

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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JESUS ONLY

I open wide the portals of my heart,
And bid Thee welcome, precious Savior mine!
O enter in, Thy riches to impart,
Blest Son of God, Redeemer, Love Divine!

And reign without a rival, dearest Lord!
If I have Thee, O bliss beyond compare, —
I feast upon the honey in Thy Word,
And taste the sweetness of Thy love in prayer!

It fills me with divinest love to know
Thy boundless grace is greater than my sin!
Thy precious Blood can wash me white as snow;
Thy power divine can keep me pure within!

If I have Thee, my Jesus, I have all, —
Solace in sorrow, — courage when I fear, —
Strength when I faint, and pardon when I fall, —
Rest when I'm weary, — hope when death draws near!

Thou art my Light, when shades encompass me;
My Health in sickness, and my Peace in strife, —
My Fount of Joy, my Wealth in poverty,
My Righteousness, and my eternal Life!

Immanuel, within my heart abide,
Till I am called to leave this mortal clay,
Then guide me safely over Jordan's tide,
Into the Canaan of endless day! —

What bliss to see the beauty of Thy face!
The joys of Salem tongue cannot declare!
O let me rest in Thy redeeming grace,
Till, justified by faith, I enter there!

—Anna Hoppe.

THE ONE HUNDRED AND TENTH PSALM

David's Creed

A great Scripture, this Psalm is. It may well engage the enlarging thoughts of the saints who love the One in whom it centers, and delight to inquire after Him in His Word. It is a Psalm of great prophetic value, and much used by the Holy Ghost in the New Testament Scriptures. No Psalm is more frequently quoted and alluded to in the New Testament. We refer only to a few citations. St. Matthew tells us (22:41-46), "While the Pharisees were gathered together, Jesus asked them, saying, what think ye of Christ? Whose son is He? They say unto Him, the son of David. He saith unto them, How then doth David in spirit call Him Lord, saying, the Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call Him Lord, how is He his son? And no man was able to

answer Him a word, neither durst any from that day forth ask him any more questions." Compare also St. Mark, 12:35-37.

Thus by quoting this Psalm the Holy Ghost interprets that Jesus is greater than David, not only his Son, but his Lord. He furthermore interprets that Jesus now is in heaven as Lord, being exalted at the right hand of God, by quoting this Psalm in Acts 2:33-36, as well as in the joy of an untransferable priesthood, which he has received, not of Himself, but from God in Hebr. 5:5ff.

We can hardly find a quotation from the Old Testament that is more clearly and definitely applied to the Lord Jesus in the New Testament than this Psalm. Hence also Luther says in substance: "This is a peculiar and glorious prophecy concerning Christ, both as to His person, . . . and to His kingdom. There is not a Psalm like it in the whole Scripture describing so clearly and magnificently His resurrection, ascension and glorious kingdom, and it ought to be dear unto the Church; seeing that it confirms that great article of faith — Christ the eternal Highpriest and King, sitting at the right hand of God the Father Almighty."

Some have called this Psalm David's creed, almost all the articles of the Christian faith being found in it; the title calls it David's Psalm, probably for the reason, that, in the believing foresight of the Messiah, he has praised God and comforted himself.

Summarizing the contents of the Psalm, we find them to be the exaltation, the conquest, the priesthood, and the dominion of the Messiah, or combining these it is chiefly the kingship and priesthood of Christ the Promised One that are here set forth. Of course, in a brief meditation as this we cannot do justice to the whole; we can only point out some leading thoughts with probably some reflections on modern views concerning the Person and work of Christ.

Christ the Everlasting King-Priest

"The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."

No need of asking who it is that here writes "my" Lord. It is David, as Christ plainly states quoting these words in the New Testament. David tells us that Jehovah, the covenant Lord and God has communicated what follows to one whom he, namely David, recognizes as his Lord. Some give it the following paraphrasing: "Thus saith Jehovah, — it is His revelation that I hear, it is His word addressed to

one who, though He be my son, is yet my Lord." The Psalmist speaks with the authority of a prophet who is conscious of having received a message or revelation from God.

A message or revelation indeed! For, what does Jehovah reveal to David's Lord or the Messiah? "Sit down at my right hand." The seat at the king's right hand was the place of honor. When Solomon gave Bathsheba a seat at his right hand (1 King 2:19), it was done as a mark of honor. But infinitely more than mere honor is implied here. This king is to share Jehovah's throne, to be next to Him in dignity, to be supported by all the force of His authority and power, to be associated with Him in His power and universal dominion. In short, to sit at the right hand of God means to exercise the divine power and majesty to the fullest extent. And this is given to Him whom David calls his Lord — "my Lord."

Who is David's Lord? Surely, there was no one on earth in the time of David whom he could call his Lord. David the king knew of no earthly superior. It can have reference only to one whom he owned as his superior — his Lord — his Sovereign, that is, the Messiah, the very Son of God, whom he also foresees in this Psalm as the Son of man in His humiliation. A great confession, this, on the part of David, yet it is a matter of faith with him — "my Lord," of faith trusting in the revelation and promises of God concerning Him who is both true God and true man. David would recognize no other as his Lord; no Superior, no Sovereign beside Him. This Lord is his King, his honor and glory, his joy and consolation. "Let my own royal crown and glory vanish," he says, "if only He remains great and glorious. This is the decree of the eternal God and Father, that the great Person whom we expect, and whom I honor as my Lord and Master, shall be exalted to the highest dignity and power in the heavens; and reign with Him as the king of all the world, till He have perfectly subdued the most powerful enemies of His kingdom."

But David's creed concerning the Messiah also embraces His priesthood. "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek." These words contain the great revelation of the Psalm. How weighty they are, and of how vast import, may be inferred from the solemnity of the introduction "the Lord Jehovah hath sworn," and this is carried to the very highest pitch by the addition of the words "and will not repent," that is, the decree is absolutely unchangeable. It is the solemn inauguration of the Messiah in time to the priestly office, and that has been decreed in the eternal counsels of God.

Christ is indeed a Priest, the greatest Priest that ever was. What does this imply? A priest is one taken from among men to appear in the presence of God and to deal in behalf of men, more particularly to

offer a sacrifice for their sins and to make intercession for them. It is declared in Scriptures to be essential to the priest, that he be a man chosen to represent men before God. Thus it is stated of Aaron that he always bore before the Lord for a memorial a breastplate with the names of all the tribes of Israel engraved upon it, signifying thereby that he appeared before God as the representative of the people. Furthermore a priest must be chosen of God as His special election and property. He must be holy and consecrated to God, and must have an acceptable sacrifice to offer.

All these characteristic marks and qualifications of a priest Christ possessed in the fullest measure. He became a man for this purpose, to represent all men before God. He was chosen of God, was perfectly holy, and had the right of immediate approach to the Father. And the Gospel history shows that He actually discharged all the functions of a priest. He has made propitiation for the sins of all the world through the sacrifice of His life on the Cross, reconciling the world unto God. He has made intercession and ever lives to intercede for His people, the Church, at the throne of His heavenly Father. Verily, "such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Matt. 7:26-27.

While the entire order of priests and the ceremonial of sacrifice in the Old Testament was typical of Christ, His priesthood, is, in our Psalm, said to have been of the order of Melchizedek. — The point here is that Christ is a royal Priest, the King-Priest. As was the mysterious Melchizedek, King of Salem, priest and King in one person, and as such recognized by no less a person than Abraham, who even paid tithes to him, so is Christ King and Priest at the same time! Furthermore, as Melchizedek had no predecessor or successor in office, having no father or mother, i. e., none are mentioned in Scripture, and thus having neither beginning nor end, so the priesthood of Christ is one, without succession, and everlasting. Truly, a wonderful Person, Christ the royal Priest, the Priest-King!

Attitude of Modernists Towards Christ

Do modernists recognize Christ as described in the One Hundred and Tenth Psalm? Do they teach Him to be David's Lord, the very Son of God sitting at His right hand, exercising divine power and majesty, and having universal dominion? Do they believe in the everlasting royal Priesthood of Christ? Is David's creed their creed?

We hear much about Christ among liberal teachers and preachers. He is described by them in glowing terms. We behold the beauty of his life; we feel the tenderness of his words and recognize the helpfulness

of his deeds. He is announced as the great exemplar, and men are asked to walk in his footsteps, to do as he did. Yes, the liberal preacher, it may be said, is often ready to speak of the "deity" of Christ," we often hear him say "I believe that Jesus is God." And the plain man is much impressed. The preacher, he says, believes in the deity of our Lord. But the trouble is that the modernists attach to these words a different meaning from that of a Christian believer. To them God is not a person separate from the world, but merely the force or unity that pervades the world. To say, therefore, that Jesus is God means to them merely that the life of God, which appears in all men, appears with special clearness and richness in Christ.

In proof of this we need only adduce some statements made by Harry Emerson Fosdick, an exponent of modern liberalism, in his "Modern Use of the Bible." Speaking of Jesus, the Messiah, he says, "Jesus has given the world its most significant idea of God. He saw the world gathered up into one spiritual sovereignty; his God was the God of the whole earth and of all men; and the moral meaning of that insight he took with utter seriousness. The fundamental attribute of Jesus' God was universal moral will. . . .

