

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 King

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THE LORD'S VINEYARD

O sweet contemplation, dear Savior, to know,
That, called by Thy love, to Thy service below,
Thy servants may toil in Thy vineyard for Thee!
O privilege blest, in Thy kingdom to be!
How glorious Thy service! How great Thy reward!
O make Thou us willing to serve Thee, dear Lord!

O grant us, dear Master, Thy strength from on high,
Thy toilers are few, and the harvest is nigh!
Arouse all who stand in Thy Zion at ease,—
Awake them to action, their ardor increase!
Thy servants have toiled through the heat of the day,
The sun now is setting, for helpers we pray!

O hasten, ye idlers, no longer delay!
Let not earthly leisure your crown take away!
Come, list to the Master's entreating sweet voice,—
And in the rewards of the toilers rejoice!
The Savior is loving, and faithful, and true,—
Deny not your service! The Lord died for you!

Thou Triune Eternal, the vineyard is Thine,—
O grant to Thy toilers an unction divine!
Uphold us, we pray, by Thy might and Thy pow'r!
Be Thou still our Refuge, our Fortress, our Tow'r!
Thy Spirit's sweet counsel and guidance retain,—
Without Him our efforts to serve Thee are vain!

Lo, in the horizon the fast-setting sun,
Now bids us to hasten the labor begun!
Thou Crucified Savior, in Thee we confide,—
O save Thou the lost ones for whom Thou hast died!
The shadows are deep'ning,—Thy pardon afford,
And save Thou the brands from the burning, dear Lord!

O send, dearest Father, in Pentecost pow'r,
Thy blest Holy Spirit, for late is the hour!
Reward Thy dear Son for His anguish and toil,
And let not the foe Thine elect flock despoil!
O hasten their number, dear Lord, to complete,—
And gather the fruits of Thy Gospel, so sweet!

Look upward, ye toilers,—the harvest is nigh!
The shout of the reapers resounds through the sky!
O faint not! Toil on! Your reward now is near!
Soon, soon will the Lord of the vineyard appear!
O glorious repose in His mansions so fair!
The Master's below'd shall be satisfied there!

ANNA HOPPE,
Milwaukee, Wis.

Dedicated to Rev. J. F. G. Harders,
for many years missionary to the
Apache Indians in Arizona.

—“Many have large but unsanctified memories,
which serve only to gather knowledge whereby to
aggravate their condemnation.”—Boston.

Be 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
of God. Rom. 12:2.

These words follow the admonition of the apostle:
“I beseech you therefore, brethren, by the mercies of
God, that you present your bodies a living sacrifice,
holy, and acceptable unto God, which is your reason-
able service.” Moved by the mercies of God has
shown us, we are to withdraw ourselves from every
other service and to surrender ourselves, body and
soul, to Him alone.

In this we are to distinguish ourselves from the
world, which has renounced God and which frankly
expresses its attitude toward God in everything it says
and does. While the world, following its own thoughts
and impulses, utterly disregards the will of God, we
are to deny our own reason and desires and are in all
questions of life to “prove what is that good, and ac-
ceptable, and perfect will of God,” that is, to ascertain
His will in all matters and to train ourselves to assent
to it and to submit to it in childlike obedience.

The apostle is addressing men who have already
through faith and in love surrendered themselves to
the Lord, yet he exhorts them to be transformed con-
tinuously, lest they be found again conformed to the
world. Yes, there is still in the heart of the Christian
that which is conformed to the world, his carnal mind.
Unless a transformation takes place daily, worldli-
ness will speedily overcome him entirely. This
change steals over a person almost imperceptibly.
Frequently we find one who still insists that he is a
Christian thinking as the world thinks, speaking as
the world speaks, and doing as the world does, and
no more knowing and doing the will of God. If we
would “prove what is that good, and acceptable, and
perfect will of God, we must be transformed daily.

But make no mistake as to the nature of this change.
Many will immediately think of the gross sins and
vices of the world that we are to avoid. That is
wrong. The world is not world because it hates,
murders, commits adultery, steals and lies; that which
makes the world world is its rejection of the grace of
God, its unbelief. For this reason the apostle says,
“be ye transformed by the renewing of your mind.”
This means a daily return to remorse and faith. By
that faith in which we as sinners who have entirely
despaired of themselves cling to the cross on Calvary,

Jan 22
Ridge

we are distinguished from the world. When we hasten to the Mercy Seat asking for pardon for Jesus' sake, we are turning our back upon the world and are truly fleeing it, and only then.

It is through this daily "renewing of our mind" that we become able to "prove what is that good, and acceptable, and perfect will of God." We are not, indeed, to learn the mind of God by contemplation and reflection, for He has clearly revealed it in His Word, but it remains true that only the penitent sinner, taught by the Holy Spirit, can really know God's will, love it and begin to do it.

We must consider every question in life in the light of the Cross; bowed down in true repentance before our God we must study the problems that confront us; at the throne of mercy we must seek the strength to consecrate our lives to Him who ransomed us from death.

The man to whom the saving grace of God in Christ means everything in life and death is very jealous of that grace; he almost intuitively senses the denial of that grace in lodgism, Christian Science, spiritism, and in the many different movements of the day; he readily realizes which things further his growth in grace and which endanger his spiritual life; he is quick to see an opportunity to thank God for His inestimable grace and to serve the neighbor for Jesus' sake; he has a fine understanding of what it means "to walk worthy of the Lord."

Without this "renewing of the mind," a man will be conformed to the world even when he worships, strives to lead a virtuous life and performs deeds of charity.

The psalmist says: "I will run the way of thy commandments, when thou shalt enlarge my heart."

J. B.

COMMENTS

Some Expert Advice The present condition of doubt and hesitation in the industrial and commercial world is having a wholesome and sobering effect on great masses of people. The case seems to be getting some of the attention which its seriousness would seem to merit and, while most of the doctors are agreed that "the case is bad," the remedies suggested vary greatly. The Milwaukee Leader recently printed an account of an interview given by Roger Babson, expert adviser to bankers and corporations, whose sane view appealed to us. For the benefit of our readers we offer the following extract:

"What American business needs is to be honest with itself, to return to the Ten Commandments. I would not suggest that the churches be enlisted in this movement. Let the business man reform himself. Let him cease the dishonest practice, for example, of

discharging his workmen by the front door and then rehiring them at the back door at greatly reduced wages. Let the business man stop his dishonest juggling with prices. Let the worker, too, give an honest day's work for an honest day's wage.

"The financial failure of the Interchurch World Movement should not necessarily be regarded as a sign that the American business world has no confidence in the church as an investment," Babson continued. "Personally, I believe that to religion we business men owe all that we possess. As it is, the Interchurch got over half of the \$300,000,000 it hoped to collect. I was not a prime mover in it, though I lent my name to the undertaking.

"But I repeat," Babson concluded, "that what America needs to-day, especially the business world, is a return of integrity."

Viewing present-day conditions in the light of convictions which have forced themselves upon us in the recent past, we reluctantly confess that if Babson's advice is followed, we fear it will be more a matter of business policy than Christian ethics. G.

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The Smith-Towner Bill "Roman Catholic bishops have," says The Continent (Presbyterian), organized the National Council of Catholic Men, in which all existing Catholic laymen's organizations, including, of course, the Knights of Columbus, are to be federated. It is indicated that the strength of the organization will be used with Congress to lobby against the Smith-Towner bill, which provides for a federal department of education and for appropriations to aid the states in educating immigrants and other untrained population."

While we do not favor such organizations, we cannot but deplore that conditions are forever being created that call them into existence. We too are opposed to the Smith-Towner bill, not because we do not want to see every child given the fullest opportunity to acquire a good education, but because this cannot be done by the aid of the Federal Government without at the same time establishing, at least to some extent, a government control of education.

As a true American we are opposed to any further centralization of power at Washington; as a Christian we see in such centralization of power a menace to that which we prize higher than life, our religious liberty. As such a menace we regard every further step toward State control of the education of the child.

We still believe that the parent is, by natural and divine right, in charge of the education of his child. Whatever tends to take the control out of his hand to place it into the hands of any other person, we must consider objectionable. The school should really as the collective parent train the child under the direction of the parent. The further the control is removed

from where it naturally belongs, the greater is the danger of the enslavement and oppression of both, the parent and the child.

