

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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AN EASTER MEDITATION

Jesus, Thou from death art risen,
Stone and seal retain Thee not.
Thou hast burst Thy gloomy prison,
Full redemption Thou hast wrought.
Open and unseal my heart,
Enter in, and ne'er depart!

Burst the rock of doubt asunder,
That no earthly strength can move;
When this all-transcendent wonder
Reason faileth to approve,
Grant me grace, O risen Lord,
To believe Thy Holy Word.

Let not unbelief beset me,
That, like Thomas, I should doubt!
Let no earthly trials fret me,
Cast all fear and sorrow out!
In all need, while here I plod,
O remain my Lord and God!

Death and Hell by Thee are conquered,
Let me share Thy victory!
And as Thou hast battled onward,
Savior, draw me unto Thee,
That, released from Satan's might,
I may view my God in light!

I am dead in sin, my Savior,
Waken Thou my soul, I pray!
Bless me with Thy Spirit's favor,
That I walk in faith each day!
Grant me grace to conquer sin,
And a godly life begin.

When, dear Lord, at Thy appearing,
From the grave my flesh shall rise;
When, the mighty summons hearing,
I behold Thee in the skies,
Let me through eternity
Dwell in endless joy with Thee.

My poor body, frail and mortal,
By the mold of earth defiled,
Thou wilt bring to Heaven's portal,
O, then glorify Thy child!
Let me bear Thy image blest,
In my Father's realm of rest!

Then reveal the hands so holy,
And the feet that Thomas saw!
Let me kiss them, humbly, lowly,
Filled with hallowed, rev'rent awe!
From all sin forever free,
May I Thy companion be!

ANNA HOPPE,
Milwaukee, Wis.

(Translated from the German)

I am the Resurrection and the Life, he that believeth
in Me, though he were dead, yet shall he live; and
whosoever liveth and believeth in Me shall never
die, believest thou this?

John 11:25,26

"I am the resurrection and the life"—words that should, indeed, attract attention here in this world where death seems to hold an undisputed sway. Not a moment that does not mark the passing of a human being. Not a day that does not dawn dark and dreary to many who are mourning the dear ones death has taken away. Death means bereavement and humiliation to the children of men. More, its gaunt figure warns of judgment and of an eternity of darkness that knows no light.

"I am the resurrection and the life;" he who utters these words is a man among men, yes, a man weeping on his way to the tomb of Lazarus his friend. But by these words he rises up before our eyes and overtowers all the mourners in this world as the one man who will not bow down before death.

"Lazarus, come forth"—death surrenders its victim, the tomb releases the body it had held. Even the foes of Jesus have to admit that he has power over death. Nain, too, had seen and wondered; in the house of Jairus sorrow had been turned into joy.

"I am the resurrection and the life"—the open tomb in Joseph's garden proclaims that he had spoken the truth when he had said: "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down, and I have power to take it again." Not a detached instance of the grave being robbed of its prey, but the defeat of death itself.

By his death and his resurrection Jesus has destroyed death and has become the resurrection and the life for all men. He has taken away the cause of death, sin; he has brought life to men. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

No more are we to live as men condemned to death. No more can the dark pall of the fear of death darken our lives. Our sins are taken away; we are justified before God; we have and hold now the inheritance of everlasting life.

"He that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." "We shall not all sleep, but we

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N. C. Hoppe
Printer

shall all be changed," says St. Paul. They who live till the coming of Christ will never taste death. There is no reason why they should, for Christ is their life. Their bodies will, in a twinkling, be fashioned like unto his glorious body, and they will then hasten to take their place on the right hand of him who will come to judge the quick and the dead. They will be glorious with him and live and reign with him eternally.

But many have gone before and many will leave this world before his coming. What of them, has death not overpowered them? Jesus tells us that it has not: "He that believeth in me, though he were dead, yet shall he live." The summons they heard was not that of their grim foe; they heard the voice of the Father calling them home from the labors and the troubles of this world to his eternal rest. Though the semblance of death remained, though they who died taste some of its bitterness, they have overcome death through faith in him who is their life. They have left this world to be with him. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "Verily, verily, I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And Christ is their resurrection. Their bodies will not remain in the tomb. His archangel will on that glorious day call them from the dust to be united with their souls and with them to enter into glory.

Believest thou this? God save us from doubt and unbelief that shut the door of the heart against Christ who is the resurrection and the life. In unbelief man turns away from the light of the glorious Easter morning to seek again the darkness of the tomb with all its hopelessness and fear. He chooses to live in darkness, to die in darkness, and to lie in darkness forever.

Believest thou this? God grant us faith, simple, child-like faith. Then our heart will be filled with the light of life, we will walk through this vale of tears guided and sustained by our glorious hope in Christ, and we will at the call of the Lord gladly hasten from this world to our eternal home, the home of light and life.

J. B.

COMMENTS

"The Oldest Man" Just part of a skull, two molar teeth and a thigh bone! Pierced together they made—what? One of the most perplexing mysteries in the study of human history.

Were these the remains of an ape-like man who lived 500,000 years ago?

Scientists believe that they were; they call him the "Dawn Man," and out of the record embedded in the rocks they have reconstructed the conditions of his life. How he killed his food and tore the raw flesh from the bones; how he married and fought and died! How little by little he clawed and clubbed his way up to mastery over the beasts.

It is a fascinating, gripping story, but it is only one of a thousand stories that stir your blood in this greatest book of modern times.

Imagine a book that begins 10,000,000 or 100,000,000 years ago; imagine being carried down through the ages from one dramatic scene to another—as if you sat in a moving picture theatre and saw the whole drama of the human race displayed on the screen before you—imagine the thrill of such an experience and you have some conception of

THE OUTLINE OF HISTORY

By H. G. Wells

The above are some of the things which the Review of Reviews Co. has to say regarding Wells' "Outline of History," of which this company is putting a new edition on the market. Dr. Crane says, it "is going to be the smashing literary event of the year. Wells, to my mind, is king of modern writers." He holds Wells and his book up as the proof that to write greatly it is necessary "only to have that gift of God which comes to few, that Ithuriel's wand that makes a miracle of the commonplace, that secret of all real letters—Creative Imagination."

We are inclined to say that Dr. Crane must be right in saying that Wells has creative imagination. We would even grant this distinction to quite a number of other scientists, notably to the group that found "just part of a skull, two molar teeth and a thigh bone" and piecing it together formed that creature of the imagination called by scientists the Pithecanthropos or Ape Man. Seeing that they were bound to give their imagination free rein, we concede they did quite well, considering the little they had to work on. How poorly they must have fared without imagination! But there is one thing we must not forget: the products of this kind of creation remain creatures of the imagination, they live only in the brain of the imaginative or, at best, for a short time on paper; then they make way for some other creature which for a season is the pet child of the same family.

The Christian, and here we mean the one who accepts the Bible as God's Word, looks with a kind of pensive interest at these "creators" at their work, or play; for him their achievements have about the same value as the fortifications which the children rear at low tide on the ocean's sands. For the story of the oldest man he has a better source: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." * * * * * G.

Ten Thousand Vacant Pulpits in 1922 When the Literary Digest published these figures there was much anxiety in certain circles. Ten thousand vacant pulpits in one year! It was startling. The figures applied to Protestant churches alone.

A writer who styles himself a practical minister takes the Digest statement as a text to unburden his mind of various ideas on the subject, many of them very illuminating, all of them interesting enough.

As that statement read, it was very misleading and inaccurate. One gained the impression that American churches were even outwardly on the brink of bankruptcy. There are less than 200,000 ministers in the denominations covered by the statistics; if there is a shortage of five per cent in one year it would be almost fatal to the continuity of the church.

The question that must first be answered concerns the reliability of the information which was at the disposal of the writers of the report. The "Practical Minister," whom we are following, feels that the newspapers are getting inaccurate statements on church questions because they are entirely dependent on the news as it is handed to them from so-called authoritative sources. The officials who act as spokesmen for large bodies are in most cases out of immediate touch with the men who are doing the real work. We hear from those committees and federations with big, high-sounding names who are dealing largely in futures and are speculating on new enterprises; news from such sources always sounds very important but rarely is. The moment the secretary or publicity man goes on a vacation the big news that came at regular intervals from his busy typewriter slumps away to nothing. It was news in the fervid imagination of the secretary but not for the rest of us.

In a similar way statistics concerning a shortage of ministers were compiled without a full understanding of the realities. The missing ten thousand only appear to be missing; the editor who compiled the figures acted in good faith, but he made a natural mistake which makes his result highly misleading. He thought out the various theological seminaries which supply the ministers for leading denominations; he further got fairly accurate figures for the needs of those denominations during the coming year; subtracting the theological students of the seminaries from the number of men needed gave him the startling shortage of ten thousand men.

