

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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LIGHT AT EVENTIDE

("But it shall come to pass that at evening-time
it shall be light")

Zech. 14:7.

O precious message, sent from Heaven
To Israel in days of old;
Blest word of comfort, Spirit-given,
And by the godly prophet told,
Who mourned in sorrow's dismal night:—
"At eventide it shall be light!"

How beamed the light, when midnight shrouded
The pathway to the Promised Land!
Shekinah glory, bright, unclouded,
Shed radiance o'er the desert sand!
Jehovah slumbers not, nor sleeps,
When o'er His children watch He keeps.

He came, the Shiloh long-expected,
And lo, the night was bright as day,
When, in a virgin's arms protected,
At Bethlehem a babe He lay!
Above His manger beamed the star
That led the wise from lands afar!

And shepherds saw the shades nocturnal
Give way to beams of glory bright,
When heralds from the realms supernal
Brought tidings of divine delight.
Blest hope, revived in hearts forlorn:—
"A Savior unto you is born!"

Down through the years the Gospel story
Shed its effulgence near and far,
And Gentile lands beheld the glory
Of Christ, the Bright and Morning Star!
Salvation's beams dispelled the night,
And lo, the eventide was light!

Earth groans beneath sin's condemnation,
Strife, blood-shed, poverty, and woe,
Famine and death bring desolation
Upon humanity below,
But faith clings to the promise bright:—
"At eventide it shall be light!"

When rocks and hills shall burst asunder,
And fire consumes this world of sin,
When rolls the mighty Judgment-thunder,
And a new earth is ushered in, (Isaiah 65:17)
God's Truth shall shine with luster bright:—
"At eventide it shall be light!"

My times are in Thy hands, dear Father,
O keep me closely at Thy side!
Abide with me, when shadows gather,
Illumine for me life's eventide;
Redeemed by Christ, cleansed by His Blood,
Lead Thou me safely Home, my God!

Grant to Thy Church Thy Holy Spirit,
That she may preach Thy Word in power,
And through the risen Savior's merit,
Sustain her in the evil hour!
Unto Thy Truth may Zion cling,
Till eventide the light shall bring!

O precious hope, with jubilations,
Faith sees Jerusalem on high,
The City fair that hath foundations,
The Glory-land beyond the sky;
There shines the Lamb; unknown is night,
And evermore it shall be light!

(Suggested by Prof. W. Henkel's
Sylvester sermon, delivered at St. John's
Church, New Year's Eve, 1922)

ANNA HOPPE,
Milwaukee, Wis.

Hallowed Be Thy Name

Matt. 6:9

A deep and significant petition, heading the Lord's Prayer, "Hallowed be thy name!" We doubt whether most of those who pray this petition ever realize what it means. Certain it is, that no one can fully grasp its meaning, nor bring before God, the Heavenly Father, all it asks for. It is the petition which forms the basis, the source for all of the other petitions, in fact, for all prayers.

The first petition asks for the hallowing and glorification of God's name in our behalf. The name of God designates God Himself, in so far as He is revealed to us. It is God revealed. It comprises the whole of His manifestation in His dear Son Jesus Christ for our righteousness and salvation. Hence, in asking that God's name be hallowed among us, we pray, that more and more we may become recipients of that knowledge, the most blessed and glorious of all knowledge, which God has taught in His Word, and in which consists eternal life, as Christ declares: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17:3.

There are two chief requests we present before God in this petition, and what these are, Luther, in his admirable explanation of the Lord's Prayer, plainly states in these words:

"When the Word of God is taught in its truth and purity, and we, as children of God, lead holy lives according to it. This grant us, dear Father in heaven! But whoever teaches or lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, Heavenly Father."

Rev C Buenger Jan 23
65 N Ridge

Whenever we offer this petition we ask, first, for the preservation of God's Word and its truth among us. Truly, a prayer which needs strong emphasis, particularly in our time. Men in general today have no regard for the pure and unadulterated doctrine of the Divine Word. It matters not, say they, what man believes, if only he is sincere in his belief, and leads a good life morally. This is the standard many of the so-called Christian churches go by in our day. It alarms them not at all, that the divinity of Christ, the necessity and validity of His atonement, the forgiveness of sin through Christ's merit received by faith, and the necessity of the Holy Spirit's work, are either not taught or explicitly denied. What they clamor for are substitutes for the old doctrines and plans by which men are to secure their salvation, namely their own efforts.

Yet to teach things about God which are contrary to His Word; to set before men a plan of salvation which is not Christ's plan; to set up as a guide to wisdom and life the teachings of men, be they moral, social or evolutionary, and to trust in these as substitutes for divine revelation, is profaning the Name of God.

How great the need, therefore, of the petition, "Hallowed be thy name!" As often as we thus do pray, we are asking that God would preserve among us the pure doctrine of His Word for our own salvation and the blessed work of the whole Christian church throughout the world. The name of God can never be truly hallowed save through the preaching of the Gospel of Jesus Christ in its purity. That being the greatest, most perfect, most blessed, and final revelation of Himself to the children of men, it follows, that in such manner God's name is truly glorified. "In all places where I record my name I will come unto thee, and I will bless thee," says the Lord. Exod. 20:24.

"Hallowed be thy name." This petition assures us that God is still among us with His saving grace and truth, and that as long as we offer it to Him trusting in His promises, the pure and unadulterated Gospel of our Savior shall abide with us. Oh that we might always pray this petition with full hearts!

In offering this petition we ask, in the second place, that we may be enabled to glorify the name of God by a holy life. God's name is not hallowed by a mere profession of adherence to Christianity, nor by formal participation in religious service. Too many people seem to think that Christianity is the passive acceptance of a certain body of truths, and that they have discharged their Christian obligations relative to the glorifying of God's name, when they have attended public worship. But no. As the name of God imparts life, spiritual life, by blessing and saving us from sin, and thus making us His obedient children, so is His

name hallowed by a holy life on our part. Being forgiven, born again, brought into living relation to our Heavenly Father, we should show our breeding as His sons and daughters. And this is everywhere urged upon us in the Scriptures. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who has called you out of darkness into his marvellous light." 1 Peter 2:9.

We hallow God's name in our lives, by devoting all things to Him. Have we riches, they are to be used for His glory; have we talents, they are to be employed in His service, even if it be only one talent we possess, whatever gift and ability we have, it should be used for the glory of God. Our whole life should be consecrated to God in righteousness and purity, full of kindly, helpful deeds.

It is true, if we must ask, "Hallowed be thy name" then it is evident that we cannot alone hallow it aright; that, after all, the hallowing of God's name comes of His power, and that all we can do is to look up to Him with the earnest entreaty that we may be so enabled to render glory and honor to the Name that is above every name!

J. J.

COMMENTS

Mexico Ousts Papal Delegate In Mexico the Roman Catholic clergy are a guiding force of such political factions as are opposed to much of the progressive, social and educational legislation. More than that, they are said to be the organizers of all such activities. Roughly speaking, the party in power is progressive, modernist, and socialistic of a faint pink hue while the clericals represent the party that wishes to leave things as they were, that is, a social order in which the priest was the big power of the land. For years the struggle has gone on between the two parties.

Our American papers carried every now and then reports of Roman Catholic activities that bore the stamp of the press agent. In December we read about the gathering of about two million Indians to worship at the shrine of Our Lady of Guadalupe. The descriptions might have been those of any barbarous, or semi-barbarous gathering of the clans. It was plainly merely a demonstration. These Mexican Indian Christians have a peculiar conception of Christianity. If Rome is able to assimilate that sort of worship it is broad indeed. It appears that Rome does so assimilate these Indians with their barbarous dances and costumes with great relish. They make good followers. It was the principle of the Dark Ages: Keep them in ignorance, then they'll do what you tell them.

In this manner the priests were able to confront the government with the force of large numbers. And numbers sometimes count.