This danger is pointed out by the American Lutheran Survey in connection with a report on the fight for a religious liberty in Michigan. It says:

"In this connection we wish to direct the attention of all our readers to the Smith-Towner bill now pending in Congress, which, upon the surface, has laudable purposes, but which in its application, is dangerous even to religious liberty. The Federal Department of Education, as contemplated, can be operated so as to absolutely command and regulate the instruction of all our children down to the minor details, and may be made into a machine of the most iniquitous and destructive propaganda of which we can conceive. That Department only needs to be headed by a rationalist in order to destroy religious faith in the youth of this land; or by a demagogue to sow the seed of political heresy broadcast into the hearts of the children of America; or by a religionist of a certain type to bring discrimination against every other religious conception; or by a pagan to thoroughly paganize the boys and girls of a generation. It will be a sad day when the people of this country sign away their liberties and repudiate their responsibilities in connection with the religious instruction of our children. We are not prepared to say that there should be no federal department of education, but we do say most emphatically that any such department as may be needed for legitimate purposes should be so limited in its operations as to safeguard the fundamental liberties of our people in the discharge of their God-given responsibilities, and the mere fact that the Smith-Towner bill leaves the management of public education, for the present, in the hands of various states is not enough. The next step is no longer than many recently taken by which state rights have been federalized."

At the Regional Citizens' Conference on Education held in Chicago in November by the invitation of Commissioner P. P. Claxton, one speaker voiced the opinion that the welfare of our educational system demands the federal control of education. Though no one supported him in his contention, there can be no doubt that there are many others who think as he does. This is, in fact, the logical stand for every one who does not start with the parent in fixing the responsibility for the education of the child.

J. B.

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Relative Dignity The board of temperance, prohibition, and public morals of the Methodist Episcopal church was recently in session in Washington and waxed exceedingly wroth at the treatment accorded protestant ministers by cartoonists, writers for the press, and by actors of the stage

and of the film. "Contemptuous treatment" they said it was. To quote from their statement:

"On the stage and in motion pictures the protestant minister is seldom presented except as an effeminate fool. The members of the Roman Catholic church do not tolerate such treatment of their priesthood. The time has come when Protestants also should not tolerate other than courteous treatment of their religion and ministry."

Our knowledge of the stage and of motion pictures is not as comprehensive as it should be to enter into this discussion with authority, but we'll accept the Methodists' word for it that in these representations the protestant clergyman appears as an effeminate fool. To be perfectly fair we must concede that in spite of much effeminacy noticeable in the "protestant clergy," and in spite of habits of thought and practice that frequently are observable that come dangerously near deserving the uncharitable description "foolishness," in spite of this it is manifestly unfair to make a whole group conform to such an unflattering type.

But why mind it! If the Roman Catholic is more successful in handling the Jewish gentlemen that provide the amusements in which the slander is said to occur, does that mean that we must entreat them and belabor them with our wiles and our influence to get similar recognition? The appeal of stage and picture is so much to the eye alone that by the utmost effort nothing more than a superficial profit could be gained. If the protestant clergy does appear as a caricature it is not likely to be taken seriously—it simply will not register on the shallow mind of the average "movie fan." If there is one thing that would appear to us more deplorable than contemptuous treatment by the Jewish producers of film amusements, it is serious treatment at their hands. If it is bad enough to be made a joke of, it is infinitely worse to be "explained" and possibly "boosted" by people who haven't the faintest conception of what you stand for.

It would, therefore, appear to us that stage and film are quite unable to undermine the respect and dignity due to a ministry that fills its place. The mobs in the South and in England that howled with delight at cartoons of Abraham Lincoln and proceeded to hang him in effigy did not sully the name of that immortal; they merely left a record of their abysmal insufficiency. The theatre audience and the "movie optience" that guffaws over the effeminate fool of a clergyman as a means of expressing its jeering disrespect to his ministry is only making a record of its own mental, intellectual, and spiritual competence. We wouldn't shake one Jewish hand to save ourselves from the boorishness of millions of such incompetents.

The Roman church may have need of the good will of the unintelligent mob; some of the protestant clergy may be reminded that effeminacy is not piety and that

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anemic mildness is not spirituality when they see themselves on the screen; but Lutherans are fairly sure that the screen and the stage with cheers or jeers can neither make no unmake their ministry—not any more than the hooting rabble on Calvary could cast a shadow on that cross that is the Light of the world. We do assume, however, that Lutheran Christians do not gain their impressions of their ministry and their church from the presentments of any professional stage directors. For all of us the flimflaming filmers can fill their pictures with effeminate fool clergymen by the droves, it will not annoy us; if they make noble heroes of them it would not elate us. We are of and in the Church of Christ, they are a million miles away, in Mars, perhaps, or in that other giant of space recently measured, Betelgeuse; they are of the world and the world doth not know us, how can it make a picture of us!

H. K. M.

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The Church Paper "Bishop Joseph F. Berry says: 'If the eighteen thousand ministers of our church would devote one week to a tactful, pushful canvass for our church papers, and do nothing else during that time, it would be the best investment of seven days which the denomination ever made.' We have no disposition to contradict the statement of our senior bishop on this question."—Western Christian Advocate.

Neither have we, applying this bishop's statement to the conditions in our church.

J. B.

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Placing the Blame In his usual whole-souled but unreliable way Billy Sunday places the blame for lack of Sunday observance in our country. The Milwaukee Sentinel quotes him as follows:

"But the movement for a better observance of the Sabbath in America I commend with all my heart, and I'll fight with every ounce of blood in me the spread of the so-called 'continental Sunday.' No foreign bunch can come over here and tell us how we ought to observe the Lord's day. The United States at heart

is a God-fearing and a God-loving nation and most of our laxity on this point I lay at the door of those elements which are a part of our population, but are not yet assimilated."

These dreadful foreigners! No doubt they are at the bottom of all the other shady things which some of us deplore as graft, profiteering and the like. Well, while he is here he can at least be made to answer one purpose, to which Billy puts him, to shoulder the blame.

G.

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The Incipient Breadline In New York the other day 141 men described as hoboes entered the famous old Trinity church at Broadway and Wall Streets as a protest against conditions that permitted their being out of work. They behaved in an orderly manner but made their mission clear. The reason they chose Trinity for their demonstration is apparent. By its location and by its select membership, which is really a business corporation to administer the vast wealth of the parish, Trinity stands for that group of men who control so large a part of our economic life.

It is significant that the demonstration was made at a church and that a large proportion of the men were younger men who had seen military service in the war. It has become a fixed notion in the minds of young men, perhaps of the general public, in our larger cities especially, less noticeably in smaller centers, that the church is the one agency which can bring about a betterment of economic conditions. This opinion did not spring up spontaneously; it was carefully instilled in the public mind by such churches that didn't know what to do to justify their existence because they had given up preaching the Gospel.

The church is not an agent for economic or political improvement; it hasn't the time, if it had the power; it hasn't the power because it hasn't the call. It is called to preach salvation. The church that deserts its mission for the temporary success of any other business has forfeited its right to be called a church.

Those young men are not to be censured; they did that which they were led to believe was the correct thing. They took the utterances of the new idea church people at face value. They were sincere but misguided. They should not take blubbing world-fixers so seriously. Their output of heroic oratory is their only contribution to the cause of the down-trodden. Christians with a good understanding of the great mission of the church on earth will not be taken in by promises that can never be kept and that probably were never meant to be kept.

H. K. M.

Winter leads the sap down into the roots, while summer calls it up into the branches, and displays it in the blossoms and fruit.—Jay.

WILLIAM PERKINS, FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE

This eminent writer died in 1602. His works, in three volumes folio, have been deemed worthy to be translated into divers languages, as Latin, Dutch, Spanish, etc. He connects the Reformers with the writers of the 17th Century. It was a high eulogium for such a man as the profoundly learned Joseph Mede, Fellow of the same College (Christ's College, Cambridge) of which Mr. Perkins had been a member, to say of him concerning some matter connected with the satisfaction and intercession of Christ, as represented in the Eucharist:

"This a reverend and famous Divine of blessed memory, once of this society, and interred in this place, saw more clearly, and expressed more plainly, than any other Reformed writer I have yet seen."

