

The Northwestern Lutheran

The Lord our God be with us, as He was with our fathers; let Him not leave us, nor forsake us. 1 Kings 8: 57.

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A CALL TO THE CHILDREN OF LUTHER

Arise, ye heirs of Gospel truth and freedom!
Lift high the banner of your Lord and King!
And to the Hero, coming forth from Edom,
Anthems of praise, and royal tribute bring!
Arise, and crown the Conqueror victorious!
The King of Kings,—the mighty Lord of Lords!
For lo, He comes with laurels, priceless, glorious!
Eternal liberty His reign affords!

O fear no more Jehovah's condemnation!
And tremble not when Horeb's thunders roar!
Behold, the Crucified has brought salvation!
On Calv'ry's Cross the Law's dread curse He bore!
Forgiveness, mercy, grace, and Life immortal,
His love bestows. His precious Blood sufficed
To open wide the glorious heav'nly portal!
O hail with joy your blest Redeemer,—Christ!

Arise, ye children of the heav'nly Father!
Tell all the world of His so boundless love!
Fear not beneath the Cross of Christ to gather,
With heart and lips your fervent troth to prove!
Led by His Spirit, boldly make confession,
And hail the Son of God, the Lord of All!
Defy all earthly foes and hell's oppression!
Boldly sound forth the Gospel's trumpet-call!

Arise, ye ransomed hosts, in consecration,—
And pay the Lord your vows in word and deed!
Harken in awe to Hist'ry's proclamation:—
"The blood of martyrs is the Church's seed!"
They did not die in vain by sword and fire,
Who pledged their troth to Jesus unto death,—
Who praised His name upon the fun'ral pyre,
And entered glory,—saved by grace, through faith!

No cross, no crown! The trumpet-call has sounded!
O Church of Jesus, keep His doctrine pure!
On Scripture's Rock securely Thou art grounded!
His Holy Word forever shall endure!
What though the battlefields have oft been gory?
The lurid gates of hell shall not prevail!
Lift high the banner of the King of Glory,—
And fight the fight of Faith when foes assail!

Arise, ye pilgrims to the realms eternal!
The standard of the Crucified unfurl!
His Word illumes your path with Light supernal!
A crown awaits you at the Gates of Pearl!
Though hot the battle, sore the tribulation,
Heed not a godless, sneering world's complaints!
Led by the Captain of your soul's salvation,
Fight for the Faith delivered to the saints!

Arise, ye children of the Reformation!
Tell all the world "The Just shall live by faith!"
Proclaim the Gospel-truth to ev'ry nation!

Be loyal to your Master unto death!
In love He promised He will leave you never!
His Holy Word shall be your staff and rod!
Ye victors, give Him all the glory ever!
Indeed, "A Mighty Fortress is our God!"

ANNA HOPPE,
Milwaukee, Wis.

And When He Had Sent The Multitude Away, He Went Up Into A Mountain Apart To Pray. And When Evening Was Come, He Was There Alone.

Matt. 14: 23

The life of Jesus was an active, strenuous life. He had no moment to lose. His brief ministry of three years demanded unremitting labor. Still we find that He from time to time withdrew from the multitude, and even from the company of His disciples, to be alone. Leaving behind Him the many whom He was to teach and also the foes with whom he was compelled to battle continually, He would seek the quiet of some lonely place, there to pray, to commune with His Father undisturbed.

What those hours meant to the Son of God we can never fully realize; but this is clear, He needed them. They were to Him hours of spiritual refreshment, from which he would return to his arduous task with renewed strength. They were hours of preparation for His last supreme labor and suffering. Undoubtedly He would at such times review the words of the prophets concerning His suffering and death and pour out His heart before the Father in prayer for strength to finish His work. We owe much to those quiet hours that were such blessed hours to our Redeemer.

In celebrating the festival of the Reformation this year, we naturally dwell especially on the events of the year 1521. We observe how a struggle that is growing in intensity every day leads up to the citation of Luther to the diet at Worms. There we hear his bold confession before the dignitaries of the Church and the State. We feel that after this fearless confession of the truth and this bold defiance of its foes something of a decisive character must happen. The time seems ripe for energetic action.

And then we learn how on his homeward journey Luther is on the fourth day of May carried to the comparative seclusion of the Wartburg, where, with but the brief interruption of his December journey to

Rev. C. Baenger, Jan. 22
65 N. Ridge

Wittenberg, he was to remain till March, 1522. We are surprised no less than was Luther who wrote: "I would rather burn on red hot coals for the glory of the Word of God than rot away here in this manner, being only about half alive." It seems such a deplorable waste of time when the world was waiting for the truth of the Gospel, when so many forces were threatening its growth and its very existence. But it was the same God who had called this monk out of his seclusion that now put him back into seclusion for a season. God wanted Luther for Himself for a time, because Luther needed just such a season of undisturbed communion with his God. There was no time lost. The sojourn at the Wartburg was for Luther a time of inward settling and growth. Under the extreme tension of incessant polemics and forced labors, Luther's development might easily have taken a wrong direction. Here the tension was relaxed; here Luther could commune more quietly with his God, and this especially as the Lord led him to continue here the work of translating the Bible. In those hours of quiet labor and constant prayer, Luther's vision was enlarged and his understanding deepened.

To the solitude of the Wartburg we owe not only the translation of the New Testament, the Kirchenpostille, commentaries on the 68th Psalm, and treatises on worship, on the mass, on confession and on monkish vows,—but, especially, that Luther whom the Lord here prepared for continuing the blessed work for which He had called him.

Theodore Roosevelt preached the strenuous life among us, and he had found many disciples. Our incessant activity has become our boast. This spirit has been transplanted into the Church also. The only thing that seems to count is a state of constant activity, though the activity may not even be confined to actually religious work. Now, we are to work and to work hard, "Cursed be he that doeth the work of the Lord deceitfully," but are we not in danger of forgetting those hours that our Lord needed, the hours God provided for Luther, the hours of quiet study of the Word, the hours of prayer, the blessed hours when we are alone with God? Those are hours spent at the fountain of all blessings, the source of all true life and strength. Without them, we spend our life without replenishing it, we grow dry and barren. Without them our activity will take a course that is not God's. Are there not signs that this condition is already growing upon us?

Let us follow Christ to the mountain—to be alone with God.

J. B.

To pursue union at the expense of truth is treason to the Lord Jesus.—Spurgeon.

COMMENTS

Syrian Orphanage Returned to Germans The Syrian Orphanage was one of the most prominent German institutions of Palestine. Founded by the elder Schneller, familiarly known as Papa Schneller, and continued by his sons Theodore and Ludwig Schneller, it has done substantial and sacrificing work among the natives for three generations. Orphans of all ages were taken by the school and given as good schooling as conditions would permit; they were taught trades and the more gifted were helped on toward professions and not a few were prepared for various missionary activities. The school was decidedly Christian in character and denominated itself "evangelical."

When the English entered Jerusalem everything German was doomed, the Syrian Orphanage with the rest. All other German institutions are still in the hands of the English or such as were appointed by the English to take them over, but the Schneller Orphanage has been returned to the original corporation, or society, which governed and supported it before the war. The credit for this act of justice goes to America and the Near East Relief. As Americans it gives us pleasure to read that our compatriots in Palestine rose above petty animosities and hatreds and made restitution of this property to its rightful owners.

Dr. Ludwig Schneller in announcing the unexpected turn of events writes:

"We feel the strong desire publicly to express our gratitude to the Near East Relief for saving for us the Syrian Orphanage. Because the war ended as it did, there were political reasons why we were to be permanently deprived of the institution. No one could predict what would become of it. Then the Americans stepped in, took charge, and prevented others, from whom we would hardly have won it back, from taking it. But even if we had been permitted to keep it our impoverished state would have made it impossible to continue the work. Again the Near East Relief came to the rescue; it not only took charge but continued the work for three years at its own expense. This association has no religious aims and cannot have such aims because it is made up of the general public. But even in a religious way it tried to meet our standards; it sent only such directors who worked in the evangelical spirit of our institution from their own convictions. It is unquestionable that Near East Relief must be credited with saving the Syrian Orphanage when otherwise it would have been utterly ruined.

"But the care of Near East Relief does not end here, it assures us of the future. We have reported at length (in a different article) of the assurances of generous help which prospect enables us to face the next two years without fear; without such help we could not have undertaken the work."

The conditions under which the Orphanage was returned to the Schneller interests include a pledge on their part to provide for the present number of inmates, which is 450; to raise for each inmate 25 Egyptian pounds, or a total of 11,000 a year; Dr. Theo. Schneller must agree to continue as head of the school; before any other director can be appointed the English

government's consent must be secured. There are other stipulations but none of them work a hardship on the Germans. There is nothing said about the nationality of the teachers employed and there is no prohibition of the German language in the school.

The formal return of the school to its owners was made quite an occasion. The American Director, Dr. Eash, British representatives, and the two Schneller's assembled with the colony at the Orphanage and with much speechmaking, quite friendly on the one side and honestly thankful on the other, the transfer was made.