There is a new law in Mexico about public gatherings. The Romanists had often successfully evaded it under the guise of religious services. So two weeks ago another big demonstration was put on. It must have been picturesque. It seems to have been eminently pleasing to the Romanist prelates. But it wasn't Christian, though it was supposed to be. Christ was enthroned as King. The ceremony was conducted on a hill at Silao in the province of Guanajuato. Fifty thousand were in attendance. The papal delegate, the first to Mexico in many years, was the real king of the day. No power on earth knows better how to utilize the forces of popular display than the Roman Church. It is the best showman the world has ever had.

But this time the cover of religion did not suffice to protect the priests from the retaliatory attentions of the government. Once too often they had trusted to the immunity which the blindly devoted, but ignorant masses of their followers had heretofore afforded them. The President of Mexico, Obregon, summarily ordered the papal delegate to leave Mexico within three days. There was no hesitation this time.

The delegate did not lose time in obeying the order. He is now in Washington awaiting further developments. The gentleman in question, Mgr. Filippi, an Italian, of course, is well known in our country having represented the Vatican in one capacity or another in Philadelphia, Chicago, and Buffalo. He was also once stationed in Ottawa.

In the light of the foregoing it is amusing to read in the newspaper report of the "enthronement of Christ" that "Federal troops were sent to guard the Catholic from the Socialist element, but they were not needed." We can now see quite plainly that the troops were there for a reason quite different. H. K. M.

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The Ministry of Music Nothing is more true than the old saying, Wherever God builds a temple Satan builds a chapel. Music is the handmaiden of God in Christian service. Nearly as old as the Church is the history of Christian song. Older than the New Testament Church, as old as the written record of the Word, or older, is the history of songs of prayer and worship. But a record such as that is not proof against the onslaughts of the Evil One. As music itself degenerates and sinks to the level of our modern barbarisms, so does the perversity of man drag his degenerated music into his churches. And from being a handmaiden he makes music the master. Much of this criticism is impatiently brushed aside by some Christians by the remark, "It is all a matter of taste." It is more than taste—something more fundamental to Christian life—or things like the following could not happen.

A New York Baptist Church recently conducted an "experimental religious exercise called the Ministry of

Music." There was a violin-cellist and an organist. They conducted the whole service. There was not even a blessing at the end. From beginning to end in the dimly lighted church the service consisted of music. The music was said to have been "classical with a religious mood."

After the services the pastor explained to reporters that "the subject was to instill in the congregation a religious mood through the medium of music without recourse to any of the familiar formalities of worship." Similar services with other soloists will follow.

We might quarrel with this pastor over the exact meaning of his phrase "classical with a religious mood," but that would be a minor matter. Both expressions, classical, and religious mood, are so meaningless that anything might be said. But we are not disposed to let the assertion pass that music, any kind of music, even the most chaste of our sacred tunes, could ever satisfy the needs of a Christian congregation assembled for worship. Then one might much more safely contend for services without any music whatever. If music is to stifle the Word, then let music go.

One must have traveled some distance on the downward path to arrive at a state of mind that can conceive of "religious moods" as anything satisfying to the soul. Moods are factors in human life; some lives are nothing but a succession of unreasoning moods; but such lives are not the lives that count. In the end they become a problem for the rest of us. Moods, sentiments are too volatile, too fleeting to be of any value to anyone but a poet—and he must not have too many. Religious moods are the most deceptive of emotions. The revival is based on them. They are productive of copious tears—but of little faith in Christ. They do produce faith—faith in one's self. The one kind that is surely wrong. The religious mood inspired by music would be of that species: a sort of mellow, after-dinner feeling that finds expression in that much-quoted phrase, "God's in His Heaven—All's right with the world!" To which so many add with a greasy sigh, "And I'm all right, too."

It isn't the first time that a cult of beauty and art has been urged as a high form of religion. In fact devotees of that cult are to be found at all times. To such the more meaningful elements of worship, especially those which are of the Word of God directly, have become nothing better than "familiar formalities."

We are having an increasing interest in sacred concerts and the like in our churches. Wonder if they are moving in the right direction? If they are not they will eventually reach the goal attained by this New York church with its ministry of music. When that time comes the minister will have to qualify as a musical expert; at least he will have to be able to double in brass, as did the old time actors in Uncle Tom's Cabin. Perhaps membership in the church will then be de-

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terminated by a test which will reveal whether the applicant has an ear for music. Our ear is none too good but we can hear bells ringing now and then, and just now it seems to us the bells are tolling for a certain New York church. H. K. M.

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The Growth of the Weed Weeds have a rapid growth. That has been the case so long that it has grown proverbial. It is part of man's fallen estate that under God's curse even the earth should question man's dominion and present him unasked and unsought a crop of—weeds: "Thorns and thistles shall it bring forth to thee."

This condition of things is, however, not confined to the merely physical world; it is bound to present itself to him on every plane of his endeavors where he unaided seeks to work out his own salvation. By way of illustration we might point to quite a number of noisome growths that today pollute the atmosphere and disfigure the prospect of the present-day world. Suffice it to mention one standing crop which is making America notorious the world over: the Ku Klux Klan. It is not our intention to dwell at length on the principles and practices of this power of darkness; we have given that side of this "brotherhood" enough prominence in past issues; we would here merely point to a feature which by the very character of the thing cannot be styled accidental, its rapid growth. While the eyes of the nation are turned on Mer Rouge and Moorehouse Parish, La., where the Klan stands accused of the most revolting of crimes, let us not forget that but a short time ago it was a boast of the secret order that they were rapidly gaining ground throughout the United States and even Canada.

The Milwaukee Telegram recently printed an article dwelling on the increase of this weed in the otherwise conservative New England district and presented the Klan's own figures. From these it would appear that not only the male population is becoming victim to the mania of lawlessness, but also the women are

being enrolled. While in the earlier months of 1921 you could almost have counted the Klan membership of Boston on your fingers, the close of 1922 presented Boston's quota at over 5,000. The rest of New England is not lagging behind Boston's rapid stride: Connecticut boasts of 45,000; Rhode Island, 2,000; Massachusetts, 25,000; Vermont, 10,000; New Hampshire, 10,000; Maine, 8,000. These latter are the figures of the Grand Goblin and we put it to you, would a Grand Goblin lie, particularly in such a serious matter as the growth of his own kingdom?

Communities generally have laws against the toleration of the more obnoxious weeds; let us hope that the law will not remain inactive against this dangerous growth which aims at the very center of our hope to 'lead a quiet and peaceable life.' G.

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A Clown In Tears Readers of this paper cannot depend upon it for regular news from Hollywood and its industry but now and then we are moved to take notice of its affairs. Arbuckle, the bulky comedian, was blacklisted by the producers and the public after the scandalous affair in San Francisco. He was tried for murder and finally acquitted, but the ban against him remained in force until this year. Now the producers are prepared to star him again and the public is to receive him as before. A part of the public is loudly indignant. Showing the highest kind of moral sentiment it pronounces its verdict as final against the favorite buffoon of former days.

Then comes Arbuckle himself in a pathetic plea for "another chance." He even quotes scripture to show that he ought to have another chance to make his famous pictures which were so "clean and wholesome," no matter what might be said about his habits when not being photographed.

To the impartial observer the whole affair seems out of proportion. The elaborate system of press-agenting and censoring the moving pictures for a public that shows so marked a preference for the many pictures of shady character looks like a big sham. Are the pictures as important as that would seem to imply? Millions go to them and millions do not. The millions that go apologize for their going after half the films they see—and then go again. Those that go could stand for a regiment of Arbuckles and probably do, whether they know it or not. Those that take their pictures seriously can find a better and more promising outlet for their moral energy than a futile protest against a flabby, fat harlequin whose shadow cuts capers for the delectation of such Americans who are amused by such flickering images. It is out of proportion. The whole movie business, with all its stars and producers and censors and press agents isn't worth the ink that it takes to write this very incomplete estimate of its moral value.