From his "*Reformed Catholic, a Declaration showing how near we may come to the present Church of Rome, in sundry parts of religion; and wherein we must for ever depart from them,*" are taken the following extracts:

"Justification stands in two things—first, in the remission of sins by the merit of Christ's death; secondly, in the imputation of Christ's righteousness, which is another action of God whereby he accounteth and esteemeth that righteousness which is in Christ as the righteousness of that sinner which believeth in him. By Christ's righteousness, we are to understand two things, *first*, his sufferings, specially in his death and passion; *secondly*, his obedience in fulfilling the law; both which go together; for Christ in suffering obeyed; and obeying, suffered. And the very shedding of his blood, to which our salvation is ascribed, must not only be considered as it is *passive*, that is, a suffering; but also, as it is *active*, that is, an obedience, in which he showed his exceeding love both to his Father and us, and thus fulfilled the law for us.

"A man is justified by faith alone, because faith is that alone instrument, created in the heart by the Holy Ghost, whereby a sinner layeth hold of Christ's righteousness and applieth the same unto himself. There is neither hope, nor love, nor any other grace of God within man, that can do this, but faith alone.

"We grant that the habit of righteousness, which we call *sanctification*, is an excellent gift of God, and hath its reward of God, and is the matter of our Justification *before man*, because it serveth to declare us to be reconciled to God and to be justified; yet we deny it to be the thing which maketh us, of sinners, to become righteous before God. And this is the first point of our disagreement in the matter of Justification, (with Papists) which must be marked; because if there were no more points of difference between us, *this one alone were sufficient to keep us from uniting of our religions; for hereby the Church of Rome doth raze the very foundation.*

"All, both Papists and Protestants, agree that a sinner is justified by faith. This agreement is *only in word*, and the difference between us is great indeed. And it may be reduced to these three heads. First, the Papist, saying that a man is justified by faith, understandeth *a general or a Catholic faith*, whereby a man believeth the articles of religion to be true. But we hold that the faith which justifieth is *a particular faith*, whereby we apply to ourselves the promises of righteousness and life everlasting by Christ. The second difference touching faith, is this: the Papist say we are justified by faith, because *it disposeth the sinner to his justification*. We say otherwise; that faith justifieth because it is a *supernatural instrument* created by God in the heart of man, at his conversion, whereby he apprehendeth and receiveth Christ's righteousness for his justification. The *third* difference is this: the Papist saith that a man is justified by faith, yet not by faith alone, but also by other virtues, as hope, love, the fear of God. Faith (he says) is never alone, therefore it doth not justify alone. They might as well dispute thus: the eye is never alone; yet in regard of seeing, it is alone; and so though faith subsist not without love and hope, and other graces of God, yet in regard of the act of justification, it is alone without them all. Now the doctrine which we teach is, that *a sinner is justified before God by faith*, yea, by faith alone. The meaning is, that nothing within man, and nothing that man can do, either by nature or by grace, *concurrerth* to the act of justification before God, as any cause thereof, either efficient, material, formal, or final, but faith alone; all other gifts and graces, as hope, love, the fear of God, are necessary to salvation as consequents of faith. And faith itself is no *principal*, but only an *instrumental* cause, whereby we receive, apprehend and apply Christ's righteousness for our justification."

CHURCH REUNION AND THE "LAMBETH CONFERENCE"

The Inter-Church World Movement, which had been advertised with such a great flourish of trumpets in America, has proved itself an abject failure. Since the great drive for about sixty million pounds failed so miserably, the more conservative elements in the various Churches connected with the movement have succeeded in causing their Churches to withdraw, and the leaders of the movement have seen fit to dissolve their association.

Welcome as this news must be to every lover of the truth, the orthodox Church must not be deceived into assuming that all danger threatened by the unionists is now a thing of the past. There are other associations, working with fewer flourishes, but with not the less energy, toward the goal of an organic union of the Churches. There is the "Student Christian Movement," which arose in the eighties of last century in England and America, and of which

there are also branches in the Australian Universities. There is the "Student Volunteer Missionary Union," which arose in the nineties of last century, and which from the first worked consciously on inter-denominational lines. There is the "Conference of Faith and Order" convened by the Protestant Episcopal Church, and its counterpart in England are the "Lambeth Conferences," with which the Anglican bishops from all parts of the world are connected. Ever since 1867, when more than seventy bishops assembled in England for a Pan-Anglican Synod, in order to pave the way for closer co-operation, these Lambeth Conferences have taken place. In 1888 the Conference adopted four theses as a basis for the reunion of all Churches. These were: (1) The Holy Scriptures of the Old and the New Testament as rule of faith. (2) The Apostolic Creed as the baptismal confession and the Nicene Creed as the confession of faith. (3) The two sacraments of Baptism and of Holy Communion. (4) The historic episcopate.

In July of this year the Lambeth Conference again took place in England. According to press reports, this body of bishops passed eighty resolutions which dealt "with religious and social problems." The most important of them embodied an appeal to all Christian people. The appeal deals with the reunion of Christendom. The press reports says: The appeal, which was adopted practically unanimously, urges that Christianity should be manifested in a united fellowship. It declares that the causes of division lie deep in the past, while the present calls for a new outlook and new measures, and demands a reunited Catholic Church. It visualises a Church in which the divided heritage of the past will be possessed by the whole Church in common, and suggests that a basis for a united Church would be the acceptance of the Holy Scriptures, the Nicene Creed, baptism, holy communion, and a commonly acknowledged ministry. It claims the Episcopate as one means of providing such a ministry.

In regard to the first statement that "Christianity should be manifested in a united fellowship," we are persuaded that we speak the mind of every true Lutheran when we say: "Yes, provided the Churches have agreed on a pure Scriptural basis which is clearly set out and which rejects every error. Where there is but outward union, but no unity of the spirit, the Churches are not in harmony with God's will who says, 'Mark them which cause division and offences contrary to the doctrines which ye have learned, and avoid them' (Rom. 16:17)." Read the second statement that "the causes of division lie deep in the past, while the present calls for a new outlook and new measures, and demands a reunited Catholic Church," this seems a delightfully easy way of getting over difficulties. But what if church members do really

believe the causes of division to have been such regarding which the inspired apostle says, "Mark them!" and "Avoid them!" Every true Lutheran, for instance, believes that the separation which took place in the time of the Reformation, and which has lasted to this day, has been brought about and kept up by those who deviated from the doctrine of the Scriptures; and every true Lutheran believes sincerely that the present calls for nothing more insistently than faithfulness to the old paths and ways revealed in Holy Writ, even though there never be a reunion of the Churches. (John 8:31,32.)

The appeal of the Lambeth Conference furthermore "visualises a Church in which the divided heritage of the past will be possessed by the whole Church in common." What does that mean? If it means anything, it means to ask the various Churches to compromise on their doctrinal platform and to induce them to such compromise they are told that the particular teaching which caused their secession from the other Churches have not been errors but only part of the common heritage in Christ which each Church type or historic communion has held in trust for the ultimate good of the whole commonwealth of Christians. It is claimed that it is the common recognition of this principle, by Anglicans and Nonconformists alike, that is the central feature of hope in the present situation as regards Church reunion. If that is so, then this hope of an ultimate reunion is built on dangerous ground, for the teachings that caused the separation of the various sects from the Church of the Reformation have not been so many truths entrusted to them, but rather the pet errors which they held and for which they rejected the true doctrines of Scripture. And if the appeal then suggests "that a basis for a united Church would be the acceptance of the Holy Scriptures, the Nicene Creed, baptism, holy communion, and a commonly acknowledged ministry," this platform is far too vague and indefinite. It does not say in what sense these various planks in the platform of union are to be accepted. Some may accept the whole Bible from beginning to end as the inspired word of God; others may only hold that it contains the word of God here and there: and yet both would claim to accept the Bible. In reality, the aim of the Lambeth Conference was not so much to get Christendom to return to a single Scriptural platform, but simply to unite the Churches outwardly. Thus the Archbishop of Canterbury (Most Rev. Dr. Davidson) is credited with the following statement:—"What we aimed at was to try afresh to get a united Church. The Conference showed agreement on many points, but particularly on the one point that the big church of the future will have to be run under some form or other of episcopal leadership. There has never been in the history of

the Church's life as large an endeavour to bring into harmony people who apparently differ from one another on other things, but who are at one on questions of faith and belief." If by this last statement the reverend archbishop meant to say that very many members of the various denominations are at one in their indifference to individual doctrines of Scripture, we should be able to agree with him. How little agreement there is in the doctrines of faith—e. g., in the Anglican Church—is manifested again in the case of Canon Barnes and his denial of the story of the fall of man. The members of the Lambeth Conference should have applied themselves most assiduously to the task of putting their own house—the Anglican Church—in order. But their chief aim seems to have been: (1) The big Church, and (2) the episcopal form of Church government. It is almost an axiom that the Anglican Church will receive anybody into its fellowship who is prepared to swallow the episcopacy in one form or another. If the reunion of the Churches is achieved as outlined in the appeal of the Lambeth Conference, if every Church is to bring along its pet error to which it very likely owed its separate existence from the other Churches, then this reunited Church will be as full of heretical doctrines as the leopard is full of spots. This would be the final great apostasy from the truth, and the hour of temptation which, according to prophecy, is to come upon all the world, to try them that dwell on earth. Us members of the Lutheran Church, the Church of the Reformation, the Church of the pure word and sacraments, it behoves to heed the admonition of the Lord: "Hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is new Jerusalem, which cometh down out of heaven from My God; and I will write upon him My new name. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. 3: 11-13.)—The Australian Lutheran.

