

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 5

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Rev C Buenger
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TESTIMONY THAT JESUS IS THE CHRIST

("Now when John had heard in the prison the works of Christ, he sent two of His disciples, and said unto Him: Art Thou He that should come, or do we look for another? Jesus answered and said unto them; Go, and shew John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he, who-soever shall not be offended in me.") Matt. 11:2-6.

Thou Virgin-born Incarnate Word,
Begotten of the Father,
Blest Son of Mary, David's Lord,
In Thy dear Name we gather.
As Thou hast promised be Thou nigh,
And hear us as we testify,—
Thou art the Christ, our Savior.

How godly prophets pined for Thee,
And longed for Thy appearing!
How Zion hoped Thy day to see,
The Prince of darkness fearing!
The weary watch of night is past,
The longed-for day has come at last,—
For Thou hast come,—Messiah!

The herald in the wilderness
Prepares the way before Thee!
With him let us Thy Name confess,
With him let us adore Thee!
Grant that we harken to his cry:—
"Repent, the Kingdom draweth nigh,"
And seek Thee, Christ our Savior.

Thou art indeed God's Holy Son,
Beloved of Him so dearly.
The mighty works that Thou hast done
Reveal Thy Godhead clearly!
The blind can see; the sick are healed;
The lips once dumb are now unsealed;—
All pow'r is Thine, dear Jesus!

The lame can walk; the deaf now hear;
And lepers, cleansed, adore Thee;
O Lord of Life, when Thou art near,
Death bows in dust before Thee!
Lo, at Thy Word the dead are raised;—
Immanuel, Thy Name be praised,
Thou art indeed Messiah!

The Scriptures are fulfilled in Thee,
O Son of Man, our brother.
In Thee the promised Christ we see,
Why should we seek another?
O Lamb of God, for sinners slain,
In Thee alone true peace we gain,
For Thou hast died to save us.

Thou art our Peace, our Righteousness,
The Rock of our Salvation.
Clothed in Thy garb of holiness,—

We fear no condemnation.
Thy Blood has cleansed away our sin,
Through Thee eternal life we win,
O crucified Redeemer.

Thou ris'n, exalted, glorious King,
Thou First-born of Creation,
Accept the songs of praise we bring
In fervent adoration.
Let us the sinful world defy,
And o'er its tumult louder cry:—
"Thou art the Christ, the Savior."

With Heaven's hosts we hail Thy birth,
Lord Jesus, promised Savior!
O spread Thy Gospel o'er the earth,
Lord Jesus, promised Savior!
To ransom all Thy Blood sufficed;
Thou art the Christ! Thou art the Christ!
Praise to Thy Name forever!

ANNA HOPPE,
Milwaukee, Wis.

On the Gospel Lesson
for the Third Sunday in Advent.

**I Thank Thee, O Father, Lord of Heaven and Earth,
Because Thou Hast Hid These Things From the
Wise and Prudent, and Hast Revealed Them Unto
Babes. Matt. 11:28.**

Hid from the wise and prudent, revealed unto babes—are the things of the kingdom of God. So it hath seemed good in the sight of God.

Not that God would hide the saving truth from any man; "God would have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:4. Nor, that the development of the human mind and the acquisition of earthly knowledge necessarily keep a person from knowing God. The very opposite is the case. True knowledge of man and of nature involves knowledge of God, for they can be known rightly only as His creatures, as the works of His hands. The first chapter of the epistle to the Romans tells us that men will be without an excuse, not having sought and worshipped God, though He has implanted into their hearts the knowledge of His existence and revealed in nature His eternal power and Godhead.

The truth expressed is this, no man will ever be able to find God by exercising the powers that he has by nature. Never will man through the development of his natural intellect, through reflection and research, find the Truth.

Do not look for the cause of this in God; it lies in the perversity of man. "The natural man receiveth not the things of the Spirit of God."

We can know the truth only through revelation. We can receive the truth only by the gracious working of the Spirit of God. Saving knowledge of God is bestowed upon man as a free gift of His grace, which depends in no respect whatever on man, not on his ability, nor on his worthiness or merit.

To know the things of the kingdom of God, we must become babes, utterly helpless babes, babes that have nothing to offer and are not able to do anything, but are entirely dependent upon the grace of God that does everything for them.

In this God is glorified. The greatest glory of the infinite God, the Lord of heaven and earth, is that He is "the Father of mercy and the God of all comfort." For this glory Jesus thanks the Father, and so should we. Ought we not to rejoice in that grace that seeks out the weak and the lowly to bless and enrich them; the unfortunate and helpless to save them; in the grace that pours into the heart of a little child a knowledge and wisdom that encompass time and eternity, yea the great God Himself?

And we are not rejoicing for others. We ourselves need just that grace. True, this deals our pride a severe blow. We do like to boast of our intellectual powers and achievements. Natural man still hopes that by means of them he will be able to make himself free and strong and happy.

His hopes are vain. The past achievements of man do not justify such hopes. Romans I. shows us what our natural reason will do for us: "Professing themselves wise, they became fools." Read the rest of that chapter, God's terrible indictment of the Romans for following their perverted reason. What their reason did for them, ours would do for us. What, if God had in His righteous wrath permitted us to remain in darkness, to go from darkness to darkness?

But it seemed good in His sight to reveal His grace to us. Then let us thank Him. Let us remain babes in order that we may receive ever more abundantly His gracious revelations of the things of the kingdom of God.

J. B.

COMMENTS

"Three New Doctors" "In recognition of their services in behalf of sound Lutheranism, the following received the honorary degree of Doctor of Divinity from the faculty of Concordia Seminary, St. Louis, October 25:—

The Rev. F. Pfothhauer, President of the Ev. Luth. Synod of Missouri, Ohio, and Other States. Missionary, pastor, official of synod.

The Rev. Carl Manthey-Zorn of Cleveland. Missionary, pastor, author.

The Rev. C. A. Frank of Evansville, Ind. Pastor, early worker in the English field, first editor of the Lutheran Witness."—The Lutheran Witness.

We join the Missouri Synod in honoring these men, whose service and labors have been in our common cause. Pastor Frank looks back upon a service of over fifty years. Pastor Zorn was ordained nearly fifty years ago. Both, though no more in charge of a congregation, will continue to labor for Christ as long as the Lord grants them time. Pastor Zorn is devoting himself chiefly to literary activity. His books are well known among us. On November 30, the fortieth anniversary of President Pfothhauer's ordination was celebrated by the Chicago conference at River Forest.

J. B.

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The "T. A's" Another secret organization! This time it is the "T. A's," i. e., True Americans. It is particularly active in the South, and said to be a vast and rapidly growing society having the extermination of Catholicism as its sole object. "No Catholics in public office" is its watchword. Referring to the "T. A's" in an article in "The Nation," Bigotry in the South," Charles P. Sweeney says:

"The present county administration of Jefferson County, Alabama, which embraces Birmingham, was elected on an issue confined to the dismissal of a Catholic young woman stenographer in the county treasurer's office. The "T. A's" had ordered the former treasurer to dismiss her. He refused. The issue was joined. The treasurer and those who stood with him were defeated, and the young woman was promptly dismissed. The present city administration of Birmingham was elected because the "T. A's" supported it. When it took office all Catholics, save two policemen, were dismissed.

"In 1916 two public school buildings were mysteriously burned in Birmingham. The city became inflamed against the Catholics, agitators charging that they had burned the schools in retaliation for the midnight destruction of a Catholic church and school building at Pratt City, near Birmingham, two years before. Federal agents warned the pastors of the two Catholic churches in Birmingham that a plot was under way to destroy their churches and schools and on their advice armed guards were employed. On two occasions parties in automobiles were driven from the church properties in the small hours of the morning.....

"Anti-Catholic activities actually encourage the prejudice in the community. The efforts to dislodge Catholics from their jobs was carried out systematically and with considerable success, numbers of merchants fearing ruin at the hands of the "T. A's" and other secret and fraternal societies which are parties to the prejudice. Each employer was visited by a

vigilance committee, which demanded dismissal of Catholic workers under penalty of a boycott.

In the same article it is stated, 'already the waves of hatred whipped by such anti-Catholic activities have resulted in the midnight burning of a Catholic church and school building and in several unsuccessful attempts at similar outrages. Permitted a steady development we might some day expect to see the burning of Catholics at the stake and such other of the monstrous delights of inflamed ignorance as are now practiced on the Negro population.'