"This God of sovereign will Jesus interpreted in terms of utter love. All Jesus' love for men was the expression of God's will. If under the stars at night we think of the vast, incalculable universe and argue behind it a purposeful, intelligent power, we believe in God, but we have not thereby reached the characteristic and distinctive quality of Jesus' Father. If we philosophize until with intellectual satisfaction we produce an argument assuring us there is a God, we may believe in him, but we have not thereby reached the distinguishing characteristics of Jesus' Father. When, however, we love men, are merciful to the ungrateful and undeserving, forgive our enemies, reclaim the lost, and help the fallen, when, in a word, we respect personality wherever we find it as the supreme treasure, then in the eternal love behind our love, the divine will behind our service, we find Jesus' God. This idea of God often hinted at and vaguely adumbrated (foreshadowed), the Master took like so much rough ore, purified it, minted it, put his image and superscription on it, and made it current coin. Such thoughts of God, which had been fugitive and occasional, he clarified, made them triumphant affirmations, vivified them in a gloriously illustrative life, and published them so that what was before sporadic and dubious has become a persistent and conquering Gospel. . . . That is an amazing thing to have done. In this world where so many have groped after God, guessed about God, philosophized concerning God, the Master has lived a life of such self-authenticating spiritual grandeur that increasing millions of men when they wish to think about God can think nothing so true, so satisfactory, so adequate, as that the God they worship is like Christ."

Such are the teachings of modern preachers concerning Christ the Messiah. If they amount to anything, it is this: Jesus is not the Messiah prophesied in the One Hundred and Tenth Psalm, not David's Lord, sitting at the right hand of God, not the living God Himself, not the Priest-King, the only Priest that ever made full and adequate atonement for sin, and brought in everlasting righteousness; whose sacrifice gives effectual ease to the guilty conscience by securing the remission of sins and entire reconciliation with God. No! Jesus is only a moral factor in this world, an exemplar and exemplification of the life of God in man, though the highest and grandest, it is true.

Such teachings concerning Christ are diametrically opposed not only to the prophecy of our Psalm and the revelation of the entire Gospel, but to the Christian belief in the deity of Christ and His redemptive work as well. Pushing the investigation into assertions just quoted, one will easily discover not only that they unhesitatingly repudiate the sacrificial atonement of Christ and refuse to accept it as the only hope of salvation, but that they, in the last analysis, exalt and exploit human nature, its culture and development, as all sufficient both for God and man.

Beware of modernists' teachings!

J. J.

(To be continued)

COMMENTS

On Organizers We know nothing about whom Henry Ford is affiliated with — Church, Society, or Sport — but we heartily endorse some of the statements he made in an interview recently published by the Milwaukee Journal. He was speaking about "the American epidemic of organizations" engaged in church baiting or interfering in devious ways with the "peaceable, progressive life of the race."

"I am not mentioning the klan or the Masons or the Knights of Columbus, but I am including all of them," is the comprehensive statement of Mr. Ford. As to their aim and unavoidable tendency he continues descriptively, "which directly or indirectly seek to undermine any church." That is the condemnation under which every lodge deserving the name must fall, for the lodge is man's substitute, his "just-as-good" for what God has instituted — the Church, the Body of Christ. You may speak on the lodge's morality, its fair aims, its seemingly fine deeds, from dawn to dark: the truth remains, the finest lodge, according to man's standards, is the most dangerous opponent of the Church, for it can never be more than a counterfeit, an exponent of man's religion. Thus Henry's words are true, perhaps in a wider sense than he himself appreciates. The Lutheran cannot fellowship with the lodge without flying in the face of God who in Christ has become our Heavenly Father; without setting back his fellow-Lutheran who with him is a part of Christ's body; without hampering and hindering the

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Church's work to stand for the real in a sinful world over against the counterfeit. Yes, the lodge undermines the Church.

Mr. Ford has learned from experience how these things work out practically, in his business. He continues: "What does the fellow get out of it who goes into such organizations? I'll tell you. He gets led into trouble. We've had trouble right in our own plant. We employ a few men of this or some other fraternity, and before we are aware of it they have brought in more of their friends who wear their buttons, who know their secret handshakes, have their secret passwords. They organize themselves into a troublesome clique. Well, we find this out eventually and we break it up. But we no sooner get one line broken up than another forms."

The Church has but one means of combating this evil: the Truth. Let us refuse to fellowship those who stand for the counterfeit: then we will be true to ourselves, to Christ, to our brethren.

G.

* * * * *

The Celebration Is Over The celebration of the seventy-fifth jubilee of our synod is over. It was a very quiet, simple celebration that attracted but little attention outside of our circle.

In most instances the individual congregations celebrated the jubilee in their home church. To this there is attached a certain significance. It is in the home congregation where the blessings for which we gave thanks are dispensed to the individual; where all the members are by the preaching of the Gospel and by faithful pastoring prepared for the service of the Lord; where especially the children are trained for this service, and the weak are by patient effort strengthened and furthered in it.

The life of the synod is the sum of the life of its congregations. No amount of skillful manipulation of synodical apparatus will ever produce life and achieve the sustained effort that is possible only where there is healthy, vigorous life. It is the work at the bottom, so to say, that counts.

That work cannot be hurried; life grows slowly. Sometimes we become impatient with its slow growth,

especially when we are in a hurry to accomplish something that requires a special effort.

However, there are short cuts to immediate success. One of these is enlisting the interest of a group within the church for some particular purpose. By this method large undertakings have been carried out with great expedition. That is tempting. We note from our exchanges that there is in the various church bodies a growing inclination to adopt this method. "If we only succeed in organizing the men in our congregations" — we read. There are even buttoned soul-savers, the buttons being granted only to such who pledge themselves to seek one or more souls for Christ. "The ... button, in other words, will mean something." Again and again, the recital of what this or that organization has accomplished for the body from which it recruits its members.

New Method? Should we not, perhaps, learn from others and adopt this new method to increase our efficiency in the future? To confine ourselves to the work in our congregations and through our congregations as such, or to enlist, at least for special purposes, the enthusiasm of a private organization within the church — which of the two will better serve our cause?

We believe, the former. A crack foot ball eleven, an invincible baseball team and victorious athletes, in a college, are not at all evidence that the student body is generally healthy and strong, much less do they show that the institution is efficient in that which really counts in a school.

Cheering the team is not a satisfactory substitute for personal effort. It does not enrich the blood or develop the muscles of the anemic fan. Over-training for a particular event and over-exertion in it often bring on an "athletes' heart", which later refuses to respond to the demands of life's regular duties. Besides, there is danger that college will in the eyes of the enthusiastic player finally mean athletics, and little more.

No, all of our members are to live, to labor and to fight; and only so will our synod grow strong for vigorous and sustained effort in our work. All must be carefully nurtured and trained, and to the weak special attention must be given. The progress may, perhaps, be slow, but it will be sure and lasting.

The safest and most profitable course will be to continue to rely on the work in our congregations and through our congregations as such.

Made willing by the Gospel to serve the Lord, they must be educated to appreciate their relation to the synod and led to understand the needs of the church and the tasks we are called to perform.

Our School When considering the needs of our church and the most important task it has to perform we cannot but immediately think of our Christian school, for which we should educate our people and through which we educate them. We call attention to

the closing paragraphs of Pastor Moussa's article in our jubilee issue, which he sums up in the appeal: "Whatever we become, let us take our parish schools with us." The friends of our school have again and again told us how necessary it is for the well-being of our church, and its enemies have, though unwittingly, supported them in their contention. Here is an example from the Arizona Record, which tells of a meeting of the supreme council of the Scottish Rite Masons, southern jurisdiction:

Judge Edward C. Day of Helena, Montana, chairman of the council's committee which recommended support of the education bill, asserted that "a well informed public will never content itself with the negative idea that education is not a function of the federal government." The bill has been prepared under the direction of the national education association and associated organizations.

"We cannot at this time but insist," said the committee's report, "upon the existence of the principle that the right of the child to avail himself of the educational opportunities of the public school system is superior to the right of the parent or of any corporation, secular or religious, to shape in advance his intellectual allegiance, and we should be alert to unite with every movement which tends to the maintenance of such right."

It is clear that the enemies of our church are seeking to hinder our work by getting control of the education of our children; should a Christian not be able to realize that the welfare of our children and of our church demands that we keep the education of our youth in our own hands?

Truly, pastors with their congregations can find no better way of serving our church than by making every effort to educate their members to see the need of the Christian school and by founding and lovingly fostering such schools everywhere.

From the parish school it is but a short step to the Lutheran high school and the Lutheran college, that offer to all of our young people the opportunity to acquire a higher Christian training fitting them for a life of blessed service to the Lord and his Church; and from these, to our seminaries that train preachers and teachers for our congregations.

We know full well that in this work we are swimming against a strong current and that we will have to combat apathy, to say the least, even in some of our own members; but that should not discourage us. The Lord clearly points us to the task, and he will bless our faithful efforts. He will encourage and strengthen us and through our efforts fill our congregations with understanding and zeal.

Two Projects Then we will cheerfully face the two projects that are now before us, the addition to the dormitory and the new recitation hall for our teachers' seminary in New Ulm and the new plant for our theological seminary in Wauwatosa. We will be able to carry out both without increasing the indebtedness of our synod, if we pray earnestly and work faithfully as he directs us.