WHAT OTHERS SAY

Reversion To Type

There is much being said these days about evolution, that nature in her processes works forward and improves her products. If such were the case, then there would indeed be such a thing as evolution in the commonly accepted sense of that term. But from all that can be observed there is no such law in nature. There is, of course, growth of the individual. The powers of nature will make out of a hen's egg a full-grown chicken and out of an acorn a full-grown oak. But the better name for the process is perhaps simply growth and not evolution. However we find no such growth in the species. Oaks are no further developed

today than they were in Solomon's day; a hen lays only one egg at a time as she did five thousand years ago; and lions are no larger, stronger nor fiercer now than they were in the days of Nimrod the mighty hunter. Where improvement has taken place in species it has been due, not to laws or forces of nature, but to the wisdom and skill of men. And that is the very thing God from the beginning said that man should do. He said to him, Subdue the earth, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Just there where man has been at work evolution in the proper sense has been taking place, and only there. The magnificent chrysanthemum in the florist's window is a far different product than the wild daisy by the roadside. Nature has been at work on the daisy for five or six thousand years and never got anything more out of it than the common daisy. The Holstein cow that gives two or three gallons of the lacteal fluid at one milking is a far different creature than the wild cow of India. So we find all around us that nature makes no improvement in the species, and never did. God alone can make new species or improve old ones. And when God made man He put a spark of His own Spirit in him so that, although he cannot produce new species, he can, by working with nature, improve the old ones.

On the contrary, nature works rather the other way. Take one of the highly developed species, developed by man's wisdom and skill, for example, the chrysanthemum, and place it again solely in the care of nature, and what becomes of it in a few years? We need not say. Look at an abandoned farm and see. The Lord has a striking way of reminding us of this inevitable law of nature. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down." Prov. 24, 30-31. Or this: of Babylon the Lord says that "wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and the owl shall dwell there, and satyrs shall dance there. And the wild beasts of the island shall cry in their desolate houses, and dragons in their pleasant palaces." Is. 13, 21-22.

No, the hand of nature never created anything nor ever improved any species. In this sense there is no such thing as evolution. Man never was an ape and no ape will ever become a man. The only hand that creates is the hand of God.—Lutheran Standard.

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The Masonic Sunday School

The first step to establish a chapter of the Order of De Molay in San Francisco were taken at the

Scottish Rite Temple, Sutter Street and Van Ness Avenue, on Wednesday evening, December 8, 1920.

Membership in this new order is limited to boys who have passed their sixteenth birthday and not yet reaching their twenty-first year, and are sons of Master Masons, or the chum of said son. Chapters can be established only under the supervision of some recognized Masonic body, and approved by the Sovereign Grand Inspector General of the State in which the chapter is located. Each chapter is governed by an advisory council, consisting of not less than nine Freemasons, who are in good standing in the Masonic body sponsoring the chapter.

The San Francisco Bodies No. 1, A. & A. S. R., have been granted temporary letters to establish a chapter in San Francisco, to be known as San Francisco chapter. The advisory committee of that chapter is composed of Jesse M. Whited, 32nd Degree, Hon.; Robert A. Peabody, 32nd, Hon.; Robert N. Silver, 32nd, K. C. C. H.; Edgar M. Cameron, 32nd, K. C. C. H.; Lafayette Livingston, 32nd, K. C. C. H.; John A. Dignan, 32nd, K. C. C. H.; Dr. Arthur H. White, 32nd; John H. Wishar, 32nd, and Warren B. Hayward, 32nd. On Wednesday night all Master Masons with their sons will be welcome.—Christian Synosure.

* * * * *

More Bible Proof

From newspaper reports we see that further important discoveries have been made in the East, bearing on the history and authenticity of the Bible. Under the lead of Dr. J. H. Breasted, professor of Oriental History and Egyptology, in the University of Chicago, thirty-seven boxes of relics of ancient Egypt and Babylonia, we are told, have been brought over and placed in the Museum of the Chicago University. Here is a partial description of some of the finds:

One of the prizes brought back to the Chicago oriental museum is an Assyrian prism chronicling the destruction of Sennacherib's army before Jerusalem. This great Assyrian king had carried a host against Jerusalem and sorely troubled Hezekiah, king of Judah. It is related in the Book of Isaiah that Hezekiah sent for the prophet Isaiah, that Isaiah prophesied that Sennacherib would not enter Jerusalem, but would return to Assyria by the way that he came, and that the Assyrian's army suffered a great destruction.

"This is a six-sided prism containing the royal annals of Sennacherib," Dr. Breasted said, "It relates the chief campaigns of his western wars and chronicles this incident told of in Isaiah. There is a similar prism in the British museum, but ours is three years older, and it is the first in the United States."

A flint knife blade with a sharp edge, which Dr. Breasted characterized as the finest piece of chipped stone known to man, is another of the prizes of the collection. Still another is a small blue vase from

Egypt, where glass was first used, which the professor said showed the first artistic use made of glass.

A picture of early Egyptian home life is afforded by a group of 25 figures found in an Egyptian tomb. Servants making bread, washing, making music on a drum and doing other familiar things about the house 4,000 or 5,000 years ago, go to make up the most complete group of the kind, it is said, that has ever been uncovered in one tomb.

Let the good work go on. Some people who will not believe the plain Bible record, may be led to believe through the pick and the spade. God has many ways of accomplishing His ends.—Lutheran Standard.

TOYING WITH MILLIONS

It is often entertaining to observe what inventions man will resort to in order to deny the Bible story of Creation and rob the Creator of His glory. Thousands, even millions, of years are mere toys in the hands of the scientists when they build up their little fabrics of vain suppositions. Our scrap-book offers us a few illustrations of this "scientific" pastime which we reprint for the entertainment of our readers:

Dr. Wolcott of the Smithsonian Institute has dug up the fossil remains of animal life that prove life has existed on this earth more than forty-five million years. It is undoubtedly an old planet, for it must have taken many million years to cool off sufficiently for any animal life to thrive. Not less than a hundred million years is the planet's age.

This discovery is most comforting. Maturity always lasts longer than babyhood. If the earth, let us say, lasted one million years while getting ready for man's arrival, it will undoubtedly last another hundred million years, which is about what the human race needs to become thoroughly civilized. What sort of earth will it be in its old age, one hundred million years from now?—Wisconsin News.

* * * * *

Man inhabited the earth 250,000 years ago, according to Dr. Edward J. Banks, explorer and lecturer in his talk, yesterday, in the public museum.

"There was a time when primitive man was lacking a chin and forehead," he said. "The change in the features of man came with increased civilization."

Banks asserted that evidence found in excavation in Europe had shown that early men had learned to make weapons in prehistoric times and had attained a high degree of civilization at the early stage of the development of the world.—Milwaukee Leader.

* * * * *

TORONTO, Ont.—A fossil skeleton of a giant dinosaur, 3,000,000 years old, recently dug out of the mountains in Alberta by Prof. W. A. Park, has been

presented to the Royal Ontario museum here. The skeleton is 27 feet in length.—Wisconsin News.

How comforting it is to know that we Christians have the Word of the Creator Himself to serve as our source of knowledge. "Through faith we understand that the worlds were framed by the word of God." G.

JOY AND HOPE IN APACHELAND STATION RICE

If you were with me on a Sunday morning in the Government Indian Boarding School at Rice, Arizona, you too would be glad of the opportunity to speak God's word to about two hundred and twenty young Apaches, from seven to twenty-one years old, who march into the assembly hall, the boys with their Apache disciplinarian, the girls with a lady teacher of theirs, the superintendent and perhaps some of the employees following. You would, with a feeling of joy, notice how older boys and girls, especially, pay closest attention to the reading of the Scripture passage and the sermon, how younger pupils also, all that know sufficient English, interestedly listen; how all take part in song and prayer.

