youngsters will make bad boys good." The item relates how a nurse in her report to the public health bureau tells of the gratifying co-operation she is receiving from the children. "She was addressing in a rural school on personal hygiene. 'What should be done with the boy who doesn't keep himself clean and won't sleep with his windows open?' she asked. 'Are you going to let him keep your record down?'"

"A youngster in the back of the room leaped to his feet. 'Don't worry,' he shouted, 'us fellers 'll take him out behind the barn for you!'"

At the first glance, this story may appear humorous, but it actually reveals a dangerous trend in the present day education of the youth of our land, for these boys are, indeed, the products of training they had received.

The appeal in the question of this nurse is not an appeal for a worthy cause, it is an appeal to personal pride. As pride is intolerant and vindictive, this appeal could have no other effect than that which it did have, to call brute force into action. There is room for suspicion that these boys were moved by their ambition to establish a record and to win honors than by their zeal for the noble cause of personal hygiene, and, besides, here was an opportunity for doing under the pretext of a praiseworthy zeal what even frequent baths and sleeping with open windows will not cure a boy of wanting to do, to apply a drubbing to some other boy.

We are here not dealing with an isolated case. Not long ago, an indignant subscriber sent us a folder which had been placed into the hands of children by an organization that is conducting a health campaign.

On this folder the child is to check daily for a definite period of time the performance of certain prescribed "health chores." Among these chores are: washing, sleeping with open windows, brushing the teeth, taking ten deep breaths a day, drinking at least four glasses of water and trying hard to sit up and stand up straight, not the least important being the chore to be performed in the bath room daily at a regular time. In the last case, however, some latitude is allowed, the deferred chore performed later in the day saving the credit for the earnest aspirant to health honors.

This report, duly signed by the child "upon honor" and counter-signed by one of its parents is to be presented to the school teacher or to some officer conducting the campaign.

The titles, Page, Squire, Knight and Knight Banneret are conferred upon those who merit them. Greater perfection may win for the child the right to place the honorary initials, "A. O." advanced order, after its title, thus: John Doe, Knight, A. O.

Provision is made also for a group contests, a class or school being permitted to enter as a "jousting in a Crusade tournament."

The purpose of this organization, whose work we have no desire to belittle, is good, but we cannot say as much for this particular means it employs to achieve its purpose. Child training should be education, the building-up of a good character. From this viewpoint, we have several things to say in criticism of this plan of training the child to observe the rules of health.

In the first place, certain things are by these reports dragged into the light of publicity that should remain in the privacy of the home. Even in the home, we do not place our bath room fixtures into the living rooms, nor do we issue bulletins on the intimate, personal affairs of the various members of the household. So long as children still need to be supervised in some matters, the mother will do this, exercising, however, the greatest possible delicacy, lest the character of the child be stripped of its finer sensibilities.

Secondly, in this great democracy of ours, to encourage the child to aspire to titles and honors, and that not by rendering service to others, but by looking after its own welfare! And even if the former were the case, will they make desirable citizens who demand special recognition and reward for the performance of their simple, every-day duties, ever keeping in mind not the cause itself, but its bearing on their record? The proud is no less an undesirable citizen than the unwashed. True education can never build on personal pride.

Finally, there is the social element which appears in the story told above, and which finds expression in the group contests and tournaments. "Are you going to let him keep down your record?"—Every child that is dependent for its record on the co-operation of others will feel the force of this question and will

instinctively assume an antagonistic attitude toward those who appear to be neglectful or weak in the performance of their part. If this is to be the spirit of Americanism, why have we so vehemently decried what we are pleased to call "Prussianism?" The experience of recent years has taught us that there is truly no need of training human nature in that direction. Again and again we read the plea for socializing of education. Rightly understood, this plea is justified. The rightly socialized child will ever ask, how can I serve my fellow man—and never, how can I intimidate and coerce him into comporting himself as I feel he should? At the risk of being considered an opponent of soap, water and fresh air, we frankly state that an un-washed boy who is satisfied to let others wash as often as they please to us appears a better type of an American than the one who, because he takes a full bath daily, feels himself called upon to compel all others to do likewise.