In conclusion we quote the following frank statement made in the article:

"Fraternalism is the machinery employed for organizing the anti-Catholic prejudice. The Masonic lodges, American Mechanics, Knights of Pythias, Modern Woodmen of the World, Odd Fellows, Junior Order American Mechanics, are everywhere in evidence, and, besides the "T. A.'s," there have grown up a number of other societies devoted exclusively and actively to anti-Catholicism, among them the Guardians of Liberty, the Sons and Daughters of Washington, and the Klu Klux Klan. "These cities and towns are cursed with fraternalism," said a newspaperman in Charlotte. "If you don't belong to one of these orders you might as well be on your way."

Yet these are the people who are continually flaunting their tolerance and liberalism, and are ranting about safeguarding liberty and American institutions, while, on the face of it, their actions prove, there is no class of citizens more intolerant, more illiberal, more fanatic and brutal, than fraternal societies to which the "T. A.'s" belong. When intolerance and fanaticism join so many citizens in a common hatred against any religious denomination, it offers a subject for serious reflection to the whole people. No one can fail to see the dire results of such menace to freedom of conscience and religious convictions. Would that the American people would realize the spirit of fraternalism, so dangerous to the things that are sacred to our hearts, and beware of it!

J. J.

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"A Constructive Program For 1921" Under the heading "A constructive program for 1921," the Christian Herald outlines its plans for the coming year:

"The all-important factor in the progress of Christianity is the local church—the congregation.

"If the congregation thrives throughout the brotherhood, everything thrives.

"If the congregation languishes, everything languishes.

"If the congregation fails, everything fails.

"This is axiomatic. Hence the prime object of every agency that serves the brotherhood should be to

build up (to edify) the congregation. All other objects are secondary."

There is wisdom displayed in this program. The temptation is strong to resort to larger, inter-congregational, movements to save and build the Church. Many church programs contain activities of this kind. But the Church is being built up (edified) only then when the individual Christian is growing in faith, hope and charity. Nothing else can truly be termed growth of the Church.

Now, the individuals are gathered into congregations for just this purpose. In the congregation we have the preaching of the Gospel and the administration of the sacraments. Here is where all our efforts should begin, upon the congregation we should center our attention, to edify it by the public preaching of the Gospel, the intensive spiritual training of the young, and by faithful pastoral work among the older members.

Let every pastor apply himself to this task, and let every Christian lend him aid.

If this is not done, nothing of a truly spiritual value will be accomplished outside of the bounds of the parish.

Where this is done, we will soon find that, under the grace of God, the Christian life springing up and abounding within the congregation simply cannot be confined within the parochial bounds, but will burst forth in every direction in a most faithful and energetic missionary activity.

J. B.

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Under the Wrong Head We found the following under the head "News of the Churches" in a recent issue of the Wisconsin

news:

"Special excursion cars will run from Milwaukee to Racine Sunday, leaving the Publis Service Building at 12:30 p. m. for the exercises celebrating the laying of the cornerstone of the African Methodist Episcopal church in Racine at 2 o'clock. The ceremony will be under the auspices of the Grand United States Order of Odd Fellows, Gordon, and Golden Link lodges, accompanied by their Households of Ruth. Grand Master George T. Kervy, of Chicago, will officiate. The Rev. C. P. Thrett is the pastor."

Don't you think it would have been much more appropriate to place this item under the head "News of the Lodges?" How a church confessing Christ as its Lord can permit the Odd Fellows to lay the cornerstone of its new house of worship is a problem to all Biblical, otherwise called "narrow-minded," Christians. The Bible calls them that do not accept Christ as their Mediator and Redeemer unbelievers and tells us in no uncertain terms what is to be our relation toward such. 2 Cor. 6:14-17. This is an instance of flaunting unbelief in the face of our Redeemer. G.

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Judged By Its Own Advocates Commenting on the reorganization of the Interchurch World Movement, **The Watchman - Examiner** (Baptist) believes that "the payment of the underwritings by some of the denominations will work great hardships," and explains:

"In a word, the burden of the debt of the Interchurch Movement has now been transferred to the denominational organizations and it is resting with crushing weight upon some of them. This money is hard to pay because it is something like paying for a dead horse which was not worth much even when it was alive.

"We feel that we are in a position to speak for the Baptists, and we unhesitatingly declare that paying this money is the bitterest pill the Baptist denomination has ever had to swallow. Our advice to the officials of our own denominations and to the officials of all the rest of the denominations is to do the disagreeable thing at once and be done with it.....

"We hope that these conferences will soon be held, for otherwise somebody will want to organize a new interdenominational agency for conserving the results of the Interchurch Movement. We have enough such agencies already. Perhaps we could spare a few that we already have without much loss."

Again, "**The Presbyterian**," referring to the reorganization plan under the head, "Interchurch Brazeness," is quoted by a contemporary as saying:

"We are not able to discover the authority for this report, but if it is true, then the presumption it exhibits is amazing. After this enterprise has sunk \$8,000,000 without giving any returns for it, after it has been openly and emphatically repudiated by the Church, for it to say that it is solvent indicates that its morality is hopeless, its intelligence departed, or English has lost the power of expression. If it be an actual fact that this organization has become solvent and has \$1,000,000 to the good, then the Presbyterian Church should be released from paying the \$1,000,000 under which it is now chafing. This wildcat finance, this mania for management, should be avoided like a case of Asiatic cholera."

So the Interchurch World Movement is judged by its own advocates; and what we have been anticipating right along has come to pass. The Movement has woefully failed both as to its financial efforts and its much wanted purpose of evangelizing the world. This is another case of entering an inter-denominational movement devoid of every sane reason and without any Biblical foundation. This Interchurch Movement has been heralded not only as the most beneficent result of the great war, but as the greatest agency for the evangelization of the world since the beginning of the Christian era—and now, after only one or two years of activity, it has collapsed, utterly collapsed, and that, too, with nauseating effect upon those who have been allied to it.

The Lutheran Church has refused to participate in the movement. It has rejected an alliance with its cause as contrary to the true unity of the Christian Church, as violating the principles of the Gospel, and as detrimental to the cause of Christ's Kingdom. For that reason Lutherans again have been decried as narrow and bigoted, as opposing the great moral issues of the age. But the very accusation had added another stone to our confessional stability, granted to us by the grace of God, to wit: of standing aloof from each and every issue of the day, which tends to disrupt the unity of the true Church of Christ, which, furthermore, involves a denial of the Gospel,—of standing, on the other hand, upon the basis that there is only one way, according to Scriptures, of evangelizing the world, and that is by preaching the Gospel of Jesus Christ in its simplicity and purity, and by administering the holy Sacraments, holy Baptism and the Lord's Supper, according to the institution of Christ. J. J.

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Birth Rate Regulation and Wars Within the last few years we have heard a great deal of talk on this subject; in a few cases apostles of the new regulation have become "martyrs" to their cause by calling down upon themselves by their extreme stand and their too great activity the punishing wrath of the "powers that be;" now comes the organized effort.

Like a good many things, good, bad, indifferent, this organized movement was "made in Germany." In his Berlin letter to the Hearst papers Karl H. v. Wiegand a short time ago reported the facts.

"There are too many people on earth. Their number must be reduced. If future wars are to be avoided the wings of the stork must be clipped and the birth rate reduced. The world war was nature's way of reducing the number of humans who were overburdening the earth." These are some of the contentions, we might say excuses, offered at the cradle of this new infant in the society family. Yes, its another society. And what do you think they have

named it? "Der Mensch Erde Bund," or Mankind Earth League; "Its official name," says the Wisconsin News, "is the 'German Society for the International Regulation of Population.'"

Do you see what becomes of the blame for the recent carnival of blood and orgy or hate which made the whole world stink to heaven like an unburied carrion in the noonday heat of the tropics? It's shouldered off like a loose mantle when its folds become oppressive. And the cast-off garment of our guilt and shame? We put it on "nature" and we point the finger of scorn and accusation at her and say: "there's the guilty one!" The league calls the World War "a necessity of nature;" and just think, in spite of the millions of lives, actual and potential, blighted by the great war, it is said that there are "still too many people on the earth." "Still too many!" Do you realize what that means? Another "necessity of nature"—another war. At the outset we seemed safely distant from the scene of the last conflagration, and yet "nature" succeeded in deftly manipulating us into the midst of the carnage. Another war! Why the nation is just beginning to realize what we suffered in the last. We thought our injuries were comparatively light, but now that sensation comes back to us (for, to confess the truth, we were for the moment a bit carried away, as it were, by our own and other people's feelings—well, with the return of sensation we come to feel that we have suffered some internal injuries whose discovery borders on the sensational. We begin to fear that the part we played in "nature's necessity" was not so noble and creditable as it first seemed when we half reluctantly undertook it.