The fact that millions pay their dimes to see them, that millions of dollars are involved in the industry does not signify its importance. The most imposing building in Chicago was built by chewing gum nickels and the finest building in New York owes its existence to the proceeds of the five-and-ten-cent store, but neither gum or nickel merchandise have lead to national hysteria in discussing the moral aspects of the persons actively engaged in the making and selling of these articles.

We do not intend to dodge the issue: the great difference between movies and the other industries just mentioned is supposed to lie in the educational influence which is carried by the pictures. And that introduces the old, but ever timely subject of education. If things are come to such a pass that education is at the mercy of the amusement vendors whose meteoric rise to their great educational position is so recent that most of us can remember when they were plain ballyhoos crying people into their tent shows on the county fair "pikes," then, by all that is serious, let us drop all pretense and confess that education doesn't amount to anything anyway. If Fatty Arbuckle and his colleagues are the only professors of morality left that can exert any influence, if there are no other influences at work that will teach the young visitors to moving pictures what is moral, then let Fatty have the field—he deserves to have it. By their own confession, he is doing more than his critics.

That is the trouble. As Collier's writes editorially last week: "Wise men are saying that the school today has become our greatest, most tragic, failure." That is, we have schools but we do not know how to educate. How can you educate without religion?

But Mr. Arbuckle need not grow so tearful over the hardheartedness of the public. Just where is it written that one must be "given his chance" according to one's own selection? If Mr. Arbuckle is not welcome to serve as a screen bajazzo, perhaps that is an indication that he can work out "his chance" as a sewer-digger or a sodafountain clerk. For either occupation he has our whole-hearted encouragement. H. K. M.

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The Greeks Are Bearing Gifts The old quotation bids us "beware the Greeks bearing gifts." The danger to the church in general may not be very great in the instance at hand but it is sufficiently interesting to deserve a moment's thought. The Protestant Episcopal Bishop of New York, William T. Manning, has just been knighted by the Order of Knights of the Holy Sepulchre of the Greek Church. At the same time he was presented with "a splinter of the cross upon which Christ was crucified."

The Episcopal Church has been playing a game of shuttlecock and battledore between the Roman and Greek Catholic Churches with its sympathies. The

dissolution of the old Russia has for the time being brought the Greek Catholics to the front of the stage. Bishop Manning went through the ceremony with due seriousness and some people may find in this episode some encouragement to speculate upon that great reunion of the various parts of the divided Christian church.

To our mind nothing is more indicative of the value of these attempts at reunion than that little "splinter of the cross," which the bishop accepted from the Knights of the Holy Sepulchre. As long as Christian churches traffic in "splinters" of the cross nothing will come of their efforts, and fortunately so. The only reunion that could raise our temperature to the point of enthusiasm is the reunion that uses as a basis the **whole cross of Christ**—and nothing else.

H. K. M.

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The New Caliph It was really a change of tremendous significance that was made at Constantinople when the Nationalist Turks dethroned the Sultan and separated the headship of Islam, the Mohammedan religion, from the political rulers of Turkey. It seems that this move did not break up Islamic unity but rather strengthened it. The scattered units of Islam, India, Russia, and other parts of the world have assured the new Caliph of their allegiance.

The political leaders of the new Turkey seemingly are profiting by this separation as well. They are now free to declare, as their spokesman at the Lausanne conference did declare, that "liberty of worship will permit the followers of different religions to enjoy the same free development of their religious aspirations as exists in countries like England, France, and America; the New Turkish regime will give religion a new aspect in obliging the clergy to remain strictly within the domain of religion."

In accordance with this statement of principle the Turks demand that the Greek Patriarch (the head of the Greek Catholic Church) who heretofore had his seat in Constantinople must depart because the Greek patriarchate has been "an institution of a political rather than a religious character." H. K. M.

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Have You? Have you filled out and mailed to the respective district secretary the statistical report for which the blank has been sent you? We are in a position to ask our clerical brethren this question, as we have just managed to get ours in by the last mail. We know that our pastors are being continually harassed with sometimes extremely unimportant demands on their time and their energy, but that should not serve as an excuse for their failing to perform promptly an obvious duty. The men who are giving their time to the synod most willingly should not be hampered in their work by our neglect. J. B.

Court Says: No Case When church controversies are brought into civil courts there can be but one result: the court will not decide on any of the questions under dispute; it will only inquire where the majority stands and will decide that it is the majority and can do as it likes. Perhaps that is all that can be expected of a tribunal that has no laws determining what is Christian doctrine and conduct. In that respect courts are as impotent today as they were in the days of Pilate and of Gallio at Corinth.

A Boston Presbyterian congregation is divided over the conduct of its "minister" who became notorious when he emphasized his beliefs, or rather unbeliefs, by baptizing a dog and by invoking a special blessing on a platter of French-fried potatoes. The minority sued in court to restrain the man from using the church property because he did not have the sanction of the presbytery. The court decided there was no case recognizable to it and permitted the majority to go on with its "minister" unmolested. H. K. M.

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The Reign of Reason Satan is loose in Red Russia. The students and "intellectuals," unhindered by the authorities staged wild orgies and demonstrations to prove to the untutored masses that there is no God and that religion is a fraud. Armed with banners bearing blasphemous inscriptions and the materials for huge bonfires they streamed through Moscow and other large cities and made their speeches and gave their burlesque of sacred themes. There was no great cunning in choosing Christmas as the time for such an outrage. But it is just as well that they did. The brutality of their conduct might just as well stand out in all its nakedness.

The demonstrations were quite impartially directed against any and all religion—with one notable exception. And that exception shows the miserable, time-serving character of the whole thing. They were not even honest in their unbelief. Unbelievers rarely are. They burned an effigy labeled "Almighty God" on the public square, they challenged God to strike them dead, if there be a God, they burlesqued some of the superstitions held by the common people of the Greek Church and some of the doctrines peculiar to the Roman Catholic Church; they made clownish images of Moses, Abraham, Jesus, Buddha, Osiris, and others—but they did not (and this is the notable exception) with word or gesture offend the Mohammedans.

The reason is not far to seek. The demonstration was not an official act of the government, but those who took part in it consider themselves able interpreters of the new order prevailing in Russia. As such they are well aware of the fact that Russia is deeply interested in retaining the good will of the Mohammedans throughout the East for good political reasons. And so they stop short in their riot of reason when

they reach the domain ruled by the prophet Mohammed. That classifies them as despicable hypocrites by their own standards. To Christians the whole eruption is in no way different from the things that happen daily in one guise or another in the unending war between Christ and His Gospel and the powers of darkness.

The human race goes through these violent paroxysms of unbelief every now and then, even as epidemics sweep the country every so often. Such epidemics must have their place in God's order. Perhaps one of the uses of a plague is to rid the world of certain accumulations of hidden disease that might poison the whole race physically. In a similar way this saturnalia of unbelief may bring to a focus many deadly, but hidden, spiritual infections that might go on festering for ages. The reign of reason in France a hundred and thirty years ago was short and ignominious. This one will be no different. H. K. M.

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A Good Idea We have just heard of a pastor who read the report of the Seminary Building Committee as it appeared in the Northwestern Lutheran to his congregation after the Sunday service. This is a good idea. Not all members of our congregations are subscribers for and readers of our synodical publications, but it is of the greatest importance that all members are kept informed on the progress of this work. This pastor has found a way to keep his members informed. His example should be followed wherever this is found practicable. The idea could and should be extended to other important synodical matters as well. If this were generally done, the effect would soon become noticeable. J. B.

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The Black Shirts and the Pope There are more political changes in a month, nowadays, than there used to be in a generation. In Italy the "Black Shirts," whose politics we are quite unable to fathom, are ruling undisputed. In general they represent a type of conservatism and nationalism that seeks to unite all elements of the country. To these belong the Roman Catholic Church which since 1870 has sullenly kept aloof (officially) from taking part in the government. There have been numerous signs that the princes of the church have thought the time was ripe to drop their peevishness and to come out into the open as political factors. The big change made by the "Black Shirts" under their leader Mussolini seems to be the moment seized by them to show their change of front. We are now informed that one of the new senators appointed by the "Black Shirt" chieftain is to be Bishop Endrici, of Trent. It is the first time since 1870 that a representative of the Vatican sits in the Italian senate. From this it must not be assumed

that the Vatican in all these years had turned its back on the politics of Italy. Far from it. In the interval there was a most powerful Catholic party serving the interests of the pope, so powerful that the "Black Shirts" possibly thought it better to have them come out into the open than to have them lurking in the background.