Let parents watch with more critical eyes the training their children are receiving from strangers and let them remember that it is impossible to find a substitute for the Gospel, which will ever remain the only means of true education, and through which alone also health training can be made truly educational. J. B.

MISSION FESTIVAL AND HARVEST HOME

Dear Christians:—

In the most humble manner I beg the privilege to write you concerning our Festival and Harvest Home. Every year during the month of October we have a celebration of mission, and through the preaching of appropriate sermons we have heard from the word of God our duty to be active in mission work as never before. So we strive to show our love and activity for such a cause by carrying our offering unto the Lord. October 31st was the day set by our congregation as a day of missions and thanksgiving.

All being seated in the chapel, Pastor Westcott opened the divine service. The audience sang Hymn No. 7. Blessed Jesus, at thy word we are gathered all to hear thee, etc. This hymn was sung with much zeal.

Next the regular order of service. After the second hymn, Pastor Westcott entered the pulpit and chose for his text, St. John 14:12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

Our hearts were made to burn within whilst the man of God expounded the Holy Scripture to us. After this sermon the mission offering was taken. Another hymn, No. 315, What a friend we have in Jesus, all our sins and griefs to bear, etc., Superintendent Schmidt entered the pulpit to preach the Thanksgiving sermon. He chose for his text, Eph. 5:20, "Giving thanks always for all things unto God and the Father

in the name of our Lord Jesus Christ." The message of this sermon was so clear and so simple that even a child could understand. He explained the following points:

Thanksgiving for what.

Thanks to whom.

And how to give thanks.

When Rev. Schmidt had ended his sermon the Thanksgiving offering was giving. The total of both collections was \$53.29.

This collection was not what we wanted to give. The shortage was owing to the present condition with regards to the low price of cotton, cotton seed, corn and the like.

I dare say you will enjoy reading about how our children got their missionary money. Several days before mission day an envelope was put into each child's hand. On the envelope was written thus:

Fifth Sunday, October 31, 1920.

For the Spreading of Christ's Kingdom.

Name.....

Amount

These children having a knowledge of how conditions were with their parents, they wanted to earn some money for their envelopes.

Listen—The farmers had just harvested their corn crop. After school each evening the children would rush home, put down their books, get sacks and roam over the fields in search for the chance ears of corn that they could find. They shelled this corn took it to the store, sold it, and put the money into their envelopes. Some found a peck, some two pecks, some a gallon, some got only a quart; yet it all went for mission money. To help spread the Kingdom of Christ.

Dear Readers:—Just think, five years ago we were here in the dark, and what may be called a lost land with regard to the Truth. God saw fit to send us the pure word, his Holy word in all its truth and purity, and since we have found Christ, our hearts have been stirred to have others find him.

We desire to help our dear Lutheran Church to employ Christian teachers to fill the hearts of little children with the knowledge of Christ, so that when old or on their death bed they may remember their Savior and not be lost. We desire to help our dear Lutheran Church to prepare and send out men; preachers to fill the office of the Holy Ministry; ministers who will visit poor, dying sinners, preach the Word of God to them and save their priceless souls.

What a great blessing our God has bestowed upon us to send the Lutheran Church into our midst. You too, can help us to thank God.

Yours in Christ,

ROSA J. YOUNG.

Miss Rose Young is a colored teacher in our mission at Midway, Wilcox Co., Ala. She is the person who wrote our Board at the suggestion of the late Booker T. Washington, just five years ago, offering her private school for Negro children at Rosebud, Wilcox Co., Ala., to our Mission, provided we would teach the Negro children the Word of God, as well as reading, writing and arithmetic. The work was begun by our church in January, 1916, and today the light of the Gospel is shining forth at 15 different places in the Black Belt of Alabama. Miss Young is 30 years old. She has served our Mission at Rosebud (Jan. to June, 1916), Vredenburgh (June, 1916 to Feb. 10, 1917), and at Midway (since Feb. 11, 1917). At present she is in ill health.—Ed.