There are seven other German institutions in Jerusalem—schools, orphanages, hospitals, and the like—which have not been returned to their former owners and there is no immediate prospect that they will be.

H. K. M.

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No Religion—Much Crime—Much is being said and written to-day as to the causes of the crime wave which is passing over the civilized world; the World war, the lack of employment, prohibition, and other things are mentioned as primary or contributory causes. We Christians know where to place the blame and proclaim the fact in no uncertain terms, as our church periodicals show. We are interested and we appreciate it when we hear our views are shared by observers who by virtue of their profession are in a position to know and whose office gives their judgment weight. Such an expression of opinion met our eye a few days ago in the report of Judge Backus' address before the North Side Churchmen's Federation of Milwaukee. We quote from the Wisconsin News:

"Last year 1,100,000 men, women and children in this country faced bars of justice and 650,000 men and women were sent to the penitentiary and children to industrial schools," he said. "Would this have happened if those people had had religion?"

"Statistics show that only 5 per cent of the men and women of protestant faith attended church and only 2 per cent of protestant children attend Sunday school, he said."

Startling figures for a country that is professedly Christian! The discrepancy between profession and practice, between assertion and fact suggests that something must be fundamentally wrong. We think you have reached the seat of the trouble when you say, "This people is trying to be Christian without Christ." The Savior says: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Abiding in Christ is more than making much of the Sermon on the Mount or trying to live by the Golden Rule: the Savior is more than a beautiful pattern of fine behavior. The only Christ worth knowing is the Christ of the Bible;

who seeks Him there in earnestness and humility will not look in vain. A people who reject the Bible as the divine Truth or empty it of its message of salvation are without Christ, no matter if they do style themselves "Christian" and try to pattern after Christ. Christianity is first Faith and then Christian Living. The word of John the Baptist is still true: "There standeth one among you, whom ye know not." And the judgment with which Jesus turned from some of the Jews is His disclaimer of many "Christians" of to-day: "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." G.

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"Endorsed Highly" "Endorsed highly by more than 10,000 different churches"—what? A plan to raise money for the church. Certain publishers have conceived it. It is very simple. Under a chairman who is a "real leader" the members of the church organize to sell subscriptions for certain periodicals. Their commission goes to the church. A small church can do as well as a large one, for it is the "earnestness and willing cooperation" of the church workers that counts. "Easy. Simple. Quick.", indeed, but are there not a few things that should be considered? In a canvass of this kind, this appeal will very likely be used, Remember, this is for the church. That we consider neither right business nor right church work. A person should subscribe for a periodical because he wants it and give for the church because he loves Christ.

Secondly, does a church in gathering subscriptions for a certain periodical not actually subscribe to it, that is, endorse and recommend it? We would hesitate a long time before we would accept the responsibility for any periodical published outside of our church.

Thirdly, even though a periodical may be clean and entirely trustworthy, though we would have the assurance that no article will ever appear that might conflict with our principles, should the church as such, true to its character and mission, not rather work for the dissemination of religious knowledge? If a campaign of that kind must be made, why not introduce into the homes of the members our church papers and the religious books that the pastor will gladly recommend?

Finally, even if there were no commission at all flowing from such sales into the treasury of the congregation, would not the spiritual growth resulting from the reading of Lutheran literature outweigh by far any material gain that might be derived from the sale of secular papers?

We hope to be able to report soon that the plan we suggest is endorsed highly by all of our congregations. J. B.

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A Record In Stone On New York's ultra-fashionable Fifth Avenue St. Thomas Episcopal church is one of the striking buildings. Built at the expense of a million or more, it is a splendid example of Gothic architecture. The builders were given much opportunity to work out their own ideas in the decoration. The carvers of the many friezes took advantage of this and have made a rather satiric record of their impressions of the times.

Hidden to the superficial observer there are numerous allegorical figures depicting the weaknesses and even the vices of our times. Sometimes the carvings are pointedly direct and disdain to make the attempt at hiding their meaning under an allegorical cloak. Above the door where brides are to enter there is an unmistakable dollar mark in a none too delicate allusion to the fact that the marriage of convenience has become an American institution. There follows a whole row of "types," portrayed in miniature heads. They represent a monocled beau, a man with a bulbous nose and sodden features, a flighty woman identified by most observers as the "divorcee," and others.

The interior wood carvings are a veritable lampoon. In recording the advent of prohibition the conventional symbols are used in a startling manner: King Bacchus is shown brought to fall from his throne on the wine cask by a crusading woman with her spear; behind the woman there appears a lemon, comprehensive symbol of the whole order of soft drinks.

Political conditions do not escape the satirists. Russia is pictured as a sick bear who is "receiving medicine" from two physicians carved as monkeys; the two monkeys represent, of course, Lenine and Trotzky.

The struggle between capital and labor is shown by a personal encounter between two figures easily recognized from the conventional likeness of these two forces. A touch of prophecy may be intended when the man representing capital is shown leaning against the Woolworth building, which is tottering.

The personalities that were most prominent in our days, especially during the war, are recorded. Machinery that has been perfected in recent years and other signs of material progress are perpetuated. A rather direct bit of caricature shows two money bags marked with initials "J. P. M."

The builders of all times have delighted in leaving a record of their intimate personal opinions in their work. The churches of the middle ages bear many interesting examples of this sort of thing. Often these allusions in wood, stone, and frescoes were not as obvious as the records made by the artists of St. Thomas'.

Much that has been pictured by these men is rather deplorable; it shows our times at their worst. Generally speaking there never has been an age that was entirely blind to its own weaknesses; it is the tragedy of sin that it becomes bolder and bolder. When the time comes that it becomes a matter of humorous comment it is evident that it never had the power to redeem itself from its own folly.

If St. Thomas church can offer something within these walls that will make of that hopeless satire borne by its carved stones and friezes a history of a past and forgotten age it will be well indeed. There is such a force. Will the fashionable Fifth Avenue church lend itself to its application? One has the feeling that its confession of inability to cope with the power of sin stands revealed in its cynical record of the times made on its walls by the builders. H. K. M.

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Universal Bible Sunday November twenty-seventh is to be observed as Universal Bible Sunday—by such as are given to celebrating special "Sundays." It is needless to assert that it will be Bible Sunday with us Lutherans, too; with us every Sunday is Bible Sunday to such a degree that it would sound almost like a self-accusation if we were to announce our intention of celebrating a "Bible Sunday." However, the mere suggestion of celebrating a "Universal Bible Sunday" may bear good fruit. It may suggest a very serious line of thought to the very people who are given to "special Sunday" habit, if it leads to the question: "What kind of Sundays have the others of the year been?" It might work for repentance and the returning of the Bible to its proper place in our whole lives.

With this latter object in view the American Bible Society is striving for the general observance of the day in the manner pointed out and has gone to the trouble and expense of circulating most widely a program which is to serve as a help to the desired end. We have received a copy with the request to use it as we see fit for the benefit of the circles we may reach as a church publication.

We avail ourselves of the permission granted to point out a dreadful contrast which presents itself to Christian observer of today. The Spirit of History of the Twentieth Century is first introduced and says the following:

"It is a wonderful day—of all days the most marvelous. Man has conquered the air and rides the winds like the birds of heaven; he has abolished distance and talks with his brother a thousand miles away as though he were by his side; he has discovered the secrets of nature so that he asks only a few years time to gain dominion over all her forces and harness them to his service; he has vanquished age-old disease and promises to rid the world of her dread scourges; he has immortalized the human voice so that the songs of a Caruso may be heard as long as Gibraltar stands: his inventions have given the common laborer of today more comforts than kings enjoyed a thousand years ago. Such things he has done as never were dreamed of before.

"He has explored the human mind and has gathered the wisdom of the ages into his libraries. He has filled the land with schools and colleges of every sort and description, so that the blessings of education are offered to the poor as to the rich, and ere long few need lack a fair chance in the race of life.

"It is a day of great stirrings of the human spirit, and everywhere men are setting themselves against institutions, movements and governments which deny the ideals of brotherhood. It is a new day in human relation, the harbinger of universal freedom.

"But I could not tell you the whole tale. Is the greatest day the world has ever known. The nations even welcome the thought of peace instead of war, and the peoples demand that wars shall 'cease unto the ends of the earth,' and that the day shall not be long postponed when 'their swords shall be beaten into ploughshares and their spears into pruninghooks.'"