H. K. M.

THE SEMINARY SITE AND ITS SURROUNDINGS

Having heard that a selection has finally been made, the members of our synod will undoubtedly desire to learn more about our new seminary site and its surroundings. It will be found in the middle of the accompanying map, indicated by the dotted lines. North of it, on the opposite side of East Milwaukee Avenue (Vliet Street), in the upper third of the map, we see the Washington Highlands, the southern half of the former Pabst farm, in the northeastern corner of which our present property is located.

About five years ago, the Pabst farm was artistically platted for residence purposes by an interned German landscape architect. The natural lay of the land was disturbed as little as possible, so that hills and valleys, the water-course and the trees remained as they had been before. Hence the winding roads and drives noticeable on the map. All modern improvements were made, including the building of streets, the laying of sewers and of water-mains, and the planting of trees and of shrubs. Dr. Hegemann, the aforementioned landscape architect, at that time was very anxious to include in his plat also the site which our Trustees have now bought, as he considered it the finest part of the entire district. But Mr. Van Dyke refused to entertain the plan as he felt that he was too old to burden himself with a new undertaking of that kind.

The western third of the Washington Highlands is a long, partially wooded hill lying about one hundred and seventy-five feet above the level of Lake Michigan. This hill would have been the ideal place for our seminary, which would have there been visible from the entire Waukesha county and from passing vessels on Lake Michigan as well. But the price had already risen too high when we began to think of looking for a new site. Now this hill has been platted and could, therefore, no more be considered for our purposes.

The Washington Highlands are developing into one of the finest residence districts in Milwaukee, though it will not become as pretentious as the district on the lake shore. What should appeal to us is the fact that the seminary will be located near the homes of our church members.

The lower third of the map shows to the south of our site the Menomonee Valley, the lowest part of

which is the bed of the Menomonee River, which lies about forty-five feet above the level of Lake Michigan, about five miles from the lake. Over this bed the southern slope of the site rises to the height of one hundred feet, so that the highest part of our site lies one hundred and forty-five feet above the lake level and eighty feet above the edge of the valley from which it rises. The elevation of which it forms a part extends to a stone quarry on Eighth Avenue, about twelve hundred feet west; toward the east, about nine hundred feet almost to the Hawley road, where it makes a turn to the northwest, dividing the basin on which the seminary site lies from the rest of the valley and, being wooded, thus effectually screening this basin from the factory district in Center City. South of this elevation, at an average distance of eight hundred feet from our site, State Street, the former Watertown Plank Road, traverses the valley, making a turn toward the northwest a short distance beyond our property. South of State Street, at an average width of six hundred feet, the land continues to slope toward the Menomonee River.

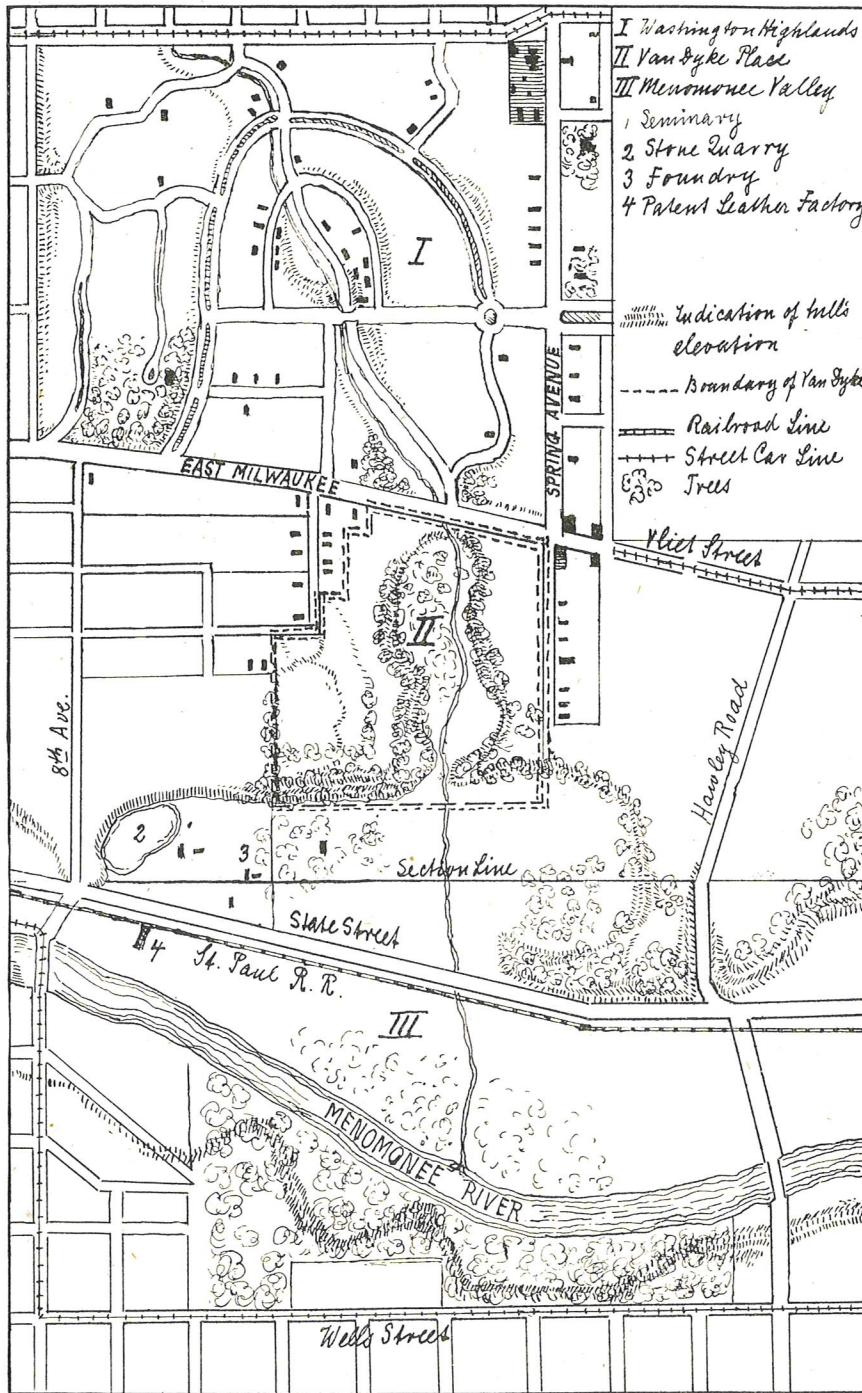
From this river the valley extends to Wells Street, where it rises to about the height of the seminary site. The greatest breadth of the valley is about twenty-five hundred feet. The southern end of the valley has recently been purchased for park purposes by the County of Milwaukee, the first object being to preserve the woods and the natural beauties of the landscape.

The northern part of the valley has been designated as a factory district by the City of Wauwatosa. This fact served to make the Committee extremely reluctant to decide upon the purchase of the Van Dyke place. But it was found that it would be extremely difficult, if not impossible, to find a site that answers our purposes and costs no more than we can afford which could be guaranteed to remain free from the encroachment of factories, the one exception being the site on the lake near Mequon. On the other hand, only the Bues' farm and the Van Dyke place offered the other advantages which the Committee sought: accessibility, the proximity of church and school and the modern conveniences, water, sewer, gas, electric light, etc.