Another war! Why, the scientist H. G. Wells says, "The victor in the next great war will be bombed from the air, starved, and depleted almost as much as the loser. His victory will be no easy one; it will be a triumph of the exhausted and dying and dead. Unless mankind can eliminate or control its pugnacity, no other prospect seems open to us but decadence, at least to such a level of barbarism as to lose and forget again all the scientific and industrial achievements of our present age." We have not much patience with present-day prophets, but we must say that Wells is following a pretty safe line, safer than he seemed to be following back in the nineties when he put his wildest imaginings into his "The War of the Two Worlds," yet some of the pictures he draws there seem like episodes of the late World War.

But the question is, will the proposed regulation "eliminate or control mankind's pugnacity?" "The league allots two children to each family but that is the limit." Whom is "nature" correcting with her terrible "nature's necessity?" Is it not herself, or is it just mankind? If it is mankind, by whose laws then is mankind governed if not by "nature's?" The

suggested correction would then but be, in the last analysis, nature correcting herself: that were, to put it mildly, "unnatural."

"The society is the answer of Doms (the founder) and his associates to wars, the housing problem, the world's unemployment conditions, starvation and misery in general." A much better—in fact the only correct—answer is to live by the Law of Him who said, "Be fruitful, and multiply, and replenish the earth, and subdue it." His Law says to man, "Thou shalt love thy neighbor as thyself." When man sets it at naught he brings all the world ills upon himself: these follow out of his sins and are God's correction. You may lay all the blame on nature, if you like, but then you must call it "human nature." If human nature is changed so that man becomes, not only in name but in fact, a child of God, then the ills of the world will be banished. Those who know their Bible will not look for a world thus changed, especially not in these the Latter Days. G.

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Where Shall We Stop? In pleading for the strictest enforcement of the prohibition laws, the Western Christian Advocate says: "A man's house is not his 'castle' when it comes to murder, running a pig-sty, or fashioning bombs. Society still would have to pay for criminals made by home-brewed liquor." It is the principle here expressed that society should forcibly restrict the individual in anything from which it apprehends danger for itself, or which might create burdens which society will be compelled to bear, that leads us to ask where shall we stop? Society will always have to suffer when the individual is not what he should be, or does not live as he ought to live. Every wrong, or even unwise, act of the individual will affect the community adversely. The unwise choice of food, tight lacing, late hours, insufficient clothing (not especially in the case of those who cannot afford to keep their bodies covered), dancing, card-playing, and hundreds of other things might be cited as things that are likely to make the individual a burden to the community. Shall we begin to regulate the entire life of the citizen; have we a right to interfere everywhere where it were possible to apprehend danger? How about child training? We know that the fear of the Lord is the beginning of wisdom, and that, consequently, the neglect of the parent to lead the child to Christ is the most serious neglect of which he can make himself guilty to the endangerment of society. Is a man's home his castle, so far as the religious training or the neglect to provide religious training are concerned? Shall we interfere on the plea that we will have to bear the burden created by the neglect of the parent? Nota bene! We are not defending home-brewing.

J. B.

Class Distinction In the Milwaukee Leader of Nov. 16th we read what may bring consternation to the ranks of ouija board friends—their makers and its users. Following is what we read:

"If you would mingle with the elite of departed spirits, do not toy with the shades who use the ouija boards as means of communication, because under ordinary circumstances, only the riffraff of spiritdom speak during sessions of the great American parlor game, was the warning given today by Miss Gail Wilson, trustee of the American section of the Theosophical society. She stands high in the councils of the theosophical world.

"Only the low type of soul would make itself manifest on the ouija board," said Miss Wilson, who has given the subject much research. "A high type of spirit would not use such a crude and dangerous method.

"Speaking in the slangy language of the earth, most of the spirits we get connected with on the ouija board lie like circus posters."

We must beg leave to differ from the opinion which Miss Wilson voices; we cannot help it, but the Voice of Truth says otherwise: there is but one class of spirits which responds to them that knowingly and willingly violate the express command of their God: "There shall not be found among you.....a consulter with familiar spirits.....for all that do these things are an abomination unto the Lord." Deut. 18:10-12.

G.

BISHOP HOOPER, ANGLICAN REFORMER AND MARTYR

John Hooper, born about 1495, was a native of Somersetshire. Having been educated at Merton College, Oxford, he joined the order of Cistercian monks at Gloucester in 1518. But subsequently his attention was directed to the writings of Continental Reformers, and pursuing them and diligently studying the Holy Scriptures, he became a zealous advocate of the principles of the Reformation. His doctrinal views soon exposed him to plots of danger on the part of the Tapisto, and in 1539 he made his escape to France. Returning to England he found his life again endangered, and he subsequently escaped to Ireland, from there again to France, passing thence to Germany, where he married, probably in 1546. For three years he settled in Zürich till 1549, when he set out for England. There he began to apply himself to the work of instructing the masses, preaching three or four times a day in the towns and villages of his diocese, regardless of all fatigue. It has been said, he discharged the duties of his episcopate with a diligence, zeal, and self-sacrifice that have been rarely equalled. In 1552 Hooper was created bishop of Worcester. But on the accession of Queen Mary in the following year he was immediately arrested, and after

suffering eighteen month's imprisonment he was tried for heresy and sentenced to death. The sentence was carried out on February 9th, 1555, the martyr enduring the agonies of the stake with great fortitude. Foxe, in his *Fathers of the English Church*, says of Hooper: "In his doctrine he was earnest, in tongue eloquent, in the Scriptures perfect, in pains indefatigable. Of all those qualities required of St. Paul in a good Bishop, I know not one in this good Bishop lacking."

Follows extract from Hooper's "Declaration of Christ," on Justification:—

"St. Paul when he saith that we be justified by faith, meaneth that we have remission of sin, reconciliation, and acceptance into the favor of God..... To be justified by faith in Christ, is as much as to say, we obtain remission of sin, and are accepted into the favor of God by the merits of Christ. To be justified by works, is as much as to say, to **deserve** remission of sin by works. Faith doth not only show us Christ that died and now sitteth at the right hand of God, but also **applieth** the merits of his death unto us, and maketh Christ ours. It disputeth not what virtues it bringeth to claim this promise of mercy; but forsaking her own justice, offereth Christ dead upon the cross, and sitting at God's right hand. It maketh nothing to be the **cause**, wherefore this mercy should be given, saving only the death of Christ, which is the only sufficient price and gage for sin. And although it be necessary that in the justification of a sinner, contrition be present, and that necessarily charity and virtuous life must **follow**: yet doth the Scripture attribute the only remission of sin unto the mercy of God, which is given only for the merits of Christ and **received solely by faith**. Paul doth not exclude these virtues to be present, but he excludeth the merit of those virtues, and deriveth the cause of our acceptation into the grace of God, only for Christ. And mark this manner of speech: '**Fide justificamur; hoc est, fiducia misericordiae sumus justi**. This word faith, doth comprehend as well persuasion and confidence, that the promise of God appertaineth unto us, for Christ's sake, as the knowledge of God. For faith, though it desire the company of contrition and sorrow for sin, yet contendeth it not in judgment upon the death. We must therefore only trust to the merits of Christ, which satisfied the extreme jot and uttermost point of the law for us. **And this his justice and perfection, he imputeth and communiceth to us by faith**. Such as say that faith **only** justifieth not, because other virtues be present, they cannot tell what they say. Every man that will have his conscience appeased must mark these two things, **how** remission of sin is obtained, and **wherefore** it is obtained. Faith is the **means** whereby it is received, yet hath neither faith, nor charity, nor contrition, nor all those knit together, sufficient merits **wherefore** we should obtain remission of sin. Let the man burst his heart with con-

trition, believe that God is good a thousand times, and burn in charity, yet shall not all these satisfy the law, nor deliver man from the ire of God, till such time as faith letteth fall all hope and confidence in the merits of such virtues as be in man, and say, 'Lord, behold thy unfruitful servant; only for the merits of Christ's blood give me remission of sins.'"

J. J.

THE TEACHING OF CHRISTIANITY

Its Method.

(Continued)

It was asserted last time that historical thinking is the parent of the study of history. It is that, because the spirit of inquiry, discussed as the chief characteristic of historical thinking and described as a seeking to embrace the knowledge of everything one's world holds and to interpret and appraise it in terms of the other world,—because this spirit of inquiry will lead one into the study of history. What then is the appeal of history?

The objection against dogmatics was that it addresses itself and appeals chiefly to the mind. History also engages the mind, and its study requires as much keenness as the study of dogmatics. But the appeal of history is in that it responds to the spirit of inquiry, which proceeds from the heart, and thus satisfies the heart. It does so in a number of ways; we shall dwell on two things that are essential to our discussion. They are objective and subjective in nature.