They all march out again; and now—surely, you will share my joy of seeing about sixty of the more advanced pupils, lads of eighteen or twenty among them, return with their New Testament, without any compulsion,—seeing them listen to my introductory words, then expectantly open their books, eagerly following the reading by one of their number, then look up at my remark, many eyes beaming with their appreciation of what they read or gleaming with the desire to be instructed in these matters and to understand them better.

Your heart would have felt a warm wave had you seen, for instance, Clara Cassa, at the reading of Matthew 1: 18-24 look up and emphatically nod her head, her eyes full of meaning, when I emphasized,—“it is **He** that shall **save** his people from their sins. You would have felt a warmer wave had you learned all the circumstances that brought her to her decidedness—a girl of her relationship went over to the Roman-Catholic chapel near-by—and had you seen how, at the end of the lesson, she exchanged looks of agreement with Lucy, her neighbor, and how the two told me they wanted to be baptized.

Shortly after, outside the building, another girl of fifteen, having just conferred with her mother who had come to see her, asked for holy baptism; a fourth joined later. The four were baptized Christmas afternoon, according to their wish. It was joy. The joy of all present, however, baptized and unbaptized Indian friends and white friends, was in one respect held somewhat in suspense. The service had to be held, the sacrament to be administered, in front of my tem-

porary abode beside an Indian camp at a distance from the government school, and it being late in December, the weather became disagreeable and threatening.

After this solemn outdoor service, an Apache lad of eighteen expressed his wish soon also to be baptized, a few more of the same mind, these as well as those four girls, and others, having been instructed already by other missionaries of ours. So much the more we all voiced, in connection with our joy, the hope of soon having a church of our own where we all might assemble, with many more friends, undisturbed by any kind of weather, at liberty to use the Apache language also and not restricted, as in the government school, from entering more into doctrinal details or giving special instruction.

Share in the missionary's, or some occasional visitor's joy on Wednesday evening. There they come to the school-hall, the boys from the one side, the girls from the other. Truly, some of the boys are absent—some may be gone on errands, some may have yielded to temptation, having found a way in the dark of the evening to enjoy an hour of much-desired liberty, but it is joy to see more than a hundred, of a class totaling a hundred and twenty, come without compulsion or coercion, come voluntarily. They are from Rice, Peridot, and San Carlos, Bylas, and elsewhere; thither we want them after their school years to return as witnesses of Jesus.—Some of the girls in front whisper,—“Let us sing Beautiful Savior”—or they want another favorite. They sing, they follow in prayer, in reading and instruction. Now and then a girl, or a boy, is tempted to whisper to a neighbor pupil, of course. But see the many dark, deep eyes gleaming with attention desirous of grasping the great things they hear and read, with an expression of longing that reminds of Paul's words about “the earnest expectation of the creation, waiting for the revelation of the sons of God,” Romans 8. They are kept under restraint, under government rule, under the law. On some, at times, the You-shall or the You-shall-not may be impressed with the whip. It occurs that one sees a boy chained about his waist and his ankles because he had yielded to his longing for home and liberty, had run away and was brought in again by mounted police. We also have read of “fierce Apaches,” and one may still see one or another of these quiet people with a fearful glow in his dark eye when stirred up into passion. But the missionary, the missionary with the Gospel, talks Gospel to these youths; and they read it with him, the “nagundi nzho,” “nagundi nzhoni,” “nagundi nlchde,” the good, beautiful story of Jesus and his love and grace. Its spirit takes hold of the longing soul.

You would have seen devotion and attention at the reading and the preaching of the good tidings on Christmas morning among the expectant crowd of up to two hundred heads assembled before my tempo-

rary dwelling men, lads, boys, standing about in groups, women and children, scantily clad, listening from beside two large, blazing fires, but also paying attention to these until the sun parted the clouds. Others had gone to the Roman-Catholic Mission where they could sit in a chapel well warmed up.

Should we be indifferent to their going there, while we might have and keep them in our care? Should it be all the same to us that the priest won over some boys and girls that were instructed by missionaries of ours, that he reaps from the field which has been worked by our mission for more than twenty-five years, with hopes for the harvest that has now begun in earnest? The other day, an Indian did not conceal his contempt for it and asked me why we had in these parts had a missionary living at Peridot only and not long ago built at Rice also. The point, however, is this that the priest himself, poor man despite his fine building, is in need of the Gospel, but that his activity and his equipment may deceive more souls for whom we should already have a church home, a Gospel home, inviting to them and their relations.

We hope to get it very soon. The delegates of our home congregations made at their meeting last summer the appropriation of \$10,000 for building at Rice; and by representatives of the government the building site has been allotted to us, about an acre and a half just opposite the Government Boarding School, most conveniently situated. We are expected to begin building now. Else another denomination that also asked for room may build.

We, your missionaries in Apacheland and many of our Apache friends, parents here and at other stations, who have children at Rice and want Bible instruction, yea Bible instruction for them and a place where they can come and meet freely, hope, earnestly hope that we shall be able without delay to erect our buildings. Circumstances demand that I should settle down on our site immediately. And now, dear, much-blessed fellow Christians, let our immediate hopes be realized; let us now have the money needed for building, let us, in this way like that rich man, Luke 12, "have where to bestow our fruits."

P. S. Before I could mail this article, four more girls have asked for baptism. Others, boys and girls, are still hesitating. It would be different had I now already a place for special and private instruction.

F. UPLEGGER.

A MASONIC SERMON

"There are sermons and sermons," says the Builder, but a "notable one" was preached by Rev. E. A. Coil at Marietta, Ohio, June 27, 1915, on the text, 1 Cor. 14, 8. As we are sometimes requested to furnish authentic evidence to justify our attitude over against Freemasonry, we quote the following from Rev. Coil's sermon (entitled "The Church and the Lodge"), which we have before us:—

"Some months ago I attended an open lodge meeting. A kindly disposed and very capable Jew, recognized because of his abiding interest in humanitarian work, had been given a place on the program. The meeting was opened with prayer. The clergyman officiating so formulated his prayer as clearly to imply that only those calling themselves Christians are given God's approval in this world, and reason to hope for happiness in the future. After the meeting was over, I asked the chief officer of that lodge what he thought of the propriety of inviting a man to participate in a meeting, and then allowing utterances upon the platform the clear implication of which was that he was an offense to God and on his way to perdition. He looked at me in astonishment for a moment, and then said: 'I never thought of that inconsistency before.' And there is one of the sources of confusion at the present time. People get so accustomed to certain phraseology that they do not stop to consider the stern logic of it, and so drop into positions that would be ludicrous if they were not so mischievous and pathetic. That is why it so often happens that, in the lodge, men fellowship as brethren other men who are, according to creeds accepted in the Church, subjects of God's wrath and condemnation. But men are beginning to think upon these subjects with an intensity and earnestness that indicate a coming change, far-reaching and radical in its effects. The trumpet is even now sounding with increasing strength and clearness this note: 'We are all children of one Almighty Parent to whom a pure heart is the most acceptable sacrifice, and who pervades the inmost recesses of the soul, and will at last reward every man according to his merits.'"

We note here that the preacher believes that there is hope for future happiness also for those who reject Jesus Christ. We also note that specifically Christian utterances are out of place in the lodge,—which promises salvation also to the Jew. And we note finally that Rev. Coil believes in salvation by human merit. Another extract reads thus:—

"If it is true, as I verily believe it is, and as Masonry teaches, that God looks into the hearts of all men, and rewards them according to their merits, then that Jew and that Christian, one receiving his great inspiration from Moses and the prophets, the other receiving his from Jesus and the apostles, will both be granted rich rewards."

This requires no comment. Nor does the following (in which the italics are ours).—

"Just why it is consistent with the religious genius of Masonry to sing such a broad and comprehensive hymn as 'Nearer, My God, to Thee' in a lodge or at a Masonic service, and why it is not consistent with that genius to sing such a hymn as 'Rock of Ages,' a hymn clearly implying such a *restricted condition of salvation*

as to be entirely out of harmony with Masonry, should be fully understood by all members of an organization that welcomes representatives of all forms of faith into its fellowship."

The preacher of this heathenish sermon is the Worshipful Master of the Lodge at Marietta, and the lodge attended in a body when it was preached. Concerning it the Builder, a Masonic publication, said (Vol. 1, p. 247) that "it will do much to clear up the confusion which still lingers in many minds as to the real relation between" the lodge and the Church.