COMING EVENTS CAST THEIR SHADOWS BEFORE

The other day an Apache came down from the mountains with a turkey dangling from his saddle. The sight of the big gobbler caused a veritable array of thoughts to chase one another through one's mind unfolding a vision of Thanksgiving with accompanying delicacies and subsequent discomfort, as they went. Yesterday we had a heavy snowfall, the earliest of which the Indians have any recollection; and it also called forth a vision. For who can look out upon cedars and oaks decorated with a mantle of snow without thinking of Christmas!

But to a missionary the thought of Christmas gives more than a glow of anticipation. It brings with it the heavier feeling of duty and responsibility. The Apache is only a child. He may attain the Scriptural three-score and ten and still remain a child. When Christmas comes he betrays all the emotions and whims of a child. He anticipates, and child-like is pleased or disappointed.

How much smoother this old world would revolve if we were more like the Apache instead of the automatons that we are! But this is not the point. The fact is that Christmas is coming. Our Apaches being human and child-like are anticipating also the material phase of Christmas, and your missionaries herewith beg you to think of them as you have done in years past. Christmas giving has associated itself with Mission work, and there is no harm in it. Our Savior was always giving presents. He gave wine at the wedding; He fondled the little children; He fed the multitudes; He filled Peter's nets, not solely to give proof of His divinity but because He was compelled to do so. His consummate love drove Him to dispel want and create happiness wherever He went. And His acts of love bore fruit. At Cana, for instance, they caused "His disciples to believe in Him," and at the seashore Peter could not withhold the confession of his utter sinfulness.

As children of God we are heirs to this privilege of loving and giving. Our Christmas needs in Apache-land again offer a channel for your gifts. They will not be wasted. The Lord will see to that. A few more suspicious Apaches will realize that we are not seeking personal gain but their soul's salvation; here and there a little present, reflecting the gift of God to man, may remove a barrier as in the heart of Peter.

We have Mission schools at Peridot, East Fork and Cibecue. Help us to send the children of these schools home on Christmas day with a new outfit of dresses, shirts, overalls, stockings, sweaters, caps, handkerchiefs, and ribbons, with an occasional pencil or tablet, jackknife or toy, thrown in for good measure. Or better still: adopt one of these winning youngsters as suggested in an article some time back. In either case write to the superintendent for particulars.

In addition to the articles mentioned we need for the other stations as well as for those named above: Bibles, New Testaments, Bible Histories, Dallmann Catechism, Little Treasury of Prayer, Subscriptions to the Concordia Primary Leaflets and to our Junior Northwestern. There is a positive need for each item mentioned. In general, there is a great demand among the younger generation for reading material. Send us anything that you would choose for your own children. The catalogues of our Synodical publishing houses and your pastor will assist you in making proper selections. Also please send us Biblical picture books and a few large framed pictures of our Savior as the Good Shepherd, in Gethsemane, etc. We can also use money sent through the proper channels to purchase gifts for the old star boarders of whom every station has a few.

Ship packages per Insured Parcel Post (**not Express**), to any one of the following missionaries:

- G. Schlegel, Bylas, Ariz.
- A. Uplegger, San Carlos, Ariz.
- H. Rosin, (Peridot Mission School), Rice, Ariz.
- F. Uplegger, Rice, Ariz.
- H. C. Nitz, Globe, Ariz.
- M. J. Wehausen, (East Fork Mission School), Fort Apache, Ariz.
- F. W. Weindorf (Cibecue Mission School), Cibecue, Ariz.
- E. A. Sitz, Carrizo, Post office; Whiteriver, Ariz.
- E. E. Guenther, Whiteriver, Ariz.

GOD'S TRANSPLANTINGS

By Wm. C. Allen

In many parts of the world I have found Christian people who feel that they have been "driven" by force of circumstances into untried scenes. Considerations of health, business, or other reasons have induced a change. The consequences were not always as care-

fully considered as subsequent events proved would have been best.