A brother writes as follows to the Seminary Building Committee:

Enclosed find check for This is for the Seminary Fund. More to follow. We are working and will stand by unto the end. We hope that our congregation will do its share. We are constantly educating our people to this great project, which is as necessary as the home church. What would we be without the nursery? Our people need full and detailed information, which they lack, and it is up to the individual ministers to supply the want.

This pastor and his congregation are doing more than collecting for a new seminary; they are educating their members, young and old, to appreciate the relation between the congregation and the synod and to understand the needs of our synod. They are building for the future. Let us follow their example. J. B.

"THE EARNEST EXPECTATION" AMONG THE INDIANS

"The earnest expectation of the creature", of which Paul writes, Romans 8, 19ff, began when man lost Paradise. We all know by experience of this expectation. We Christians know how this expectation became pointed upon the satisfying object and began to be gratified through the Word which has made us sing:

"He opens us again the door
Of Paradise to-day;
The cherub guards the gate no more, —
To God our thanks we pay."

We may perceive something of the indistinct desire, longing, expectation, that exists outside of humanity also, but we have neither certain revelation nor experience about its working. We meet the "expectation", however, touching us particularly to deep compassion, among non-Christians. The Indian-missionary often sees it among the red people, as other missionaries see it among other races. But then deep joy also is felt if one perceives something of the beginning of its satisfaction among them.

Truly, the child of man longs for a paradise. At times he feels as if he stood right before the gate of Paradise, at times, as if he had made some steps into it. Thus a little child, in joy over a plaything or the like, forgets adversity and anxiety. So it often is with larger children. The writer could tell of his observations with a number of children of school age. He could tell of how mistrust and anxiety gave way to a loving word or a gift of Christian love. But he has now in mind particularly an Indian girl of the age of fourteen, whose heart the Lord opened so that, when she listens to the preaching of the Gospel, the Bible history and the exposition of the catechism, the observer thinks he could look deep into her heart. Soon after that had begun, her mother let the missionary know that she also wished her daughter to be baptized. Since that was done, there appears at the beginning of the sermon and the instruction in the Word in the large, dark eyes of the girl a much stronger expression of that "expectation", but nothing of disquiet, of anxiety, can be noticed in it. It

is as if the gleam in her eye with the silent expectation said, Soon there will come something still better, something more beautiful; only, I don't know yet how.

And now about other "children", large "children". — Without, under the cottonwood trees, the writer saw again sitting Datohi, "Dewdrop", advanced in years, with the gray hair. Smiling, she waved her hand in salutation, smiling despite her poverty, — a widow. As the days have become shorter and the nights biting, even with frost, she thought of the great marking time in the course of the moons, Christmas. She asked how often still the moon will take horn-shape, how often day will dawn, until Christmas. With that, a desire, an expectation, gleamed in her eyes. She naturally hopes at Christmas to be given again a piece of clothing; but in her there is an expectation of something higher. Perhaps she will do at Christmas as she did last Easterday, after the general service in the mission chapel had ended: when most of the others already had left, she came forward to the altar, looked up to the picture of Christ, held her right hand high in solemn salutation, and spoke in Apache the three Articles of the Apostles' Creed. And, with particular expression, she repeated the words at the end of the second Article: Ai-di na-nada! — "From thence he shall come again!"

In her, the "expectation" is not of that anxious character as it appeared to the writer the other day again when he was unexpectedly caused to speak to a group of Indians near the camp of the chief representative of the superstition about the Apache half-god Nayenesgani, where he, making camp visits, intended to pass by. The Nayenesgani man was working at an oblong of rough boards, and out of the nearest tepee came the piercing wailing of women. When approaching, the missionary first met a son-in-law of the Nayenesgani worshiper, and looked into his sad, anxious eyes. "Yesterday toward evening", said this younger man, "my wife and I returned here from Pima because our little child was sick; two years it was old, only two days it was sick, — last night it died."

"Shall I speak to you, to your wife and to the other people here, of the truth about death and life?" asked the missionary, after a brief expression of his sympathy.

Oh, then answered first, with a long gaze, "the earnest expectation of the creature"! Then, "Yes, yes!" said the man; "but we must wait until they are ready for the burial."

We waited. Then the box, covered with black cloth on which a cross of white cloth was tacked, was placed on a spreading of reeds under a tree, and all stood around. None of the women now fell into wailing. Near had stepped also the aging father of the man whose child was lying there, wrapped in and covered with many-colored blankets, in the rough coffin. And that elderly man who at times, with a hard, laughing voice, had mocked at the preaching of God's Word, stood there now with "the earnest expectation". Yea, if ever that "earnest

expectation" struck the missionary, it was so here particularly. So much the more heartily he silently asked for His help who is "the Way, and the Truth, and the Life". So he spoke the law of death and the Gospel of Life.

And? Did He here open to hearts of men again the door of Paradise? He who knows the hearts of men may at times put the key in the place, may also give it a half-turn, and may — let a soul wait. But the two Indian grandfathers there afterwards spoke to each other.

"Yes," said the one, "the Lord of Life has made it so that man must die, some time."

"Well," replied the other, he who had become known as a mocker with regard to the Gospel, "what the missionary said is good; I believe it is the truth."

Out of his eye spoke not his old disdain, neither evident anxiety, but a desire, an expectation.

It is a precious thing if one may help other souls toward "the glorious liberty of the children of God", help, maybe, that they also may receive of "the first-fruits of the Spirit". Who would not help along that Indian souls also may gather with us when we sing "He opens us again the door of Paradise to-day", help along that souls may be brought near it and into it! F. U.

CHRISTMAS APPEAL FROM ARIZONA

"Only fools and tenderfeet try to prophesy the weather in Arizona" say the old-timers. This is rather a caustic adage, and because of it weather prophets are few in Arizona. This fall, however, many are fearlessly predicting a severe winter. There are so many indications of this that they see little danger of anyone prying into their pedigree.

A severe winter calls for more cold-resisting equipment in our Mission schools and among the unfortunates in camp. Furthermore, bad weather spells bad roads; and bad roads bring irregular and delayed Parcels Post service. For these reasons, we are penning this early appeal to the readers.

Our Christian Apache day schools are located at Bylas, Peridot, Cibecue, and East Fork with 47, 37, 13 and 85 children respectively. If you have children of your own attending a Christian day school you will know what is best suited to insure happiness and keep bodily temperature above the freezing point.

These same children will gather on Christmas to hear the Christmas story. But they are human and while listening to the story their eyes will be casting furtive glances at the Christmas tree. Without your help these trees would remain barren. Surely you would not want it to be so.

At San Carlos about 60 Government day school pupils are assigned to us for religious instruction. If I am not mistaken the entire enrollment is assigned to us. These children also look to you and their missionary for a joyous Christmas.

At Rice and Whiteriver a total of 400 boys and girls from the Government boarding schools are instructed in the Word of God by the respective missionaries. The government supplies these with all the necessities of life, but when they come to worship on Christmas day, they also will have their eyes on the tree.

Everyone of our Mission stations including Globe, has a large camp population that will welcome wearing apparel of any kind both new and clean slightly worn, ladies' low-heeled shoes included, but ladies' hats excepted as the women wear no hats.

By way of emphasis we mention our Boarding school and Orphanage last. In the former we have 30 pupils and in the latter 15 little charges. These boys and girls are in the fullest sense of the word our own. They live with us and have been given body and soul into our care by their nearest relatives and the Lord.

The *Boarding school* is in constant need of the following articles:

Boys: shoes, all sizes; socks; trousers and coats; shirts; underwear; ties; sweaters; overcoats; handkerchiefs; combs; garters.

Girls: dresses; underskirts; underwear; shoes; stockings; dress goods; combs; handkerchiefs; beads; hair ribbons; needles and thread.

General: bed sheets; pillow cases; quilts; blankets; towels; wash cloths; soap; pencils; tablets; juvenile literature.

In the *Orphanage* we can use: bed sheets; crib sheets; towels; pillow cases; bibs; diapers; baby shirts; rompers; baby and children's shoes; toys; dress goods (calico, gingham, flannel, muslin); rugs; quilts; blankets.

N. B. — Sheets, pillow slips, bed spreads, etc., can be made of unbleached muslin. We can also use flour sacks, sugar sacks, salt sacks.

Gifts of money will also be greatly appreciated by the missionaries and will be judiciously expended for the particular needs of their stations.

Large shipments may be sent by freight not later than November 25th; after that please rush all packages by Insured Parcel Post to:

G. Schlegel, Bylas, Ariz.

Alf. M. Uplegger, San Carlos, Ariz.

H. E. Rosin (Peridot Mission School), Rice, Ariz.

F. Uplegger, Rice, Ariz.

A. Arndt, Globe, Ariz.

A. Krueger, Cibecue, via Holbrook, Ariz.

H. C. Nitz (East Fork Boarding School and Orphanage), Whiteriver, via Holbrook, Ariz.

Melvin W. Croll (East Fork Day School), Whiteriver, via Holbrook, Ariz.

E. Edgar Guenther, Whiteriver, via Holbrook, Ariz.

CHRISTMAS GIFTS

Why do Christians give presents at Christmas time? Only a Christian can answer this question right. Many people give presents, who themselves are not Christians. They do so because others do so; it has become a custom with them. A better reason they do not know. Only a Christian can answer the question correctly. The answer may be found in the following.