The Spirit of Man answers, but it can be none other than the Spirit of the Man of God, for he says:

"Hear me then, thou Century of all the Centuries the best! 'Where there is no vision the people perish.' Man has indeed conquered the air, but 'the prince of the power of the air' still conquers the heart of man. He has abolished distance, it is true; but the distance between sin and righteousness is still as great as from the East to the West. Man has truly discovered the secrets of nature, but not yet have all sought the Lord while he may be found, nor called upon him while he is near; he has marvelously vanquished disease, but the leprosy of sin still clings to human lives—'The whole head is sick, and the whole heart faint'; he has preserved the human voice so that children yet unborn shall hear its tones, but the heart cries out, 'Oh, that I knew where I might find him! that I might come even to his seat!' 'O wretched man that I am, who shall deliver me from the body of this death?' His inventions have made kings of common men, but children of the King still long to fill themselves with the husks that the swine devour; man verily has sought out wondrous knowledge, but not all have learned that 'the fear of the Lord is the beginning of wisdom.' Men are refusing to have kings rule over them, yet welcome sin as ruler in their mortal bodies; the nations yearn for peace, yet despise 'the peace that passeth all understanding.' Still is it 'a day of clouds and thick darkness.'

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin.

"This is a rebellious people, lying children, children that will not hear the law of the Lord.

"Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits:

"Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

"Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

"Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

The way to true Light and Salvation is then pointed, for the Bible then enters and says:

I show the only way out of the dark. I am the Bible. I have ever been a lamp to the feet of men and a light to their path. Through me the light has shone that has revealed God, the Father, to man and has made known his will, his good will, to the world. I am able to make men 'wise unto salvation.' I bring you hope that the Twentieth Century shall see greater things than yet have been."

Yes, truly, for ours as for every other age, past or to come, the Bible is what the title of the Bible Society program sets forth: **The Only Way Out of the Dark.** G.

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The Mankato Plan We reprint herewith from the Lutheran Church Herald the Mankato plan for the religious instruction of the boys and girls of the junior and senior high school:

"Mankato, Minn., is planning religious education for boys and girls of the junior and senior high school to be given by the churches of the city. Every church is supposed to take care of its own children.

The following plan has been tentatively agreed upon by the board of education and the participating churches. A typewritten copy has been forwarded to all the churches with inclosed blank for the official endorsement of every church wishing to enter into the plan this year. Official blanks were to be filled out and signed by the proper authorities and then forwarded to Rev. Edward Johnson, chairman of the committee, or direct to the office of the superintendent of schools before August 15.

Plan for religious instruction for children:

1. The conditions of the plan for religious instruction are as follows:

(a) Each religious organization shall file with the board of education courses of study and work to be followed, the names and qualifications of instructors, the location and nature of facilities that have been provided, and furnish reports of attendance and progress of the pupils.

(b) The work shall be taught on the day or days and according to the schedule that may be agreed upon.

(c) The board of education to reserve the right to cancel the privilege of any child, and also to withdraw the privilege from any religious organization at any time.

(d) No expense for religious instruction shall accrue to the Mankato school district.

(e) That proportionate credit be given for certain religious courses accredited by the board of education, and only half as much credit be given for courses selected and given not on such accredited list.

(f) Children not excused for religious instruction shall be retained in their respective class rooms for such work as the board of education may prescribe.

(g) A circular explaining the plan to be sent to every patron of the Mankato school district.

2. Details of the plan agreed upon.

(a) Religious instruction shall be given on Thursday of each week in classes as follows: 8:30—9:15, seventh, eighth, and ninth grades; 10:15—1:30, tenth, eleventh, and twelfth grades.

Classes to begin on Thursday, September 15.

(b) Credit to be given the pupils based upon progress indicated by:

1. Daily grades;
2. Tests given at stated intervals;

3. Final examinations the questions for which have been compiled by the teachers of the various classes and submitted to the superintendent.

(c) Equipment acceptable to the board of education will be adequate blackboard space, well selected reference books, maps, tables, and chairs or tablet chairs.

(d) All cooperating churches shall have their courses of study in the office of the superintendent not later than August 15.

(e) Each participating church shall file official acceptance of the plan with Superintendent Selle and appoint one representative through whom the superintendent may work not later than August 15."

What we have said on this subject on previous occasions applies here as well, part time religious instruction will never be able to meet the demands of a thorough Christian training.

But the Mankato plan compares unfavorably with some that we have reprinted or at least discussed in our columns. We refer to such as merely make provision for excusing the child from the public school for certain periods on the application of the parent and that do not include the giving of credits by the public school for work done in the classes conducted by the individual churches.

This plan, on the other hand, tends to keep the religious instruction imparted by the churches well under the supervision of the superintendent of the public schools. The parent and the church are granted the "privilege" of teaching the child religion, the board, however, reserving the right to cancel this "privilege" at any time. Apparently the teachers and the facilities for teaching must meet the approval of the board before this privilege is granted. There are certain preferred courses, the setting aside of which for others the church and the parent may prefer is penalized with the loss of one half of the credits for this work. The superintendent passes on the questions for the final examination. In short, the parent's right becomes a privilege, public officers exercise control over work for which the public does not pay,—a long step in the direction of State control of religious instruction.

J. B.

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Are They Separated? Beginning September 24th, the church and state in Prussia were formally separated. The head of the church is no longer the head of the state. In place of the

state department that governed the church there is now an assembly of 192 members, sixty-four of which are clergymen. Very likely these are elected by a general vote of those who are nominally members of different parishes. Until things are worked out more satisfactorily we are loath to believe that the state has relinquished its control of the church. Much as the socialist decries the influence of the church, he is not at all backward in making that influence subservient to his own plans.

H. K. M.

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"Our Lawless Age" "Our Lawless Age"—under this heading the Literary Digest offers a summary of an address delivered before the recent convention of the American Bar Association at Cincinnati by James M. Beck, Solicitor-General of the United States. The speaker rejected the easy theory that these symptoms of a grave malady are merely a reaction of the World war. He considers the World war in itself but one of the many symptoms of the moral sickness of the age. From criminal statistics he shows an increasing revolt against secular laws; but the revolt is not confined to these:

"In the greater sphere of social life we find the same revolt against the institutions which have the sanction of the past. Laws which mark the decent restraints of print, speech and dress have in recent decades been increasingly disregarded. The very foundations of the great and primitive institutions of mankind—like the family, the Church and the State—have been shaken. Nature itself is defied. Thus, the fundamental difference of sex is disregarded by social and political movements which ignore the permanent differentiation of social functions ordained by God himself."

The speaker accepts as proved by recent experience the five charges raised against our generation by the Pope in his last year's public utterance before the College of Cardinals: the unprecedented challenge to authority; hatred between man and man; abnormal aversion to work; the excessive thirst for pleasure; and, a gross materialism which denies the reality of the spiritual in human life.

For this cutting arraignment of our age we owe Mr. Beck thanks. They are not our true friends who cry peace, peace, when there is no peace. We are glad to find a man who looks beneath the surface and who does not hesitate to tell the world what he has found. The truth that stares us in the face is the bankruptcy of society. Present day philosophers tell us that we have in the progress of our development arrived at the stage of the socialization of the individual. We are now to learn that we actually live only in the group. We are to learn to think and act in terms of the group. Sociology wants to possess itself of our school system and there begin to work out a more glorious future for humanity. This is what Mr. Beck says:

"A mass morality has been substituted for individual morality, and group morality generally intensi-

fies the vices more than the virtues of man. What was true of Germany was true—although in lesser degree—of all civilized nations. In all of them, the individual had been submerged in group formations, and the effect upon the character of man has not been beneficial.”

Mr. Beck, accordingly, condemns what is quite generally considered the achievement of our age, and rejects the principle on which men are now attempting to build our future; and rightly so. The brook can rise no higher than the spring from which it flows. A morality that is the product of collective man will be nothing more than an expression of the soul of man. That soul is, as Holy Scripture says and as experience proves, a sinful soul. The following is true:

“What is to be the outcome of it all? The supreme test of man’s building came in the World war which focused the manifold weakness of that building; the strain was too great. It is no longer a crisis that confronts the world, but a failure, the same failure that confronted the race at the dawn of things, the failure of humanity to get along without God. Were every invention of the mechanical era wiped out today at a single stroke, humanity would be richer; there would be less poverty, less discontent, less maddening money fever than there is to-day. We have simply taken the wrong road and we have about reached the journey’s end.”

The right road is the road toward God. In Him mankind finds life and healing. Without Him every external progress, which with Him would prove a blessing, becomes an idol and a curse. We have taken the wrong road, we must face about. The time spent in attempting to eradicate symptoms is wasted. To Him we must return. Christ the Redeemer by His blood shed upon the cross is the Way. “Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house.” We return to God as individuals regenerated by the working of His Spirit. In Him we are again united with each other as we are one with Him. The abiding group is the body of Jesus Christ, His Church. In that group His Spirit reigns. That group is a blessing to this world, as God works through it. And God builds for eternity. J. B.

A VERY BITTER EXPERIENCE

We have called attention before to the fact that the Presbyterian General Assembly discovered that there were foreign missionaries of that Church who were supported by the mission-funds of Christians and lived upon this support, but preached no Gospel and taught no Word of God to the heathen, but rather strengthened the heathen in his heathen unbelief. The General Assembly did not deal as determinedly with the cases as the facts warranted. In the issue of the Presbyterian of August 11 the editor calls attention to the fact that many now do not know through whom to send their contributions for missions. Some have declared that when they gave it to the Mission Board and expressly called attention to their wish to have

it used only for those missionaries who preach Christ to the heathen, their money has, nevertheless, been sent “through channels and to objects which they have sought to avoid.”