The Christian of live faith is interested in everything that ever was and is, because he knows that all things were created for Him, into whose kingdom he has been translated (Col. 1:13-20), that in Him, in whom he was predestinated unto adoption before the foundation of the world and through whose blood he has the forgiveness of sins, God has purposed to gather together in one all things (Eph. 1:3-14), in short, that everything that ever was, is, and will be is focussed in Christ, the captain of his salvation.¹⁸⁾ Every fact and

¹⁸⁾ It was not in a spirit of levity that reference was had in a previous note to our disrespect of the devil. By an inadvertence of the writer's the concluding paragraph of the note was omitted in the printer's copy, and thus its point was lost. It is quite apropos to add the substance of it here, with some additional observations.

Bible history gives the devil his due. In the moving picture of its narrative and by recurring allusions Satan is ever and again projected onto the screen of our vision. Why? Why the stories of Christ's casting out of devils and of His temptation in the desert, why the solemn announcement of the latter and the featuring of Satan (Matt. 4:1-11)? It surely isn't merely as a matter of record or to demonstrate the divinity of Jesus, but rather His saviorhood. It is to show us what it means that He has won our release from the power of the devil; it is to make vivid in us the realization of the tremendous struggle that has gone on since the beginning of time, that thickens when the Seed of Woman appears to take up the fight in our behalf, and that will end only with time;

event in nature¹⁹⁾ is tangent to the consummation of God's purpose, every fact and event in human life¹⁹⁾ bears a relation to Christ. But all of that belongs to the realm of history¹⁹⁾, and in the measure that the Christian is thrilled and elevated by the majesty of this theme will he delve in history. Why, if such is the theme of all history that everything is to be gathered together in Christ, then it cannot but quicken faith to know history! It need not be argued that such a desire is an affection of the heart and that history as its answer appeals to and satisfies the heart.

It goes without saying, too, that this Christian will be prompted, first of all, to the searching of the Scriptures, his guide and authority in everything, in order to satisfy his thirst for knowledge of the history of things. And the Bible does not fail him, for, what is it but the divine record of history! Incidentally the searching Christian will discover that by far the greater number of the sacred writings constitutes a connected history

it is to make us realize that we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places (Eph. 6:12). It is not assuming too much that the fight is thickening again now, with spiritism and occultism in every form rampant as they are and with psychical disturbances taking on an epidemic character.

It is a salutary thing to respect your foe and not to underrate his strength. There is nothing belittling in Christ's saying when about to enter on His passion, 'The prince of this world cometh, and hath nothing in me' (John 14:30). Rather the contrary.

Milton has caught this note from the Bible narrative, hence the power of his portrayal in *Paradise Lost*. But like the preacher who spends his heart's fulness in preaching the Law with power and conviction and then has little power left to present the Gospel, Milton spent his powers in writing *Paradise Lost*, hence the flatness of *Paradise Regained*. And yet another reason, in line with the difference between Calvinism and Lutheranism, Milton wanted the historical perspective, which sees this after all as but an episode in the unfolding of God's eternal purpose, in which everything is focussed in Christ.

So, again, it is history that, for one, will give one a vivid sense of the sinister might of Satan, but above all will enhance the greatness and wonder of salvation.

¹⁹⁾ The study of fact and event in nature—natural history or the natural sciences; the study of fact and event in the life of man—history proper. History is all-embracing and the compass of all learning, all the branches of knowledge are auxiliary to, go to make up, and are summed up in the digest of knowledge that history as a branch of teaching offers. From which fact alone it might be argued that history should be looked upon as the mistress of learning. It may be added in passing that the term 'history' is derived from a Greek root which signifies 'to know.'

There are the formal branches of study, like grammar, mathematics, logic, etc., that train the mind and the faculties of the mind. Dogmatics, in theology, is such a formal study, as far as its peculiar function of abstraction, definition and arrangement is concerned; it bears a similar relation to the study of Christianity as grammar does to the study of literature.

of the world with the Gospel as its central theme, and it may dawn on him for the first time that the Gospel is a matter of history, and he may for the first time be disembarassed of the notion, which owes its origin to the dogmatic teaching of the catechism,²⁰) that the Bible is a code of doctrines to be accepted by him who aspires to heaven, that the Gospel is an order to which one must conform by the way of belief, in order to be saved. Faith is not a mental belief, but a knowledge of historical fact; faith is not knowing a thing, because one believes it, but believing in and trusting in a thing, because one knows it. So faith in the Gospel is knowledge of the historical fact of salvation; history presents the fact, the knowledge of its truth, of course, is of God. All this the Christian will come to realize, and there you have a phase of the historical thinking that is given birth to by the study of history; historical thinking, it will be recalled, was said to be both the parent and the child of the study of history.

Again, incidental to the study of the inspired record of history in the Scriptures, the searching Christian will branch out into a wider study of history and will gather all the material that extra-Biblical records and monuments offer toward a fuller understanding of history. He soon becomes aware in his study of the Scriptural record that the then readers of the sacred writers were conversant with a mass of historical material, the current history of their times, the knowledge of which can be gained by the latter-day reader only through the extended researches of history and is extremely profitable to a full understanding of the record of the Scriptures. We refer, for an instance, to the history of Babylon and the light shed upon it by modern research, which gives us a new understanding of the Scriptural account of what Babylon stood for in the ancient world, then the history of Rome and New Testament times, onto the background of which the Prophets and Apostles projected their interpretation of history to their erstwhile readers, and the knowledge of which, attained by a wider search of history, affords us the essential²¹) understanding of all subsequent history as outlined in Revelations.

There is hardly need, after what has been said, to continue the argument with reference to the study of what has become history since Biblical times. There is another side of the study of history, of like appeal, that we would call attention to.

History deals and acquaints with life. The Christian has a hearty interest in life, because all life is governed by the two factors of sin and grace. That

²⁰) Only recently a layman, listening to the exposition of the catechism (the Small Catechism, not the catechism in its padded form) by his pastor from the historical point of view, was led to remark: "Why, now I am beginning to see things; the catechism always appeared to me to be a book of rules."

²¹) The history student will not try to get any historical character's number by seeking the solution of 666 (Rev. 13:18).

is what he thinks on in his own inward life, when the objective meditation of the Gospel is succeeded by the subjective application of it to himself. He knows that his works (thoughts, words, and deeds), as they spring from his mind, will, and feeling, are the product of sin or grace, or rather of both. He knows that it is so with every man and that hence the united works of men are likewise determined. He gets to analyzing and interpreting his every thought, desire, and emotion and their outward expression, or his inward life and outward life in its development, in the light of the truths of sin and grace, and as the first impulse to such study has come to him from the Word of God, again he is prompted to have recourse to the Bible with the view of searching study, of analysis and interpretation of what it reveals about life by direct statement or unfolds by its portrayal of the life of its characters or indicates about the inward life of its writers through their idiom of thought and its expression.

Such a study makes for growth in Christian knowledge, and the Christian, again taking his cue from the newly discovered teachings of the Scriptures, is stimulated to practice it further by the observation of the life round about him and by study of its development. He is interested in that, because it affects him or the kingdom of God, of which he is a citizen and missionary, and because it promises further practice in the distinctly Christian art of reducing all life to the elemental and fundamental terms of sin and grace. So all the expressions of life round about him become the objects of his scrutiny, its individual expressions in the ideas and actions of his fellow men, in art and literature and music, its corporate expressions in social life, in the life of the church and of the state. But all of that constitutes a study of history. The study of the life of the past in the records of history, finally, attracts the Christian, because there life is presented in compact, concentrated form, the development from cause to effect is more clearly discernible, and because the determining factors of sin and grace stand out in bold relief. The lesson is more easily read.

Such is the appeal of history to the Christian possessed by the spirit of inquiry. It satisfies the heart, because its theme is the eternal purpose of God, the Gospel of Jesus Christ, and because it relates every fact and event to Him; because it deals and acquaints with life, a very personal concern to the thinking Christian, and moves all life into the sphere of sin and grace. To put it in a nutshell: history preaches.

The cardinal virtue of the study of history has been noted, to wit: that it prompts the firsthand study of the Scriptures, a real searching of the Scriptures from all angles of view, as complete and penetrating as well might be conceived. However, there are other virtues.

(To be concluded)

WHAT OTHERS SAY

"Not Many Wise" Etc.