The Apache Indians have many friends that they have never seen and do not know. These friends live in Wisconsin, Minnesota, Nebraska, Michigan and other states. And above all, — One Great Friend, the Father of all. The friends in those far-away states are children of the Father in heaven. They therefore wish to do like Him in many ways. He loves, they too do love. He has given one Great Gift out of love; they, who cannot give such a great gift, give something smaller, also out of love. The gift that the Father has given is His only Son, Christ Jesus, who is the Lord of Life. Whosoever takes Him into his soul has life. The gifts those other friends give may be a piece of clothing or only a pencil, yet given in love. They give it because they love Christ, and they give it particularly at the celebration of Christ's birthday; the gift is therefore called a Christmas gift.

So you see the missionary has the pleasure of offering two presents at Christmas: one, the greatest gift from God; the other, a small one from man. The small gift is offered with hands, the great gift with the words of the angel, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Savior, which is Christ the Lord." And it is given also with the other words from God's book. The small gift is taken with the hands, the great gift is taken with the heart. The small gifts always should point to the Great Gift.

The missionary has a very joyful Christmas if he can give the Great Gift, Jesus the Savior, to any man. But if not, then he feels like the Mission school boy who wrote in a letter to his friend: "I am sorry many Indians come to church on Christmas day to receive a small gift only, but not to receive the Great Gift God has given."

Let us all with gladsome voice
Praise the God of heaven,
Who, to bid our hearts rejoice,
His own SON has given.

— H. E. R. in The Apache Scout.

THE JEW ON CHRISTIAN PROPAGANDA

An article under the above heading was published in *The Christian Work* of June 20th. In substance, the article in question tells of a conference between a committee of the English General Assembly of the Presbyterian Church and two prominent Jews in which the Jews unequivocally condemn any and all efforts on the part of the Christian Church to Christianize the Jews

through mission agencies. As an outcome of that conference, the committee drew up a schedule of suggestions as to how Jews and Christians can become acquainted and come to understand one another. The General Assembly of the English Presbyterians this year heartily approved its committee's suggestions.

We have not the least intention to argue the question of missions with the two prominent Jews referred to above, who happen to be, Dr. Israel Abrahams, reader in Rabbinic in Cambridge University, and Mr. H. M. J. Loewe, lecturer in Rabbinic, Oxford University. When two educated men, teachers in great universities can bear no better arguments against Christian Missions except that age-old nonsense that Jews are drawn to Christian missions solely through the material inducements offered to them, then we are ready to throw up our hands in utter disgust at arguing the question with educated Jews.

We further disclaim any intention of arguing the question of Jewish Mission work with the General Assembly of the English Presbyterian Church. We are old fashioned enough to believe that missionary propaganda is at the very heart of the Christian religion; that Christ is the heart of Christianity; and that any people, no matter who and what they are, who do not acknowledge Jesus as the Christ, are objects of Christian propaganda. We congratulate the General Assembly on their vote "to give up any material inducements to conversion in its mission work among the Jews" and sincerely hope that never again will such an offense be repeated; for, the assembly by its vote virtually admitted that in the past they did offer material inducements to conversion in its mission work among the Jews.

It is, however, our intention to express our utter disappointment with the way our Christian leaders, representatives of a supposedly superior religion, present the claims of their religion whenever they go into conference with the Jewish leaders, representatives of a supposedly inferior religion. It is, to say the least, disheartening to one who accepted Christianity as a superior ideal and had a right to expect a correspondingly superior character as well as leadership, to find that whenever Christian leaders come into conference with Jewish leaders they think it a mark of Christian virtue to bow out with their backs to the door and mouths full of apologies.

Take for example the suggestions drawn up by the committee who met with Dr. Abrahams and Mr. Loewe and which was heartily approved by the General Assembly:

"Groups of Christian laymen and ministers can exchange visits with Jewish literary societies." — Is Christianity a literary club?

"Members of the two faiths can prepare joint pamphlets for school or other purposes." — What is to be the subject which such joint pamphlets can discuss?

"Christians can publish appreciations of some aspect of Jewish life or faith." — How about Jews doing the same?

"Members of the two faiths might co-operate in an institute or settlement." — Americans can enlighten our English cousins about the willingness of Jews to co-operate with Christians in charitable enterprises.

"Jewish rabbis can be invited to address ministerial societies." — The suggestions seem to take it for granted that the only ones in dire need of light are Christians.

"Young people's and other organizations of the two faiths can meet each other in games and contests." — This suggestion is widely practiced in athletic America, but we never heard of any great mental or spiritual conversions made on the baseball field or basketball floor where Jewish and Catholic teams contest.

"Church and synagogue can co-operate on behalf of social welfare, temperance, or international peace." — No objection to that, but what has it to do with the message of Christ?

"Christian churches can repudiate all persecutions of Jews, making the repudiation known in Jewish papers as well as elsewhere." — This suggestion sounds like an admission of guilt on the part of Christian churches and a demand for a public apology. We take the position that the Christian Church never did and never can persecute Jews and if any repudiation is necessary we would be in favor of repudiating any and all groups, past and present, who persecuted Jews and harmed the cause of Christ by falsely representing themselves as Christian churches.

Finally, we protest with all our power the last two lines of the above mentioned article, whoever may be responsible for those remarks. "The preaching is over. The practicing may prove harder. It may also prove more enjoyable." Since when is the preaching over? We need not be told that preaching without practicing what you preach is the most brazen kind of hypocrisy. But when one denies the right of preaching he denies the existence of truth. If preaching is right and proper when applied to other people, but wrong when applied to the Jews, then Christianity is not the universal religion that we claim it to be and if it is not, then we are ready to agree with our Jewish brethren that Christianity is not one whit superior to Judaism. This is not a question of "Jewish Missions or *not* Jewish Missions" but "Christianity versus Judaism." — The Lutheran.

"THE WORLD IS VERY EVIL, THE TIMES ARE GROWING LATE"

A college student had come to the preacher filled with doubts.

"The church is losing ground," said the college student. "The world is growing worse; we live in evil days."

"Yes," answered the preacher quietly. "It is so, and it always has been so. Do you know that when the prophet Jeremiah lived things were so bad that he almost despaired of any improvement? Do you know that in the year 1800 Christianity had reached so low an

ebb in this country that there was only one professing Christian in the undergraduate body at Yale?

"Yet there came better days following Jeremiah; there came a great revival in the early eighteen hundreds. The world is always on its last legs; the Church is always doomed; the new generation is always less thoughtful, more selfish than the old. Yet the world goes on; the Church moves forward; thoughtless youth is soon transformed into thoughtful maturity. And God reigns." — Bruce Barton.

IS THIS POSSIBLE?

A Chicago jurist, Judge John H. Lyle, sitting on the bench and trying many persons charged with crime and defended by clever lawyers, has recently given utterance to some rather startling statements, according to the Christian Statesman:

"He says he is amazed to see how easily the public bows before the insolent attitude of criminal lawyers and their criminal clients. He says that a great deal of the criminal proceeding could be stopped if the bar associations and the courts would restrain the criminal lawyers. He says that there are at least a hundred motions which a lawyer can present which may delay or end the prosecution of a gunman or a thief. He says that in Chicago there is a very considerable class of lawyers of great ability and no conscience who engage solely in the labor of defeating justice. He says that if society would protect itself it must find some means to restrain these patrons of crime who, by their success, not only free the individual criminal who is their client but advertise thereby that other men may become criminal without any fear of law."

The conscienceless lawyers and the authorities, however, will get Judge Lyle, and the public will applaud. — The Lutheran Companion.

THE PAID WELFARE WORKER HARMS UPLIFT MOVEMENTS

One of the worst pests in America to-day is the welfare movement. It is also one of the chief sins. No one could possibly estimate the harm that has been done to all movements for social betterment by the paid uplifter. He is a general nuisance, and many a good cause has been ruined by his pernicious activity. The evil of such commercialized service is nowhere more serious than in the church. For a time all the churches were hypnotized into the engagement of social service experts, who were hired and fired.

Most of them had to make their own jobs, and, in endeavoring to magnify their office, they stuck busy fingers into other people's pies until the patience of the synods and conventions which engaged them was tried to the limit.

Often they were parlor Socialists or doctrinaires who plunged their ecclesiastical organizations into unauthorized action in legislative halls and committed them to

poorly digested programs of social, economic and industrial reform.

Ecclesiastical counselors to state legislators, amateur advisers in industrial relations and youthful critics of the present economic order were so numerous that one could not shake a stick at them collectively, must less hit them with it individually on the head.

Among Protestant denominations of the more violent type paid secretaries and reform organizations became a menace as well as a nuisance. Good men have mourned over their activities and the people who are not naturally pious have been driven from indifference to bitter antagonism.

They have engineered political blocs, forced through laws which only a small minority desired, held up legislation by demands for social and industrial reforms which could not be enforced.

They have hung like hornets about the heads of legislators until the better type of politician has retired to private life and men of the baser sort have been pushed into the making of laws which they themselves do not obey and in whose real worth they have never had any faith.

Too Much Coaxing

Not content with storming legislatures, the uplifters besiege clergymen.

Perhaps the real trouble with me is that I am sick to death of circulars and appeals. Last week the ministerial mail bag contained eight or ten such calls to service. If all had been heeded, no time would have been left in which to attend to any ordinary duties.

Worse than the plague of the mail pouch is the curse of the early morning telephone call. Even a saint of the placid type depicted in stained glass windows would lose his temper if he lived in modern days and during breakfast time or before were called to the telephone morning after morning to take down 50-word night letters.