This is indeed a heartrending condition of affairs. The Christians at home are appealed to to give for missions, they are told that the heathen must be rescued from his unbelief, and when this appeal has moved their hearts and they have given money, then this money is used, in part at least, not only for other purposes than for the one for which it was given, but **for the very purpose of thwarting that work for which it was donated.** The Presbyterian states: “We regard this as a most serious situation.” We agree that “the Church and its missions cannot exist half in faith and half in unbelief.”

Here, then, is cause for thought. Do you see what unionism and weak tolerance of error lead to? Here Christians are implored to give for the sake of Christ and for the sake of the souls of men, and then this money is used against Christ for the ruin of souls. Are men capable of such deceit? The unionist is! In order to be supported by Christians, he promises to preach faith, and then he preaches doubt. We are sure that every one of our missionaries preaches the pure Gospel to the heathen, and that very dollar given for Christ’s work is used in support of this pure Gospel-preaching. We cannot be too grateful to our gracious God for preserving us from falling a prey to these deceivers and wolves in sheep’s clothing. But let us heed this warning against sinful weakness and tolerance of error. Let us learn by the experience of others. If we see another man drink and die, will we raise the same cup to our lips?

Those who are conscientious in guarding the truth may seem intolerant at times, but sin and error are not to be trifled with; the case of those who have tolerated is too drastic an example. Blessed are those shepherds who are intolerant of everything that harms the flock over which the Holy Ghost has made them to be overseers to feed the flock of Christ! There is no greater cruelty towards the beloved of the Lord than to expose them to the dangers of the false teacher and false doctrine.—Lutheran Witness.

CAENOLESTES

Do not bother about the pronunciation or meaning of the name at the head of this paragraph. It is not the name that we are interested in, but in what is said about it. It’s a little animal and looks like a “sharpnosed” rat, but belongs to the great marsupial or pouched mammal family, like our opossum. This little animal was discovered in a wild region of South America in 1912 by Dr. Wilfred H. Osgood of the Field Museum of Natural History. This little animal has existed in its fastness in South America for a period of 3,000,000 years, and all the time the species

has been reproducing itself "without important change." We are not able to give the evidence here for believing that it has existed that length of time, but for purposes of this writing we are assuming that the evidence is there. The interesting thing now is this, that not in a single instance do these evolutionists furnish conclusive proof that a present living species has, during millions of years, developed from something other than it is today, as, for example, man from the ape. Of course, they have abundant proof of the Darwinian type, as, "It may be," "It may be said," "We can conclude." Prof. Osgood apparently has learned the same sort of logic, for in proving that the little animal in question is the same as the fossils of ages ago, he says that its teeth are "essentially the same." And then, "if the bones are the same it is probable that other parts also are similar." But here is the situation: Evolutionists have not been able to prove the change of a single species into something else; here now they have found a species that has existed 3,000,000 years, but **without important change**, and if this little sharp-nosed marsupial has existed 3,000,000 years without losing its little tail, what should prevent it from doing the same for 100,000,000 years? O you evolutionists!—Lutheran Standard.

YOOSN BIGOWAH!

"There will be nothing doing in Whiteriver this year," was the substance of an address by our kindly agent to his employees the other night. There will be no new laundry, no new dormitory for the girls, no new residence for the agent, no completing of our light and power plant. Appropriations already made have been cut so that he will with difficulty be able to feed and clothe the children as he would like to. No individual has ever acted more thick-headedly than your uncle of the striped breeches after his night out with the profiteering 'boys' and other wartime hail fellows well met.

But hark! Saws humming and hammers clapping to the accompaniment of Apache Songs and laughter would indicate that there is something doing, and that with a vim and good will. The visitor looks in the direction from which this music issues (for to your missionary it is at present the sweetest music in the world), and he beholds, not a little Indian hut assuming form from dry goods boxes and coal oil cans, but an imposing edifice rising on a massive foundation. To our visitor's query what this building is destined to be, an Apache answers with a show of pride: "Yosn Bigowah," "God's House."

Indeed, our Whiteriver chapel is to be God's house where the Lord shall live with His Word, where sinners shall be called to repentance, where the weary and heavy laden shall find rest. It is to be like unto a city of refuge to those pursued to its threshold by

Satan and Sin, and the Light of Truth shall shine forth from its windows to them who are tossed about on the seas of doubt, superstition, or doctrines of the anti-Christ.

A calamity spirit has seized our business world and carried little old Whiteriver with it. But God permitted no such spirit to take possession of the representatives of His kingdom who convened at Synod. Sane Christian optimism prevailed there as it is bound to prevail wherever the Gospel of Jesus Christ remains a live issue. They were about their Father's business and determined that no branch of it must suffer, regardless of what transpires in the world of dollars and cents. They realized that the Lord is really in earnest about the development of new provinces in Apache land for His kingdom and were painstaking in their efforts to remove all obstacles that might retard it. For this reason they decided that the foundation for an advanced school must be laid at East Fork, that Bylas must not be kept waiting, and thanked God for the progress already made at Rice. From this spirit grew the determination that for the proper growth of the **new** Whiteriver that is not of this world, we must have a House of God and that it must be completed without delay. And because it is to be 'God's House' the Lord is blessing our work, while that of others has been laid by.

Lord continue Thou to establish the work of our hands upon us, yea, the work of our hands establish Thou it.

E. E. G.

WHAT OTHERS SAY

On Advertising Sermon Subjects

Let a preacher announce as his subject "The City of Silent Men," and add the explanation that he intends to preach on prison life, and it will not draw one added visitor who otherwise would have attended the motion production which bears the same object. Let the Church announce "The Golden Snare," and people will at once conclude that a sermon on the danger of wealth is in prospect, and that will keep them at home. Let the theater announce that same subject and it will be thronged.

It is not the form of the announcement which fills the theater. The fact in the case is that it requires incessant advertising and cajoling to fill even the theaters, and the assistance of dozens of free tickets is a daily necessity. Writers who believe that preachers can fill their churches by publishing subjects worded in a certain way are preparing the unwary preacher for disappointment.

Advertising (or announcement) of the Sunday subject is good. Let it be perfectly honest. Then let him who will come, and let him who will forbear forbear. In the long run the best advertisement is one which presents a well worded, carefully chosen subject,

and then appends a few lines in which the main thoughts and the general trend of the sermon are suggested.

—Theological Magazine (Iowa).

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Man's Extremity, God's Opportunity

The gist of this article is not a sermon, but forms part of an editorial in the Pittsburgh Leader, of October 31, 1919. It was designed as a preparation for a national day of prayer, Sabbath, November 2, 1919. The emphasized words are all in the original. Many denominational papers might be searched in vain for such ringing words as these. In fact, they would for the most part view a message like this as a dismal, gloomy song of the pessimist. But is there not a great deal of sober truth in these very words? Read them, ponder over them and then pray:

Man's Extremity is God's Opportunity. Human management of the affairs of the universe is failing. Without **divine intervention**, the world and its people will plunge into chaos.

America is rent asunder by the spirit of **defiance of law and order**.

There appears to be **no man or men big enough** in this land to stay the rising tide of disaster.

The president of the United States has **failed to bring order out of disorder**.

No public man possesses power or influence sufficient to allay the turmoil.

Employer and employee can not reach that mutual understanding, that necessary harmony, upon which the livelihood of **all people** is dependent.

An industrial warfare is being waged behind whose lines lurks **anarchy**.

Famine, destitution, bloodshed and misery fringe the battle-fields.

The **American flag** is no longer revered by all of the people.

American institutions, American traditions, American hopes, American aspirations are no longer respected by many Americans.

Raucous voices rail at patriotism's plea.

The American republic is already in the twilight of its **darkest hour**.

It would be **folly to deny** the desperate conditions that exist.

It would be **criminal to conceal** the deadly peril of the nation.

The people of the United States **must arouse themselves** to a realization of the growing menace before they are annihilated by the powers of evil.

The true Armageddon is at hand, and the eagle, flying in mid-heaven, is saying with a great voice, **Wo, wo, wo, for them that dwell on the earth.**"

All that human power could do, has been done.

Man's extremity has arrived.

It is now God's opportunity.

God alone can save the world.

"Make haste, O God, to deliver me," cried the Psalmist; "bow down Thine ear to me and save me; in Thee, O Lord, do I put my trust."

If the world is to be saved, if America is to be rescued, if life and happiness for all the people are to be perpetuated, then must we all **echo that prayer**.

"In God We Trust" is our national motto. And it is to God that we must now appeal.

Man's extremity is God's opportunity.

Perhaps these trials are being thrust upon us to bring a **wayward people** back to the Throne of Grace.

Our efforts, our thoughts, our labors, our progress have all been along **material lines**—of the earth, earthy.

—The Free Methodist.