We were told some time ago that a prominent business man did not believe that the Lutheran Church had any great future in this country, because it did not seem to appeal much to the men of large fortunes and the men in high positions. The rich and powerful in the affairs of our country seemed to be inclined to join the other churches. To this we would say that if the time should ever come when our Church depended for its success on the rich and influential men of the world, it would be doomed to failure. The real Church of God on earth has always been opposed by the mighty in this world, but has nevertheless continued its work and will continue, as Christ has said that the powers of hell shall not prevail against His Church. Paul says: "Not many wise men after the flesh, not many mighty, not many noble are called: but God has chosen the foolish things of this world to confound the wise: and God has chosen the weak things of this world to confound the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and the things which are not, to bring to naught things that are: That no flesh should glory in His presence" (1 Cor. 1:26-29).

We hope the time will never come when our Church will depend upon the power of man for its success. The great Interchurch World Movement seemed to cater to this power of money and influence and utterly failed. As a Church we shall only succeed to the extent in which we are able to depend upon the supernatural power of God and His Spirit. The pastor and congregations who pray for this power and have learned to depend on it and faithfully use the Word of God shall and must succeed and will overcome the world. Endued with power from above we can continue our work with the absolute confidence that we are operating with the greatest power on earth and cannot fail, because God Himself is fighting our battles and takes care of His own work.—Lutheran Church Herald.

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Roman Unity

Our brethren of the Papal obedience are fond of telling us that the Roman Catholic Communion is the only perfect example of unity in faith and practice, as contrasted with the variations exhibited by "schools of thought" among us. A dispatch from Mexico, dated September 25th, says that the Archbishop of Queretaro has just issued a pastoral letter threatening to excommunicate any of his people who rent dwellings to Protestants, or have business relations with them. Will American Roman Catholics affirm their approbation of this policy? If not, what about unity of practice?

The same dispatch tells us of an alleged miraculous picture of Our Lady in the Church at Colonia Cuarez.

"Thursday evening the glass is said to have been perfectly clean, and on Friday morning the picture appeared in bright colors. News of the occurrence spread rapidly, and pilgrims are flocking to the church in thousands. Reports of several miraculous cures are prevalent. The police have been called upon to regulate traffic about the church, the district being jammed with people for several blocks."

This may well match the bleeding images recently found in an Irish peasant's cabin. I notice, however, that the local Roman clergy there warn their people against those alleged manifestations; but an American Roman Catholic minister, arriving at New York from Ireland recently, spoke of them with much reverence. Still another conflict.—The Living Church.

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A Masonic Baptism

From the Evansville Courier, Evansville, Ind., of September 24, 1920, we clip the following astounding news. We omit some of the names:

One of the most interesting and unique events in the annals of lodge history in this community and perhaps in the state, was the occasion of a christening of a four months' old child in the Masonic temple in Huntingburg, Monday evening, at 8 o'clock.

George....., infant son of....., who reside two miles west of Huntingburg, received the sacrament of baptism at the altar of Dubois Lodge No. 520, F. & A. M., in the presence of more than 100 guests, members of the Masonic lodge and Eastern Star chapter. The service was unusually solemn and impressive.

The ceremony was preceded by the ensemble singing of "America" and a tenor solo, "The Lord Is My Shepherd," by Al. G. Partenheimer. During a quiet processional by Miss Genevieve Williams, Rev. C. H. Miller, retiring pastor of Main Street M. E. church, and Rev. C. P. McKinney, pastor of Trinity M. E. church, officiating ministers, and J. W. Finke, Worshipful Master of Dubois Lodge No. 520, F. & A. M., and Mrs. Louis Lukemeyer, Worthy Matron of Huntingburg Chapter No. 118, Order of the Eastern Star, sponsors for the child, advanced from the dais on the east to meet the members of the baptismal party, approaching the altar from the northwest, the grandparents..... and the parents..... forming the party.

As the young father held his infant son in his arms, Rev. C. H. Miller, from a rose-encircled fount on the altar, administered the sacred baptismal covenant. Following the rite, Rev. C. P. McKinney, in a few impressive words, presented to the mother, as custodian for her son, a Bible, the gift of the sponsors. The

impressive ceremony closed with the ensemble singing of "Blest Be the Tie That Binds."

What shall one say to all this? One is made full enough to explode, yet we shall be calm. For one thing, if this was an affair of the lodge, then we have unquestionable proof here that the Masonic Order has a religion and is a religious institution, whatever else it may claim to be in addition. They have an altar, they, of course, have a chaplain, though it seems he was out of his job in this instance, they have a "worshipful Master"—not the term **Worshipful**—and they even assume the authority to administer the holy rite of baptism, a function that belongs to the Church and to no other institution in the world.

Another thing is this: Was this a real baptism, so considered and accepted by Christ himself? If as stated above, it was an affair of the lodge, so ordered by it and administered by its authority, then as we see it, it was no sacrament, but an act of sacrilege. Christ gave the authority to baptize to the Church alone, and to no other institution in the world, not even to the family as such. When any other institution, therefore, assumes the authority to baptize it makes itself guilty of sacrilege and profanation, and we can think of no deed more suitable with which to compare it than the sin of Korah who assumed to officiate in holy things as well as Aaron, and who for his sin was swallowed up alive by the earth, he and his family and all that belonged to him. The mere fact that the Masonic Order professes religion does not make it a church nor any part of the Church.

If, however, these things were done at the request of the parents and with the consent and sanction of the church to which they belonged—though it is not stated that they really belonged to a church—and if the officiating ministers acted for their church, then things are different. Then it would have been an affair of the M. E. Church rather than of the lodge.

But even if it should be granted that from this viewpoint the sacrament was legitimate, what is one to think of those M. E. preachers—without thinking here of the parents—for consenting to a thing like that? Whatever they may think of baptism, this is plain that they here thought more of the lodge than they did of the Church of Jesus Christ, otherwise they could not for a moment have thought of transferring the holy rite of Baptism from the Church where Jesus Christ has placed it, into the midst of the profane and silly paraphernalia of the lodge room. Or if these men did not have the courage to say No to the request of the child's parents or the officials of the lodge, they betrayed a weakness utterly unworthy of ministers of the Lord Jesus Christ. Possibly, too, the whole affair was done largely for show and talk, much as if a couple should be married in an airplane, but which is again a wicked profanation of things holy.

—Lutheran Standard.

One of our clergy in Manila, reading an article recently published here as to Masonry, sends me a most extraordinary clipping from the Manila Daily Bulletin, which, in fairness, I reprint, adding that, if correct, the whole sacrilege is entirely without warrant in American Masonic tradition, and is utterly to be repudiated and denounced. Enquiries are making in high quarters as to the accuracy of the report, and the responsibility for the procedure.

Masons Baptize 33 Children

Attractive Ceremony is Held in Masonic Temple

"Thirty-three children of prominent people and officials in Manila were baptized at the Masonic temple yesterday evening in the impressive and formal ritual for baptism in masonry. Judge Charles S. Lobinger of the United States court at Shanghai presided as venerable master. More than 400 Masons and their friends witnessed the ceremony, the first full Masonic baptismal ceremony ever performed in the islands.

"M. J. Hazelton was senior warden; Manuel L. Quezon was junior warden; Teodoro M. Kalaw was orator; E. M. Masterson was almoner; F. H. Stevens was master of ceremonies; W. W. Weston was commander of the guard; Leo Fischer was tiler.

"John C. Howe presided at the organ and Mr. Fickes, Mr. Cushing, Mrs. Stroebe, and Mrs. Boomer were in the choir.

"Many guests remained at the temple to enjoy the dancing and the supper following the ceremony."—The Living Church.

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Mr. Harding Turns To Prayer

What a man says first after he knows that he is going to be President of the United States must be an illumination on the real character of the man. Confronting a responsibility so immense and so sobering, no man could in that first mighty moment groom himself to pose in an assumed role. The most consummate actor conceivable would be himself at least until he had become accustomed to the new honor. And it is a pleasure to say that President-elect Harding under this test reacted with a sentiment which evokes confidence in his sincerity of soul, his sobriety of mind, and his purity of purpose. The religious note in his first utterance after election rings true and encourages the strong faith that the occupant of the White House for the next four years will not lose sight of God's will nor forget his need of God's help. Mr. Harding said:

"I am not exultant. It is all so serious. The obligations are so solemn that instead of exulting I am more given to prayer to God to make me capable of playing my part."

That prayer of the president-elect every Christian man and woman in the whole nation should certainly join. Intercession for the President of the United States ought to be the invariable daily habit of every praying American, and an unfailing part in every religious service held anywhere in America.—The Continent.