The error lies in ignoring the practical fact, that many denominations secure most of the workers they need from other sources than from the theological schools. The Methodists, for example, draw three-fourths of their clergy from the ranks of men who have never attended a regular seminary of any sort. Other denominations fill their wants in a similar way. That may sound strange to Lutherans, who have different practices, but it is true and accounts for those startling figures which are really not startling at all.

The question then arises, why do these denominations let their seminaries languish while they accept into the pastorate thousands of men whose preparation

for their work is most scant? Some there are who profess to believe that any confessing Christian is fit for the ministry because the Holy Spirit endows him with the gifts he needs, but this enthusiastic optimism accounts for but few of the many who find their way into the ministry without special training. It remains in most cases a measure of necessity, a desperate last resort, a lesser of two evils. The tragedy of the American ministry lies in the American seminary. It does not represent its denomination. It has grown away from the confessions of its founders. Rather than to encourage young men to go to seminaries that return their students with a faith that is at variance with those who sent them to school and with those whom they are to serve, the Methodist, and many another, prefers the honest preaching of a man who may not be so highly trained in specialties, but still preserves a bit of the faith which built the church.

As a matter of fact, the increase in the ministry has kept pace with the growth of the church. Thirty years ago each minister had under his care 185 communicants, today he has a few more, 205. Thirty years ago there was one minister for every 560 of the population, today the rate shows a slight increase for the minister; there are now but 528 souls to each minister. One may understand a little better what that means by comparing the standing of the medical profession similarly. In two representative middle western states there is one physician to every 600 inhabitants. The comparison is in favor of the churches.

The Lutheran ministry is recruited from our seminaries. That is because our seminaries have not passed out of our control and because they are what they should be: true nurseries of the one, undying faith. Lutheran Christians have abundant reason for gratitude on this score alone. It should encourage them to watch over these schools with the greater zeal and it should be an incentive to make them more and more useful to the cause.

It is not difficult to see that many of the troubles of other denominations come from their unhappy condition in regard to the filling of their vacancies in the pastorate. As it is, their troubles, troubles which are in the main avoidable, are daily increasing. It is becoming more and more difficult to find ministers. Little as is demanded in the way of preparation, there are yet not enough that are willing to undertake the work in the ministry.

When our "Practical Minister" faces this problem he becomes refreshingly original. He, for one, does not find the cause of this unwillingness to serve in the gross materialism of the younger generation. He makes the broad assertion that the question of pay really never enters into the decision of the individual. He contends that the minister is fairly well provided for. Never has he met a minister who did not live as well as or better than half of his flock. Ministers do

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not grow rich, neither do most lawyers and doctors and laborers. There is something in that.

Instead of trying to help along the recruiting of ministers by combating the evil of materialism we might do well to assume, now and then, that there may be other causes for the reluctance shown by our young men toward entering the ministry.

The "Practical Minister" has found nine such causes which we repeat for your consideration:

1. Growing autocracy of government in church work in all denominations.
2. Growing helplessness of the minister who is becoming a cog in the church machinery.
3. Educational requirements some cannot meet.
4. Ecclesiastical politics and politicians.
5. Favoritism in denominations which claim to be free of ecclesiastical politicians.
6. Unsatisfactory lives of men higher up.
7. Selfish ambitions of men where they are not expected.
8. Constant money hunting required of ministers.
9. Money drives, which caused many efficient ministers to retire from the active work because they were unable or unwilling to stand the pressure.

These causes do not operate among us in the main, but some of them are unquestionably contributory to the condition that we have chronically with us of a shortage in ministers and teachers.

In every age of the church it was necessary to urge those who hesitated or were undecided to enter the service of the Lord. A normal Christian will rarely insist upon his fitness for the particular work of preaching. It always requires the guidance and counsel of his elders (his parents, teachers, pastors) to help him to make his decision. If there is a shortage in ministers it is very likely due to the fact that the older Christians, notably the pastors, have lost some of their vigor in finding recruits. To recruit for the ministry cannot be done by manifestoes and announcements; it is personal work of the most intimate kind. When the shortage of ministers affects us so that we really feel

it, the remedy will be with us: more prayer, more zeal, more faith, more kindling love—and by contrary, less whining, less snarling and backbiting, less fear of the other Christian's weakness, less faith in the "business methods" that obtain in the world. H. K. M.

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"A Good Idea for Church to Copy" copy," is what The Continent calls it. Permit it to tell you about this idea:

To Masonic lodges in the state of New York there has been issued a special proclamation from the grand lodge of the state urging each local organization in its own town to convene a public meeting for the discussion of what the citizenship can do to strengthen the efficiency for the municipal public schools. The suggestion is of double significance. It indexes, in the first place, an encouraging development of the sense of public responsibility within an important secret order. Too largely the secret fraternities of the United States have cultivated an ingrowing interest in their own affairs—have spent their enthusiasms on the extension and enjoyment of their own organizations. A face-about in this policy which would bring to all fraternal societies a zeal and unselfish interest in the common welfare of all American life, would be a vast impetus to every interest of true democracy. A general imitation of this Masonic example would mean a new era for every sound social concern of the whole nation.

The second reflection to be drawn from the same source is the emulation which should be awakened in the church. If the fraternal orders are to be aroused to the value of public schools in America, much more should the churches, on whose ground of rootage and growth popular education is one of the most effective of all fertilizers. The church, moreover, commanded as it is to set forth the brotherhood of Jesus Christ, does not dare neglect anything which brings brotherhood and democracy to a more practical realization. Certainly by all evidence the public school is a vast agency to precisely that effect. Before the Masons can call a meeting to consider how public education can be improved, the churches should have anticipated them. Let the churches in fact send the Masonic order a friendly invitation to come and join in the common advancement of this universal public interest.

Sorry to say, we cannot, for more reasons than one, agree with The Continent. We are inclined to regard with, to say the least, mild suspicion every instance of group interest and group action when our public institutions are concerned. We live in the community and in the state as individuals who share with others a certain part of their lives. Necessarily this is only the most external part. Carry the community idea too far, and it will become impossible for a great number of individuals to lead a happy life at the side of their fellow-men.

A group of men is formed when a number of individuals find that they have in common interests that are not shared by all. By these interests men are brought into a relation that is closer than the relation between citizen and citizen. To enter into a relation of that kind with others is an inalienable right of the citizen. This right should not be curtailed by the community. A relation of this nature should, however, in

justice to the other citizens, be forgotten when matters of general interest are to be discussed and transacted.

A man joins the Masonic lodge or a church because that organization offers him something that he desires. There are special interests and special purposes. A group of that kind has nothing to contribute to the public welfare, though the individual member of the group may have. Not all citizens are Masons. Not all citizens are Christians. Public institutions are not to express the spirit of Masonry, the spirit of Christianity, or the spirit of atheism; they are to express the spirit of good citizenship. But, do not the lodges teach the brotherhood of man, the basis on which a true democracy rests? The very fact that a group has been formed about this idea shows that this is not the case. The brotherhood of man as taught by the lodge is a religious conception, and a conception that differs widely from that held by the true followers of Jesus. No group within the state should inject its particular creed into our public institutions. When these are to be discussed, we ought to meet as individual citizens on the grounds common to all.

What conception The Continent has of the command "to set forth the brotherhood of Jesus," we fail to understand. To attempt to follow the command of the Lord in the spirit of the Holy Scriptures would mean to make our public schools Christian institutions. Just how long the lodges would co-operate with the churches if this were attempted, is not difficult to see.

Let us not forget that public institutions are public institutions.

J. B.

* * * * *

Right After All It would seem that the Bible is right after all in what it says of the natural depravity of man. Again and again we have been told that crime springs from low mentality and that a due development of the intellect will obviate crime. We find this news item in the Milwaukee Journal:

Chicago—The importance of feeble-mindedness as a source of crime has been overrated, according to the committee on origin of crime of the Chicago crime commission. Intelligence tests similar to those used in the army are declared by the committee to indicate that the level of intelligence among first offenders is not greatly different from that which prevailed among drafted men during the World War.

Holding that crime is a reflection of character rather than of mentality, the committee renews recommendations that, as a preventive, clubs for boys and girls, supervised by leaders "who are most capable of understanding youth," be distributed in regions where needed.

But, if the Bible has diagnosed the case right, would it not be wise to accept its remedy to combat the evil? Christ says: "Without Me ye can do nothing."

J. B.

"Prayer is still the only successful strategy the Christian can use in his earthly warfare."

McINTOSH, WATAUGA, MORRISTOWN, SO. D.,
AND PARADISE, NO. D.