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Good Pictures and Bad Actors

Can pictures be good if the actors in them are bad? Are moving pictures in which there is nothing offending present to be allowed when it is well known that the players featured in them are living indecent and immoral lives? Can the subject presented be divorced from the people presenting it?

Revelations made in connection with the Roscoe Arbuckle case have brought such questions to the front. Whatever may be the decision in regard to his guilt or innocence, it is well demonstrated that some stars in this business are libertines and have been living lives with utter disregard to the standards which prevail among decent people. To allow such people to remain in public favor and to patronize the films in which they appear is to condone their offences.

That the public is not so easy as it was is evidenced by the haste with which Arbuckle films were withdrawn in so many cities and towns until a decision should be reached in his case. Evidently managers felt that if a limit had not been reached in what the public would endure, such a point was being approached. That is a wholesome lesson. It is also a profitable suggestion to Christian people. Let them cry out against men and women who are living a travesty of some of the most sacred relations of life and the time will not be long before their managers hear of it. Immorality can be made unprofitable the moment the church people decide that it shall be so.

—The Baptist.

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Give God His Due

"Will a man rob God?" This is the danger of the present time when financial stringency tests the inner souls of men.

What ought an unemployed man do about his Centenary and church pledges? Obviously he cannot pay all regular obligations just as if he had his usual income. But if he has learned stewardship and practices tithing, he will give in proportion to his present

compensation, whatever it may be. He will not cease his giving entirely, unless he is absolutely bankrupt. When better days come, he will redeem his pledges made to the church with the same faithfulness that he makes good on other promises of payment.

But no man with his accustomed income dares to hide behind the unemployment situation in an attempt to evade his pledged word of honor.

By far the larger class of folks are included among those whose gain has been slightly reduced, either by lowered prices for farm products, smaller crops, decreased wages, part-time employment, or less profits. And what shall these do? Give proportionately as God has blessed them. Herein is the beauty of tithing—it fits an expanding or a contracting purse. If even half our members would tithe their present incomes, all Centenary and church support would be paid in full with plenty to spare.

—The Western Christian Advocate.

NOTED IN PASSING

Mrs. Augusta E. Stetson, formerly first reader of the First Church of Christ, Scientist, of this city, today obtained a temporary injunction to prevent the erection of what she described as a "spite wall" at her residence adjoining the church.

The site of the residence was formerly owned by the church.

Counsel for Mrs. Stetson told Supreme Court Justice Wasservogel that the church authorities were planning to remove an ornamental iron fence between the church and the residence and erect in its place a blank stone wall fifteen feet high which would cut off her light and air.

—New York Dispatch.

"Some striking calculations of probable college attendance twenty-five years hence were published a couple of years ago, based on statistics obtainable at that time. It was made clear that a tremendous impetus had been given to the movement toward higher institutions of learning, and it was shown that with a continuance and growth of the movement the universities of the future promised to dwarf in comparison the largest of those at the present. As a matter of fact, some of the universities today are so huge that grave question has arisen in some quarters if they have not passed the point of maximum vantage in the training of students, and there has been a distinct increase of activity by advocates of the small college as opposed to the vast university. The statement of conditions at the beginning of the new academic year promises to heighten general interest in this question.

—Manchester Senior.

A professor at an Eastern divinity school writes:

"I wish some one would tell me what inspiration and uplift men find in tracing their genealogy back to the same stock as the monkeys sprang from. One would think they would at least want to believe that man was originally created in the divine image."

—Lutheran Church Herald.

Keep still. When trouble is brewing, keep still. When slander is getting on its legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an unagitated eye.

In a commotion once I wrote a letter, and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I learned reticence, and eventually it was destroyed. Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in a mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more people than anything besides.

—Dr. Burton.

"There is only one woman against whom I feel sometimes a bitterness in my heart," writes Dr. Thompson in her book, "The Call of India." "She is the woman who dabbles in Eastern philosophies without ever making a serious study of their bearings and significance; who plays daintily with the pitch of Hindu idolatry; who goes into ecstasies over the chains that other women wear; who uses and enjoys to the full the liberty which Christ confers upon her and forgets or denies him." Students at Boston University School of Theology used to go to hear Swami Parawananda in the Back Bay region, and see with inner disgust American women dressed up as Hindus and trying to convert others to this non-Christian faith. This same Swami has lectured in one of the fashionable hotels in Cincinnati.

—Western Christian Advocate.

MONSTROUS CALCULATIONS

Prof. John Walter Gregory, of Glasgow, Scotland, at a recent meeting of the British Association, announced that the earth was exactly eight billion years old, and that he had proved the more modest figures of Darwin and Kelvin, namely, twenty million years old, to be entirely erroneous. This is a big announcement. It is calculate to shake confidence in naturalistic computation. Darwin and Kelvin were no weak men. Darwin's theory in general has been rejected, and now Kelvin's figures are declared erroneous. How do we know that someone else may not yet declare Professor Gregory's figures erroneous, and either give us figures which will far outreach those of the Scotch professor, or else reduce them the same distance in the other direction, and bring them back to the seven days of Scripture?

But not only is this big figure of Professor Gregory shaky, but his method of reckoning is shaky. He starts with the assumption that the water of the sea was at first fresh. This is subject to the Scotch verdict, "Not proven." He undertakes to compute the amount of salt in the waters of the globe, an effort in its very nature subject to enormous correction. Then he undertakes to compute how long it would take the earth to salt the sea, and says it would take eight billions of years, but he must go further and compute the time for the cooling process, etc.

The whole thing is unreliable and mere speculative adventure. We believe this extravagance is hasten-

ing the collapse of the whole evolutionary hypothesis. For ourselves we still hold to the plan of creation as recorded in Genesis and ascribed to the power of the Infinite God and endorsed by Jesus Christ as resting upon indisputable evidence, rather than the wild speculations of one man or a few men, which speculations are from time to time thrown into the scrap-heap. Foolish indeed is any man who rests his activities for time or his hope for eternity upon the sands of speculation. This is not Science. It is "free thinking." "The Lord knoweth the thoughts of men, that they are vanity." "For the wisdom of this world is foolishness with God." "He taketh the wise in their own craftiness."

Lord Raleign agrees with Professor Gregory, but he goes one better by declaring that through his radioactive methods he had determined that the crust of the earth would only be useful for human habitation for another billion years. It would therefore seem the wisest thing for the race to do would be to follow the example of Abraham, "to seek a better country that is an heavenly one." —The Presbyterian.

THE PERIL OF NEGATION

The danger in this age is not from clear thinking, which advances in truth, but from cloudy speculation, which leads to negation. We are told there is no revelation, no infallible rule of faith and practice, no Christ who is God and Savior, no blood atonement by which we have propitiation and the forgiveness of sin, no resurrection of the body and no return of our Lord. This negation has been carried so far that it would leave us nothing. It would reduce us to the condition of the Irishman, Clancy by name. He died. He was dressed in an elegant burial suit, placed in an expensive casket, and surrounded with candles. Two of his Irish friends came to pay their last respects. As one of them looked upon him, his face was sad. The other viewed with him a laughing face. As they turned away the sad man asked the other why he laughed over a dead man. He replied: "I'll tell you. Some time ago I said to Clancy, 'Is there a hell?' He said, 'No.' 'Is there a heaven?' 'No; there is neither a hell nor a heaven.' And now there he is, all dressed up and no place to go." There are many people today dressed up in the garb of a religion of negation who have no place to go. —The Presbyterian.

I AM NUMBER 3

A boy of seventeen was starting for college. As his mother kissed him good-bye, she put her hands on his shoulders, looked in his eyes and said, "Now, my boy, remember that you are number three." He smiled back at her and said, "Yes, mother, I will remember."

When he got to college he printed on a square piece of pasteboard in black letters, "I AM NO. 3," and tacked it up in his bedroom so that it would be the first thing he saw when he woke up. When his roommate came in and caught sight of it, he said, "Well, Jack, what in the world does that mean? Why don't you say 'I am No. 1'?" Then he brought in the other boys and showed it to them. "Look," he said, "Jack's chosen his place; we have first-rate men, and second-rate men; he's going to be a third-rate fellow!" But Jack only smiled.

One evening, in the course of a quiet talk with his roommate, it all came out, and what it meant was this: Too many people in the world say, "I will look out for Number One," meaning "I am Number One and am going to look out for myself first." But that is not the New Testament order. Who is Number One? "That in all things He might have the first place." Jesus Christ is Number One. Who is Number Two? "In lowliness of mind let each count the other better than himself." The other fellow is Number Two. And "I am Number Three." The Pharisee in the temple praying, the rich man forgetful of Lazarus, both said, "I am Number One." But he who reads the third chapter of Philippians, and catches the spirit of the Master will take as his motto, "I am Number Three." —Selected.