A careful study of the situation showed that it is not as serious as many have thought it to be. The City of Wauwatosa has adopted rigorous ordinances restricting the use of the valley to factories that do not offend by noises, smoke, dust or odors. The Milwaukee Land Commission is planning the future development of Milwaukee so that the larger plants will be drawn to West Allis or North Milwaukee. Furthermore, the factories are gradually being electrified, which eliminates the smoke nuisance. And finally, the seminary will lie so high over the valley and be screened from it by a fringe of tree and shrubs that it will be little affected by what goes on down below.

On the other hand, the Van Dyke place lies in the heart of Greater Milwaukee. No better surroundings could have been chosen: to the north, the Washington Highlands; to the south, the continuation of Grand Avenue in Greystone Park; to the west, the beautiful

and Vliet Street (East Milwaukee Avenue), about eighteen hundred feet south of the present seminary property. From its western line to the heart of Wauwatosa is a distance of three quarters of a mile, to the center of Milwaukee, a distance of about five miles.



City of Wauwatosa; to the east, a fine residential district extending to Washington Park.

And then there is the natural beauty of the site itself. Containing over thirty acres, it lies on the intersection of Spring Avenue (Sixtieth Street), the boundary line between Milwaukee and Wauwatosa,

The property forms an almost regular square of eleven hundred feet. It is traversed by a creek coming from New Butler, the valley of which, about one hundred and fifty feet in width, crosses the entire property in a southerly direction to a point about one hundred and fifty feet from the southern line.

Here there was formerly a pond of considerable dimensions. About eight years ago, however, the earth embankments were carried away by the waters in consequence of a cloud burst, leaving the bottom of the ravine dry. This bottom is formed of the finest possible garden soil.

The ravine divides the property into two parts lying east and west of each other. Its minimum depth is about thirty-five feet. Toward the west the bluff rises in four terraces to an additional height of forty-five feet, which makes its elevation eighty feet above the bottoms and one hundred and forty-five feet above the level of Lake Michigan.

At this highest point, we have a plane about four hundred feet square. Here the buildings are to be erected. From this point the land slopes gently toward the west and the north, the decline being about forty feet. Toward the south there is a decline of eighty feet at an angle of about thirty degrees, giving the slope a width of one hundred and twenty to one hundred and fifty feet. At the foot of the bluff the southern boundary runs in a straight line, leaving a level strip of about one hundred feet in width at the bottom.

The part lying between the ravine and Spring Avenue varies in width between two hundred and fifty feet on the south end and five hundred feet on East Milwaukee Avenue. It is comparatively level and lies forty-five feet over the level of the valley.

All of the slopes are wooded. In the valley and on the southwestern corner there are about thirty large trees. The Committee is confident that the members of our synod will find the Van Dyke place a beautiful site and one well adapted to our purposes.

THE SEMINARY BUILDING COMMITTEE.

THE SALT OF THE EARTH

I am addressing myself to the Christian layman, to him who gives his gift of grace in order that the King's business prosper. He will want to know something about the King's business in the Pacific Northwest and in what manner it has been carried out during the past year.

Let us begin by correcting a current definition of mission work. Mission work is primarily not the establishing of new churches nor the postponement of decay in the old ones; it is most essentially the winning of souls with the Gospel of Jesus Christ. It is, therefore, the same, whether it center in a grand edifice of worship in the East or in a Utopian chapel in the Pacific Northwest. Our Lord Jesus commissioned us, and since that day we are co-missionaries whose work is to seek and to save that which is lost.

But the respective fields of our work differ widely from one another in proportion to the presence or absence of a dozen odd contributory elements. I believe

the great West to be one of the more difficult fields of missionary endeavor, due largely to the general fusion of races, classes, and ideas. Such fusion of ideas invariably leads men into intellectualism, skepticism, and indifferentism, but not to a true understanding of the Gospel.

In making these statements I am not harping on general conclusions; what I believe of the entire West I know for certain of my own particular field—Kittitas County, Washington. Here, indeed, Sectarianism has grown to be a temptation to the weak; and its further development, Unionism, has ushered in a flat, unpalatable, and unsavory religion, which the man of the world does not even respect.

My work is centered in a town, which according to U. C. T. has a population of 4,209. Though the local Normal School Bulletin mentions sixteen places of worship, I have been able to discover only eleven thus far. In addition we have from twenty-five to thirty-five of the more prominent clubs. As to variety, whatever can be classified under genus homo may be found somewhere in Ellensburg. Being a small melting-pot of races, classes, and conditions, one can only expect to find here also the entire gamut of church problems.

Incidentally, this elucidates my first statement, that mission work consists not primarily in establishing new churches. You who have never been in the West may be laboring under the illusion that the West, being "wild and wooly," is starving for churches. No. I don't know the number of churches in Milwaukee, Wisconsin, but according to proportions established out here, that city should have about one thousand. Sunnyside, a few stations down the line has a reputation for churches. One of our pastors once happened into this town and at the depot casually inquired of a citizen, "How many churches have you here?" "For heaven's sake," replied the man, throwing up his arms in horror, "don't build another one!"

The West is not crying for churches, but for religion. It is altogether unsavory and is starving for the "salt of the earth."

A few words to illustrate how unsavory this old world of ours can become. St. Paul might have strode through the street of Ellensburg and mounted, let us say, some church step and cried: Ye men of ——— I perceive that in all things ye are too superstitious, and his words and the meaning thereof would have been eminently in place. Different lodges in full regalia meet in the Methodist Church parlors; one pastor was chaplain of the Elks club while here, and recently an old preacher was buried by the Masonic order; week-end dances were held in the Episcopal Parish House throughout the summer; all of them "sponsor" of the Y. M. C. A., while the Salvation Army harangues to the tune of its "lost chord." Lately I was called to the "phone" by one local pastor,

who spoke to me thusly: We are now reorganizing the Ministerial Association and want to give you a special invitation to join us, feeling that you will be specially interested now that we are also including the Salvation Army in our group. What a change!

At times one is surprised to what extent a so-called "outsider" has tasted and appreciated "the salt of the earth." A man whom I had seen in my services a number of times, once waylaid me in an uptown grocery store with the question: What stand do you take toward the lodge? After a brief conversation on the subject he ventured, "Why don't you put up a sign on your church door, reading: Freemasons not allowed inside! In quoting him, I am not endorsing his method, but a longer conversation revealed that he had been born and raised a United Presbyterian and now sought the Lutheran service, because of principle involved. He is now in Yakima, and I am told that he has already made the acquaintance of my co-missionary down there.

In this chaotic field the Gospel has been sown these ten odd years, yea, practically sown unto a bed of rock. We have also harvested. The Lord has blessed our work here. And your missionary is even now planning a wider campaign and is looking forward to a time of extensive reaping.

However, my field at present is being covered as far as Cle Elum, thirty-two miles toward the Divide. This is a mining town, the population of which is predominately Slovakian and, of course, Catholic. Here one finds conditions, which may seem unusual at first blush, but upon correct analysis are natural enough. Some of the rankest unbelievers of this town are one-time Catholics. Having felt the unrelenting papal domination of the Old Country and being then of a sudden transported into a country of religious liberty, they straightway shook the papal big stick and swung into the very opposite extreme. Now their motto runs something like this: We have been deceived once; never again!

Among the problems confronting the missionary in this field, the racial is chief. Could one but speak the various Slovakian dialects one could work with a greater measure of success even in this town whose reputation is state-wide. For if it was true that the sun never sets on the Roman Empire, then it is equally true that the moon never sets on Cle Elum.

Now it happens that from this difficult field the pastor draws his greatest inspiration. Here he comes in touch with a few devout people, true Israelites in whom there is no guile. Here he finds some of the real old-fashioned appreciation of the Gospel as the "salt of the earth." To supply these people with the Gospel Word until they are gathered up to Abraham, Isaac, and Jacob, that alone is worth his trying trips to this field.