Probably many of the readers are planning a trip to the great Northwest in the summer months to visit some of America's national playgrounds and wonderlands, or some other beauty spots of the Northwest. If you have planned to journey by way of the Yellowstone Trail you will be traveling through one of your own mission fields, and within 50 miles of the majority of the mission stations. You will be interested to know that Lutherans are well represented along the route through So. Dakota, and that missionaries are located here and there, who will welcome you at their services and attend to your spiritual needs while away from home.

While you are planning you are invited to take a few imaginary trips on and off this national highway. For your convenience we offer a map, p. 118. The Yellowstone Trail follows the Milwaukee road through the state of So. Dakota. The first town of importance is Aberdeen, which is located about 300 miles west of St. Paul in the heart of the grain and stock belt. Here we leave the flat prairies behind and our car takes us up and down hill until we reach our destination at a height of 2,270 feet above sea level. About 100 miles west of Aberdeen we cross the great muddy Missouri on the ferry. On the other side we arrive in a new territory—the Standing Rock Indian Reservation. Only 15 years ago it was exclusively Indian land. In 1907-08 the government gave the Indians their choice of the land, and the thousands of acres from seven miles east of McIntosh to ten miles west of Morrystown were thrown open to the white man. In 1916 the land from the Missouri River to seven miles east of McIntosh was opened for the white settlers. Many soon accustomed themselves to the conditions and endured the hardships. Hundreds left after a few years, being discouraged on account of the many crop failures, the heavy expense of building sheds, buying machinery, fencing and many other things, which they had not anticipated. Those that remained are now finally reaping the harvest. Many of the first settlers depended entirely on range cattle and hay. The big cattle ranches have now almost disappeared and the present day farmers have small herds and a few dairy cows and raise grain and feeds. Thousands of honest farmers will find golden opportunities in this territory and Lutherans will find their spiritual wants cared for.

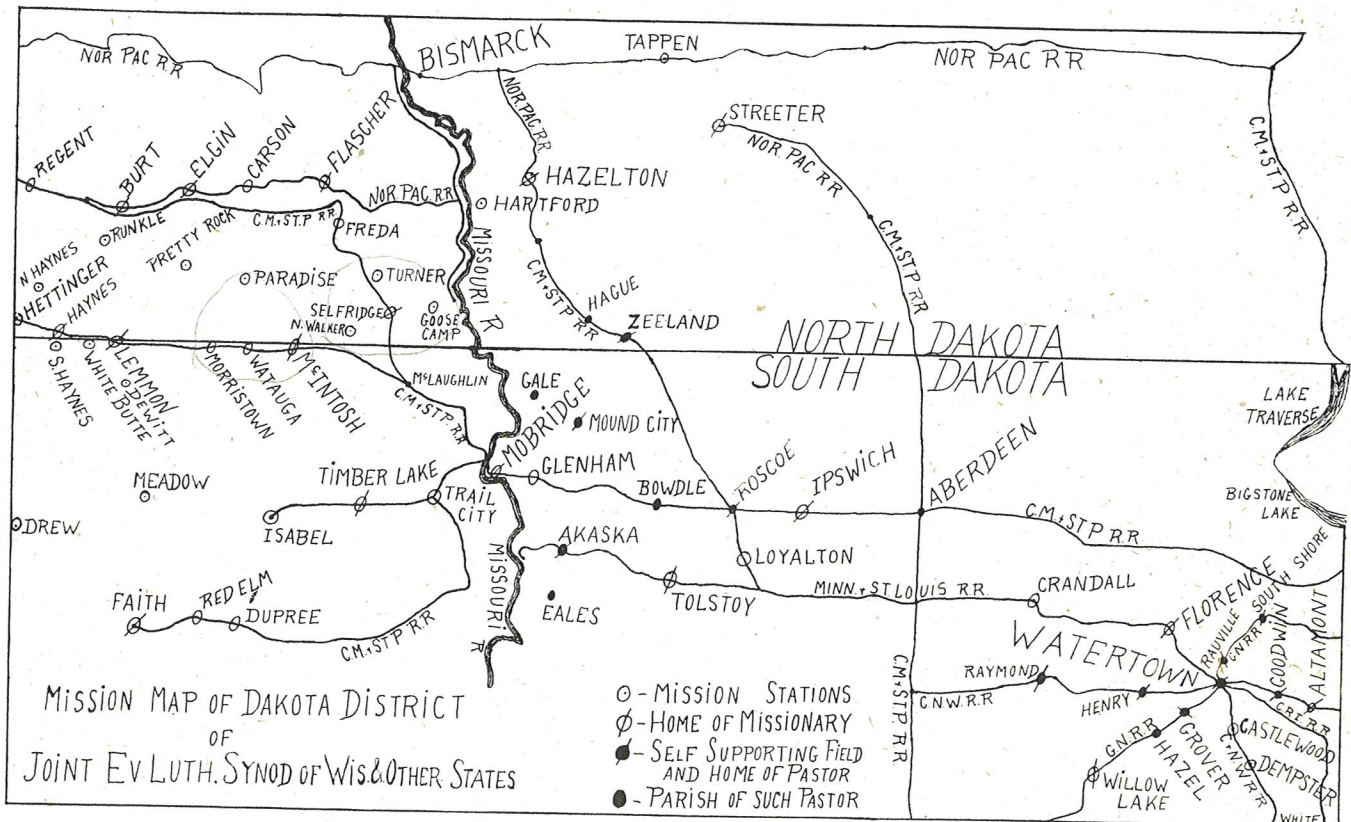
On leaving the ferry at the river you will be impressed by the vast expanse of land, miles and miles of good farming land, but no farmer. Occasionally we see an Indian hut or a white man's homestead. About 40 miles from Mobridge we pass through McLaughlin on our last 35 mile lap to McIntosh. Even these last few miles of vast and lonely prairies, devoid of trees or vegetation of any kind, excepting a patch of sage brush

here and there, have a certain attraction known only to the westerner.

As we approach McIntosh, it may be said that we pass within 20 miles of the ground where Sitting Bull fought his last fight when he resisted arrest and was killed. Since 1908 McIntosh has grown into a thriving little town of about 700 inhabitants, has modern improvements, the usual business places and an up-to-date school building. There are no industries, the laboring man finding employment on the railroad, this being a freight division. The town serves the farming community within a radius of 20 miles. Wonderfully

fund could supply the need. The present season many farmers are expected to locate in this vicinity and we earnestly hope that a good number of them will be Lutherans. The need for a chapel will be all the greater.

Nearly all classes of people and many nationalities are to be found here, and naturally Satan is very active and seeketh whom he can devour. The lodges have fine temples, which attract the weak and unwary and make them easy prey. Because of the many denominations represented, the tendency is always towards unionism "to save expenses." They worship in the



and abundantly has the Lord provided fuel for all the people who desire it. Lignite coal may be had at numerous places for a few cents, paid to the party on whose property it is mined.

Fortunately some of the early settlers were Lutherans, who felt the need of spiritual food and thirsted for the water of life. They called for a minister of the gospel and were served from Moberidge for several years. In 1915 your contributions made it possible for the Synod to have the first Lutheran pastor live on the Reservation. The nearest Lutheran pastor is at Lemmon, the Norwegians being served by non-resident pastors. Several years ago the Synod purchased a splendid little 4 room cottage to spare us the inconvenience and annoyance of moving from place to place. The second floor of the Court House serves as our place of worship. Here, as well as in other places, we are sadly in need of a church home, a little chapel would serve the purpose, if only the church extension

Presbyterian church and the Catholics in their own building.

The work of the Lutheran Missionary is not confined to his home town as most of his members live from 10 to 46 miles from McIntosh and he tries to visit them at least once or twice a year. To accomplish this a car is a necessity and all missionaries in this district possess a car, which most of them pay for out of their salaries. On Sunday the car must prove its worth as every minute is precious, tires must not fail us although such troubles are not an unknown experience.

A regular Sunday schedule begins at 9:30 A. M. Catechumens are instructed three times a week and also on Sunday with the Sunday school. The parents of children are devout lodge members and only love for the word of God induces the children to come and be instructed. In the course of time they have also learned to love the word of God that they all remain for the services. The pastor must leave his home in time to

act as janitor; he arranges the chairs and his altar—an ordinary table—and dusts them hurriedly. Fortunately we now have steam heat, which saves the work of heating the room. When the people have arrived he puts on his gown in full view of the audience. During the service he acts as song leader and organist. The audience are not counted by the hundred, but average 25 to 35. To the stranger the services may seem queer, no altar, no pulpit, only a few people and yet he cannot fail to notice the sincere devotion, the love, the appreciation they show for the word of God. This little flock contributed \$4.00 per communicant member in the past year, excluding offerings towards salary and local expenses. After the services we trust ourselves to the Ford, hoping to reach Watauga, 10 miles west, in time for instruction and services at 1 P. M. in the Presbyterian church. Immediately after these services we continue westward 10 miles to Morristown, where the services are in the German language and occasionally in the English language. If we do not arrive on time, we are confident that the faithful flock is patiently waiting, having come from 3 to 26 miles to worship. Whatever hardships the pastor may endure, his efforts are always appreciated and well repaid by an attentive audience. The place of worship is again the Presbyterian church, and no matter what the temptations are on a pleasant Sunday afternoon, they may be depended upon to worship their Lord. After services another class of catechumens receives instructions, whereupon we return home and occasionally have an evening service at home.