These urgent messages come from paid secretaries who are sending out a hurry call for an oriental hospital or a request for the use of one's name on a petition to purify the movies or an eleventh-hour summons to attend and perchance address and pray for a conference of uplifters in a neighboring city. All of them good causes? Certainly. But why prejudice the cause by dragging its victim out of bed or away from the breakfast table?

Other secretaries specialize in besieging the minister with requests for the observance of new festivals in the Christian year, as for instance, Go to Church Sunday, which must have originated in the brain of a paid secretary of the committee in charge of the Backsliders' union.

There are also paid uplifters whose business it is to coax the clergy into every variety of preachment. A subject is easily at hand for every Sunday of the 52 on the calendar. He is asked to preach on purer plays, cleaner fiction, more innocuous movies.

He may specialize as an oratorical advocate of the Red Cross or the Americanization society. He may be a leader of the Boy Scouts, the Camp Fire Girls, the Knights of Sir Galahad, the Order of DeMolay or the Sons and Daughters of I Will Arise.

Sometimes he will believe in babies' welfare societies as the hope of America for the future. Sometimes he may tend toward a firm faith in playgrounds for the numerous progeny of the foreign born. All this, however, will be mild and inoffensive compared with the demands made upon him to give undivided allegiance to a varied program of social reform, with conferences to be held, petitions to be circulated, public officials to be bedeviled and congregations urged to supply funds to carry on the ambitious projects.

Religion Not Blatant

Is there actually any force of public opinion behind many of the proposed reforms? Such a public sentiment can be aroused; it has been aroused. But it will never be aroused by men and woman who follow a will-o'-the-wisp of reform, led by a starry-eyed secretary who is well paid for his butterfly activities.

And it will not be exerted continuously and effectively under the leadership of those whose one idea seems to be that you can legislate people into paradise and that a law once on the statute books becomes ipso facto a self-operating piece of reform machinery.

— Bishop Charles Fiske in *The American Mercury*.

"HOT STUFF"

The following appeared three weeks ago as part of the display advertising of one of the large Methodist Episcopal Churches of the Middle West, describing the new pastor who had just come to town:

"If you don't believe he is a real knockout come and see — Big stuff and Hot stuff."

We have seen a good many startling church advertisements, but this, in our experience at least, wins the Ignoble Prize for vulgarity. It does not even attain to the level of refinement maintained by most theaters. It is more nearly in the tone of the advertising of a second-rate burlesque show.

This type of thing is not characteristic of American churches, thank God, but it shows clearly the goal to which the rather widespread vogue of cheap and meretricious advertising leads. Among certain churches it does not seem to be enough for a man to come to a new city simply as an ambassador of Jesus Christ. He must needs be advertised as "a fighting parson" who "picks a mean wallop," a sort of rival of Jack Dempsey or Douglas Fairbanks. The invitation to "come and see" has good Scriptural authority; but those people in the gospel who gave that invitation were not bent on exploiting themselves. They were in the deadly earnest business of giving an invitation to behold the Son of Man.

This sort of advertising and the type of church services which are in harmony with it may make a superficial appeal for a while, but the final balancing will show a big loss rather than a gain to the kingdom of God. The effect which this kind of thing has on the average outsider is shown with terrible clearness in the recent article in *Collier's Weekly* by William Johnston, entitled, "If I Were a Clergyman." His words, in this connection, at least, well deserve underlining and passing on:

"If I were pastor of a church —

"I would cut out circus stuff.

"It has gotten so to-day that it is difficult to distinguish between the religious columns and the theatrical notices in the newspapers. During the preparation of this article I glanced over the newspapers from various parts of the United States.

"Here are a few announcements I caught in advertisements of Sunday services: 'Stirring music by the fireman's band'; 'The Dixie Quartette will sing'; 'A pageant with striking costumes and wonderful electrical effects'; 'The Sunday evening sermon will be Phantomland, the lore and legend of the Southwest — illustrated'; 'An orchestra of twenty pieces.'

"There was one line in an advertisement, too, that I suspect is true of most churches — especially those of the big cities:

"There Will Be No Christian Endeavor During the Summer.

"As I peruse the New Testament I discover nothing there to indicate that Jesus found a band necessary to assemble a crowd to hear the Sermon on the Mount. The man who has a real message for humanity, who devoutly believes the doctrines he proclaims, needs no ballyhoo to bring the crowd. No clown's antics are necessary to attract attention to his words."

— Western Christian Advocate.

MOVE YOUR FINGER

It was at the close of a meeting in a town hall in the Midland counties that I saw a respectable woman dressed in deep mourning; she was the wife of a farmer in the neighborhood of the townhall. I was standing at the door of the hall speaking to one and another as they passed out, when as she was passing out, I spoke a few words to her about her soul's eternal welfare. For some time she was too much overcome with emotion to reply, and when she did speak, it was to ask me if she could see me alone on the morrow. The morrow arrived, and we met, when I soon discovered that she was a soul with whom the Spirit of God had long been dealing. I found that He whom God had exalted to be a Prince and a Savior for to give repentance and forgiveness of sins, had graciously given her repentance; but as yet she was a stranger to the gift of forgiveness. She assured me that she was a lost and guilty sinner, deserving nothing less

than death, judgment, and the lake of fire: but I found that she was waiting to know she was forgiven, until she felt it.

Opening my Bible at the seventh chapter of Luke's gospel, I read that lovely story of grace, beginning at the thirty-sixth verse, and finishing at the fiftieth verse. When it was read through, I drew the dear woman's attention to the forty-seventh verse, "*I say unto thee, her sins, which are many, are forgiven.*" I asked her to place her finger upon the two words "are many," and tell me if she could look up into the face of the blessed Jesus, who uttered those two words, and honestly say that they were true of her sins?

Placing her finger upon the two words "are many," she said they were too true of her sins. I then asked her if she believed her sins were many because she felt they were many, or because Jesus said that they were many. She replied that she *knew* that they were many; that she *felt* that they were many; but that she *believed* that they were many because *Jesus said so*. I then asked her to move her finger to the next two words, "*are forgiven,*" and to tell me that if she believed the first two words "are many," spoken by Jesus, were true about her sins, why should she not believe the second two words "are forgiven," spoken by the same precious lips about her forgiveness, were equally true and worthy of being believed? She moved her finger on to the second two words, "are forgiven," and looking up by faith into the face of Jesus, told Him that she believed Him, and thanked Him for the good news.

It is some years since the blessed Savior-God gave this dear woman the knowledge of the forgiveness of all her sins, since which time she has gone on her way rejoicing, having taken her place at the Lord's Table as a forgiven, saved, happy, and worshiping child of God, and member of Christ's body. And if you met her today, and were to ask her how she knew that her sins were forgiven, she would reply, 'I knew they were many, not because I felt it, but because Jesus told me they were; and I know that they *are all forgiven*, not because I feel it, but because *Jesus says so.*'

And now, dear anxious, troubled soul, you have had your finger long enough on the two words "*are many,*" but look at the two following words "*are forgiven,*" and at once believingly and adoringly "move your finger."

— Tract by H. M. H.

FROM OUR CHURCH CIRCLES

Cornerstone Laying

On the 21st Sunday after Trinity the St. Paul's Congregation of White River, South Dakota, celebrated the Cornerstone Laying of their new church. Two services were held. The first was conducted by Rev. Theo. Bauer of Mission, his text was 1 Peter 2:6. In the afternoon Rev. W. Schaefer preached on the text 1 Cor. 10:11. It was indeed a day of rejoicing, as a

house of worship had been a crying necessity here for a long time. With favorable weather the congregation purposes to complete the good work this fall. God grant that they may realize their wish and dedicate their house of worship to the service of the Lord before the arrival of inclement weather.

Belno R. Lange.

Dr. Martin Luther College

On October 28th the Dr. Martin Luther College Board met to open the bids on the addition to the Boys' Dormitory. The entire four bids, which include general contract, plumbing and heating, wiring, and painting, went to the lowest bidders, and the total amount is \$40,611.54. Excavation for the basement was begun October 30th. We hope to be able to pour the concrete for the basement and place the cement slab for the first floor this fall. Next spring as soon as weather conditions permit, the rest of the building will be begun. By August 1, 1926, the entire building is to be ready for occupancy.

E. R. Bliefernicht.

Fiftieth Anniversary and Organ Dedication

On Sunday, September 27, Immanuel's Ev. Luth. Congregation of Town Deerfield, Wisconsin, celebrated a two-fold festival, namely the 50th anniversary of its organization, and the dedication of its new two-manual Estey organ.

Three services were held. The speakers were G. Thurow, O. Kuhlow, and J. Klingmann. St. John's Choir of Waterloo, directed by Mr. E. W. Ebert, rendered several appropriate songs, which helped to beautify the services. An offering for the synod's treasury was taken up in all three services.

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

J. Henning.

Golden Anniversary

On November 5th Mr. and Mrs. Friederich Pottartz, member of Immanuel Lutheran Congregation, Ward, So. Dak., were enabled to celebrate their golden wedding anniversary. The undersigned based a brief address on 1 Cor. 15:10. A collection of \$13.50 was taken for poor students.

Wm. Lindloff.