The Builder is right. The extracts which we have quoted ought to clear up the confusion which still lingers in many minds as to the *real relation* between the lodge and the Church.—G. in Lutheran Witness.

CHRISTMAS IN THE BLACK BELT

Dear Christian Friends:—

With a heart full of love for Christ, I beg the privilege of writing you about our glorious celebration of December 25th last down here in the Black Belt of Alabama at one of our Negro missions, at Mount Carmel, Midway Place, Wilcox County.

First, get the picture of the Negroes, how they spent their Christmas before the Lutheran Church came into their midst. They never went to church on this day. They knew nothing of the Christmas Gospel. Only a few knew that Christ was born on Christmas Day. You could hear no church-bells. You could see no church-doors opened. You could see no people in, or on their way to, church. You could never hear a Christmas sermon. You could meet many people. You could go into large crowds and never hear a single word about the Christ-child.

But what could you hear and see? You could see people fairly well dressed hurrying along in their buggies, wagons, on horseback, muleback, and on foot, going to some frolicsome ground or house to spend the day in riotousness. You could hear guns and pistols fired, men, boys, women and girls hollering, dancing, laughing, cursing and swearing. You could hear music, yes, fiddles, guitars, banjos, etc. Sometimes at these places of frolic they would have a Christmas tree; but you could seldom, if ever, hear of a Christmas tree in a church. I saw one, only once before the Lutheran Church came to Alabama.

Now, dear reader, you can see from our Superintendent's report that our Church has gained a large number of Negroes down here, gathering them into Christ's fold. At fifteen different places there are as many colored Lutheran churches where the Christmas Gospel can be heard and where Christmas hymns are sung. Listen, the following will give you an idea of how our Christmas celebration was enjoyed by our audience here at Midway Place.

Prior to the day of celebration, each child in our

school was put on the program, which consisted of recitations, hymns, dialogs, and questions and answers. They all seemed to be delighted to have a Christmas piece. They were also instructed to study their pieces prayerfully and diligently, that the Lord might open their hearts and the hearts of others as they rendered the program, so that the Christ-child might enter and fill their hearts with true Christmas joy. We all worked hard. At last the day came. Our chapel was beautifully decorated with cedar and mistletoe. Our Christmas tree was decorated as a Lutheran Christmas tree, and you know how.

Now we are about ready to begin. Teachers, pupils and the people all take their seats in the pews. Our pastor, the Rev. E. A. Westcott, enters the pulpit, chooses his text, and preaches the Christmas sermon. In his sermon he explains to us why the heavenly host was singing "Glory to God in the highest," and explains what the heavenly host meant by saying, "And on earth peace, good will toward men." Our hearts were made to burn within us while he expounded to us the Scriptures. With this sermon he prepared the hearts of our audience to receive the children's program.

The sermon is over. The school children pass out into the school-room quietly, and line up. The organist begins to play. The children march back into the chapel, singing, "Joy to the world, the Lord is come." They all marched on to the stage, stood at their respective seats, and sang the rest of the hymn.

Now they are all seated. Look upon them. See their cheerful faces, see their sparkling black eyes. Their little hearts are happy. They are neatly and cleanly dressed. They are anxiously waiting. They want to tell you something about a **Child**. Look under the Christmas tree—the floor is covered with a number of beautiful paper bags. In those bags are presents for **them**.

The pastor enters the pulpit again, and takes the pupils through the opening exercise. The children sing another hymn. Their voices go up to the skies where there is a Friend for little children. The audience, consisting in part of strangers, shouts: "Now! Now! Now!"

The little Negro children began to tell the wonderful Christmas story, the story of the Christ-child. One after another they arose and told their audience about the glad tidings, about the angel, the heavenly host in the sky and their song, about the shepherds, Mary and Joseph and the little Babe, about the stable, the manger, the swaddling-clothes, and so forth. All this they told the people through the singing of the Christmas hymns, in their recitations, dialogs, questions and answers. As the children rendered their program the audience could not keep silent. Again and again they burst into shouts.

The pastor entered the pulpit again when the children had finished, and in his second sermon showed us why this is such a wonderful Child. The sermon ended, the offering was taken, the doxology sung, and the benediction pronounced. Then came the distribution of gifts. Not a hand reached out but what it did receive a present.

A few days after the celebration an old auntie said: "Dem chillon don't fail to tell you about dat Chil' in de manger!" Another asked: "Miss Rosa, who' chil' is dat dem chillon talking about?" I answered: "That is God's Child that He sent down into the world to be your Savior, mine and everybody's who will accept Him."

Dear reader, help us to thank God for His great Gift, His Son; and help us to thank God for sending the Lutheran Church into our midst with the pure Word, a church that tells of this great Gift of God and that teaches us the truth, the whole truth, and nothing but the truth. I can only say: Thanks be to my God!

Yours in Christ,
ROSA J. YOUNG.

SOME "BLUE LAW" NOTES

Sculptor Fined For Carving Statue on Sunday

BOSTON—"For carving a statue on Sunday, Leo Toschi, a sculptor, was fined \$10 yesterday. Toschi, who appealed, was charged with doing unnecessary work on the Lord's day."—Wisconsin News.

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Karel Tells Actors to Watch "Blue Laws"

Urging organization, Judge John C. Karel, speaking before the Milwaukee branch of the Actor's Equity union Thursday night at the Wisconsin hotel, stated that actors must maintain high standards to keep the good name which is being jeopardized by certain elements.

"Differences between actors and those who control the theatrical world should be adjusted and a better understanding effected to keep up the good name of the profession," said Judge Karle.

Referring to the "blue laws," he said they "should be discussed and thoroughly understood by actors and the association should make every effort to forestall everything detrimental to the theater."—Wisconsin News.

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The Sunday Law

NASHVILLE—"Operation of all trains on Sunday would be prohibited by a bill introduced in the senate yesterday. The bill also would ban baseball and newspapers, close all stores and stop all buying and selling, except when charity or necessity demanded."

LIST OF CANDIDATES FOR THE PROFESSORSHIP AT NORTHWESTERN COLLEGE, WATERTOWN, WIS.

Rev. Walter Keibel, West Allis, Wis., nominated by Mr. Herbert Koch of South Milwaukee.

Rev. W. Eggert, Lowell, Wis., nominated by Rev. A. W. Paap.

Rev. A. Werr, Lake Benton, Minn., nominated by Rev. F. Kammholz, and C. A. Otto, and H. Wolter.

Rev. Frederic Soll, North Yakima, Wash., nominated by Rev. Arthur Sydow.

Rev. Paul Pieper, Cudahy, Wis., nominated by Rev. J. Gauss, and his Trinity Congregation, Jenera, Ohio; by Rev. Herbert Schaller; and by Rev. K. Machmiller and his trustees of the First Lutheran Congregation at Manitowoc, Wis.

Rev. Paul Schedler, Mondovi, Wis., nominated by Rev. Herb. Schaller.

Rev. John W. Pieper, Stillwater, Minn., nominated by Rev. J. Baur.

Rev. L. Kirst, Beaver Dam, Wis., nominated by Rev. J. B. Bernthal.

Rev. Karl Koehler, Wauwatosa, Wis., nominated by Rev. W. F. Beitz, and Rev. F. Koch.

Rev. Henry W. Schmeling, Sparta, Wis., nominated by Rev. R. F. F. Wolff.

Rev. Oswald Hensel, Wausau, Wis., nominated by Rev. Paul J. Kionka.

Rev. Henry Koch, Reedsville, Wis., nominated by Rev. Paul J. Kionka, and by Rev. W. Mahnke.

Rev. W. Nommensen, Columbus, Wis., nominated by Rev. Paul J. Kionka.

Rev. Herman Gieschen, Wauwatosa, Wis., nominated by the St. Paul's Congregation, Ixonia, Wis., and by Rev. W. P. Hass.

Rev. G. E. Boettcher, Hortonville Wis., nominated by Rev. J. Bernthal.

Rev. E. Ph. Dornfeld, Milwaukee, Wis., nominated by Rev. Paul Lutzke, and by the Friedens Congregation at Kenosha, Wis.

Prof. A. Ackermann, New Ulm, Minn., nominated by Rev. H. Atrops.

Rev. H. Abelmann, Edgar, Wis., nominated by Rev. W. P. Hass.

Rev. Alex Sitz, Rib Lake, Wis., nominated by Rev. W. P. Hass, and by Rev. W. Fischer.