Somewhat off the main road to Cle Elum and nested right in the mountains, is another little hamlet known as Liberty. Liberty is not a case of good things being put up in small packages. It has a reputation quite its own, not only for its excellent stills and midnight carousals, but above all for its "spirit." This fact percolated down to my study before I even had a chance to inspect it myself. Briefly, there is only one 'ism in Liberty and that is Spiritualism. Why, even its most modest citizen can at any time produce rappings and make tables jump. Forsooth, so common is this practice that it has become proverbial in these parts that "everything moves in Liberty."

It was with some apprehension that I followed an invitation to preach there and it was with greater surprise that I beheld my first audience of twenty-two people, including about ten S. S. children. After services the good people actually vied with one another in expressing their profoundest appreciation of me, taking my promise that I would come again, etc. Indeed, their mailman offered to take me eighteen miles in coldest winter in order that the good people might have services. Do you blame me for thinking that I had entered upon a second Pentecost?

Imagine my astonishment and dismay when upon my second arrival I found no one present but my two tried and trusty friends. A conversation with these brought out a curious fact. It seems that again "everything moved in Liberty," this time in phalanx formation against a well-meaning preacher of the Gospel, whose message of blood atonement upon longer reflection evidently did not go down well with their sickly 'ism.

However, at my first service there a certain Mrs. R. seemed especially interested and bombarded me with questions. Later, through my evangelical friend, she expressed her desire for Lutheran literature. I was careful to give her such as was copiously interlarded with Scripture itself. While I am writing this I have good information to the effect that my Lutheran literature is making the rounds of the town and is eagerly being read by many. God grant that it is preparing the seedbed for next spring's seeding time. Liberty, too, must be flavored with the "salt of the earth."

Thus I could go on relating my experiences and I cannot close without touching upon another incident which will serve to illustrate how much the West is in need of God's salt. Recently, about eighteen miles from here a certain Mrs. W. died. No clergyman or undertaker officiated at the funeral. No word of comfort spoken, no prayer said. A hole was dug, and a few intimate friends sunk her into it. I did not hear that a tear was shed or a flower was laid. It was an unusual way of leaving this world, yet quite appropriate. She did not believe in anything. With a funeral of that type one usually associates an apron parade

or some other childish demonstration, but she did not even believe in aprons. Poor woman! It reminds one strongly of the supposed-to-have-been caveman days. Since the evolution of man is supposed to have extended itself over a thousand or more centuries, how does science explain the utter and sudden devolution of man, once he has lost the "salt of the earth?"

I have tried to give you a faithful picture of western conditions. I cannot but recall at this time, when on the very eve of my departure for the West, I received this piece of encouragement from Mr. Orthodox: The conditions in the West are such that you will not be able to effect anything. At the time I belonged to the "uninitiated" and was not water-logged with commercialized theology. Yes, I quite innocently believed that if the Gospel was a power of God in Wisconsin, it would be such a power in Washington also.

I thank God I have not changed my mind on that fundamental proposition. How little some of us understand the real meaning of the words, "ye are the salt of the earth." Here in the West is the great school in which anyone may learn what they mean. Here one realizes, and probably for the first time, what is the wonderfully resplendent magnificence of the Gospel.

Looking forward to your support for another year, I am

Your missionary,

R. A. FENSKE.

CHRISTIAN GIVING

I. The Need of Giving

ought not be questioned. The opportunities are legion. The spiritual and bodily wants of men are to be supplied. We mention spiritual needs first, for the soul is more than the body and salvation is more than food and raiment. "One thing is needful."

Further and maintain the kingdom of God in your community. Let Christians render the **home church** their **main support**. Provide for proper place of worship, school, day school if possible. Guarantee the preacher (and teachers, if any) a living wage. "They that preach the gospel shall live of the gospel."

Extend the kingdom of God. Christ says: "Go ye into all the world and preach the gospel to every creature." Support our Synod and other synodical bodies we are affiliated with. Contribute to our synodical institutions, home and foreign missions. Read our church papers, find "Where the Lord hath need." Mission congregations ought to strive for early self-support and at the same time assist in building the kingdom elsewhere.

Supply the bodily needs of the poor, helpless and starving. Support Christian charitable institutions and organizations. Withdraw not thine aid from the

hungry and naked in this country and abroad. The Lord hath need everywhere. The Lord wants Christian giving.

II. Who's Who In Giving

"Every one of you"—1 Cor. 16:2. All Christians are to give. Not the head of the family only, but all of its members, even children. It is not fair to have father contribute for the whole family. It is decidedly wrong for the wage earning son and daughter to expect the father to pay for them. A son earning more than his father ought also give more. Jesus died for all members of the family; is it right to excuse some of them from giving?

A congregation asking the widows and single women (angeschlossene Frauen) to contribute and not the other women is unjust to the former. And a congregation which does not urge the young people to give is but working its own harm. Many young people do not consider themselves members of the church until they are asked to "join" when they are 21 years of age and then the young men only. Let all the young people from their confirmation on know and feel that they are members, ask them to exercise their privilege of giving. Many of our congregations have gotten into a rut in this respect and are slow in extricating themselves.

No Christian is exempt. Not even the **preacher** and his family. The preacher refusing to give is robbing God of his due. Let him set a good example before his congregation.

III. The Time of Giving

Once a year, or once in a while is not enough. He who finds it easy to pay all church dues at one time would find it easy to do so several times. He is not doing his duty.

St. Paul writing to the Corinthians (1 Cor. 16:2) advises to contribute "upon the first day of the week." St. Paul intends not to lift a collection when he arrives at Corinth. That would be small indeed. He wants it ready upon his arrival. This collection will be a large one if every one contributes on every Sunday.

Christians are to contribute **frequently** and **regularly**. As Sunday comes with regularity every week so let every Christian get the habit of frequent and regular giving.

IV. The Amount to be Given

The fixed amount which some congregations ask of their members is an absurdity. The poor are classed with the rich who could well afford to pay many times more. If a man earning \$1000 gives \$50 to church, the man earning \$2,000 could easily afford \$100.

Christians are to give "as God hath prospered" them. The Lord wants the best we have, the **first-fruits**. Abel selected an excellent specimen of his flock for an offering, not a weak, puny, crippled, struggling-

for-existence lamb. God does not want the crumbs, the remains fit for the garbage-can, but a full table, laden with the best.

As it is, the Lord generally receives the crumbs, that which is left. Many (most?) think first of food, clothing, amusements, while the good Lord may wait. How much money is being spent on things not real necessities, luxuries, parties, pleasure trips, amusements (some of which are questionable), tobacco, candy, gum, etc. We live in up-to-date houses with all possible conveniences but "the Lord's house lieth waste." On a Sunday morning a quarter seems "big" while on Sunday afternoon and evening the dollar is none too small. On Sunday morning the Lord generally is supplied with a mere pittance, while in the evening the devil has good business. It is heathenish to desire to earn more money to spend more on carnal pleasures. But it is Christian virtue to wish to earn more to give more unto the Lord.

The children of God in the Old Testament were required by strict law to give the tithe to the Lord's house. The tithe is the tenth part, or 10% of one's income. This law is not enforced in the New Testament. Although Jesus approves of the tithe, "not to leave it undone," Mt. 23: 23, yet he requires it not of us.

Suppose the law of tithes were still in force today. This would mean 10 cents on every dollar, \$10 on a \$100, \$100 on a \$1,000, and \$1,000 on \$10,000. What would be your share dear member?

The Lord asks us to give as He hath prospered us. He who earns little cannot give much. He who earns much is able to give more. If God increases our wages, we ought to increase our contributions accordingly. During and after the war when wages increased double and triple, church contributions generally remained the same. This was robbing God of his due.

Give as God hath prospered you. Ask not what your fellow-Christian are giving. Decide not on a fixed sum per year, but pledge yourself per week or month, according to means. Contribute not in bulk but in installments. It is easier and you will be giving more. When receiving wages, put aside a certain amount or percentage of your income and manage to live on the remainder.

How much are you to give? It all **depends upon your love.** If you realize that the Lord has saved you from destruction, that through the blood of Christ you are rescued from hell, that Satan has no claim on you, you will fill the Lord's treasury more than the one who realizes it not.