A few years ago in Colorado I saw some men removing a few good-sized trees. The air was biting cold. The men chopped off the spreading branches, and dug around the roots, breaking away from mother earth the smaller rootlets. Then big grappling irons and strong chains encircled the denuded trees and they were taken by many horses across to a new position by the street-curb. Here they were lowered into immense holes prepared by the master gardener. It seemed harsh usage in the depth of winter. Yet did not the master have some good end in view?

One year later I passed by those trees. Two handsome new houses adorned their original site. They now stood by the irrigation ditch, and clear, sweet mountain water babbled and danced beneath them. An exquisite bit of graded sward caressed their feet. They had been of small account before—now they were conspicuous additions to the beauty of the street. The gardener knew where to place them.

Thus very often are the transplantings of God's children. He sometimes permits men to cut away the beautiful things that we have rejoiced over in our dear old homes. He digs about the very roots of our lives with the spade of adversity. The sharp axe of material losses, or ill-health, cuts into our being.

To question the divine care is dangerous. God cannot make mistakes. Let us acquiesce in His wise judgments. Let Him replant us, as He wills, by the running waters of His peace. Possibly we shall not forget the sad transplanting in the wintry season of the long ago. But were not choice spiritual and material lessons learned in those hours of trial? Will not the unseen spiritual realities outlast the material things that now we so vainly try to understand and see? Shall we not sing the immortal song:

"Goodness and mercy shall follow me
All the days of my life,
And I shall dwell in the house
Of the Lord forever?"—The Living Church.

EDISON ON LABOR

Thomas A. Edison, speaking to a group of friends who had come to pay their respects on his seventy-third birthday, said:

"I am not against the eight-hour day, or any other thing that protects labor from exploitation at the hands of ruthless employers, but it makes me sad to see young Americans shackle their abilities by blindly conforming with rules which force the industrious man to keep in step with the shirker. I have always felt that one of the principal reasons for American progress in the past has been that every man had a chance to become whatever he wanted to be. It used to be fashionable to be ambitious. The employe planned

to become an employer; the unskilled man sought to become skillful. A young man was not well thought of if he were not striving for a higher place in life.

"Today I am wondering what would have happened to me by now if fifty years ago some fluent talker had converted me to the theory of the eight-hour day and convinced me that it was not fair to my fellow-workers to put forth my best efforts in my work. I am glad that the eight-hour day had not been invented when I was a young man. If my life had been made up of eight-hour days, I do not believe I could have accomplished a great deal. This country would not amount to as much as it does if the young men of fifty years ago had been afraid that they might earn more than they were paid. There ought to be some labor leader strong enough and wise enough to make trade unions a means of fitting their members for better jobs and greater responsibilities."—The Baptist.

A FINE TESTIMONY

It was a fine bit of testimony which Jacob gave to Joseph before he left this earth. "The angel which delivered me from all evil bless the lads." No choicer favor could fall on us and on our families than that our children be favored of the Lord and made partakers with us of the divine inheritance. Jacob did not count it beneath his dignity to tell to the younger generation what the Lord had done for him. Young people usually feel great interest in their father's life story—if it be a worthy one—and what they hear of their personal experiences of God's goodness will probably abide. Could we not at times make Family Worship the occasion when, as parents, we speak well of the Lord to our children? What our boys need in starting life is God; if we have nothing else to give them they have everything if they go out in life with Him. What our girls need as they leave the nurture of home is God's love in their hearts, and that being so it is a small matter whether "Dame Fortune" smiles on them or not. Life through the Redeeming Angel is life indeed.—The Lutheran Companion.

MICHIGAN SCHOOL AMENDMENT DOES NOT CARRY

The Amendment requiring all children between the ages of five and sixteen to attend the public school in their respective district, was placed on the ballot. Michigan's Supreme Court decided not to declare it unconstitutional, but to submit it to the highest of human tribunals,—the people at the polls.