Rev. P. J. Kionka, Maribel, Wis., nominated by Rev. H. C. Nitz.

Prof. Walter Wente, Saginaw, Mich., nominated by the Marcus Congregation, Watertown, Wis.

Rev. W. Sauer, Pres. Dakota and Montana District, Watertown, S. Dak., nominated by the Marcus Congregation at Watertown, Wis.

Rev. John Brenner, Milwaukee, Wis., nominated by Rev. O. Kuhlow, and by the Friedens Congregation at Kenosha, Wis.

Any correspondence in reference to these nominations is expected to be in the hands of the undersigned by the third day of February at 1 o'clock P. M. The college board will meet at its room in the dormitory of the institution for the purpose of choosing a professor.

Juneau, Wis., Jan. 5, 1920. CHR. SAUER, Sec'y.

ESCANABA, MICHIGAN

The congregation at Escanaba, Mich., C. Doehler, pastor, had ample reasons to celebrate Thanksgiving Day as a day in which to offer special thanks to God. Not only had the church building on 12th Street been renovated, a new furnace and a new organ blower been installed, but the parsonage also had received more than passing attention. In fact, the parsonage is practically an entirely new building. Only two rooms in the whole house were left intact. The interior is attractively finished and decorated; a hot-air furnace was installed and the bathroom was furnished with a complete set of new fixtures. The exterior is done in stucco, which, with its spacious veranda, gives to the house an imposing and a very pleasing appearance. The house was finished a few days before Thanksgiving, thus permitting the pastor and family to celebrate Thanksgiving Day in their pleasant new home.

The total cost of renovating and remodeling the buildings amounted to something like \$6,000. Two-thirds of this amount is covered by the sale of the property on Elm Street.

As becomes Christians after enjoying special privileges the congregation had planned special thanksgiving services for the national holiday. Pastor Roepke of Marquette preached in the morning, using as the theme for his sermon: "The Dedication of a New Parsonage a Reason for Special Thanksgiving to God." In the evening service Pastor Gutzke of Powers preached, giving a lucid answer to the question: "How do We Christians Celebrate Thanksgiving in a Proper Manner?"

The Escanaba congregation may be pardonably proud of her property in its new dress. May she ever be conscious of the fact that Lutheran churches and parsonages are dedicated to the cause and service of Him alone, who has purchased the Church with His own blood.

W. R.

INSTALLATION

On Sunday after Christmas, Rev. Victor Brohm was installed in his new charge, Bethany Mission of Kenosha, Wis., the undersigned being authorized by the Rev. Buenger, President of the S. E. District, to perform the installation.—May God's blessing rest on the pastor and his flock.

EDM. C. REIM.

Address: Rev. Victor Brohm, 852 Willow St., Kenosha, Wis.

NORTHERN CONFERENCE

The Northern Conference meets in Manitowoc, Wis., January 24-26. Papers will be submitted by the Reverends: Hensel, E. Kionka, Kirchner and Machmiller. Conference services on Tuesday evening. Sermon: the Rev. Sprengling (the Rev. Haase, alternate).
H. C. KIRCHNER, Sec'y.

CENTRAL CONFERENCE

The Central Conference will meet, D. v., on Tuesday and Wednesday, February 1st and 2nd, in St. Mark's School, Watertown, Wis.

Papers will be presented by the Revs. L. Kirst, G. Stern, Chr. Sauer, and Wm. Eggert.—Prof. A. Pieper will lead in a study of The Epistle of Paul to the Galatians, beginning with the 3rd chapter.

Conference service with Lord's Supper, Tuesday evening. Sermon: the Rev. M. Pankow, (the Rev. Chr. Sauer, substitute). Confessional address: the Rev. Geo. Denninger, (the Rev. E. Dornfield, substitute).

All those desiring quarters will please make immediate announcement thereof.

THEODORE THUROW, Sec'y.

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., North Milwaukee, Wis.

Trustee of trust mortgage,

ARNOLD SCHULTZ, Pastor.

ST. JOHN'S HOSPITAL TRAINING SCHOOL FOR NURSES, RED WING, MINN.

Several vacancies in our Training School must be filled at once. Our Hospital is fire-proof, 75 beds. We have a Home for Nurses. The school meets the requirements of the state and qualifies the nurses for R. N. examinations. Ladies desiring to enter the nursing profession do well to apply at once for information at St. John's Hospital, Red Wing, Minn.

—A great sinner, when converted should sing a note somewhat above David's "What shall I render?" Ps. 116:12; and should say, I can render nothing, nothing; but I will render praise, blessing, amazement, astonishment; that is all I can render, and I cannot render enough of that.—Charnock.

ITEMS OF INTEREST

A Note of Protest

An Illinois representative in Congress has presented a resolution aiming at the removal of the French Colonial troops in the occupied area of Germany. It accompanied his resolution by signatures of some 30,000 citizens and a booklet published by the News Times of Chicago in which is told of many cases of murder, assault, robbery and maltreatment of old women as well as young girls by these colored colonial troops in the Rhineland. In presenting this resolution the representatives said "I cannot believe that the civilized nations of the world will long countenance the retention of semi-civilized African troops in the Rhineland of Germany, when repeated protests not only from the women of the world, but of high ranking British and French authorities, are outspoken against this procedure of the brutalities that are daily being committed against old women as well as defenseless young women and girls.

"When I was in France last year, I was told that the retention of these troops in the occupied area had little or no military value, but that as a means of demonstrating the French hatred of the Germans, and as a further means of impressing humiliation upon their defeated rivals, the African troops are intended to show the supreme contempt and disgust with which everything German is held in France, and I frankly can see no other reason for their being placed in practical military control of Christian white men, women, and children."

A representative of Wisconsin sometime ago presented an appeal to State Department requesting that it use its goodly offices to bring about the removal of these troops. The department refused; it admitted that crimes had been committed but declared the matter had been greatly exaggerated. How quickly the department, however, acted in another matter, when not human beings, but dollars and cents were involved. At the instance of Wall Street it sent a polite but strong protest to Great Britain which had abused its mandate and closed the doors of Mesopotamia to American investors. We have always flattered ourselves that we are different from others, less mercenary, more noble, alas no, in our government finances also have far more weight than humanities, or to use our Savior's comparison "sheep are more than men."

J. FREDERIC WENCHEL.

Limits of the New Palestine

News comes from London that the plans of the Zionist movement are steadily being carried out. An agreement has now been reached between Great Britain and France as to the northern frontiers of the new state of Palestine. The boundary line agreed on will bring within the area of Palestine all Jewish colonies in Galilee and Palestine is to be given water rights on the upper Jordan and on the Yarmuk. "The form of the British mandate over Palestine has also been settled and forwarded to Geneva. The passage recognizing the historic claims of Jewry in Palestine, which was struck out in earlier revisions, has been reinserted in the mandate. Another clause recognizes the Zionist organization."—The Sunday Sentinel.

A Great Organ

"The largest organ in the world is to be installed in the cathedral now nearing completion in Liverpool. It will have no fewer than 10,567 pipes and 215 stops."—Milwaukee Leader.

Vatican Library

The Vatican library is the most sumptuously housed of all libraries, and contains some of the rarest manuscripts in existence. The printed books include more than 2,500 volumes issued in the Fifteenth century, many of them vellum copies. The library is said to contain more than 220,000 volumes and 30,000 manuscripts.—Wisconsin News.

Copy of Burnt Document Found

"Pope Leo X.'s Bull of Excommunication against Luther, drawn up 400 years ago, has been found in the Wurtemberg state archives."

It is a strange coincidence that a copy of this historic edict should be found just at this time when the Church, rejoicing in the freedom which God restored to us through Luther, has but so recently (Dec. 10, 1920) celebrated the 400th anniversary of the burning of this very same document.

Priests Strike for Higher Wages; Wedding Held Up

PARIS—Montenegrins are suffering from a priest's strike at present, and marriages and christenings have come to an end, according to a dispatch copyrighted in America by The New York Times. The priests claim that the high cost of living makes it impossible to feed themselves and families—in the Greek church priests can get married—unless their stipend is raised. The church authorities refused, so the priests struck. One native worker for the American Red Cross has been vainly trying for the last fortnight to find a priest to marry him. The strike spread westward and he tried to outspeed it across country, but it reached the coast town of Cattaro before him and he is still single.—Milwaukee Leader.