The following Sunday we have Sunday school at 9 A. M. At 9:30 we trust ourselves to the Ford again and hasten north 20 miles to Paradise, N. D. On this trip the trail leads us across the rough prairies and about 12 miles north we ford the Cedar River. A bridge has now been built, but previous to that time the Ford was compelled to stand much abuse in fording the stream, and at times it was dangerous to cross with a team. One day in the springtime the water was at the danger mark so the team was left with a farmer, and the missionary proceeded to walk up stream several miles where a trapper took him across in his boat and the rest of the way was made on foot. Finally at 1 P. M. he arrived at the place of worship and was pleasantly surprised to find the faithful congregation assembled and waiting since 10 A. M. At another time the team refused to return through the icy water. The pastor left the team and managed to reach the other side where he walked 1½ miles for assistance.

The members of the Paradise congregation are German Russians who homesteaded that land about 12 years ago. They endured the hardships of the early days, live in their sod houses to this day and are now enjoying the fruits of their early labors. In Sept., 1921, a new church was dedicated to the glory of the Lord. They had it erected at a cost of \$2,300.00 excluding

their own labor of hauling all the materials. The furnishings, such as altar, pulpit, carpets, hymn boards, altar coverings, crucifix, etc., were presented to them by congregations in North Milwaukee and Wauwatosa, Wis.

The question is often asked: Does it pay? The answer you have above. The people are eager to drink of the water of life freely and they surely appreciate what you, dear reader, are doing for them by contributing your mite to the upkeep of your mission. The Dakota-Montana district was created in 1920 and wonderful progress has been made. A greater interest is taken at the conferences and they are better attended. Formerly some of the missionaries traveled 350-400 miles to attend a conference—this is now shortened by several hundred miles, because of our own separate district. May the Lord continue to bless the work of all the laborers in His vineyard.

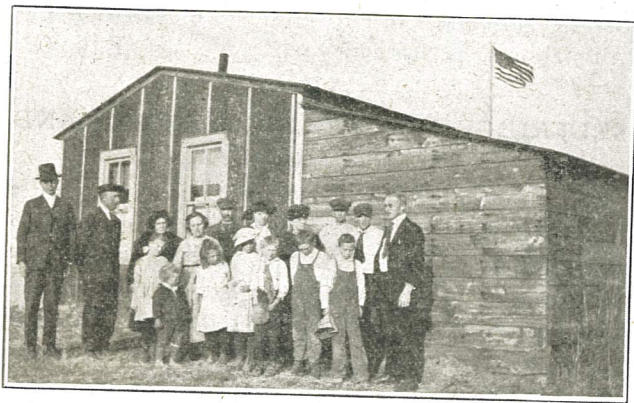
E. C. G.

SELFRIDGE, WALKER, GOOSE CAMP AND TURNER, NO. DAK.

About one hour after boarding train No. 17 on the Chicago-Milwaukee-St. Paul R. R. in Mobridge, So. Dak., we arrive in McLaughlin. McLaughlin is the first town of any importance west of the Missouri River. Our Synod is not represented there. The Lutherans in and about McLaughlin are served every three weeks by the pastor from the Iowa Synod living in Selby, So. Dak. In McLaughlin we get off No. 17 and board the so-called "Peanut Roaster." This is the vernacular for the train running from McLaughlin to New England, No. Dak. Our journey on the New England Branch takes us to Selfridge, the home of our missionary in this locality. Selfridge is a typical western town of about one hundred inhabitants, wide streets, no trees and the buildings scattered over a great area, so as to have sufficient elbow-room.

Our mission in Selfridge and vicinity was started by Rev. Peter Schlemmer of Flasher, No. Dak., and Rev. E. R. Gamm of McIntosh, So. Dak. These men canvassed Selfridge Dec. 8th and 9th, 1919. Rev. Schlemmer conducted the first services there in the school house Christmas Day with an attendance of 16 adults. After that he preached there regularly every other Sunday in summer and every third Sunday in winter. On account of the great distance from Flasher to Selfridge (45 miles) and in order to again canvass the field thoroughly, the mission board saw fit to call a student to assist Rev. Schlemmer for the period of one year. The services of Mr. R. F. Schroeder, student of theology in Springfield, Illinois, were secured. Mr. Schroeder has resided in Selfridge since Sept., 1921, and will continue his work there until school reopens this fall. In spite of the fact that Mr. Schroeder has done very efficient work and shunned no hardships to build Christ's Church, we nevertheless seemingly lost out in Selfridge in the battle against unionism and

godless lodges. January 4th, 1922, the mission board advised Mr. Schroeder to discontinue services there for the time being and devote more of his time to Turner, a new mission post started by him in the fall of 1921. Turner is about eleven miles due north of Selfridge. It is not such a promising place, the mission consists of a few white and two Indian families, but this does not discourage us, because we know from the parable of our Lord that the beginning is usually the size of a mustard seed, and that by planting, watering and cultivating it grows to be a large tree, so large, that the fowls of the air may build their nests in its boughs. Congregations do not grow large over night. Most of them have a very small beginning. It takes years and years of diligent and faithful labor even to



House of Worship at Goose Camp

get a good start. Most of the people our missionaries come into contact with have absolutely no conception of Christianity. They have never been affiliated with any church and consequently the same work must be done here as our foreign missionaries do among the heathen. But the work is not in vain, God's Word does not return void, it always bears fruit as the flourishing congregations of our Synod as well as other Lutheran Synods plainly show.

Goose Camp, another station connected with the Selfridge parish, is about thirteen miles northeast of Selfridge. The services are also conducted in a school house. This mission was started by Rev. Schlemmer in the spring of 1920. Mr. Schroeder has also worked among the Indians at Goose Camp. At present three of the original Americans are attending our services here. The writer had occasion to preach to our Christians at Goose Camp in the fall of 1921 and found the people very much interested in God's cause. If the worthy editors of *The Northwestern Lutheran* see fit to print a picture taken at that occasion, you will get some idea in what kind of a building our people meet to worship their God. It is, indeed, primitive, but the people love to dwell there, "That they may publish with the voice of thanksgiving, and tell of all God's wonderful works."

Walker is the only station in this entire mission field where our services are conducted in the German language. Walker is eleven miles southwest of Selfridge. Rev. Gamm was the first Lutheran pastor who administered to these people. December 26th, 1919, Rev. Schlemmer commenced conducting services regularly here. Since September, 1921, Mr. Schroeder has been in charge of the work. The services are conducted in a private dwelling. The attendance is very good. At times the missionary finds it difficult to find standing room for himself in the small overcrowded room. Walker is the most promising place in the entire parish, and with a few more settlers moving in and a few fair crops, we hope to build up a flourishing mission here in a short time.

What we need in our Dakota-Montana Mission, as well as in all other missions, is a great deal of patience, a lot of perseverance, diligent service, faithful laborers, fervent prayers and more men to go out quickly into the streets and lanes of the cities and into broad plains and vast prairies to bring in hither the poor, and the maimed, and the halt, and the blind, so that God's house may be filled. May the Lord of the Vineyard again send us a goodly number to help fight His battles.

ARTHUR FUERSTENAU.

A FEW EXPERIENCES IN OUR DAKOTA-MONTANA MISSION FIELDS

Perhaps never before in the history of our missions in the great Northwest, have we met with such obstacles and hardships as we met with during the past winter. Inclement weather, irregular train service and poor roads, especially during the month of February, hampered our work to such an extent, that several of the missionaries were not able to get beyond the confines of their home town. Old settlers tell us, that to their memory, there never was such an uninterrupted cold spell and severe snow storms of such duration as we had during the past month. This should surely be consolation for those missionaries who have only been with us during one winter. No doubt some of the missionaries, as well as their parents, are under the impression that the winters in the Dakotas are all as severe as this one was. But such is not the case. It is a quite frequent occurrence that the winters are so mild and the roads in such good condition, that the "Mission Fords" buzz and rattle during twelve months of the year. A few quotations from the monthly reports of our missionaries may interest you, create new interest in the Lord's cause and stimulate prayer in behalf of those men who are in your stead carrying out the Savior's injunction: "Preach the Gospel to all creatures."