Twenty-fifth Anniversary

October 4th was a red letter day in the life of Rev. William Haar of Loretto, Minn. For twenty-five years he has served the congregation at Greenwood. In recognition of the faithful services rendered, the congregation arranged a special celebration. Services

were held in the church on the afternoon of that day. Rev. M. Schuetze and the undersigned were the speakers. The church was beautifully decorated. Three choirs assisted in the program. Judging from the number of people present the entire congregation must have been there. The brethren of the conference were also well represented.

As an appreciation for the services rendered during this quarter of a century the president of the congregation handed a substantial purse to the jubilarian, thanking him for his conscientious and faithful services in the past and wishing him many more active years of ministry to come in their midst. After the church service all were invited to an elaborate spread prepared by the ladies in the school house. At nine o'clock another lunch was served with spicy toasts and speeches. All in all it was a celebration which Dr. Haar will never forget. He wishes to thank his good people and also the brethren for this act of kindness.

Paul C. Dowidat.

Re-dedication of Church

On the fifteenth Sunday after Trinity the rebuilt and redecorated church of St. John's Congregation at Saginaw, Mich., was dedicated. Two services were held in the morning, — one in the German language, in which Rev. G. Wacker of Pigeon, Mich., preached the sermon and Rev. O. Frey, the local pastor, gave the history of the congregation leading up to the remodeling of the church, — and one in the English language, in which the undersigned preached. In the afternoon another German service was held, in which Rev. A. Westendorf of Saginaw was the speaker. A mixed quartett added to the festivity in all services by rendering selections of praise and thanksgiving. May the Lord bless this congregation and its pastor to the honor of His name. — E. J. B.

Church and Organ Dedication

On October 18th St. John's Congregation at Jefferson, Wis., was privileged to re-dedicate its church and consecrate its new organ. This celebration was more in the nature of a prelude to a bigger one to come next June. God being willing, we shall then celebrate our diamond jubilee. To give outward expression to its joy and gratitude for having experienced the blessings of the Gospel in its midst for 75 years, the congregation had decided on a quite extensive program: Join the Wisconsin Synod, a new roof on the church, re-decoration of the interior, re-wiring and installation of new fixtures, extension of the choir loft, lifting of the church debt, and a new and larger organ. This program was carried out in the course of the summer and early fall, and on the above mentioned date the congregation gathered in its renovated church for a service of praise and thanksgiving. The total costs approximate \$28,000.00, the bigger share of which is already covered.

St. John's Congregation now has a beautiful church in which it can worship. It has added an excellent organ (3 manual, electro-pneumatic action) with 32 speaking stops, which is to be used in the service of the Lord, helping the congregation better to sing His praises. The Professors Wm. Henkel and E. E. Kowalke were the speakers.

May the Lord, our God, who has been with our fathers, continue with us and our children with His grace and blessings!
O. Kuhlow.

Immanuel Lutheran Church Forty Years Old

On September 20th, the Immanuel Lutheran church observed the fortieth anniversary of its existence. The service was held at 7:30 o'clock, after the dedication of the new church. The Rev. R. Polzin of Alma City, Minn., preached in German on the text Gen. 32:9-10, and the Rev. Carl Schmidt of Boyd, Minn., in the English language on the text 1st Cor. 1:4-9. The pastor of the church read the entire history of the congregation, which, in brief, is as follows:

The first divine services were conducted in the district school No. 22 in the year 1884, by the Rev. Chr. Boettcher. Soon thereafter the Rev. R. Polzin took charge of the services, when he was called to the parish of Ward, S. Dak. On June 29, 1885, the congregation was organized and incorporated as the Immanuel Lutheran church, in the town of Verdi, Lincoln County, Minn. The charter members were the following: J. Enke, C. Garmatz, H. Stoly, A. Rutzen, H. Miller, D. Lortscher, F. Ude, F. Feske, J. Krueger, and Wm. Stolz. Prof. Otto Hoyer of Dr. Martin Luther college, New Ulm, Minn., was the chairman of the meeting and also furnished the constitution for the congregation.

Until the year 1898, the services were held in the district school No. 25. In this year, the congregation decided to build its own church. Several years before the North Western Railroad Co. had donated the congregation 40 acres of land for church purposes. Since four acres of land were given the congregation by Carl Garmatz and J. Krause, the 40 acres were sold. The money realized from the sale of this land and the subscriptions on the part of the members made it possible to build the new church, free of all debts. The new edifice was dedicated in the same year, 1898.

The Rev. Chr. Boettcher of Marshall served this parish at first. As the parish of Elkton and Ward had called the Rev. Polzin in 1885, and had organized into a self-supporting parish, the new pastor supplied Verdi, too, till 1890, when he was called to another field. Pastor J. Chr. Albrecht followed him and served till 1892, when the pulpit was filled by Rev. J. Dammann. In 1896 the whole field was divided and Pastor Dammann moved to Lake Benton. Under his direction the parsonage in Lake Benton was erected and the new church in Verdi built and dedicated. Pastor Dammann was succeeded by the

Rev. Gust. Kuhn and the Rev. A. Kuhn as assistant pastor. In 1907, Pastor G. Kuhn left for another territory. The parish then comprised town of Verdi, Lake Benton and Holland. The Rev. Theo. Engel was called, who served from 1907 to 1916, with great faithfulness and diligence. The Rev. A. Werr was the next pastor, till June, 1922. Since July, 1922, this parish is regularly shepherded by the present pastor, Paul W. Spaude.

The number of souls of the Immanuel church is now 142; communicant members 80; voting members 27; pupils in the Sunday School in all departments 66; and a goodly number are subscribers to the various church papers.

Of the original charter members three still remain: Mrs. Carl Garmatz, Mrs. F. Feske, and Wm. Stolz.

— Paul W. Spaude.

AGAIN — DEDICATION AT VERDI, MINN.

(Editor's note: The above-mentioned festival was reported in an article of our last number, page 363. Said article was not the original sent us for publication; it was changed; we changed it; we changed it more than we really wished, giving the celebration the date of the report. The writer of the original article resents our conduct: "Ethically, the change of the manuscript may be termed impertinence." We could pocket that along with our other editorial fees. But that is not all. "Substantially the article is wrong." And then, "The whole article is 'verhunzt', spoiled." And then: "The **substance**, diction, and grammar are out of joints."

According to that, an apology is due somewhere: we owe our readers an apology for withholding from them **the substance** of what took place at Verdi, Minn., on Sept. 20th. Our apology takes the form of the original report submitted to us, just as it was written. In justice to the writer we humbly ask the reader to compare it with the garbled report on page 363. — F. Graeber.)

* * * * *

The Dedication at Verdi, Minn.

On Sunday, September 20th, it was a day of rejoicing for the Immanuel Lutheran Church, Verdi, Minn. On this day, its new church was dedicated to the services of the Triune God. Lutherans and friends of the congregation, from ten surrounding congregations joined in the celebration of this joyous event. The undersigned, the pastor of the congregation, officiated at the dedicatory act according to the ritual of our agenda. Twice during the day, the new church was filled to the last foot of standing room, and hundreds had to remain outside. The weather was clement.

After a short farewell service in the old church, the dedicatory service in the new edifice began at 10:00, a. m. The Rev. R. Polzin, of Alma City, Minn., preach in German upon the text of Ps. 42:2-5. His message was very inspiring, all the more since he was the first pastor of this charge, who served from 1885-1890, in connection with Elkton, Ward, S. Dak., and Lake Benton, Minn.

In the afternoon at 2:30, the English service was conducted by the Rev. J. Buelow, of Holland, Minn., and the Rev. Otto Klett, of Watertown, S. Dak. The latter also delivered the sermon on the basis of Luke 19:41-48, setting forth the purpose and signification of the new house of the Lord. The chorus club rendered, at both services, suitable anthems which were highly appreciated by the whole audience.

At noon between 12:00 and 2:00, a very sumptuous dinner was served to the guests, by the women of the congregation. After the afternoon service, a lunch was offered to those present.

The new church is a modern brick and tile structure, in Tudor Gothic architecture. Its rated seating capacity is 215. The interior is oak-colored woodwork with all the walls painted in art colors. The Lutheran style was observed throughout the interior part of the edifice. The altar, chancel chair, hymn-boards, pulpit, pews with book-racks, baptismal font, offering plates, brass crucifix, brass candelabras of 5 lights each, contribution box for the monthly mission envelopes, and the statue of the blessing Christ by Hofmann are a donation from the Ladies' Aid society that had worked incessantly for many years, for this church material. The church furniture is made of oak with gold decoration, in high Gothic style. The statue of Christ in the altar consists of stone composition, richly ornamented.

In addition to all this, the Ladies' Aid society also furnished the cork carpet for the center aisle and the two side aisles, the carpet for the chancel and the pulpit and vestry, the altar drape of red plush, the altar linen, the antependium of red plush with a gold cross insertion, and the gold fringes and tassels. Throughout the interior, a happy harmony has been procured.

A mother's rest room, a fine roomy with a large auditorium, kitchen for the Ladies' Aid and other church organizations, furnace room, vestry, and balcony add to the usefulness of the building. The congregation installed, furthermore, at the very outset, its own electric lighting system. The bell purchased in 1910 was placed into the tower of the new church.

Much of the work in and about the church was done by the members of the congregation gratis.

Although we are very proud of this pretty new church building, our greatest pride is in the fact that God's holy Word, pure and simple, is being heard in it for the eternal salvation of many immortal souls highly purchased by the blood of the Son of God.