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Church-members Who Win Special Mention

Paul had the good gift of discovering the praiseworthy in the Christians with whom he worked, and the precious habit of calling attention to that which was good.

The epistles in the New Testament glow with simple chronicles of the grace and beauty of the brethren.

This is well. It is the mark of a great soul to have eyes to see and a heart to understand the good in our fellow-mortals.

It is also a kind of index or mirror of one's own life. Surely the person who is gifted in finding the faults of others, and whose tongue is artful in telling of these faults, must have a very unlovely and evil character.

He must be splendid within who can find so much good in his neighbor.

Paul made special mention of Phoebe because she was "a helper of many."

Aquila and Priscilla were commended because they "imperiled their necks" in defense of Paul, their minister.

Tryphaena and Tryphosa were remembered for their "labor in the Lord."

The mother of Rufus was singled out because she mothered other boys besides her own.

Again and again Timothy was praised as a good "fellow-worker." He helped the other fellow with his task. You could get along with him. Paul could not work with some people. They would run amuck in spite of everything. Not so with Timothy. He was built on generous lines, and any Christian could work side by side with him, and never a quibble or a quarrel.

Paul loved Onesiphorus, and told the people about his fine points, because he was eternally good-natured, and gave a little boost to everybody. His specialty was breathing heart into discouraged Christians.

A little extra glow invests the eulogy of Mary since "she bestowed much labor." She seemed always to be doing "more than others."

Only one word is employed in Paul's praise of Quartus, but it is like the open door to a great cathedral. "Quartus the brother." He was just a plain, old-fashioned Christian, wearing the splendid distinction which belongs to him who loves the brethren.

Such is the golden glory discoverable in any little congregation of earnest Christians, if we have eyes to see, ears to hear, and a heart to understand.

A Very Good Suggestion

A sincere Christian lady, in ordering Dr. Baltzly's little book, "The Death Pot in Christian Science," expresses the hope that some one with the means ought to donate enough money to put a copy of this little book in as many of the public libraries in our land as possible.

This is certainly not a bad idea. Our public libraries are crowded with Christian Science literature of all kinds. Why not place a little of the other kind in the libraries also as an antidote?

The Christian Scientists, Spiritualists, Mormons and other similar religionists are organized for propaganda in order to spread their false faith. As soon as a person has been converted to the one or the other of these religion, almost too numerous even to mention, he at once becomes a very zealous devotee to its tenets and is willing to sacrifice his time and his means to spread the new light that he thinks he has found. Hence these religious societies lack neither money nor workers. Look for example on the many costly temples of the Christian Scientists, and upon their tremendous literature propaganda. These things are not accomplished except by the voluntary sacrifices of the members. And is there a wealthier religious organization than the Mormon Church, so called? And is any church doing more to win converts? Think also of the wealth that is being concentrated in certain localities by various Theosophic Societies, to build temples and shrines that shall be more dazzling than the most dazzling in the Orient. All this in Christian America.

If the members of our Christian churches were only half as zealous in the spread of true and positive Christianity, many of the problems vexing the Church would be solved without any difficulty. If some one of means would contribute enough money, as was suggested above, a copy of Dr. Baltzly's book could easily be made accessible, not only in our public libraries but also in many of our railway stations that usually contain literature of the opposite kind. The same thing could also be accomplished if locally some earnest and sincere church members with means would take the initiative. Here is a field where every church should be active locally, especially to spread the truth of the Gospel in a positive way. For after all there is nothing that can better counteract than positive truth itself. Why are there so few who are willing to sacrifice time and means and personal effort to spread the truth of Jesus Christ in their immediate community? Is this effort seemingly too insignificant? And yet the only way to leaven the whole lump is by this seemingly slow method, without any ostentatious results, but nevertheless powerful as life itself. If we but could get away from the idea that our influence in the world is measured by the apparent magnitude of the task performed, there might be more who would

be more willing to so let their light shine that men might see their good works and praise their heavenly Father.—The Lutheran Companion.

CHRISTMAS AND MISSION

Christmas is coming. All hearts are glad in the thought of its approach. Our churches and our homes are making grateful preparations for celebrating the birth of the Lord. Well may all rejoice, for it proclaims good tidings of great joy which shall be unto all people.

These tidings of great joy lie in the words of the heavenly messenger: "Unto you is born this day in the city of David a Savior which is Christ the Lord."

The angel calls the Savior born **Christ the Lord**. What does that mean? It means that the child in the manger is the long promised Messiah, the great Jehovah, the Almighty Maker of heaven and earth, the Prince of Peace. It means that the child upon hay and straw in Bethlehem's manger is very God of very God, light of light, true God, begotten of the Father from eternity. It means more. It means that he is true man, mysteriously conceived by the Holy Ghost and in the fullness of time born of the Virgin Mary, flesh of Mary's flesh and blood of Mary's blood, true man like unto us, sin excepted. Truly, "great is the mystery of godliness: God is manifested in flesh."

"Ah Lord, who has created all,
How hast Thou made Thee weak and small,
That Thou must choose Thy infant bed,
Where humble cattle lately fed."

Unto you is born this day a Savior. Not unto the good, the righteous and the believers only was this child born, but unto you, shepherds; unto you, parents and children; unto you sinners great and small; **unto all people**, regardless of condition, race and color. Glorious, sublime tidings of great joy: Also unto me and for me, a lost and condemned sinner, is the Savior born.

"This is the Christ, our God and Lord,
Who in all need will aid afford.
He will himself **your Savior** be
From all your sins to make you free."

He who now accepts this Savior, the greatest gift which God has bestowed on a lost sinful world, with an humble believing heart possesses all that which he promises through the heavenly messenger; Peace on earth, good will to men, forgiveness of sin, life and salvation.

These tidings of great joy we will not and can not keep to ourselves. He who thinks he can lock it up in his own bosom has not yet fully understood the Christmas message. No, like the first Christmas messenger we, too, will make these glad tidings known that they who have not heard or believed it "may with us evermore such grace with wondering thanks

adore." We can not do otherwise; we must bear witness of our Savior Lord and help to advance His kingdom on earth.

This we Christians do wherever we have an opportunity. To those, however, whom we can not reach personally, be they on the home or on the foreign mission field, we will send our missionaries with the message: Unto you, even unto you is the Savior born. Open your ears to the Angel's sweet song. Open your eyes and behold the Grace of God that bringeth salvation manifest in flesh in Bethlehem's manger. Come unto him penitently and believingly and great joy shall enter your hearts also. He loves to welcome you. "His mercy try, no longer doubt. He will in no wise cast you out."

These tidings of great joy are being preached by our missionaries to thousands of Negroes and to Indians on our mission fields. Many, thank God, celebrate the birth of Christ in their hearts and humble homes, in our churches and schools. They kneel in childlike faith at the feet of the lowly Manger Child and worship Him as we do.

But alas, there are still millions standing without, living in the darkness of sin and sitting in the shadow of death, rushing madly to their eternal doom. Them, too, the Savior in His matchless love calls and yearns to save. But He wants them **through us**, through the Word of Grace which we preach.

During the Advent and Christmas season our hearts beat warmer in love for others. In love we remember parents and children, relatives and friends with gifts of love. As we now during this season in grateful love, happy in the Lord, our Salvation, worship at the feet of the Christchild, let us also seriously remember **our missionary duties, the debt of love we owe**, comfort, strengthen and encourage ourselves through the preaching of the Gospel to greater efforts, pray fervently for our missions and give liberally that the message of a born Savior may be brought to the Christless millions at home and abroad.

"Let us learn the wondrous story
Of our great Redeemer's birth;
Spread the brightness of His glory,
Till it cover all the earth."

N. J. B.

WRONG DIRECTIONS

"Blind Leaders of the Blind"

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see

that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm. . . . The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong.

She followed the wrong directions and they led to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong directions. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth! Of such who give the wrong directions, who preach error and a delusion in the place of the Gospel, our Lord spoke in His severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the Kingdom of Heaven against men. (Matthew 23.)

AVARICE

Luther says in one of his sermons:

"The reason God is so great an enemy of avarice is because there is no other vice which hinders the spreading of the Gospel more, and which works more harm to the Christian. And yet we see that the whole world is drowned in it. Everybody is worrying night and day whether he will be provided for in the future. Nobody is satisfied with what God has given him. If the Lord has given to one a beautiful home, he soon longs for a castle. If he succeeds in getting a castle, he would like to own a whole town, and so on. No one is content with his station in life. Pride and avarice are at the root of it all. These are the cause of all the parsimony and illiberality among people.