A brother writes: "Am sending you my report for February, and a sad and unsuccessful report indeed! But we have had very disagreeable weather. Another

blizzard is raging here to-day. The severe winter has caused many hardships, especially for our farmers. The feed for their cattle is getting so scarce, that many farmers are losing cattle in great numbers. We hope that the stormy weather will soon abate, so that we can proceed with our mission work with renewed vigor."

Another: "I, too, have been endeavoring to console myself when the weather and road conditions had been such that either I was unable to meet my appointment, or if I did, the audience was little or nothing, that it was the Lord who was responsible for the weather. He assures us that He earnestly seeks the salvation of every soul, that salvation comes only by the means of His Word, to be preached unto every creature; He also knows how sorely those entrusted to our care are in need of the Gospel. Then, why He sometimes seems to make it impossible for us to preach, or keeps many absent, is surely something which neither I nor many others are able to understand. But that is not our business either. Our duty is to do the best we can, to be found faithful in our calling."

Another: "Weather here in F. has been everything but pleasant. It snows and drifts about twice a week, so that we just are allowed enough trains to confirm us in the trust that there is still a world around us. I have had a hard time almost every Sunday, once it drifted so terribly, I could hardly see across the street, and on one other occasion it was 30 degrees below zero."

Another: "Just got home. I tried again to make T., but my team played out on me. We had another storm last night, and it completely spoiled the road. We haven't failed getting one blizzard a week for the last six weeks, The snowdrifts are higher than my head and it is dreadfully cold. I have announced services in T. every Sunday, but when Friday came, we had a blizzard which blocked the roads for another week. I phoned the people now that I would travel by the way of Jamestown, so as to surely get there. I must stay there over night, but that won't matter. Two children are to be baptized, so I must get there. The people seem real nice about it, they understand the circumstances. I preached at home every Sunday, but the people had a hard time getting through here too. Oh, the roads are awful, but the good Lord knows best."

Another: "I am ashamed to send you a report this month. For a whole month I have been absolutely dissatisfied, not having been able to do my work, yes, not even my regular Sunday's work. Of course a person cannot alter the weather conditions, yet, to see a Sunday pass by without having held any services at all, makes me absolutely unnecessary. Even to make a vain trip, as I did to H. on the 29th, gives a person more satisfaction. Yet it was not entirely in vain, I enjoyed a few pleasant hours instructing three chil-

dren. Really, if all were as ambitious and enthusiastic about learning God's Word as these three children, I should not desire any other. I sincerely hope that the long winter night will soon cease, so that I can go about my work uninterrupted."

These few extracts from the monthly reports of our missionaries give you an idea how we are handicapped in bringing the Word of Life to the individual congregations because the distances are so great. We hope that many of you will feel induced to still more fervently and diligently pray the Lord of the harvest to send more laborers into His Vineyard, so that we can divide some of the larger fields and thus give the missionaries more opportunity to care for the individual souls. ARTHUR FUERSTENAU.

ASCENSION MISSION

Ascension Mission was founded in the autumn of 1919. During the summer of that year Pastor Richter of Sturgis, Mich., accepted a call of the Mission Board to take up Mission work in the Northeastern section of Detroit. Thorough canvassing of this field proved it to be a real Mission field. Two lots, 66 feet, fronting on Van Dyke Ave., were purchased and the portable chapel of the Grand River Mission removed to this site. January 11, 1920, the chapel was dedicated and Pastor Richter installed. Services were held regularly with an attendance of 30 to 40 persons and Sunday School with an attendance of 25 to 30 children until Palm Sunday, March 28, 1920, when a raging wind-storm during an evening service, suddenly converted the chapel into a mass of ruins. There were 25 pupils present at this service. No one, however, thanks to God, was injured. The services now were held at the parsonage until the following October. In the meantime an Aladdin ready-cut chapel 28x50 feet with square tower, at a cost of \$7153.05, was erected on the site of the destroyed chapel and dedicated October 3, 1920. The first confirmation class of ten members was confirmed May 8, 1921. The Mission has a Ladies Society and a Young Peoples Society which have been instrumental in acquiring much-needed equipment for the church, baptismal font, hymn numerals, communion set, church-seal, agenda, installation of water, etc.

The Mission was organized November 13, 1921, with 12 voting members and 5 young men who show good interest but are not of voting age. The number of souls in this Mission at present fluctuates between 125 and 150. Since its origin 19 children were baptized, 10 confirmed, there were 6 marriages, 4 burials, and 81 guests at the Lord's Table. A class of 7 is in preparation for confirmation at the present time.

This Mission is situated in the outskirts of Detroit where bitter want and transiency of the residents, growing out of the industrial depression and lack of some city improvements, are some of the outward

difficulties with which the Mission must reckon. The real difficulty, of course, is the same that obstructs God's work everywhere, only aggravated in long neglected fields, the blindness of the heart which does not know the things belonging to its peace. To dispel this blindness, is a big task which to face and accomplish a Mission needs not only the financial support, but also the earnest prayers of the whole Synod. Counting on these and God's blessing with the further improvement of this section now under way, it is almost certain, that this Mission in but few years, will develop into a self-sustaining congregation.

The sums drawn from the Church Extension Fund for the purpose of establishing Missions in big cities, are not a waste. If you, dear Christian, could note the spiritual darkness enfolding these fields and perceive how it recedes before the Gospel, to be sure, not without a struggle; how, after patient seeking, apostate Christians are reclaimed; lost sinners found; children who know as little of the Bible, as heathen, instructed in the saving truth, you would appreciate the importance of the Church Extension Fund, which makes this work possible and the wisdom of the Missions Board in establishing such Missions. In few years the Mission, which at first was a liability, becomes an asset. Its property advances in value (the lots of this Mission, purchased for \$4200.00 are now valued at \$9000.00); as it develops, the Church Extension Fund is reimbursed and the church collectively made one congregation stronger for our Lord's great work.

H. C. RICHTER.

FORGIVENESS OF SINS

Recently in a mass meeting of men Dr. S. P. Cadman was asked the question: "Is it possible for a man to have an understanding with God that his sins are forgiven and he is saved?" The quick answer came: "Yes, absolutely. Any man, no matter how bad he is, can be saved right here and now and know it." That was the immediate reply of a believer in evangelical Christianity. Man can be forgiven of his sins and know it. He can seek forgiveness and find it and know it now. The word "now" in salvation is one that should not be stricken out. It should be made to stand out with emphasis. It should be embellished. A man can be forgiven of his sins and know it. He does not need to wait and walk in the dark. He can know it. He can have the witness of forgiveness within his own heart, within his own mind. It comes as a distinctive, emphatic assurance. He does not have to take it by conjecture. He can enter into the joy of it now.

This positive statement as a principle of faith in Jesus Christ must not be passed over without some thought. Men in the highest ranks of the ministry believe in the forgiveness of sins and the conversion of the soul in a moment of time. They believe it can be done now, at once, without waiting, without mental

reservation. This in reality is the distinctive note of Protestant Christianity. The burdened soul may find a means of deliverance. God has provided a way. A sinner may come to a place in his life where by faith in Jesus Christ he can know in the depths of his soul that he is forgiven. The pulpit should be insistent on this note of its evangelism. It should not let men forget it. There should be regular emphasis upon it. In every congregation on each Sabbath of the year are to be found sin-burdened souls. They are carrying loads that shut out the light of heaven. They want relief. They come to church with that hope. Unless the pastor is faithful, they will depart without the help they crave. This is especially true today. The message of forgiveness is not preached as it should be, and men do not turn to Christ with their burden and in Him find relief. Thank God for the word! Yes, a man can be forgiven and know it now.—Western Christian Advocate.

AN ITALIAN PRESBYTERIAN ON BENEDICT XV

The following Open Letter to an American Presbyterian meets the current Papal eulogies "head on." The letter appeared in The Presbyterian of March 2:

February 3, 1922

Rev. Dr. William Carter, D.D.,
Pastor Throop Avenue Presbyterian
Church, Brooklyn, N. Y.

My dear Dr. Carter:

Last night I read your sermon as published in The Eagle, eulogizing Pope Benedict XV, and I am amazed at your statements, and I am at a loss to know what was your object in doing this, instead of preaching Christ. I do not believe that a "red hat" was promised to you from the Vatican as was promised to Savonarola, and the only thing you are likely to receive is a request from the Knights of Columbus for a generous subscription to the million-dollar fund they are raising to stamp out Protestantism in Rome.

I do not see how you can call Pope Benedict "a great Christian," when you know that he has worn the titles of "Vicar of Christ," the "Holy Father," "Infallible" King of Kings and "Lord of Lords," etc. You say that Pope Benedict "kept the faith" and that "he knew his Lord and Master," when the whole world knows that his last word was a request that prayers be said to the Madonna of Pompeii, the same Madonna to which Caruso went and offered 20,000 francs for his recovery and who died two days after.