BLASPHEMY AND FREE SPEECH

"Is public insult to the Christian religion and its followers defensible as free speech?" To this question, notes the Nashville Christian Advocate, the Supreme Court of the State of Maine has returned a negative answer, which the Southern Methodist weekly believes thoroughly justified. As it explains the case calling for the Maine definition of the limits of free speech:

"Michael Mockus, a Lithuanian, some time ago, in explaining pictures which he was throwing upon a screen, used filthy and insulting expressions concerning God, Christ, and the Virgin Mary. He was convicted under a Maine statute which makes it an offense to use 'profanely, insultingly and reproachfully language against God' or against the other members of the Trinity, or the Christian Scriptures. The Supreme Court of Maine affirmed the decision of the lower court and in doing so gave a definition of freedom which is remarkable for its soundness and beauty. The definition is as follows:

"The great degrees of liberty which we enjoy in this country, the degree of personal liberty which every man and woman enjoys, is limited by a like degree of liberty in every other person; and it is the duty of men and the duty of women in their conduct, in the exercise of the liberty which they enjoy to consider that every other man and woman has the right to

exercise the same degree of liberty; that when one person enters into society—and society is the state in which personal liberty exists—each gives up something of that liberty in order that the other may enjoy the same degree of liberty. It is a conception that perhaps some people find difficult to understand, but it is the conception of liberty which we enjoy.’”

—Literary Digest.

BOOKS ON LUTHER AND THE REFORMATION

- Luther, the Liberator, by Dallmann.
 Martin Luther, his life, and his labor for the plain people, by Dallmann.
 Vindication of Luther, by J. C. Hare.
 Luthers Leben, by J. Koestlin.
 Luthers Life, by J. Koestlin.
 Renaissance Types, 1901 (Catholic admissions, by Wm. Samuel Lilly.
 Luther's Correspondence, 2 vol. tr. by Preserved Smith and C. M. Jacobs.
 The Life of Dr. Martin Luther, by M. Rew.
 Luther and the Reformation, the lifesprings of our liberties, J. A. Seiss.
 Martin Luther, by E. Singmaster.
 Luthers Letters, M. Lenz, tr. by M. A. Currie.
 The Life and Letters of Martin Luther, by P. Smith.
 Martin Luther and his Work, by J. H. Treadwell.
 The Life of Dr. Martin Luther, by W. Wackernagel.
 Four Princes, or the growth of a kingdom, by J. A. B. Scherer.
 Principles of the Reformation, by H. Wace.
 Ecclesia Lutherana, a brief survey of the Ev. Lutheran Church, by J. A. Seiss.
 Martin Luther: Student, monk, reformer, by J. Rae.
 The Life of Martin Luther, by W. Rein.
 Luther—Monographien zur Weltgeschichte, by E. Heyck.
 Martin Luther, a pictorial life of Luther, by W. Koepchen.
 John Hus, by Dallmann.
 Patrick Hamilton, First Lutheran preacher and Martyr of Scotland, by Dallmann.
 Wm. Tyndale, Translator English Bible, by Dallmann.
 Robert Barnes, Luther's English Friend, by Dallmann.
 Wycliff, by Dallmann.
 The Sword of the Lord, by J. Hocking. (Historical fiction.
 Wittenberg, O. Hagedorn. (Historical fiction.)
 Luthers Leben, by Th. Schlueter.

LECTURE ON NEGRO MISSIONS

The congregation of Winona County, Minnesota, had some very inspiring missionary services from October 3rd to 5th. Rev. M. Carter, a colored missionary in Alabama is spending several months in the western States lecturing on the negro mission. He delivered his lecture at five different places in our county. Large audiences, considering the size of the congregation, heard him at different places. He is a splendid speaker and showed most convincingly the necessity and the results of our Lutheran mission work in Alabama. We gained a much better understanding of our work among the negroes and the enthusiasm

will be productive of good results for years to come. Here also the fact was proven that Christians are willing to give if the need is shown. During three days over \$700 were collected for the negro mission, and without a doubt more offerings will come. This was done in spite of hard times which have also struck our county and although all our congregations had given substantial offerings at their mission festivals.

Rev. Carter is soon going to Nebraska to lecture and expects to stay in the north for some time. We urge all congregations to make an effort to secure him for a lecture. Any member of the mission board will undoubtedly be willing to give information about his lectures.

PAUL F. KOEHNEKE.

TO OUR CONGREGATIONS USING THE ENVELOPE SYSTEM

Sunday, July 9, 1922, is the day set apart for observing the 50th anniversary of the Evangelical Lutheran Synodical Conference of North America. On this festive occasion we wish to thank God for the great blessings bestowed upon us through this religious organization, to thank Him also with our hands. The jubilee offering is to be used for improving the colleges at which our Colored pastors and teachers are trained and for the erection of chapels and schools in our Negro Missions. All our congregations which use the envelope system are requested to insert an envelope for the jubilee offering, Sunday, July 9, 1922.

In the name of the Board for Colored Missions,
 C. F. DREWES, Director.

FIFTIETH ANNIVERSARY AT PESHTIGO

Sunday, October 9, marked an important day in the life of the Zion's Evangelical Lutheran congregation at Peshtigo, Wis., being the fiftieth anniversary of the founding of the congregation and the twenty-fifth anniversary of the dedication of its present church.

It was in the year 1869 that the first Lutheran services were held in Peshtigo and vicinity by the Rev. C. Huebner. The Lutherans attending them were so grateful for the privilege of hearing God's Word that, without being organized, they had just set out to build a parsonage for the Rev. Huebner, when the great Peshtigo fire in 1871 destroyed Peshtigo and the surrounding territory, thus making the future existence of the congregation a matter of doubt. Rev. Huebner did not return to Peshtigo after the fire, but the few remaining Lutherans under the leadership of Rev. Lange organized the Zion's congregation, and a general collection among the Lutheran congregations of Wisconsin furnished them with the means to build a modest church.

After Rev. Lange's departure in 1874 Rev. Adolph Toepel was called to the pastorate of the congregation

and under his able leadership it experienced a rapid growth. He left Peshtigo in 1880. His successors were: Rev. C. Hilleman 1881-1883; Rev. Julius Voss 1883-1890; Rev. E. Haese 1890-1901; Rev. A. Dammann 1901-1906; Rev. A. C. Haase 1906-1910; Rev. H. J. Diehl 1910-1915; Rev. Kurt F. F. Geyer 1915—. During Rev. E. Haese's ministry the present church was built, during that of Rev. A. Dammann the present parsonage.

During the past fifty years the following ministerial acts were performed: 1586 baptisms, 728 confirmations, 288 marriages, 452 funerals, Lord's Supper was administered to more than 20,000 communicants.

Having experienced such grace and blessings at the hand of God, the congregation out of gratitude set aside Sunday, October 9th, as a day of special rejoicing. In the morning services Rev. Adolph Toepel of Iron Ridge, Wis., preached on John 3:16; in the afternoon Rev. A. C. Haase of St. Paul, Minn., pictured the glory of the Christian Church, basing his sermon on Psalm 84; the evening services were in the nature of a Jubilee and Memorial service (October 8 being the anniversary of the Peshtigo fire) and the sermon was preached by Rev. H. J. Diehl of Lake Geneva, Wis. An octette from Menominee and Prof. Roland Schroeder of the Green Bay Conservatory of Music assisted at the services. Dinner and supper were served by the Ladies' Aid Society of the congregation.

May the Lord continue to shower his blessings upon Zion's church and let her remain a haven of refuge for weary souls tossed about in a world of sin.
H. J. DIEHL.

CHURCH DEDICATION ANNIVERSARY IN TUCSON, ARIZONA

On September 11th Grace English Lutheran church of Tucson, Arizona, celebrated the sixth anniversary of the dedication of its house of worship. Ordinarily such an event as this is not reported in our church papers. This event, however, will prove of interest to those throughout our synod who have in past years contributed to the support of this congregation in view of the fact that the pastor (W. F. Beitz) could report that the congregation would become self-supporting with the new year. For several weeks a committee had been hard at work soliciting pledges from the members with that object in view. The goal which the congregation has set for itself was an income by subscriptions of \$150 a month, and that this little congregation of less than twenty voting members was able to accomplish this shows that the preaching of the unadulterated Gospel has wrought a faith "which worketh by love." May their zeal provoke very many.
(2 Cor. 9:2.)
IM. P. FREY.

SIXTIETH ANNIVERSARY

St. Peter's Congregation at Mishicot, Wis., commemorated its 60th anniversary October 9th with three public services. Director Koehler and the Rev. John Brenner delivered very appropriate sermons. The Lutheran choir of Manitowoc under the leadership of Mr. L. Serrahn rendered special song selections. Following pastors served the congregation during the past 60 years: Goldammer, Bartel, Quehe, Zuberbier, Jaeger, J. Ph. Koehler, A. F. Siegler, Doehler, Vater, E. Ph Dornfeld, Zell. Our God of grace and truth be with us forever.
EDWARD ZELL.

TWENTY-FIFTH ANNIVERSARY

On Sunday, October 16, Zion's Lutheran church of Bristol, Wis., celebrated the 25th anniversary of its church dedication. Pastors Lossner and O. Toepel preached the sermons appropriate to the occasion.
C. E. BERG.