"Our blessed Savior warns us against these sins when He says to us in His Sermon on the Mount: 'No man can serve two masters. Either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God

and mammon.' The Lord feared, we see from this, lest mammon should hinder us in our devotion to His service."—Exchange.

THE LORD'S PRAYER

Thou to the mercy seat our souls dost gather,
To do our duty unto Thee,—OUR FATHER.
To whom all praise, all honor should be given,
For Thou art the great God,—WHO ART IN HEAVEN.
Thou by Thy wisdom rul'st the world's whole frame.
Forever therefore,—HALLOWED BE THY NAME.
Let nevermore delay divide us from
Thy glorious grace, but let THY KINGDOM COME.
Let Thy commands be disobeyed by none,
But Thy good pleasure and THY WILL, BE DONE!
And let our promptness to obey be even
The very same ON EARTH AS 'TIS IN HEAVEN.
Then for our souls, O Lord, we also pray,
Thou wouldst be pleased to GIVE US THIS DAY
The food of life, wherewith our souls are fed,
Sufficient raiment, and OUR DAILY BREAD.
With every needful thing do Thou relieve us,
And of Thy mercy pity AND FORGIVE US
All our misdeeds for Him whom Thou didst please
To make an off'ring for OUR TRESPASSES;
And for as much, O Lord, as we believe
That Thou wilt pardon us, AS WE FORGIVE
Let that love teach, wherewith Thou dost acquaint us,
To pardon THOSE WHO TRESPASS AGAINST US.
And though sometimes Thou find'st we have forgot
This love for Thee, yet help, AND LEAD US NOT
Through soul or body's need to desperation,
Nor let earth's gain drive us INTO TEMPTATION.
Let not the soul of any true believer
Fall in the time of trial, BUT DELIVER
Yea, save them from the malice of the devil,
And, both in life, and death, keep us FROM EVIL.
Thus pray we, Lord, for that of Thee, from Whom
This may be had. FOR THINE IS THE KINGDOM.
This world is of Thy work. Its wondrous story
To Thee belongs,—THE POWER AND THE GLORY,
And all Thy wondrous works have ended never,
But will remain FOREVER AND FOREVER,
Thus we poor creatures would confess again,
And thus would say, eternally,—AMEN.

(The above was captured during the Civil War at Charleston, S. C. It was printed on heavy satin, July 4, 1823. It was picked up by A. P. Green, of Auburn, Ind., at Corinth, Miss., the morning the rebel forces evacuated it, May 30th, 1862.)

(Clipped from "The Gideon")

"GET UNDER THE LOAD"

A big dray was drawn up at the side entrance of one of the city's mammoth stores, and a square box as big as a piano was coming up from a basement to be loaded on the heavy wagon. It was rolled easily onto the skids, and up even with the floor of the dray, and then somebody had to lift. Suddenly there was an indignant shout from the man who had first bent his broad back to the burden.

"Get under the load—you! What good do you think you are lifting with the tips of your fingers there at the edges? Get under the load, the way I do!"

As I listened, I thought I would have liked to set that drayman in a pulpit. I would like to hear him preach from that same indignant oratory, to the crowd of uncomfortable shirkers who in every church are lifting with finger-tips instead of giving their shoulders to the burdens. I would like to see him in the superintendent's desk, giving that ringing message to half-alive teachers, who lift a little, "at the edges," never minding who is breaking his back under the settling load. And if not that, why should they not take a lesson of him? It isn't good business to let one or two persons do all the work, while the rest are soldiering. Sunday-school work has had quite enough of finger-tip helping. What it needs is somebody—and a good many somebodies—to get under the load.—Selected.

Lack of Prayer

The great lack of our life is that we do not pray enough. And there is no failure so disastrous or criminal as this. It is very difficult to account for it. If in all times of discouragement and vicissitude we could have access to one of the wisest and noblest of our fellow creatures, or to some venerated departed saint, or to the guardian angel deputed to attend our steps, or to the archangel that presides as vice-regent over this system of worlds, how strong and brave we should become. Whatever our need, we would at once seek his august presence, and obtain his counsel and assistance. How extraordinary is our behavior, then, with respect to prayer, that we make so little of our opportunities of access into the presence of our Father, in whom wisdom, love and power blend perfectly, and who is always willing to hear us—nay, is perpetually urging us to come!—Dr. F. B. Meyer.

NOTICE

Trinity Lutheran Church, North Milwaukee, Wis., is offering 10 year coupon bonds in denominations of \$100.00 at 6% payable semi-annually, December 15, and June 15. These bonds are secured by a trust mortgage of \$25,000.00 on the entire property valued at \$60,000.00.

Information given by Mr. Chas. Krohn, 506 37th St., Milwaukee, Wis.

Trustee of trust mortgage,
ARNOLD SCHULTZ, Pastor.

NORTHWESTERN COLLEGE

The board of trustees of Northwestern College, Watertown, Wis., having unsuccessfully called Rev. O. Hensel of Wausau, Wis., to fill the vacancy in the faculty, desires herewith to call for a new list of candidates in addition to the one already published. The names should be in by the 4th of January, 1921.

CHRISTIAN SAUER, Sec'y.

ANNIVERSARIES

The twenty-fifth anniversary of Zion's Lutheran Church, Bristol, Wis., was celebrated Sunday, Nov. 21, with appropriate services. Pastors O. Heidtke and H. Gieschen, Jr., preached the Word.

C. E. BERG.

* * * * *

St. Paul's Lutheran Church at Tacoma, Wash., observed the tenth anniversary of the dedication of its well-appointed church building with two special services Nov. 21st. St. Paul's was hindered from observing the twenty-fifth anniversary of its organization by the epidemic which prevailed during the autumn of 1918. We therefore laid more stress on this tenth anniversary than is customary; we, in a measure, combined the two. The character of the services found its expression in the words of the Prophet Jeremiah which were used for the Scriptural basis of two sermons: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The Church of our fathers in order to promote the Kingdom of God in our community arranged the services in the language of our children. The order of services followed, to some extent, the program used ten years ago. The Rev. Mr. Krug, who helped us dedicate, Nov. 20, 1910, served again. St. Paul's Chorus sang the same selections. The audience sang the same hymns. The offering was applied to the same fund as of yore. The president of our district, the Rev. Frederic Soll of Yakima, Wash., and the Rev. Oscar Fedder of Seattle, Wash., delivered sermons, besides the Rev. Louis Krug. Both services were exceptionally well attended. At 5 o'clock the ladies of the church served an elaborate luncheon in the Sunday School auditorium. All services were led by the undersigned.

ARTHUR SYDOW.



The new St. Stephens Ev. Luth. Church at Beaver Dam, Wis.

ITEMS OF INTEREST

Bible Distribution

Two hundred and seventy-five miles of Bibles would reach from New York to Boston, on to Lowell and just run into New Hampshire. And that is the kind of path the American Bible Society could lay with the Scriptures published by it during the past year.

The annual report of the Society, just made public, shows that over 3,400,000 volumes were issued during 1919. Of these about 350,000 were Bibles, 550,000 Testaments, and 2,500,000 portions of Scriptures.

Nearly 140 million Scriptures have been issued by the Society during its history of 104 years. During the World War 6,678,301 Testaments were distributed among the belligerent forces of all nations.

A novel feature of the year is the completion of the great Mandarin Version of the Chinese Bible, which has cost several hundred thousand dollars and took 25 years of work on the part of the translators. This version makes the Bible accessible to over 400 million people, or one-fourth the population of the world; more people than were ever reached by any one translation in history.—The Lutheran Companion.

Shun War Museum

The Imperial War museum at the Crystal palace in London has been almost entirely deserted. There is a lot to be seen under the great glass roof, but few persons are sufficiently interested to make a visit. The long avenues of armaments are seldom visited. Among 200 or 300 visitors on one day there were only two private soldiers. Their opinion was: "It is mournful, gloomy and uninspiring." A Daily Mail representative who made a tour of the exhibition found that the majority of the people regarded the display in the same light as the soldiers. A war widow and her 16 year old daughter, with the knowledge of how father died, shed tears in front of the Warspite exhibits and then walked slowly out of the building. It was a pathetic incident that moved other visitors. But it was only one of its kind.—Wisconsin News.

Fish In Galilee

The abundance of fish in the Sea of Galilee is to this day the wonder of travelers. Most of the fishing done by the Syrians involves the use of nets probably identical in construction with those of the apostles, and the best evidence of the fishing having been done through the centuries with nets is to be found in the ease with which most of the fish may be deceived with the help of any bait, natural or artificial. The pellucid water of this beautiful lake, with its ever-changing reflections, is in striking contrast with the muddy deeps of the Jordan, but the silt in that river, however unsightly to the eye, does not seem to inconvenience its fish, which are extraordinarily plentiful even in the lower reaches before it falls into that deathly lake which the Arabs call the Sea of Lot.—London Chronicle.