Oh, if all Christians were full of love, overflowing with thanksgiving every church would be on a sound financial basis, our Synod would not face deficits. But this love is lacking, we have grown cold and sluggish, are deaf to the cry: "Come and help us!" Arise, slumbering Zion, arise!

V. Reasons for Giving

God hath prospered you, not you yourself. God has given you abundantly, spiritually and materially. He has sent you the Savior, given you everything necessary for salvation, has given you work, wages, strength, health, life. Is it but fair to give unto him in return?

The silver and the gold is mine, saith the Lord of hosts. The money we use is not really ours, but the Lord's. We are but stewards, householders. Of a servant it is required that he be faithful. Are we putting the goods entrusted to good use? Jesus sits over against the treasury and watches. He knows how much we expend for His kingdom.

Stewards must **give account** of their stewardship. Must not we on the latter day stand ashamed before Christ if we have given not one per cent of our income? The wicked, unfaithful stewards will be damned because of their unbelief and also because during their stay on earth they would not further and help to extend God's kingdom.

The Lord will bless cheerful Christian givers... They shall "reap abundantly" here in time and in eternity. The Lord grants joy to a giver. He finds that it is more blessed to give than to receive. As Jacob increased in riches because he gave tithes, so the Lord may also bestow more of this world's goods upon you for your more giving.

On the other hand, if we **sow sparingly** we shall also **reap sparingly.** Whatever we refuse to give unto the Lord he will sooner or later take away from us.

It may be your last chance. Do not postpone your giving unto the Lord. Give now ere it is too late, now while it is day, before "the night cometh when no man can work."

VI. The Manner of Giving

God loveth a cheerful giver. God does not want any forced, unwilling contributions. Be glad to have the opportunity to support the kingdom of God on earth, the greatest, noblest institution of all.

Bring your offerings in a spirit of thanksgiving. Your giving will not buy a seat in heaven. Salvation is the free gift of God in Christ Jesus. Through your gifts you show your appreciation, your valuation of God's gift, salvation.

Let your offerings be an expression of your faith in your Savior Jesus. All gifts of the wicked for charity are an abomination unto the Lord, since they are not of faith. If any one, having means says: "I cannot afford to give" he has not faith. He does not believe in the promise of the Lord.

Offer your gifts in prayer. Ask the Lord to bless you and your gift that it may prosper in the gift in which it is given.

There are Christians among us who are giving 5 to 10% and even more unto the Lord. God bless

them. Have they turned poor? Are they starving? Shall they bear the burden alone? Join the forces, swell the numbers of cheerful blessed givers, for the kingdom's and your own benefit.—WM. KEIBEL.

APACHE TWINS AND THE GOSPEL

The Gospel exerts its influence one way or the other on every human being it comes in contact with. It is either a savor of life unto life, or the only alternative: the savor of death unto death. But unto Apache twins the Gospel proves a savor of life unto life not only in the aspect of eternal life, but this temporal life also.

Before the Gospel came to the Apaches, twins did not long sojourn in this life; at least one, sometimes both, were set out to die. You will ask, "Why?" Because twins to the Apache are, or were, an unanswerable evidence of the crime of adultery; although the wife might be as innocent as a new-born babe of such a misstep, yet she was called an adulteress. Doubtless many a mother of twins did away with one of them solely to shield herself against the darts of evil tongues.

The Gospel has come. One by one the heathen customs have had to yield to its influence. One of the last to feel the compelling influence of the Word of God for the better is this custom of doing away with twins, or at least one of them, by violence a few hours after birth. This year for the first time in Apache history twins have seen the light of day to remain in life. One set is to be found in Globe; two are to be found here on the Fort Apache Reservation. Of the latter two cases let me tell you.

Oliver Stover lives on North Fork above Whiteriver. On a Saturday afternoon his wife was delivered of twins: two girls. Many Indians were camped in the vicinity of Oliver's camp, among them John Burke, an influential Christian Indian. It was noised about that Oliver's wife had twins and, of course, the talk was of doing away with one. Whereupon John Burke stood up and made a long and earnest speech, in which he showed his listeners how terrible a crime their old custom was; that God did not give life (in Apache one of the names for God is 'Giver of Life') that it should be taken at the portals, but that life was given as a gift to each to live. He begged of them to allow both the little girls to live, at least until he should have time to speak to Mr. Guenther about it. To which they consented. John rode down post haste to the Mission to tell the missionary about it; and, of course, found a ready response to his request for help. The puniest child was taken upon the promise that the other would be allowed to live and placed in our improvised orphanage quarters on East Fork. Little Priscilla Joy has not had the easiest sort of sailing, owing largely to the miserable quarters she has had to put up with in her new life, for once already she has been taken into the Government Hospital to be under

the daily care of the Government physician, Dr. Loe, and the nurse-in-charge. She seems now to be doing as well as can be expected under the circumstances.

The other case is one dating back to Election Day. The votes of the precinct were just being tallied when the Doctor came in with the intelligence that he was called on an urgent case of confinement and asked the writer to go with him. We immediately left for the Indian village on the great Flat below Fort Apache, six or seven miles distant. Arrived at the scene we found the woman a desperate case indeed. In a heap of rags she lay. The tepee was but half a one; a few strips of canvas stretched over the lodge poles to the height of about six feet, the rest open. It was an unusually cold night. The older of the twins had been born several hours previous, a girl, whom we discovered wrapped in a torn piece of blanket lying far from the fire next the camp wall, well-nigh stiff with cold. (A twin, you see, needed no particular attention.) Bedlam reigned, for about fifty Indians had gathered about the camp, some of them well under the influence of tulchpai, their drink, and all were airing their views in the matter, fearing only that their words of wisdom might not be heard above the noises of tongues. Fortunately the missionary possesses a voice that carries well, for when the babel rose to such a pitch as to drown out the voice of the physician when he attempted to instruct the woman, he commanded silence—and all heard. The able doctor soon had the situation in hand; out of the missionary he had made a nurse for the nonce, how good a one none but the doctor can say, for the nurse himself could think of himself only in the terms of what in a machine shop is termed a "handy man." Well, in the course of less than an hour the woman was out of danger and the second child, a lad, had given unmistakable sign of life by the use of his lungs.

Enter the Apache superstition concerning twins. One old squaw after another whispered to the missionary in awed tones, "Na-ki!" "Two!" The nurse once more turns missionary and in silent attention, the more marked by reason of the bedlam it follows, the Indians assembled listen to a severe castigation of their superstitious custom of killing twins, with the instruction of Scripture toward finding the better life in Christ. There lay approval of the Christ way in the Indians' "'Njo!" Whereupon the doctor proposed that we be allowed to take both babies to Whiteriver to the hospital, for it was patent that the children must suffer and die in the open tepee. One of the children was to be returned to the mother, but the other should be taken by the Mission. And so we did. A blanket the doctor had in his car was warmed; the babes were laid in it on my lap; my sheepskin tucked over them; and away we all went, the doctor driving at top speed lest the children chill. Arrived at the hospital at nearly midnight, the nurse-in-charge, Mrs. Koop, was

called. It was hours before the first-born was restored to warmth.

After two days we took the little girl back to her mother. The lad was taken out to East Fork by the Rev. Wehausen and his wife, who, rather than allow the risk of putting the child into the quarters we house our orphanage in for the winter, have taken the babe into their own home: the second of its kind within the past eight months. He is doing excellently well in his new home.

But why should we allow one missionary's family to care for these orphans for us all? Perhaps some cynic will opine, "Well, let some of the other missionaries take some." Do you know that two of the other missionaries are at this writing keeping grown Indian children in their homes in order to allow them to go to Lutheran instruction because we yet have no boarding school? And here is a missionary who has turned his home into an orphanage—because we still have no orphanage and action is being delayed. Death does not wait. Misery knows no mercy. We know that there are willing hearts among our people and we know that the moneys for an orphanage will be forthcoming if but the need is shown. Why then is this so necessary work of the Lord's, this proof of charity left undone?