May the Lord of all mercy be with the Immanuel congregation, with His blessings in the future as He was in the past years.

— Paul W. Spaude.

While the learned are fumbling to find the latch, the simple and poor have entered into the kingdom of heaven.

— St. Augustine.

MISSION FESTIVALS

Bay City, Mich., St. John's Church, Paul G. Naumann, pastor. Speakers: P. Schultz, O. Eckert, L. Meyer. Offering: \$188.00; Ladies' Aid, \$50.00.—Total: \$238.00.

Rusk, Wis., St. Katharine's Church; Iron Creek, St. John's Church; Poplar Creek, St. John's Church, Wm. A. Baumann, pastor. Speakers: V. Keiper, J. Williams, E. Malueg, Student Motzkus, J. Gehm, M. Stern. Offering: Rusk, \$233.37; Iron Creek, \$221.40; Poplar Creek, \$93.96.—Total: \$548.73.

Tenth Sunday after Trinity

Greenleaf, Wis., St. Paul's Church, E. Pankow, pastor. Speakers: Ph. A. C. Froehle, H. Rosin. Offering: \$58.32.

Thirteenth Sunday after Trinity

Enterprise, Wis., St. John's Church, W. G. Fuhlbrigge, pastor. Speaker: Phil. Lehmann. Offering: \$38.91.

Fourteenth Sunday after Trinity

Yakima, Wash., Grace Church, Frederic H. K. Soll, pastor. Speakers: A. Sydow (English, twice), Kurt Koehler (German, twice). Offering: \$212.00.

Newville, Wis., St. John's Church, J. Henning, pastor. Speakers: J. F. Henning, Tutor A. Hilmer, H. Schumacher (English). Offering: \$169.00.

Fifteenth Sunday after Trinity

McNiely, S. Dak., St. Paul's Church, E. J. Hahn, pastor. Speakers: P. J. M. Dorn, Wm. Schaefer. Offering: \$66.71.

Seventeenth Sunday after Trinity

Oconomowoc, Wis., St. Matthew's Church, W. P. Hass, pastor. Speakers: Prof. J. P. Koehler, G. Bradtke, F. Marohn. Offering: \$305.00.

Eighteenth Sunday after Trinity

Monico, Wis., Grace Church, W. G. Fuhlbrigge, pastor. Speakers: F. W. Raetz, M. Glaeser. Offering: \$20.00.

Green Bay, Wis., First Lutheran Church, R. Lederer, pastor. Speakers: F. Reier, F. Brandt. Offering: \$172.00.

Nineteenth Sunday after Trinity

Morton Grove, Ill., O. Heidtke, pastor. Speakers: Jul. Toepel, Aug. Bartz. Offering: \$144.22.

Town Deerfield, Wis., Immanuel's Church, J. Henning, pastor. Speakers: A. F. Njcolaus, Prof. Westerhaus, Edmund Ebert. Offering: \$93.55; Ladies' Aid, \$25.00.—Total: \$118.55.

Kenosha, Wis., Friedens Church, C. Buenger, pastor. Speakers: M. N. Carter, H. Bartz, Wm. Mahnke. Offering: \$620.00; Mission Sewing Society, \$50.00; School Children, \$80.00.—Total: \$750.00.

Twentieth Sunday after Trinity

Bay City, Mich., Trinity Church, J. F. Zink, pastor. Speakers: A. Westendorf, P. Naumann. Offering: \$269.09.

Regent, N. Dak., T. C. Voges, pastor. Speaker: C. Kuske. Offering: \$21.00.

Wayne, Mich., St. John's Church, Oscar J. Peters, pastor. Speakers: O. Frey, Prof. E. Berg. Offering: \$577.11.

Slinger, Wis., St. Paul's Church, A. C. Lengling, pastor. Speakers: A. Werr, Ph. Koehler. Offering: \$105.00.

Twenty-first Sunday after Trinity

North Milwaukee, Wis., Trinity Church, Arnold Schultz, pastor. Speakers: Prof. H. Schmeling, J. Jeske. Offering: \$200.00.

Mobridge, S. Dak., Zion's Church, E. R. Gamm, pastor. Speakers: A. Fuerstenau, H. Schaar. Offering: \$166.00.

Marshfield, Wis., O. Hensel, pastor. Speakers: Prof. E. Sauer, H. F. Beitz. Offering: \$460.00.

Crystal Falls, Mich., Zion's Church, H. C. Kirchner, pastor. Speakers: Gerold Hoenecke, H. C. Kirchner. First Mission Festival. Offering: \$24.46.

BOOK REVIEW

Books and pamphlets announced in these columns can be obtained by writing to the Northwestern Publishing House, 263 4th St., Milwaukee, Wisconsin

Evolution? The Answers of Eminent Scientists gathered during thirty years, by William Dallmann. Fourth Edition. Northwestern Publishing House, 263 4th St., Milwaukee, Wis. Price: 15c; per dozen, \$1.44; per hundred, \$10.00.

In his prefatory remarks the writer quotes the question: "Pastor, judging from the papers, all the scientists are on the side of Darwin, Darrow, Scopes, and evolution; are there no scientists on the side of Bryan, God, the Bible and against evolution?" He replies, This booklet is the answer. We fully agree with him. We hope this fifth edition will come to the attention of many readers. G.

Concordia Calendar: A Christian Annual for the Year of our Lord 1926. Published by the Concordia Mutual Benefit League, Lutheran Building, 105-109 Dearborn St., Chicago, Ill. Price, 50c.

While the calendar seems by its advertisers and reference lists to be adapted chiefly to the needs of such as live around Chicago, it still may be used by others with profit, since it contains much that is generally informative and useful. G.

Das Fundament des christlichen Glaubens, by Dr. F. Pieper. Concordia Publishing House, St. Louis, Mo. Price, 20c.

This is a reprint of an article by Dr. Pieper in "Lehre und Wehre," 71, and a valuable addition to Lutheran theological literature. It comprises the following parts: 1) Die Unitarier und das Fundament des christlichen Glaubens; 2) Das Papsttum und das Fundament des christlichen Glaubens; 3) Die reformierten Sekten und das Fundament des christlichen Glaubens; 4) Die Leugner der Gnadenmittel und das Fundament des christlichen Glaubens; 5) Die Leugner der Inspiration der Schrift und das Fundament des christlichen Glaubens; 6) Schlusswort. — The points are timely and well taken.

The Reformation and its Blessed Fruits, by M. L. Gotsch. Concordia Publishing House, St. Louis, Mo. Price, 5c; dozen, 50c.

This pamphlet comprises a series of catechizations on Luther and the Reformation. It is intended for pupils of upper grades, or Junior High.

Sermon Outlines on the Gospels, selected by Dr. G. Thoma-sius and compiled by Rev. George Hein. Lutheran Book Concern, Columbus, Ohio. Price \$2.00 net.

These are extensive outlines on the Thoma-sius selection of Gospels, prepared by different pastors of the Lutheran Ohio Synod. We believe that they may be used to advantage.

The Eisenbach Old Testament Selections. An Exegetical-Homiletical Treatment by R. C. H. Lenski, D. D. Lutheran Book Concern, Columbus, Ohio. Price \$5.00.

It is a pleasure to study these exegetical-homiletical treatments on Old Testament texts for the entire church year. The pastor persuing them will surely find good substantial material for his sermons. Works of this kind which present sound Lutheran expositions of Scripture texts in the English vernacular are certainly to be welcomed. In the treatment of texts chosen from Isaiah references are made to Prof. Aug. Pieper's Isaiah for elucidation of text. J. J.

Evangelisch-Lutherisches Kalender 1926.

Lutheran Almanac 1926, published by the Evan. Lutheran Joint Synod of Ohio and other States. Lutheran Book Concern, Columbus, Ohio. Price each 15c.

Both almanacs contain statistics of the Ohio Synod together with a list of its pastors and their addresses.

Selected Organ Preludes for tunes of the Ev. Luth. Hymn-Book, composed and arranged by Herrman Grote, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. Vol. V. Op. 35.

Concordia Publishing House Souvenir Album.

A beautiful Souvenir Album has been issued by the Concordia Publishing House at St. Louis, Mo., in celebration of the completion of its latest building addition. The Souvenir contains a pictorial history of the Publishing House from its beginning in 1869 up to the present day, showing the wonderful growth of this remarkable establishment, and is artistically carried out. Who can measure the blessings that have proceeded from this Lutheran publishing house? J. J.

ITEMS OF INTEREST

Joint Jubilee Services

It appears that some of our congregations joined hearts and hands and voices for the celebration of our Diamond Jubilee. According to a report which we have received the communicants of Delano, Buffalo, Pelican Lake, Monticello, and Rockford came together on the eight of November for this purpose in the village hall at Rockford. The speakers for the occasion were P. Dowidat and G. Ernst. The offering of the day was taken up by special envelope as provided for the purpose by the officials of the synod.

What is the Task?

Answering the question, "What still remains to be done by the Christian Church?" Das Evangelische Deutschland, (Berlin), says:

"Africa has 42,000,000 Mohammedans. Out of 3,600,000 inhabitants of Madagascar there are 3,000,000 heathens. Siam, 'The Land of the Free' has 87,000 Buddhist priests and 13,000 Buddhist temples. Quite a number of the 340,000 Indians in the United States of America are still adherents of the faith of their forefathers. 216,000 of the population of India are Hindus, 69,000,000 are Mohammedans, 11,000,000 are Buddhists, 10,000,000 are Animists, and less than 5,000,000 are Christians. On the Philippine Islands reside 300,000 Animists and 500,000 Mohammedans, 1,500,000 independent Catholics, and 2,000,000 Roman Catholics. The total population being 11,000,000. China has more than 300,000,000 adherents of heathen religions.