Negro Baptists Will Raise Huge Funds

Columbus—At its closing session here the Negro National Baptist convention decided to hold its session at New Orleans next year.

The delegates adopted a plan, mapped out by a committee, to raise a \$25,000,000 fund to be devoted to educating negroes and for evangelical work.

It is planned to raise the money in ten equal yearly installments, each state being given a quota.—Milwaukee Sentinel.

Superstition

Here is a glimpse of dark-age superstition and sacrilege, surely:

Monticello—To dispel the Friday the 13th jinx, Miss Jennie B. Robinson, of New York, and Frank G. Lenox of Sheepshead stood on a rock located at the boundary of three states today to be married. The Rev. A. A. Walker, holding a rabbit's foot in one hand and a prayer book in the other, performed the ceremony.

The rock is located in the Delaware River at Port Jervis, where New York, Pennsylvania, and New Jersey come together.—The Living Church.

Norwegian Evangelical Lutheran Synod

The Norwegian Evangelical Lutheran Synod is a small body composed of those pastors and congregations which did not enter the Norwegian Lutheran Merger in 1913. Dissatisfaction with the basis of union caused them to stand aloof from this union, especially since the Agreement (Opgjoer) of 1912, with its unionistic assertions, was declared, by the Norwegian Merger, to stand "unchanged and unabridged" as the doctrinal basis on which the three bodies, the United Lutheran Church, Hauge's Synod, and the greater part of the Norwegian Synod, were fused into one body. At the convention assembled at Minneapolis June 4 to 10 of the present year, there were present 35 delegates from the congregations and 26 pastors. The attendance was about 300, most of whom had come from a distance. The President, Rev. B. Harstad, of Parkland, Wash., read his annual report. Papers were read by Rev. M. Olsen on "The Differences and Agreement of Law and Gospel," and by Dr. Sigurd C. Ylvisaker on "The American Lutheran Council." Dr. Ylvisaker's paper was summed up in the concluding paragraph as follows: "It were folly to deny that the National Lutheran Council* has accomplished some remarkable things. Still we are compelled to assert that the Council has been a misfortune to the Lutheran Church, inasmuch as it has opened farther the gates to unionism and lodgery. The N. L. C. has tried to build up at one end while at the other it has destroyed. What it has accomplished in Europe it has accomplished at the cost of America. The Council has sought to gather and unite, but has caused more contention and disunion. It endeavors to save the Lutheran Church in America and Europe, but, instead, it has deprived the Church of its real strength. It is a plain and definite movement towards liberalism in doctrine and practice, to the detriment of those truths and principles which are most dear to us."

Rev. Paul Lindemann, of the Missouri Synod, preached at one of the services, his text being: "There shall be one fold and one shepherd."

Seven congregations were received into membership.

Foreign mission work will be conducted jointly with the Missouri Synod. Gifts for the relief of suffering in Europe will likewise be sent through the Board of European Relief of the Missouri Synod.

The meeting at Minneapolis was the third annual convention of our Norwegian brethren. They are a small group of Lutherans, but an active one, determined to bequeath unto their children the heritage of the Reformation—"God's Word and Luther's doctrine pure." May the blessing of God attend their labors!—G. in Lutheran Witness.

* A committee composed of representatives of the General Council-General Synod Merger, Norwegian Merger, Swedish Synod, Ohio Synod, and, until recently, the Iowa Synod, functioning through its officers, also through a representative at Washington and the Lutheran Bureau.

The Bible in the Colleges

At a recent annual convention of the Religious Education Association in Detroit the committee on the standardization of Biblical department in colleges and universities made a report, part of which follows:

The need for Biblical study is greater than ever. The Bible contains permanent literature. The history of Israel is a part of the story of the world's progress; but the call of the Bible to the present student is deeper than either of these. It is that behind the history and the literature stand ideas which the student of history and literature must understand, and which are necessary to the successful development of our own national and personal life in America. It will be lasting loss to America and the mental and spiritual impoverishment of American life, if these Biblical principles, with some critical knowledge of the circumstances which first called them forth, are not made a part of American education. In the present emphasis on history and sociology, colleges must not allow their students to lose sight of the moral foundations upon which our Christian civilization rests. Colleges may well lay more emphasis rather than less, on the Biblical courses.—Men and Missions.

New Missionary Record Is Set By Methodists

New York—The largest number of new missionaries ever sent to foreign fields in any one year in the history of the Methodist Episcopal church were sent during the fiscal year ending Nov. 1, 1920, according to announcement by the board of foreign missions of the Methodist Episcopal church, here. The largest previous year was 1917, when 96 recruits were appointed and sent out by the Methodists. During the fiscal year just concluded, 275 new missionaries were appointed, of which 80 were assigned to South America, 69 to China, 50 to India and Burma, 30 to Malaysia, 6 to Mexico, 5 to Japan, 2 to Korea and 2 to Europe. The list does not include relief workers in European war areas.—Milwaukee Leader.

Organize To Keep Jews In Own Religious Fold

New York—One hundred leading Jews have organized a committee to combat evangelization of Jews by raising a fund to "convert Jews to Judaism." At a meeting at the Hotel Biltmore of rabbis, presidents and heads of sisterhoods of local congregations, under the auspices of the Union of American Hebrew congregations, a national Jewish religious organization which is conducting a country-wide campaign for \$3,500,000 to carry on a 10 year program of education and propaganda, plans were completed to co-operate with the national campaign and thereby offer a direct reply, to efforts to convert Jews to Christianity.—Milwaukee Leader.

John Tetzl Had Nothing On This Evangelist

Washington—The Rev. B. F. McLendon, an evangelist, at the closing meeting of a revival series, leaned over the pulpit and said:

"It has come to my knowledge that there is a certain man in Washington who has not been true to his family or his religion. This man is in the congregation tonight. If he will deposit a \$10 bill in the collection plate it will be taken as a token of his repentance. If he fails to do this I warn him I will announce his name."

Eighty-five \$10 bills were counted in the collection plate.—Milwaukee Leader.

25 Women to One Man In Churches, He Says

Chicago—"Go into our churches and you will usually find 25 women to one man," said Frank Hollenbeck of the Hamilton club, before Methodist ministers yesterday.

Congregationalists Make Change

"The Grand Av. Congregational Church," says a Milwaukee paper, "will introduce antiphons into the Sunday morning service, the departure from the old order being carried out by a vested choir of forty-five voices." A vested choir is indeed a new departure for the Congregational church, the congregation mentioned above being the first in the middle west to adopt it.

Says Church Debt Will Be Paid Up Promptly

New York—Assurances that the \$1,000,000 Presbyterian underwriting of the Inter-church World movement will be paid promptly and that December 10 will see the "Presbyterian debt of honor" wiped out, were emphasized by Presbyterian leaders in a statement issued at headquarters here on Saturday.—Sentinel.

Indian Superstitions Hurt Medical Work

New York—Sneezes and superstition cost many lives annually in India.

This was the statement of Dr. Anna Degenring of the Woman's American Baptist Foreign Mission Society, who has just returned after fourteen years as a doctor in India.

"A sneeze means a great impending calamity, to the Indian mind," said Dr. Degenring. "Whatever happens on the day that one hears a sneeze is sure to turn out ill, and the Indian will enter upon no undertaking of importance on such a day."

Indian belief in auspicious days is another "hobgoblin" in the path of the medical missionary there, Dr. Degenring said. Soon after an Indian child is born, the soothsayer reveals to the family its lucky star and its lucky days. Indians who fall ill or are hurt in an accident persist in waiting for their auspicious days before sending for a doctor.

ERRATA IN TREASURER'S REPORT OF LAST ISSUE

Dakota-Montana District, Home for Aged, should be 4.97; Michigan District, Indian Mission should be \$324.07; Minnesota District, Martin Luther College, Indigent Students, should be \$28.36, Northwestern College should be \$507.90; West Wisconsin District, Indian Mission should be \$1,051.04, Home for Feeble Minded should be \$3,115.24; Southeast Wisconsin District, General Fund should read \$289.58, Needy Congregations should read \$105.00, Home for Aged, Wauwatosa, should read 50c. The footings of the Dakota District and the Michigan District should be reversed.

W. H. GRAEBNER, Treas.

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
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Kinderfreude40	Kinderfreude50
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Junior Northwestern . .40	Junior Northwestern . .50
Quartalschrift . . . 1.50	Quartalschrift . . . 1.60