INSTALLATION

By authority of Pres. F. Soll the undersigned with assistance of the Rev. Kurt Koehler installed the Rev. Arthur Matzke in the Mansfield-Withro parish October 2nd. Address: Rev. Arthur Matzke, Mansfield, Wash.
ARTHUR SYDOW.

Pastor Hugo Hoenecke, who was called to the Church of Our Savior, on Grand River, Detroit, Mich., was installed on request of the president F. M. Krauss by the undersigned on Sunday September 4th, 1921. Dr. Paul Peters and Pastor H. Richter assisted.
H. E. HEYN.

Upon request of the President of our Minnesota District Rev. Gustav Ernst Neumann was installed as pastor of Immanuel's Congregation of Star Prairie, Wis., on October 16th. May the Lord bless the work of his servant. Address: Rev. Gustav Neumann, Star Prairie, Wis.
A. C. HAASE.

On July 31st, 1921, Geo. C. Maahs was installed as teacher of the second division of Trinity Lutheran Parochial School of St. Paul, Minn. May God bless his work among the children. Address: Mr. Geo. C. Maahs, 2437 Thirty-first Ave., So., Minneapolis, Minn.
A. C. HAASE.

ACKNOWLEDGMENT

The Whiteriver Station of our Indian Mission recently received a quantity of Primary Leaflets, Sunday School Cards, Wall Mottoes and pictures of the Savior (under glass), from our neighboring congregation at Phoenix.

The mottoes and picture are being given as wedding presents to young Apache couples with the request to hang them conspicuously in their newly-made camps

as reminders of the day when God's blessing was invoked for their future happiness.

The Leaflets and Cards are being distributed among the children of our little Apache Sunday School Class. Yes, indeed, we have one, feel compelled to have one when the Savior says: "Suffer the little children to come unto me and forbid them not for of such is the kingdom of heaven."

Every station can use a ton or more of pictures of various sizes and Christian Juvenile literature as carriers of the Gospel and incidentally as an antitoxin to render immunity against the effects of amulets "made in Rom."

Our sincere thanks to our dear folks at Phoenix. Who's next? Drop us a line and we shall state our wants frankly. We solicit a rush. E. E. G.

MICHIGAN TEACHERS' CONFERENCE

The teachers' conference of the Michigan district of our synod was held at Scio, October 14th to 16th. Interesting lessons were presented by teachers G. Gehm, P. Mohrhoff, and A. Wandersee. The regrettable absence of a number of teachers was responsible for a scarcity of work, so Miss Glaeser and teachers J. Gehm and P. Denninger kindly volunteered and presented lessons. Prof. E. Berg of Saginaw was present and read an inspiring paper.

The discussion of the various lessons, papers, and pedagogical topics was interesting and instructive, and the sermon by Rev. W. Bodamer at an evening service was an encouragement to the teachers to continue faithfully their work in the vineyard of the Lord.

P. DENNINGER.

RHINELANDER CONFERENCE

The Rhineland Conference, recently organized, will meet November 1st and 2nd at Crandon, Wis. (Pastor H. Heidel.)

Papers: 1. "Exegesis of 2 Timothy," chapter 1—H. Heidel; chapter 2—W. Huth. 2. "Christ's Attitude towards Believers and Unbelievers"—B. O. Richter. 3. "How to conduct a good Sunday School"—Jos. Krubsack. 4. "English Thanksgiving-sermon"—B. Kupfer.

Sermon (English)—J. F. M. Henning (W. Huth).

Confessional Address (German)—B. O. Richter (B. Kupfer).

Announcement requested.

JOS. D. KRUBSACK, Sec'y.

CENTRAL CONFERENCE

The Central Conference will convene the 8th and 9th of November at Richwood, Wis., in the congregation of the Rev. F. Marohn.

Papers will be submitted by the Rev. G. Stern, Geo. Kirst, Chr. Sauer, Wm. Eggert, Aug. Paap and Dr. A. F. Ernst.

Conference services with Lord's Supper, Tuesday evening. Sermon: the Rev. Wm. Rader or Prof. S. Probst. Confessional address: the Rev. F. Ehlert or Prof. H. Parisius.

Brethren who have poor train connections for Richwood, will be called for at Watertown, provided they have previously notified Brother Marohn.

Requests for quarters should be made in due time.

THEODORE THUROW, Sec'y.

CHANGE OF ADDRESS

Rev. Otto K. Netzke, 524 No. Broad St., Mankato, Minn.

MISSION FESTIVALS

Enterprise, Wis. Preacher: J. F. M. Henning. Offering: \$81.83.

St. Paul, Minn., Trinity church. Speakers: H. Lietzau, A. W. Koehler, G. A. Ernst, A. C. Haase. Offering: \$1,000.00.

19. Sunday after Trinity

Winona, Minn., St. Martin's church. Speakers: A. Dysterheft, C. Plocher, C. Auerswald, M. Carter. Offering: \$1,314.25.

Detroit, Mich., Zions church. Preachers: A. Maas and Dr. Paul Peters. Offering: \$100. H. E. HEYN.

ITEMS OF INTEREST

Anniversary of Worm's Diet to be Observed

The Lutheran churches of the Synodical Conference at Milwaukee, Wis., have planned to commemorate the 400th anniversary of the appearance of Dr. Martin Luther before the Diet of Worms with joint services. The celebration will take place at the Milwaukee Auditorium on November 6th. In the afternoon service, at 2:30, the Rev. J. W. Miller of Ft. Wayne, Ind., second vice-president of the Missouri Synod, will address the jubilee audience in German and the Rev. C. Gausewitz of Milwaukee, president of the Synodical Conference of North America will preach an English sermon. The evening service, at 7:30, will be in English and the Rev. H. P. Eckhardt of Pittsburgh will preach. Mass choirs will sing in both services.

Cannon Shot Uncovers Archeological Trophy

It took a battery of guns to find out that an archeological treasure was concealed in a church at Lower Halstow, Kent.

The Medway Batteries indulged in practice the other day. The concussions cracked the cement in the church, and a workman was called in to repair it. He found traces of metal under the old cement and, with visions of buried treasure, removed the rest of the cement.

What was disclosed was a beautiful twelfth-century font, evidently of continental workmanship. The bowl was enriched with figures of a king, with crown and sceptre, and of angels with outstretched wings.

Archeologists are studying over the find, which will probably reach an ultimate resting place in the British museum.

—Wisconsin News.

Cigaret Sign Enrages Indians

Advertising artists recently have smeared a big cigaret sign across the sacred "painted rocks" of the Yakima Indian reservation and would have fared ill if the Indians had caught them.

Nearly a hundred young braves on being apprised of it mounted their ponies and galloped in here just as the North Coast Limited was due to leave and insisted on searching the coaches for the sign painters.

On finding their way blocked by the closed vestibules they let out a series of wild war whoops and rode back to the reservation and with turpentine washed off the offending advertisement. The sign was to have been equipped with electric lights and would have been visible for twelve miles.

The "painted rocks" form the bluff west shore of the Yakima River. They are of basalt, worn smooth by the elements. Deep in this hard surfaced precipice are indentations of images of men, buffalos, other creatures and trees with hieroglyphics of sign writing believed by the Yakimas to be of divine origin. —Herald and Examiner.

Manna in Jerusalem

The American consul at Jerusalem reports that manna is a common supply of food this year, and that some of it has been exported from Palestine. It falls in the form of dew and collects on the leaves of oak trees. It hardens and takes the shape of grain and then is shaken off and collected in sheets spread on the ground. Manna falling on the grass and other vegetation can not conveniently be gathered. It is sweet and is eaten by the natives as a substitute for sugar or honey. Much of it has been shipped to B——, where it is sold in the bazaars. —The Pathfinder.

Presbyterian Church Has 1,722,366 Members

Membership in the Presbyterian church now numbers 1,722,361, with that of Illinois 116,213, according to reports made to the Synod of Illinois, meeting here yesterday. Illinois Presbyterian Sunday schools now have a membership of 95,960, compared with 92,031 a year ago, the report stated. Donations to the various benevolences were reported to have been greatly increased during the last year, the total amount collected in the United States being \$47,000,000. —Wisconsin News.

BOOK REVIEW

The Book of Life. Volume I. By M. Reu, D. D., Professor at Wartburg Seminary, Dubuque, Iowa. Price \$1.75.

This series of books is to present in book form, amplified by additional notes, maps, illustrations, etc., what the Senior Department of the Wartburg Lesson Helps has offered us in pamphlet form. The aim of this book is "to introduce the reader to the contents of the Bible itself"; hence it does not propose to serve as a compendium of information about the Bible but to conduct its readers into the Bible.