The proposal which faced one way but aimed another, soon became known as the anti-parochial school amendment. As such it could not fail of being made the subject of more or less acrimonious debate in most political meetings, and pulpit discussion ably assisted in enlightening the people on the true char-

acter of the proposed change of Michigan's constitution.

In spite of very inclement weather, the voters turned out in unprecedented numbers—the Lutheran, the Catholic, the Dutch Reformed, the Adventist and others—to vote "NO" on a measure that had been termed "unamerican, unnecessary and dangerous."

Unlike the Bennett fight of Illinois and Wisconsin fame, this was not made a political issue. Yet many prominent political leaders, educators, and preachers of all denominations, came out squarely and boldly against a measure "that would nullify the Declaration of Independence."

Almighty God, who founded His Church and will ever protect it, gave wisdom and good sound judgment to the thinking people of Michigan that they defeated the proposed pernicious amendment by a vote of two to one. To Him be honor and glory!

Let us show our gratitude by ever better appreciating His precious gift—our parochial school—and showing such appreciation in devoted care and unstinted sacrifice for the proper rearing of our young.

E. W. H.

CONFERENCE REPORT

The Lake Superior Conference, with lay delegates convened on the 5th and 6th of October in Peshtigo, Wis., and were the guests of the Zions Congregation and their pastor, Rev. Kurt Geyer.

The Rev. C. Henning read a paper in which he showed that the Lord Jesus set us an example in His intercourse with infidels. Christ dealt with the unbelievers, in and outside of the pale of the Jewish church, and in all His dealings and communications with the infidels He showed Himself at all times to be the Savior of sinners, who had come to seek and save that which is lost, and by the Word of God tried to lead them to repentance and faith and thus save their souls.

The Lord's sole aim was to save souls of the unbelievers. Thus should we also, each and every Christian, in all our dealings and communications with the infidels bear witness of Christ our Savior, in order to influence them in such a manner that they come to faith and thus find salvation for their souls.

During the discussion that followed the reading of the paper these questions were answered,—Who is to carry on mission work or bring souls to Christ the Savior? and, How can mission work be carried on successfully?

Attention was called to the condition of the synodical treasury and it was clearly demonstrated that, if the Synod is to carry out the work that has been mapped out, large funds will have to be raised and each and every Christian will have to contribute according to ability. The envelope system has proved

itself to be the most practical and satisfactory way of raising funds.

It would be of great benefit to the congregations if the pastors would clearly and fully present to their congregation what work the synod is carrying on, and how great the expense is, and what every one can and should do in order to carry on this work, which is the Lord's. The wish was expressed to have a short report of the condition of the treasury published quarterly in the church papers, in order to enable every reader to inform himself on the conditions of the treasury.

Services were held on the first evening of the convention, at which the Rev. Paul Bergmann preached the confessional sermon and the Rev. W. Roepke of Marquette the sermon.

The conference adjourned with the conviction that such conventions are surely a benefit to the congregations. May God grant that they be such.

MINNESOTA DISTRICT CONVENTION OF THE WALTHER LEAGUE

On October 30th and 31st, 1920, delegates from a number of young people's societies met at New Ulm, Minnesota, for the purpose of organizing a Minnesota District of the Walther League. Representatives from New Ulm, Fairfax, Wellington, St. Peter, Blue Earth, St. Paul and Bertha were present. Much of the time was taken up in discussing young peoples problems and organizing. Rev. E. T. Heyne of St. Paul was elected president for the ensuing year, with Rev. G. T. Albrecht of St. Peter, Vice-President and Miss Heimann of Fairfax, Treasurer. Prof. C. Schweppe of New Ulm was chosen chairman of the executive board. All present were very enthusiastic and are looking forward to a big convention which will be held at St. Paul, September 17th and 18th, 1921.

ADOLPH E. GERLACH, Recording, Sec'y.

INSTALLATION

On Nov. 7th, the undersigned installed the Rev. W. Blauert as pastor in his new parish at Mound City and Gale, S. Dak. Address: Rev. W. Blauert, Mound City, S. Dak. W. F. SAUER.