In your laudation of the Pope you seem to justify even his threatened persecution of the Protestants in Rome with the million-dollar fund of the Knights of Columbus, when you see that God has removed him from this world before he could put his plan into effect, just as He removed Julian the Apostate before he could carry his carefully-laid plan to destroy all the Chris-

tians in Rome, and who died with the words, "Thou hast conquered, O Galilean." You repeat and make your own, the time-worn papistical accusation that "Protestant propaganda has been sent to Rome to fight the Catholic faith." What a monstrous charge! You must know that there were Protestants in Rome before there was a single Presbyterian or a single Methodist church in the world, for the Waldensian Church dates its origin in the eleventh century, 550 years before Luther and Calvin, and many of these Protestants were burned at the stake in the very city of Rome by order of the Pope. I can assure you that the Protestants in Rome are not a spineless set of people, and having withstood the most bloody persecutions in the past, stand ready to meet the valiant Knights of Columbus invasion, with their million dollars corruption fund, and fight to the last ditch for their faith, repeating the words of St. Peter: "Go to perdition, with thy money, because thou hast thought that the gift of God may be purchased with money." (Acts 8:20.)

You even gloat over the fact that the Italian Government for the first time recognized the death of a Pope by ordering the flags at half mast. You know now that the Italian people have disapproved in Parliament this action, and the Cabinet had to resign. The people know that the Popes have always conspired against the liberty and the independence of their country; they know that during the war the Vatican was a nest of spies of the Central Powers, that the Pope was smiling in turn to which ever side was winning, just as the wind blew, and they have reasons to believe that he was the cause of the Caporatto disaster.

So, my dear Dr. Carter, you cannot claim infallibility this time, for the facts of history, Divine Providence and the Italian people are against your statements in your last Sabbath's sermon. And as you claim to be the spokesman of the 300,000,000 Protestants in offering their sympathy (to whom, to the Vatican?) on the death of their Pope, I beg of you to exclude my name and that of all the Italian Protestants in Italy and in America from that number. I only wish that Pope Benedict had commended his soul to Jesus at his death-bed, as St. Stephen did, and every Protestant Christian does, instead of to the Madonna of Pompeii. He would have given a fine example to Catholics the world over, who now are lost in darkness and must depend on true Protestant Christians to teach them the Bible way of salvation, which is by faith in Jesus Christ alone (Acts 4:12).

Pardon me for this letter, dear Dr. Carter, for, notwithstanding the personal friendship I have for you, I must stand for the "faith once delivered to the saints" in these perilous times. By such sermons as yours of last Sabbath the Roman Catholics would never come to the light, and would only increase the number of spineless Protestants who become the easy prey of Catholic proselyters. And we witness today the as-

ounding fact that while Catholic people by wholesale are leaving the Roman Church—like the 800,000 Czecho-Slovakians who left the Papal Church in the last four years and formed an Independent National Church—some spineless Protestants are picking up the old shoes thrown away by ex-Romanists and "go over to Rome" themselves. But when Christ shall come again, "will he find faith on earth?"

Very truly yours, but "standing for the faith,"

STEFANO L. TESTA.

—The Lutheran.

WHAT OTHERS SAY

Ousted by the Supreme Court

District Attorney Joseph C. Pelletier, supreme commander of the Knights of Columbus, was ousted by the Supreme Court on the charge of malfeasance, misfeasance, and nonfeasance in office. The Evening Sun, Baltimore, says: "Attorney General Allen charged the district attorney with conspiracy to extort large sums of money from various persons under threat of criminal prosecution." It is evident that this supreme commander of the Knights of Columbus was guilty of the crimes charged against him else the Supreme Court of Massachusetts would not have ousted him from his office as district attorney. This only portends what papal Rome would do if she only had the power. Remember that this lawyer was not only district attorney, but the "supreme commander of the Knights of Columbus," the head officer of the papal army of America. If the Knights of Columbus is not the papal army of America, why did Priest Fabian, of Wisconsin, make the following statement: "The time has come when we are surrounded by an enemy. Be ready when they make their attack on us. You should all of you, young men, join the Catholic Knights and be instructed for the fray, and be in the front, shoulder to shoulder. We must protect our right in this country as well as our church, for our church is the only true church in the world. We must defend it and uphold it at all hazards. We priests will not go to the front with you, but will back you." Priest Mennard, of Detroit, Michigan, said, "When the church needed men to enlist as Crusaders, the young men of the church shouldered the musket and saber and obeyed the orders of the church. When the church wanted to get rid of the Saracens the faithful arose en masse and exterminated them. The church may have to call on you to defend her rights in this country, and I know the young men will obey the church and take up arms to **exterminate the enemies of the Roman Catholic Church.**" Why this military threat from the Vatican's agents? Why should the Romish Church be protected by an army? Why is it that the Protestant churches do not need such military protection?—The Free Methodist.

"Discarnate Personality"

Dr. Prince, who has sought to ferret out the facts connected with the weird happenings in Antigonish, expresses the opinion that the young girl of the family is responsible for them, but that she has acted without moral responsibility and through the influence of a "discarnate personality."

"Exorcising"— What is this but saying with the customary circumlocution of a scientist, that the girl is possessed of a devil?
a Function of the Church.

So science gradually vindicates the view that was taken by our Lord and the apostles. There were cases of demoniac possession in their day. The victims acted through the influence of discarnate personalities. As faith became dim, and the hardness of physical science was deemed to cast out all spiritual influences from the world, the fact of demoniacal possession was derided and denied. And the Church, for the most part, weakly acquiesced in the view of the world. She ceased to exorcise devils.

And now science is coming back to the view that the Church was originally right. There are cases of demoniacal possession today, as there were when our Lord walked visibly among us.—The Living Church.

University Influence

A student at the University of Wisconsin writes a personal letter which has been given us with permission to print, if we so desire. Here are some extracts: "In 1915, my sophomore year, I took a course of study called 'History of Philosophy.' It was taught by a Jew, and the Christian religion was treated as a philosophy, and although apparently analyzing it, he held the Christian religion up to ridicule. He said that the Old Testament was a compilation of different editors, Jehovistic, Elohist, etc. I could sense that this was hostile to our views of the Bible, but I did not realize until later the real significance. I had no trouble, however, getting the significance of the following: 'Jesus was not the Son of God. The claim of certain men, who lived in that age, that they were sons of the gods was a characteristic of the age.' Prof. cited such examples as Julius Caesar, who claimed to be a descendant of Jupiter, and Nero, who claimed that he was god. He praised the Gnostics who attempted to make the Christian doctrine sensible. But this professor was so openly hostile to the truth of the Christian doctrines, that I reacted against its influence, and he did not do one-tenth of the damage to my faith that other professors did whose methods were more subtle. As for university courses in general, I may say that the influence was such as to lead me to doubt every fundamental Christian doctrine."

Our state universities are not to be religious seminaries, and in order to carry out in full the principle

of religious liberty according to the charters separating church and state, religious instruction is not supposed to be on the curriculum of any of these universities. But, of course, it is possible to bring in religious instruction in history and philosophy or almost any other subject if the professor desires to do so. But the Christian people of a state should have some way to protect their children against these infidels who are plainly violating the spirit, if not the letter of the law under which the universities are established. Political organizations have protested against false teachings in economics, and professors have been discharged for political heresy. It is up to the Church to assert her rights and investigate conditions and demand the removal of professors who openly or covertly are trying to undermine the Christian religion.—Lutheran Church Herald.

A Matter of Credit

There came to the office of The Baptist recently the story of a church which had decided deliberately to withdraw its pledges to the New World Movement. The matter was announced from the pulpit and every member told that he need consider himself under no further obligation. A banker heard of what had taken place and gave orders that if there came into the bank any person asking credit, he should be asked whether he were a member of this Baptist church. Should he answer in the affirmative, credit was to be denied. This rule, moreover, would apply to the church itself and to all new members as well as to present members. The banker argued that if a Christian body deliberately renounced pledges which it had solemnly made, neither it nor its members were honest, and therefore could not be trusted.

We put the question up to you, Was this banker right? How would you like to be a member of that kind of a church?—The Baptist.

NOTED IN PASSING

"There is a good deal of loose talk nowadays about the cause of the spiritual demoralization of the community, which it has become popular to attribute to the abnormal conditions that were incident to the war. But in fact the war is not wholly to blame. Before the war started or was dreamed of we were already realizing the tendency toward a certain moral laxity, a shifting of standards, a weakening of the sterner fibers.