The Book of Life is to be completed in three small volumes: this first one closes with the second book of Samuel, the next is to complete the treatise of the Old Testament, the third is to be devoted to the New Testament. Vol. I. contains quite a number of useful maps and illustrations which are listed at the beginning of the book, making them easily accessible to the reader. A Table of Contents, an Index of Subjects and an Index of Names, supplied in the first pages, are valuable helps for placing the contents of the book at the ready service of the student; the questions with which the separate divisions of the work are supplied will serve the same end, but in a different manner, and will be of special value where the work is used as a hand-book for class-work.

Doctor Reu's ability and thoroughness are well known in Lutheran circles. We hope the careful application and

loving devotion to his sublime subject which his book discloses will prove a help to many in the way he intends: leading them into the Scriptures and to God. We heartily recommend the book for individual study as well as particularly for use in Bible class.

The size of Vol. I. is 5½x7¾ in.; it is bound in cloth. Publishers are, Wartburg Publishing House, 2018 Calumet Ave., Chicago, Ill. G.

Kindergarten. The Beginner's Book in the series of the Northwestern Sunday School Lessons. By O. Hagedorn and Chas. C. F. Brenner. Northwestern Publishing House, Milwaukee, Wis. Price 35c.

The book is designed to supply the needs of the little ones when they enter the Sunday School course. In a book of this kind we look for a judicious selection in the matter presented, brevity and clearness in its presentation, a careful gradual progression and a style of presentation which will appeal to the child mind. We think the book can well be said to answer these requirements.

The lessons, which are profusely illustrated, open with the story of Creation and end with that of the Savior's Ascension, closing with a reference to His visible return for Judgment: fifty lessons are given of which number twenty-four are devoted to the Old Testament. The form observed is brief, being that of question and answer—short explanations being interspersed where these are necessary, these, of course, may be extended at the discretion of the teacher. The average extent of a lesson is twelve questions. Each lesson closes with a Golden Text which together with a number of short prayers presented at intervals throughout the book offer material suitable for memorizing. The size and binding of the book are well suited to its purpose.

We heartily recommend this new volume of our Sunday School series to our congregations and hope it will be extensively adopted. G.

The Lutheran Organist. A Collection of Choral Preludes, Interludes, Modulations, Postludes, and Funeral Music in Three Volumes. Composed, compiled and arranged by Fr. Reuter. Concordia Publishing House, St. Louis, Mo.

We welcome these choral preludes. Coming from a composer, whose name stands for the highest in Lutheran choral music, and published by a firm of such renown as the Concordia Publishing House, they ought to be a recommendation in themselves, and meet the general approbation of our organists as well as congregations.

In these preludes and interludes, Prof. Reuter is rendering the Lutheran Church a service which is deserving of our highest gratitude. What is needed in preserving the Lutheran character of our public services is the stabilization and development of Lutheran church music, and in this the composer of these preludes is doing most creditable work.

These Preludes are issued in three volumes, each of which serves a special purpose. Volume I contains about 150 preludes to Lutheran chorals, besides an ample collection of musically correct interludes for each choral treated, and modulations to and from the liturgical keys. Vol. II contains 30 preludes or postludes for opening or closing of service or for festival occasions. Vol. III furnishes, as stated by the publishers, "the very first collection of funeral music that is both musically worthy and, at the same time, dignified and proper from a Lutheran view-point."

Each volume will be sold separately, Vol. I at \$6.00, Vol. II at \$2.00, Vol. III at \$2.00.

We would advise that congregations would purchase them as their standing property. If the church council is not will-

ing to purchase them, let the choir or young people's society present them to the congregation. It is worthwhile for every congregation to possess them. Much will be added to the dignity and beauty of the services by their use. J. J.

Concordia Triglotta. The Synodical Books of the Ev. Lutheran Church, German—Latin—English. Published as a Memorial of the Quadricentenary jubilee of the Reformation anno Domini 1917 by resolution of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. One volume, royal octavo, 1556 pages, buckram. Price \$10.00

A worthy memorial of the Quadricentenary Jubilee of the Reformation anno Domini 1917! A better idea could not have been conceived than to reprint in a carefully revised edition all the confessional documents of the Lutheran Church as a standing monument of the Great Reformation. Two outstanding features make this edition of the Symbolical Books of the Lutheran Church a work of inestimable value—the historical introduction and the English translation. The first is edited by Prof. F. Bente, and the latter by Prof. W. H. T. Dau, under the auspices of Concordia Seminary faculty.

The historical introduction comprising, with index, 266 pages contains the following chapters: I. The Book of Concord, or The Concordia, under 7 subdivisions. II. The Three Ecumenical or Universal Symbols, under 10 subdivisions. III. The Augsburg Confession, under 12 subdivisions. IV. Melancthon's Alterations of the Augsburg Confession, under 6 subdivisions. V. The Pontifical Confutation of the Augsburg Confession, under 12 subdivisions. VI. The Apology of the Augsburg Confession, under 13 subdivisions. VII. Smalcald Articles and Tract concerning Power and Primacy of Pope, under 18 subdivisions. VIII. Luther's Efforts at Restoring Catechetical Instruction, under 18 subdivisions. IX. The Small and Large Catechism of Luther, under 19 subdivisions. X. The Smalcald War and the Augsburg and Leipzig Interims, under 11 subdivisions. XI. Controversies Following the Interim and Settled by the Formula of Concord, under 6 subdivisions. XII. The Adiaphoristic Controversy, under 6 subdivisions. XIII. The Majoristic Controversy, under 9 subdivisions. XIV. The Synergistic Controversy, under 14 subdivisions. XV. The Flacian Controversy, under 18 subdivisions. XVI. The Osiandrian and Stancarian Controversies, under 7 subdivisions. XVII. The Antinomistic Controversy, under 13 subdivisions. XVIII. The Crypto-Calvinistic Controversy, under 22 subdivisions. XIX. Controversy on Christ's Descent into Hell, under 4 subdivisions. XX. The Eleventh Article of the Formula of Concord: On Predestination, under 12 subdivisions. XXI. Luther and Article XI of the Formula of Concord, under 22 subdivisions. XXII. Article XII of the Formula of Concord: Of other Heretics and Sects, under 10 subdivisions. XXIII. Origin, Subscription, Character, etc., of Formula of Concord, under 27 subdivisions.

Written in good English these chapters contain a veritable treasure of historical material pertaining to the confessional documents of the Lutheran Church. Let anyone, pastor and lay member as well, read, study, ponder and search these historical introductions, and his mind will be enriched with an abundance of historical knowledge.

The English translation of the Book of Concord as presented here is of the very best type. We prefer it to any other we have read before. It is a smooth and fluent, yet accurate rendition of the Latin and German text. Read any part of the translation, and you will be delighted in its idiomatic English.

The fact that the Book of Concord and the historical material relating to it is here given in the language of our

country, will make it of special value to the present and coming generation of the Lutheran Church of America. May this Jubilee Edition—the Triglot Concordia—find such widespread circulation that its use will prove a blessing to the whole of the Christian Church not only in America, but in all other countries. J. J.

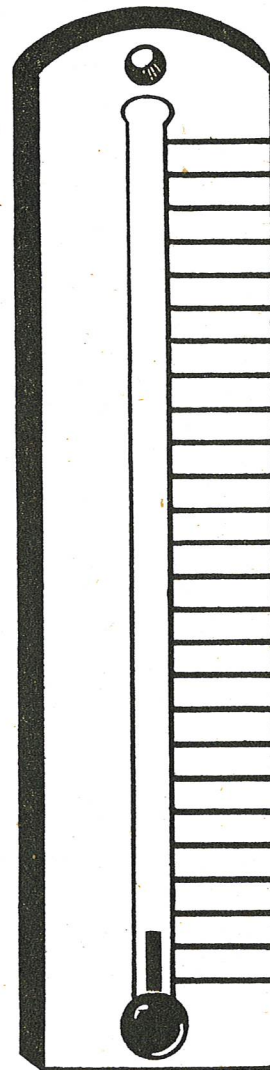
Recitation Plans. Originally published in the School Report of the Northern Illinois District of the Missouri Synod. Reprinted from the School Journal, July, 1921. Concordia Publishing House, St. Louis, Mo. Price 10 cents.

Teachers of our parochial schools will economize time by following these carefully and well arranged recitation plans. J. J.

Synodical Barometer

\$256,000.00

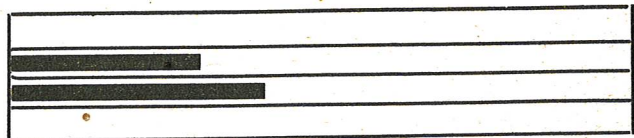
To be raised by collections according to Budget from July 1, 1921—July 1, 1922



260,000
250,000
240,000
230,000
220,000
210,000
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190,000
180,000
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90,000
80,000
70,000
60,000
50,000
40,000
30,000
20,000
10,000

Received by collections from July 1, 1921—October 1, 1921—\$24,541.53

Receipts from all sources since January 1, 1921
\$176,224.59



Disbursements from Jan. 1,—Oct. 1, 1921, \$219,581.36
W. H. GRAEBNER, Treas.