AUDITING COMMITTEE OF NORTH-WISCONSIN DISTRICT

W. Gerhard and G. Kahlfass having resigned as members of the auditing committee, J. Behnke and F. Mueller both of Appleton, Wis., were appointed as their successors.

AD. SPIERING, Pres. North Wis. District.

CHANGE OF ADDRESS

Rev. R. H. Vollmers, R. R. 3, Boyd, Minn.

ITEMS OF INTEREST

Passing of a Noted Evangelist

Charles McCallon, Alexander, the noted evangelist, died at his home in Birmingham, England, a short time ago. He was perhaps the greatest traveler of the evangelists of our time, having circled the world three times. Of this phase of his labors he once said that he had participated in a thousand or more evangelistic campaigns in cities and towns of the United States, Canada, Great Britain, Australia, and other countries; that he had crossed the Atlantic twenty-seven times, been to Australia four times; and that approximately seven million hymn books had been issued through his instrumentality.

Mr. George T. B. Davis, Mr. Alexander's associate for many years, is authority for the statement that he personally had given away Testaments in recent years to the value of \$30,000, practically all his fortune.

To Use Ancient Druid Altars

London—The Harlborough rocks, near Matlock, Derbyshire, one of the best known Druid circles in Britain, are to disappear because of commerce. The stones upon which the ancient priests used to celebrate the worship of the sun and offer up sacrifices to Baal will now be used in the construction of British homes and public buildings.

The Druidical circle has been purchased by a company which intends to use the stone for building material and the fireclay, which is mined, for commercial purposes.

The Harlborough circle has today many indications of its former importance, including a Druid's chair cut out of the rock where the ritual of the priests was conducted.

Only a short time ago valuable discoveries were made at Harlborough by antiquarians who excavated the flooring of a cave in the rocks formerly the residence of cave dwellers.—Milwaukee Leader.

Daughter Foe of Church; Minister on Hunger Strike

Lexington, Ky.—Because his daughter is not a member of a church, the Rev. Joseph Woolridge of Russell county, Kentucky, has gone on a hunger strike. He has not eaten for twenty-five days and says he will continue to fast "until his daughter comes to Christ." Seven miles away his daughter teaches school and does not seem to worry over her father's self-imposed privations.

Spread of the Bible

Tokio—The Bible is not only the "best seller" in the United States and England but has now become the "best seller" in Japan, according to the Rt. Rev. Dr. Chas. E. Locke, Methodist Episcopal bishop of Manila, P. I., who, in an address here before the World Sunday school congress, stated that seven-tenths of the people of the world had Bibles in their own language.

Holds Movies Menace American Childhood

Dr. Adolph Meyer, chief of the Phipps psychiatric clinic of Johns-Hopkins hospital, believes that there are dangers, especially to children, in motion pictures.

He declares that "the flood of red light district episodes, shooting scenes and high life intrigues" exhibited, arouse a morbid curiosity and fancy and give a distorted view of the sensational aspects of life.—Milwaukee Journal.

Czecho-Slovaks Break With Catholic Church

Prague, Czecho-Slovakia—The government has recognized the Czecho-Slovak national church which is dissident from the church of Rome and has been in existence for nearly a year. The new religion has gained a numerous following, including large parishes in the suburbs of Prague. It has abolished the Roman liturgy and introduced the hymnology of the Husites (followers of John Huss, a reformer of the Fifteenth century). It also rejects the celibacy of the clergy and the confession and does not recognize the authority of the Pope. —Wisconsin News.

The Doukhobors

Among the immigrants established in British Columbia are the Doukhobors, a religious sect that suffered persecution in its native Russia, and has even undergone on this continent a migration that was equally a trial of faith. Peter Berigin of Brilliant, British Columbia, is the leader of the sect. He has been styled the empire building type of man; his people have been ruled by him ably and firmly, according to a recent writer.—Wisconsin News.