"Take, for example, the matter of regard for the law. Without giving too much weight to alarmist expressions, we must nevertheless recognize that there is a very apparent tendency to a lighter and a more frivolous view of the citizens' relations to both the state and church.

"It is absolutely essential to the maintenance of a secure society and to the attainment of a proper moral plane that the law should be recognized as sacred and supreme."

—President Harding (Wis. News).

"When the eyes are shut, the hearing becomes more acute," says a medical authority. We have noticed people trying this experiment in church. —London Opinion.

FROM OUR CHURCH CIRCLES

Church Dedication

Experiencing something of what must have filled Jacob's heart of old when he stood at Bethel in the morning light, the Bethel congregation of Milwaukee on Laetare Sunday dedicated its new house of worship to the service of God. Together with the new edifice a new organ as well as a bell were given over to their high purpose. Two former pastors of the congregation, Prof. O. Hoenecke and Rev. O. Hagedorn preached at the dedication and they were assisted by the pastors E. Albrecht and H. Ebert and Prof. J. Meyer—the latter giving an English address.

the disciples on the way to Emmaus and their arrival at Emmaus were the contribution of still another. May God keep this Bethel what it name signifies—a House of God—pointing the way to His House above!
G.

Notice—Lady Teachers

To the lady teachers of our synod and such ladies who desire a position as teacher in one of our schools for the coming year:

In order to have our list of names of lady teachers as complete as possible, pastors whose congregations according to the last synodical report employ lady teach-



Bethel Ev. Luth. Church at Milwaukee, Wis.

The above picture will give our readers an idea of this new Bethel. Its dimensions are 40x90, its seating capacity about 450.

The pews, purchased from our Northwestern Publishing House, as well as the bell, the carpeting in the aisles, the vesture for altar and pulpit were donated by the Ladies Society. The organ, 13 stops with electro-pneumatic action, was a gift of the young people, while the children of the parochial and Sunday school presented the electric lighting fixtures. The stained glass windows were the gifts of individual members. Another member had carefully and tastefully carried out the work of rebuilding altar and baptismal font. Two paintings representing Jesus and

ers have been furnished with information blanks. These are to be handed to the lady teachers and filled out by them. For those that filled out an information blank last year and of whom it was positively known where they are serving this year, no blanks were sent.

Should any have been overlooked or should there be such that wish to enter upon the work, they may notify the undersigned and information blanks will be forwarded.

The work of keeping the list in order would be greatly simplified if **every** lady teacher would notify the undersigned at the beginning of the school year where she is serving. A postal card will do. So please!

C. GIESCHEN.

1296 14th St., Milwaukee, Wis.

Dedication of Parsonage

Sunday, February 19th, marked another memorable and joyous event in the life of the first English congregation at Watertown, Wis. Wonderfully, indeed, has Christ, the Head of the Church, blessed and prospered Trinity English congregation. Though only a little better than five years of age this first purely English mission of our College town has grown to be a self-supporting congregation and possesses its own place of worship and parsonage.

On the above mentioned Sunday Trinity congregation by the grace of God had the great pleasure of dedicating its newly erected parsonage for its service. Dedication services were held at the church. Professor John P. Meyer of our Theological Seminary preached the dedicatory sermon, basing his words on Acts 16:33, 34, and agreeable to the text pointed out, "How the erection of a parsonage was a fruit of the Christians' spiritual life." The church choir enhanced the joy of the services by singing appropriate selections.

The new parsonage, beautiful in appearance, convenient, modern and practical in its arrangement, is a two story building and of Embossed Shaltex brick-veneer construction. The downstairs comprises four rooms and a study while on the second floor are four bedrooms and a bathroom.

May the Lord, our God, graciously continue to abide with Trinity congregation as He has in the past. May He make the new parsonage a continual source of blessing to the members, and let the building stand for many years to come as a monument to the love of the Christians for the Word of Reconciliation.

F. E. STERN.

Wisconsin and Chippewa Valley Conference

The Wisconsin and Chippewa Valley Conference will convene, D. v., April 19 and 20 in Tomahawk, Wis. Kindly announce your coming to the Rev. M. Glaeser, 18 6th St.

Papers are to be read by Pastors A. Sitz, J. Abelmann, W. Motzkus, W. Parisius, W. Keturakat, A. Lengling.

Confessional address: Rev. V. Gruber (Henning).

Conference sermon: Rev. W. Fischer (Fuhlbrigge).

GUSTAV FISCHER.

Pastoral Conference of the Nebraska District

The pastoral conference of the Nebraska District will meet, D. v., May 24 at Winside, Nebr. (Rev. J. Frick). Papers are to be read by the pastors F. Brenner, W. Baumann, Ph. Martin, J. Witt, Theo. Bauer, Ph. Lehmann. Confessional address: Rev. A. B. Korn (Schumann). Sermon: Rev. W. Schaller (Schmelzer). Please announce your coming before April 30th.

Fraternally yours,

A. B. KORN.

Lake Superior Pastoral Conference

The Lake Superior Pastoral Conference will convene, D. v., May 2-3 at Crivitz, Wis., (W. Heidtke, pastor).

Papers will be read by Pastors C. Doehler, G. Schroeder, W. Gutzke, P. Bergmann.

Preparatory address: J. C. Masch (C. Doehler).

Sermon: G. Schroeder (P. Bergmann).

PAUL C. EGGERT, Secretary.

Pastoral Conference in the Pacific-Northwest

God willing, the pastors of the Pacific-Northwest Conference will meet May 3 and 4 at Leavenworth, Washington.

The following papers are to be read:

W. Lueckel: Israel.

R. Fenske: What is wrong with the "pew?"

P. Hinderer: Principles underlying our mission work in our district.

Conferees please notify the local pastor touching their arrival.

REINHOLD A. FENSKE, Secretary.

Joint Mississippi and Southwestern Conference

The joint Mississippi and Southwestern Conference meets from Tuesday noon, April 25, to Thursday noon, April 27 at Winona, Minn. (A. Sauer). Treatises: Continued Exegesis of Ep. St. James, Rev. C. Siegler. Catechetical treatise: The Person of Christ, Rev. Boganz. Practical treatise: How may we best care for our children, where we have no organized parochial school? Rev. G. Fischer. Isagogical work on Ep. to Galatians. Rev. A. Berg.

Sermon: Rev. Aug. Bergmann (Brakebusch).

Confessional: Rev. J. Bergholz (C. Brickmann).

Announcement in time called for.

ROBT. E. AVE-LALLEMANT, Sec'y.

Pastoral Conference of the Minnesota District

The Pastoral Conference of the Minnesota District will meet, D. v., May 2-4 at Arlington, Minnesota (R. Heidmann, Pastor). Papers will be read by the Revs. Jul. Dysterheft, G. A. Ernst, Ernst Birkholz, A. Frey, C. J. Albrecht. Preparatory Address: J. Plocher (R. Jeske).

Sermon: A. Werr (A. C. Baumann).

PAUL BAST.

Conference Notice

The Fox and Wolf River Mixed Pastoral Conference will meet, D. v., April 25th and 26th at Clintonville, Wis. Papers by the Revs. Habermann, Kissling, Pautz, Huth, Malotky, Ziesemer. Preparatory address: Rev. Oehlert (Redlin). Sermon: Rev. Reier (Sauer). Kindly announce before April 15th.

WM. JAEGER.

Meeting of North-Wisconsin District

The same will meet, D. v., in regular session in the latter part of June in the congregation of Rev. M. Hensel at Weyauwega, Wis. Would like to call the attention to the fact, that all credentials of the delegates of the congregations must be signed by the chairman and secretary of the congregation.

G. E. BOETTCHER, Sec'y.

Mixed Conference of Sheboygan and Manitowoc County

The Mixed Conference of Sheboygan and Manitowoc County convenes, D. v., April 24th to 26th at Wayside, Wis. (Rev. L. Ave-Lallemant, pastor.)

Papers to be placed before the conference by the following: Pastors Kaniess, O. Schmitt, Gutekunst, H. Kirchner, P. Hensel, H. Koch, Czamanske.

Confessional address: Graf (Wm. Kuether).

Sermon: Ed. Kionka (W. Haase).

Kindly announce before April 20th.

KARL F. TOEPEL, Sec'y.

Arizona Conference

The Arizona Conference will convene with Supt. E. Edgar Guenther in Whiteriver, April 24-26 (incl). The brethren are requested to come early enough to be present at the dedication of the new chapel, April 23.

The following papers: Rev. Guenther, Lessons for a Missionary from the Daily Life of Christ; Rev. F. Uplegger, An Exposition of the Sermon on the Mount, and Manuscript of a Prayerbook for Apaches; Rev. Schlegel, A Period of Roman Catholic Mission History; Rev. Sitz, Freemasonry Viewed in Its Own Light (Continuation); Rev. Frey, The Proper Use of Ordination and Installation; Rev. Wehausen, Mormonism.