333 Adventist Missionaries Crossed Ocean Last Year

Washington—The Seventh Day Adventists denomination sent 333 missionaries across the seas in 1920, says a report of its foreign missionary board. One-third of the number were sent to China and to India. About \$5,000,000 was given to missions last year by members of the denomination.—Milwaukee Leader.

Exit the Interchurch

As will be recalled, the reorganization committee of the Interchurch World Movement, of which Bishop Nicholson was chairman, asked that a conference be held to decide on methods of further interdenominational co-operation. This conference was held in New York recently, representatives being present from the Federal Council, the Home Missions Council, the Foreign Missions Conference, the Women's Foreign Mission Federation, the Women's Home Mission Council, the Sunday School Council and the Council of Church Education Boards. This body advised the Interchurch to wind up its affairs at once, and to turn over its survey material to other organizations. The conference also expressed the conviction that existing agencies for interdenominational co-operation fully meet the demand of present conditions.—The Baptist.

Christian Daily Appears

The first number of the American Daily Standard, the Christian daily published in Chicago, appeared December 22 in the form of a Christmas edition. Regular publications of the journal began December 27. It is being issued every evening except Sunday. The management announces that

there will be no Sunday work at the publication plant. In addition to the United Press news service, the first number contained articles from staff correspondents in Hawaii, Canada, Belgium, China, Germany, England, France, Holland and Egypt. Among other features are a home department, children's column, sports page, church page, agricultural column, financial, business and market news. Various editions will be issued for Chicago territory, and other editions will be issued for outlying territory and the country at large.—The Baptist.

Church Activities

The good cause advances in Fort Fairfield, Maine, if one can judge from the following example of "live-wire" religious advertising.

METHODIST SERVICES

"Morning, 'Short-Legged People.' Any person who has legs long enough to reach to the ground is strongly urged to be present. Evening, Are You a Buttinsky? A few things to remember—(1) Some people arrived just as the pastor was about to pronounce the benediction. Come early. (2) The church could not accommodate the congregation in the evening—so the vestry was thrown open. (3) The same chorus choir will render another fine selection in the morning. Don't miss this great treat, and in the evening there will also be a special number.

.....Pastor."

"(1) Morning subject, 'Daddy Long Legs.' All lengthy people are cordially invited to attend this service. Last Sunday the short-legged people packed the church. See if you long-legged folk can not outdo them. School of religion, 11:25 a. m. Our school is growing by leaps and bounds. In the last two weeks it has nearly doubled. Next Sunday the auto contest starts. Be sure to come out. Remember the missionary offering. (2) Evening, This Fellow Tried to Put One Over on God. The church choir is certainly rendering some fine music. If you are a lover of music you can not afford to miss the services.

.....Pastor."

Churches Should Advertise Same As Merchants

That churches should advertise to the same extent and on the same principle as do merchants, was the gist of an address by Alexander M. Candee, former president of the International Advertising Department of the National Enameling and Stamping Co., before the Men's Club of Immanuel Presbyterian Church last night.

"Church and religion should be advertised the same as merchandise," Candee said, "and advertisements should be written, not from the standpoint of the minister, but of the people."—Milwaukee Leader.

When conditions are as they should be, what difference can there be between the standpoint of the minister and that of the people?

Jews Aroused

The Jews are just now very much aroused against the Presbyterian Church and the American Red Cross: against the former because it has appointed a missionary to the Jews; against the latter because it maintains a Jewish section of the Foreign Language Information Service. As both the Presbyterian Church and the Red Cross are non-Jewish in-

stitutions, this opposition could always have been assumed without the necessity of the present outbreak to confirm it.—Dearborn Independent.

Anti-Harem King of Siam Takes Unto Him One Wife

Boston—The King of Siam, first of his line to renounce the right to a harem, has chosen Wanival his first cousin to be his queen. She is 27. King Rama VI is in his 40th year. King Rama as the crown prince of Siam visited this country in the course of a world tour some years ago. When he ascended to the throne in 1911 he denounced the polygamous custom of his country. His father was reputed to have had 300 wives. The new king had remained single.—Milwaukee Leader.

Hounds Go On Parade For Squire's Funeral

Whaddon—Twenty-one pairs of hounds filed solemnly past the grave at the funeral of William Selby-Lowndes, an English country squire of the old school, who had been master of the Whaddon hounds for twenty-five years.—Milwaukee Sentinel.

BOOK REVIEW

The Family Altar. Brief Daily Devotions based on selected Scripture texts. By F. W. Herzberger. Cloth, 375 pages, 6x9. Price \$2.50. CConcordia Publishing House, St. Louis, Mo.

To write a book of devotion is not an easy task. It requires a combination of talents and spiritual gifts rarely found. For one, such a book must be written in a language, though dignified, yet intelligent to all the members of the household, while its contents must appeal to all, whether they be young or old, learned or unlearned. Furthermore, considering that in every Christian there is also an individuality with peculiar growth of Christian graces together with peculiar traits of character and spiritual desires and wants, a devotional back must be adapted as much as possible, to the requirements of the individual. Above all, it must be edifying, furthering in the knowledge of God's truth as the first and chief object of devotional exercises must be a steady growth in Christian knowledge, in true faith and piety. To meet these requirements is not an easy task.

It is, therefore, with pleasure we welcome the appearance of this new book of devotion, edited by Rev. F. W. Herzberger, which, we believe fully meets the requirements stated. The language is plain, but dignified, and the plan of the book is, on the whole, well taken; a text or two from holy Scripture, or a section from the sacred narrative taken from the Gospel, a meditation of moderate length, and a short prayer, mostly in the form of hymn verses, make up the lessons for each day of the year. The meditations are instructive, and each devotional exercise requires but five minutes time.

Feeling confident that much spiritual growth will ensue from its daily and constant use, we heartily recommend the book to all of our parishioners who prefer to held devotional exercises in English. J. J.

Select Songs for School and Home. By J. A. Theiss. Cloth, XVI and 229 pages, 6x9. Price 1.50, postpaid. Concordia Publishing House, St. Louis, Mo.

A book of songs much needed for our American Lutheran youth in our times, when the musical taste has become so desperately perverted. It will surely serve to elevate the musical sense of our young people. J. J.



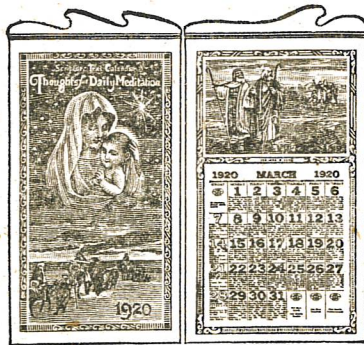
NEW! No. 620 NEW!
SUNDAY SCHOOL CALENDAR

1. His Tender Mercy.
2. Precious Promises.

Size 5½x8¾ inches.

Two beautiful landscape designs, lithographed in full colors, printed on heavy art board of finest quality. Appropriate Bible quotations on each calendar in fancy lettering with initials in colors and gold. Tied with silk cord. Each calendar in strong envelope.

Price—Single copy 20 cents, Postpaid.



SCRIPTURE TEXT CALENDAR

This great painting on a great theme is the commanding feature of the beautiful cover design in colors. In Hofmann's work is found none of the weak sentimentality sometimes displayed in attempts at portraying the Master. Below the portrait an appropriate group in colors representing Christ and the Twelve Disciples, gives an ornamental effect to the cover.

Twelve Pictures in Rotagravure

The twelve pictures for the pages of the Calendar, painted expressly for this work, were reproduced by the rotagravure process. We need not enlarge on the popularity of this process of engraving. The historic events of the last few years have been presented to the public through rotagravure pictures in the best and highest class magazines. The twelve pictures in the Scripture Text Calendar are printed in dark Sepia.

Price—Single Copy 30 cents.

The same Calendar is to be had in German.



DAILY TALKS WITH GOD.
 A Block Calendar with Devotional Readings and a Short Prayer for Every Day in the Year 1921

Size of back, 8¾x12½ inches.
 Size of block with good size date figures 4½x5¼ inches.

The Block is held together with a tin top and with this it can be securely fastened to the back by turning back the two tongues and inserting them into the slits provided for this purpose in the back. Price—Single copy 65c.



NEW! No. 600 NEW!
SCRIPTURE BOOK CALENDAR.

Five different designs, landscapes and studies of flowers executed in full colors with gold decorations and appropriate Bible quotations. Size of back 6½x8¾ inches. The daily tear-off block, size 2x2¾ inches with metal top for fastening to back, contains Scripture texts for every day in the year. Price—Single copy 50c.