When Life Is Held Cheap

Louis Dondino, 38, was convicted by a jury in district court late yesterday on a charge of inciting a riot on June 15 last when three Negroes were lynched here. The jury was out 55 minutes. Maximum penalty for the offense is five years in jail. Sentence was deferred. He is the second man to be convicted. Dondino, it was alleged, was the driver of a truck which toured the city's streets prior to the lynching, its occupants calling upon pedestrians to join "the necktie party." —Wisconsin News.

Swiss Prevent Father Calling Infant "Lenine"

Zurich—A Swiss father who wished to christen his newborn baby boy "Lenine" has been prevented from so doing by the law. Switzerland has a law which permits the community to pass on baptismal names of unusual sound and spelling. In this case it was decided that "Lenine" is not only uncommon in Switzerland but unacceptable on the ground that "Lenine" stands for a hotly contested political program, may hurt the boy when he comes to years of maturity and therefore be quite disagreeable to him.

The father yielded and is now trying to think up a less striking cognomen.—Milwaukee Leader.

PLEASE NOTICE!

**Beginning with January 1921
the Subscription Price for our
Periodicals will be as follows:**

PER YEAR.		By Mail for Milwaukee and Foreign Countries.	
Gemeindeblatt	\$1.25	Gemeindeblatt	\$1.50
Northwestern Lutheran	1.25	Northwestern Lutheran	1.50
Kinderfreude40	Kinderfreude50
Bunte Blaetter25	Bunte Blaetter35
Junior Northwestern40	Junior Northwestern50
Quartalschrift	1.50	Quartalschrift	1.60

RECEIPTS FROM DISTRICTS FOR MONTH OF OCTOBER 1920.

	Pacific	Nebraska	Dakota-M	Mich.	Minn.	No. Wis.	West Wis.	So. E. Wis.
General Fund			84.93	271.50	238.53	226.71	1,250.52	289.50
General Institutions			192.15	855.00	1,195.45	190.00	1,007.41	1,021.04
Synod. Reports			14.25	27.65	52.35	9.35	69.75	15.73
Debts			75.00		658.97	38.57	12.60	
Theological Seminary, Coll.					75.00	235.00	109.80	482.86
Theological Indigent Students								1.00
Northwestern College, Coll.					50.00	509.90	1,430.35	845.28
Northwestern Indigent Students							7.00	
M. Luther College, Coll.			10.00		50.00	45.00	29.00	160.00
M. Luther Indigent Students			40.00		38.36			
College Saginaw, Coll.				25.00		20.00	10.00	105.00
College Indigent Students				69.00				
Home for Aged			497.00	5.00	25.00			10.00
Indian Mission			122.50	324.01	746.32	591.12	1,051.05	855.17
Home Mission	104.50		930.36	1,428.57	1,877.00	1,046.69	2,800.61	1,393.89
Church Extension			14.00	211.59	315.50	414.85	632.60	248.48
Needy Congregations								10.00
Pension Collections			30.00	70.75	168.80	46.70	162.85	17.00
Pension, Personal						5.00	4.50	17.00
Home for Feeble-Minded				15.00	25.00		3,115.25	62.74
School for Deaf								
Children's Home Society			10.00	3.00	45.00	29.00	1.00	21.80
Negro Mission			98.02	75.46	326.02	145.77	327.21	366.16
Hebrew Mission					27.37			
City Mission				34.15	25.00			119.40
Hospitals								
School Campaign				502.54				1.25
Sufferers in Europe				11.50	105.04	95.00	60.00	358.23
Luther Fund				40.00				15.00
Fords			12.00		76.00	3.00	57.00	5.00
China Mission					45.00			10.30
Home for Aged, Wauw.								50.00
Jubilee Fund								9.70
Milwaukee High School								378.35
Totals	\$ 104.50	\$3,969.78	\$1,638.18	\$6,155.71	\$3,650.16	\$12,138.48	\$6,915.46	
Grand Total, \$34,572.27.								

W. H. GRAEBNER, Treas.