H. C. NITZ.

Winnebago Mixed Pastoral Conference

The Winnebago Mixed Pastoral Conference will meet, D. v., May 1st, 2nd and 3rd in St. Luke's congregation, Kewaskum, Wis. Sessions open on Monday, 2:00 P. M., and close Wednesday noon. The brethren are requested to send in their names at once to the Rev. F. Greve, Kewaskum, Wis.

The following subjects are on the program for discussion:

1. An exegetical treatise on Genesis 6, Pastor Naumann.
2. Original and actual sin, Pastor P. Bergmann.
3. An exegetical treatise on Romans 7, Pastor Schumann.
4. Liturgy and sermon outline, Pastor E. Schlerf.
5. Priesthood, Ministry, Pastorate, Pastor Schulz.

Confessional Address: the Rev. Wadzinski (Klingbiel).

Conference Sermon: the Rev. Schumann (Rathjen).
O. HOYER, Sec'y.

Notice

The Committee on Assignment of Calls will meet at the seminary in Wauwatosa at 9:00 A. M. on April 27th.
G. E. BERGEMANN.

A CORRECTION

In the issue of March 19th, we printed a report of the 50th anniversary celebration of the Rev. Julius Haase. The sentence bearing on the entertainment of the guests should have read: "The members of the Covert and the South Haven congregation had prepared the refreshments." We make this correction by request.

ITEMS OF INTEREST

Membership In Churches Gains

The church membership of the United States showed an increase of 761,727 in 1921, according to complete official figures in The Christian Herald, April 1. This census of the religious life of the United States was made by Rev. H. K. Carroll. The gain is an excess over that of 667,007 reported in 1920. The Methodist group gained 300,500. The Presbyterian group advances by 62,649. Baptist increases were about 850,000. The Salvation Army appears with a remarkable increase, 59,247. The net gain of the Lutheran group is about 18,000. The gain of the Roman Catholic church appears much smaller than usual. In 1920 it was 127,579, this year it is under 50,000, the smallest figure reported in many years.

The western Catholic group showed the greatest membership, totalling 15,342,171. Methodists were second with 8,001,506 members; Baptists third with 7,825,598. The membership of all the churches in the United States in 1921 was 43,523,206, compared with 42,761,49 in 1920.

—Milwaukee Leader.

Palestine Is Held As Jew Home Land

Solution of the Jewish problem the world over lies in the restoration of Palestine, Nahum Sokolow, chairman of the World Zionist movement executive committee, declared in an address in Plankinton hall, Auditorium, last night. The history of the last 2,000 years has demonstrated that Jews cannot be absorbed into the nationality of another country, but that they should be re-established in the country of their ancestors, he said.

"The Turks have disappeared from the Near East and some one must take over the government of that vast territory," declared Mr. Sokolow. "The natural successors are the three old Oriental races, the Jews, Arabs and Armenians. The Jews must work for their own civilization, which is Oriental.

"The prophecy of Moses told us that we should never find a place in foreign countries, but that we should ever wander and wander until finally we would have to come back to our native land."

—Wisconsin News.

Only Four Members In Historic Church

Standing silent and dignified on the edge of a grass-grown lane, its doors barred, its bell rusty and still, its pews mutely hospitable, its pulpit unoccupied, the Bethesda Methodist

church of Bon Air has been abandoned for lack of communicants.

Once the worshipping place of a large and thriving congregation, only four members, loyal to the early traditions of the place, remain.

No services have been held in it for three years although the little stone church, with its Gothic windows of small paned glass was, before that time, the center of a community which is identified with the early pages of Pennsylvania history.

It was erected in 1832 and rebuilt in 1871. Magnificent maple trees line both sides of the lane leading to the church.

It is an evident grief to the four members who remain that, as the community has changed with the years and bungalows have replaced the clapboard houses, the Methodist residents have left and there is no longer any congregation for the minister, appointed by the Methodist conference.

—Milwaukee Sentinel.

Vatican Seeks Part In World Politics

The Vatican is seeking to participate actively in international politics, according to information secured today from an authoritative source. It is understood that Pope Pius XI is sending a note to the sponsors of the Genoa conference expressing the hope of the Roman church that it will bring about disarmament. Furthermore, it is expected that the note protests because the Vatican has not been allowed to take a direct part in the international political conferences.

—Milwaukee Leader.

St. Louis Vestrymen Will Ask 22-Minute Limit on Sermons

Contending sermons were conducive to fatigue, the St. Louis Episcopal Vestrymen's Assn. has voted that sermons should average 22 minutes. A number of clergymen, including Bishop Harry S. Langlely of Iowa, concurred.

The vestrymen backed their stand by asserting more persons attended nonsermon services than services with preaching.

The clergymen agreed to curtail their homilies if the vestrymen would attend both sermon and nonsermon services, and the latter agreed.

—Milwaukee Leader.

What Is a Diglot?

A Diglot is a Bible or a Testament or smaller portion of the Christian Scriptures printed in two languages in parallel columns. At any rate that is what it means in the language of the American Bible Society. These two-language books are prepared as a means of Americanization and Christianization of the immigrant within our gates and have been used with great success in all parts of the country. The society now has more than thirty-three such diglots in which English and some other language are printed in parallel columns. These include Bohemian, Bulgarian, Chinese, Finnish, French, German, Greek, Hebrew, Hungarian, Italian, Japanese, Persian, Polish, Russian, Spanish, Turkish and Yiddish.

It is the purpose of the society to enlarge this list of diglots so as to meet as far as possible the needs of those in our own land, where more than 100 languages and dialects are spoken. Already the Scriptures are available in the mother tongues of all our immigrant population, but it is believed that the two-language books will greatly help in the Americanization program. Inquiries and suggestions are invited by the American Bible Society, Astor Place, New York.

World Missions

Finnish Protestants carry on mission work among five tribes of Ovamboland, on the frontier between Angola and Southwest Africa. The initial effort was very discouraging. After thirteen years the first five converts were baptized in 1883. Today there are about 3,500 Christians there and between 1,500 and 2,000 scholars attend the mission schools, where they are taught Bible history, catechism, singing, and mathematics. The mission also supports a hospital and dispensary.

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An impressive feature of the Transvaal mission work is the large number of voluntary African workers. Two thousand seven hundred and fifty local preachers go out each week to minister to their own countrymen. This is four times the number of native workers in the year 1902. The total gifts for Christian educational work amounts to about \$260,000 annually. Scriptures in some sixty languages are sold to Rand mine employes, and, as an illustration of the influence of this work, a church has been found 600 miles from Johannesburg that had been gathered together by one man converted at the mines.

—Lutheran Church Herald.

Invade Palestine to Film David's Life

Twenty American movie stars arrived in Jerusalem recently to prepare for the filming of the Old Testament story of King David.

The big scene in the play is to be the fight between David and Goliath, which will be staged a few miles north of this city. Biblical accuracy will not be adhered to strictly, since the scenario provides a love scene after the battle.

About five thousand persons will be employed in the filming, and 5,000 sheep, 1,000 camels and 2,000 goats will be used.

—Milwaukee Sentinel.

Korean Churches Have 92,000 Members

There are nearly 92,000 baptized adults and more than 35,000 catechumens in Korean churches, according to reports made at the tenth annual meeting of the Federal Council of Chosen, in which is included the two Methodist and four Presbyterian missions at work in that country. Other statistics sent The Continent by Rev. F. S. Miller of Chungju, Korea, indicate that there are now 472 evangelical missionaries and their wives working in Korea, assisted by 1,683 native helpers, of whom over 300 are ordained pastors. Under their care they have 3,000 organized churches and unorganized groups, which own nearly 3,000 church buildings. During 1921 there were 240,000 adherents associated with the churches, and for these people, 2,400 four ten-day Bible classes were held.

The total contributions of the Korean Christians amounted to \$465,560 gold—and since a laborer earns only 40 cents a day, this sum, says Mr. Miller represents as much sacrifice as if 3,000 American churches gave \$4,500,000. During the last three years of stringency, the contributions of the Korean native churches grew from \$245,000 in 1919 to \$360,000 in 1920, and to \$465,560 in 1921.

In the twenty-five hospitals of these six missions, fifty-three doctors and nurses treated nearly 12,000 in-patients and over 109,000 new dispensary patients. In the two theological seminaries were 255 students; there were 64 medical students in Severance Union Medical College; 251 students in the two union colleges, and nearly 54,000 pupils in the lower schools of the missions. It seems as if nothing can hold down the Christian Church in Korea—not persecution, at any rate.

—The Continent.