There are in Japan 118,000 Shinto temples and shrines, and more than 70,000 Buddhist temples. Out of Japan's total population of 77,000,000 people, 72,000,000 are adherents of these two religions." — News Bulletin.

Indian Medicine Men

Miss Frances Desmore, of the bureau of ethnology of the Smithsonian Institute, who has made long study of the methods of Indian medicine men, says that they use music to treat both physical and mental or nervous disorders, its main appeal lying in the power of rhythm. Some medicine men give herbs and sing to make them effective; others sing to the patient, but do not make use of herbs. Sometimes the Chippewa doctor sings: "You will recover, you will walk again. It is I who say it. My power is great." This is for patients unable to walk. There are different songs for different ailments. A Yuma medicine man said: "After singing my fourth song, I always ask the patient if he feels better. The sick man has always said that he felt better." A song is usually sung four times, then there is a pause, and the song is sung again four times. Sometimes there is no singing, but a drum is beaten or a rattle shaken. Here the throbbing rhythm is depended on to hold the attention of the patient. The Indians are masters of rhythm, says Miss Desmore, and she believes they could teach the white race something about its curative power.

— Miss. Review.

Quaker Quarrel Ends; Congregations Unite

Purchase, N. Y.—A Quaker quarrel, conducted in typical Quaker manner for 97 years, neared settlement here in a vine-smothered stone "meeting house," 181 years old, when orthodox members of the Society of Friends (as the Quakers call themselves) worshiped at service in the building taken over by the Hicksites, a faction dissenting from orthodox views, in 1828.

"Orthodox" and "Hicksite" Quakers alike participated in the services. Side by side sat the descendants of Quakers who, nearly 100 years ago, expressed, Quaker fashion — walking past each other on opposite sides of the street — their disapproval of one another.

Gone were the black bonnets, considered necessary to the costume of their great-grandmothers. Hats as fashionable as any appeared on the heads of women Quakers there to-day.

Gone also with the bonnets were the black white-collared dresses the well-dressed Quakeress used to wear. As radical changes were noticeable in the dress and deportment of the men. Their churchgoing costumes were as gay as those of their forefathers were somber. Several younger men wore golf togs and shirts open at the collar.

The meeting was the outcome of 10 years of patient efforts on the part of leading "orthodox" and "Hicksite" Quakers to heal the schism which divided their ancestors in 1828, when Elias Hicks, a Quaker minister of Jericho, L. I., was banished from the "true church" by elders who disapproved of his attempt to make his congregation disregard the "word" of the Bible for the "spirit" of Christ. — Milwaukee Journal.

Proving the New Testament

In a particularly fine narrative article in the Saturday Evening Post of May 30th, Frederic F. Van de Water, a New York journalist, has prepared a popular presentation of the valuable papyrus finds in Egypt of Flinders Petrie, B. P. Grenfell and Arthur S. Hunt, and the contribution of Prof. Adolf Deissmann toward their interpretation. In the article, "A Cloud of Witnesses: They Come Up Out of Egypt to Support the Bible Story," Mr. Van de Water says:

"Year by year, as the tale of discoveries mounts, scientists draw farther away from the skeptical standards of a few years ago and closer to the simple statements of the eight authors of the New Testament. Confirmation of their accuracy is gathered from the tattered masses of papyri, from stones that cry out their confirmatory testimony. And among all this babel of corroboration there has been unearthed, to date, no actual contradiction of a single statement set down in the Gospels, Acts and the Epistles. Instead, at times, the authentication of this or that passage is startling." — News Bulletin.

The Good Samaritan Among the Thieves

Mention has been made of the leper colony which the Rev. John Lake, Baptist missionary, is building up on the island of Tai Kam, to the south of Canton. This island was bought for him by Wu Ting Fang, sometime Chinese ambassador at Washington. It has an uncomfortable neighbor in an island which shelters the largest and most desperate pirate community in South China. Lepers and pirates! No one would ever concern himself with such a combination unless pretty certain of the reality and power of his Gospel. It would not do to talk about "vision" and "service" and "progress" in such a milieu! Fortunately the pirates seem to understand the lepers' friend and have never interfered with him.

But it is not enough for Mr. Lake to be left alone. He has been visiting the pirates in their innermost den and preaching to them.

Five years ago, when he first asked for a government boat to take him to his recently acquired island, the reply was a blank "impossible!" "It would need an escort of at least four hundred men armed to the teeth." Yet John Lake went, and during the intervening years has organized his colony, going about unarmed and usually alone, and has neither been seized for ransom nor stripped of his purse. A Samaritan enterprise has proved to be the best bodyguard, and a very promising work has been begun for the saving of those wild bandits.

— Sunday School Times.

"The Longevity of Man"

Among other criticisms on Genesis are those which deal with the longevity of man as recorded in those chapters dealing with the age of patriarchs before the Noachic deluge. Some keen wiseacres have promptly decided that man could not possibly live to such ages as that recorded of Methusaleh and others. This self-assertive tendency gets some rebuke from later generations. Dr. Lobschild some years ago prepared a table of longevity in different centuries. The following are quoted from it. Living as we do, in a time when the Biblical measure of three score and ten is regarded as critical in a man's life, the figures quoted by our German friend would seem far beyond the possible. As these are actual facts, the critics of Genesis may withdraw his assurance and admit that, "with God all things are possible."

"For Peter Forton, who died in 1724, and the Irishman Kentigen, who died in 1781, both were 185 years of age. John Rovin (1741) became 172, his wife 164 years of age. The Englishman Effingham (1767) was 144, the Dane Brackenberg (1770) who, a centenarian, suffered the misery of Turkish captivity, was 146 years old. Thomas Parre (1635) was 152. Henry Jenkins (1670) was 169 years old. James Riley, of Africa, 1815, found among the Moors of the hot desert, old men who, at an age of over 200 years (five Zillahs, one forty years) were as alert and full of strength as the honest cavalryman Christopher M., in his 109th year.

"The possibility of attaining so extraordinarily high an age seems, like the middle duration of life for all classes and life

conditions of man, with regard of race, to be the same. For, amid the fatigues of camp life, Attila reached an age of 124 years. Ellsworth Hen, his contemporary, of 150 years. Burtrend, with the cares of government, Piastus, King of Poland (860), became 120. The Countess Desmond (1612), in comfortable affluence, 152. The intellectually very busy men — Apollonius of Tyana, and St. Patrick (491), the former was 130 and the latter 122 years of age.

"Solomon Vibble, who came from England to South Carolina at the age of nineteen, left this earth, aged 143 years. Henry Francis, who died in 1829 at Whitehall, N. Y., was 134 years old. Layne, in Virginia (1821), 121 years old; his widow stood back eleven years. At Spanish Tower, in Jamaica, Mrs. Judith Crawford died on November 21, 1829, 151 years old.

"Robert Lynn, a negro slave of Jamaica, who died in 1830, recited events of 1680, which gives him an age of about 140 years. On the same island, a negro woman died in 1821, at the age of 130 years, who until the last moment retained the power of her members and consciousness. The age of the mulatto who died in 1797, at Frederickstown, was estimated at 100 years." — The Presbyterian.

What Missionaries Have Done

It was a missionary down in Brazil who found the navel orange tree growing there and who sent a specimen to the Bureau of Foreign Seeds and Plants in Washington, and to-day from the millions of navel orange trees in America, growers get a yearly yield of many, many millions of dollars.

The best medicine against malaria is quinine. A missionary in Peru observed some Indians chewing the leaves of an odd plant and asked them why they did it. To cure fever, they answered. It was the cinchona plant. The missionary sent some of the leaves to Europe and thus our civilization learned to use quinine.

The U. S. uses an immense amount of rubber annually, one factory alone in good times turns out perhaps 100,000 tires per week. To-day this boiled sap of a tropic tree ranks high among the leading industries — and it was just a humble forgotten missionary in South America who observed the natives using crude-rubber articles, and brought this strange substance to the attention of civilization.

A missionary invented a typewriter that writes Chinese. In order to do this he had to condense the 40,000 characters of the Chinese alphabet into 4,000.

These things — many others might be mentioned — are, in a manner of speaking, but by-products which missionaries have produced as accessories of the main missionary process of evangelizing the world. — The Lutheran Herald.

Expecting Spirits to Talk Over the Radio

At a recent meeting of the Spiritualist Alliance of Great Britain, announcement was made that spirit voices from "the other world" would soon be broadcasted by radio. It seems that the late Lord Northcliffe was the chief subject of discussion. Efforts were being made to hold conversations with him through the radio. One woman declared she had received such a message from him, in which Lord Northcliffe should have said that the women everywhere should organize against war. Sir A. Conan Doyle also spoke, saying that he had received numerous communications from the former newspaper publisher. The marvelous use of the air is of much significance. We know from Scripture that the being which controls the air, is the prince of darkness. One of his names is "the prince of the power of the air." In his own time he will use the mysterious agencies at his command in the production of the lying signs and wonders of which the Word of God speaks.

— Our Hope.