S.

FROM OUR CHURCH CIRCLES

Lake Superior Conference

The Lake Superior Conference will meet D. v., at Powers—Spaulding, Mich. (Rev. W. Gutzke), on **January 30 to 31, 1923** and not as heretofore announced.

Papers will be read by Rev. G. Schroeder, Rev. W. Gutzke, Rev. P. G. Bergmann.

Confession address: C. Doehler—Gutzke.

Sermon: G. Schroeder—W. Heidtke.

PAUL C. EGGERT,

The Delegate Conference of the Mankato District will meet at Belle Plaine, Minn. (Rev. C. F. Kock) Tuesday and Wednesday, January 30th and 31st. Papers are to be read by Pastor Ad. Ackermann and Teacher H. E. Ehlen. Conference begins Tuesday forenoon. Kindly request lodging of Rev. C. F. Kock.

A. F. FREY, Sec'y.

Central Conference

The Central Conference will meet February 6th and 7th in the congregation of the Rev. J. Klingmann, Watertown.

By special invitation of the Conference the Rev. John Brenner will lecture on "Our attitude toward laymen's organizations within the church, with especial reference to the A. L. L." Other papers will be read by the Reverends G. Stern, Leo. Kirst, Aug. Paap, Fred Stern, Walther Pankow, J. H. Schwartz.

The so-called Gamm-plan as well as the 1% plan will come up for thorough discussion in this meeting.

Services on Tuesday evening. Sermon: Prof. S. Probst (Rev. Aug. Paap). Confession address: Prof. H. Parisius (Rev. E. Dornfeld).

Requests for quarters should be made in due time.

THEO. THUROW, Sec'y.

Southern Conference

The Southern Conference will meet next January 29th to 31st, 1923, with the Rev. Theo. Volkert at Racine, Wis. Confessional: O. B. Nommensen, substitute, M. Plass; Sermon: V. Brohm, Luke 23: 39-53, substitute, C. Buenger, Luke 24: 1-12.

The following subjects will be discussed: The destiny of man, W. Reinemann; The seven churches, S. Jedele; Rev. chapter 20, C. Sieker; Eng. Sermon, C. Berg; Aug. Conf. Art. XXVIII Ecclesiastical Power, O. Nommensen; The various divine names in the Old Testament, O. Heidtke.

An excuse is expected if you cannot come. Especially in our days pastoral conferences are a necessity, for the brethren need personal and mutual encouragement and words of consolation. With pleasure we should look forward to meet each other and to discuss the common cause for which we all labor to the end that men are called to repentance and the faithful be kept, fed and led onward to eternal life.

R. F. F. WOLFF, Visitor.

Eastern Conference

The Eastern Conference will meet, D. v., at Wauwatosa, Wis., February 13th and 14th, 1923.

Papers are to be read by the Revs. Kneiske, Wojahn, Schulz.

Sermon: Wojahn (Paul Gieschen).

PH. H. HARTWIG, Sec'y.

Southeastern Conference of Michigan

The Southeastern Conference of the Michigan District meets on February 4th and 5th at Plymouth, Mich., in the congregation of Pastor C. Strassen.

Following papers are to be read:

Exegesis 1 Tim. 6, Strassen—Luetke.

Exegesis 2 Tim. 1, Maas.

Woman Suffrage in the Church, Richter.

Die Segen der Truebsal, O. Peters.

Sermon, Nikolai—Luetke.

Confessional Address, Hoenecke.

H. H. HOENECKE, Sec'y.

Northern Michigan Conference

The Northern Michigan Conference will meet at Pigeon, Mich. (Rev. G. Wacker), February 7th and 8th, 1923.

Papers: Christian Education without the help of the day school (O. Gruendemann); The Lodge (J. Roekle); Creation (A. Zimmer); Fall of Man (Theo. Pelzl); Exegesis: Gal. 5 (Theo. Hahn); Gal. 6 (A. Kehrberg); Joh. 1 (H. Rutzen).

Sermon: P. Schulz—E. Stevens.

Confessional address: P. Naumann—L. Mielke.

L. E. MIELKE, Sec'y.

Dedicatory Services

On the third Sunday of Advent dedicatory services were held in the Lutheran St. Paul's Church at Wonewoc, Wis., because the congregation, by the grace and help of God, built and dedicated to the service of the Lord and His church two new dwellings. Last year a new and modern teacher's dwelling was erected at a cost of \$4,500 and this year a new parsonage. In building the latter the appropriated sum of \$5,500 was exceeded by a few hundred dollars, but the result surely justifies the small addition in cost. At comparatively low figures the congregation got a well-arranged and handsome parsonage comparing favorably with the imposing church structure, beside which it stands. The erection of the above dwelling is a noteworthy step in the line of progress in the history of the Lutheran Church at Wonewoc.

Rev. R. Siegler preached in the forenoon and, as Rev. J. H. Paustian was unable to arrive in time on account of an unforeseen delay of his train due to a broken rail, the undersigned preached the English sermon in the evening. May the Lord continue to prosper the work of our hands. J. MITTELSTAEDT.

Acknowledgment and Thanks

The Apache and Apache-Mohave Indians at San Carlos, Arizona, thank most sincerely for the welcome Christmas presents received from the following friends of the Mission:

From the Ladies' Aid of St. Paul's Congregation, Norfolk, Neb., Rev. Witt: Overcoat, vests, socks, overalls, shirts, dresses, ribbons, handkerchiefs, petticoats, waists.

From Miss Bertha C. Frahnke, Milwaukee, Wis., \$5.00 for Christmas books and a box of dolls, tams, and toques.

From Mrs. W. Nehls, Appleton, Wis., large box of all kinds of clothing.

From Mr. M. F. Gensmer and son, Caledonia, Minn., 18 khaki handkerchiefs and copies of Young Lutherans Magazine.

From the Ladies' Aid Society of Rev. K. Machmiller's Church, Manitowoc, Wis., a box of toys, combs, tablets, pencils, handkerchiefs.

From Mrs. M. Rettgen, North Freedom, Wis., ties handkerchiefs, waists, 8 boxes of candy, and a Bible.

From Miss Keller and Miss Christenson, St. John's Hospital, Red Wing, Minn., New Testament, gloves, pencils, toys, handkerchiefs, dresses, stockings.

From Mr. Henry Liesener, Jackson, Wis., 6 red bandannas, dress, overalls.

From Mr. C. J. Bender, Red Wing, Minn., A B C books, ties, socks and toys.

From Rev. H. Koch, Reedsville, Wis., \$5.00 for literature and a big package of various clothing.

From Rev. C. Aeppler, Campbellsport, Wis., Calico, bandannas, shirts, dresses, ribbon, tablets, pencils.

From Miss Florence Hansen, Chicago, Ill., Picture books and Bible stories.

From McLean Avenue, Tomah, Wis., ties and barrettes.

From Northwestern Publishing House, 12 Bibles and 12 New Testaments.

From Mrs. H. Seebach, Mena, Arkansas, Calico, ties and handkerchiefs.

The undersigned thanks all donors cordially for helping to make a happy Christmas for our Indian brothers and sisters.

A. M. UPLEGGER.

* * * * *

Received the following Christmas gifts for distribution among our Globe-Miami Apache Indians:

From Mr. Carl Schlien, Yakima, Wash., \$4.00 for Bibles.

From Mrs. H. Wolter, Mankato, Minn., \$2.00 for literature.

From St. Stephen's Ladies' Aid, Beaver Dam, Wis., box of clothing.

From N. N., Flint, Mich., \$1.00.

From Ladies' Aid Society, Naugart, Wis., \$5.00.

From Members of late James Douglas family, one box of toys, a pail of candy, a box of apples.

From Mr. C. J. Bender, Red Wing, Minn., box of toys.

From Mrs. Ed. Wiebusch, Lake City, Minn., box of clothing and toys.

From the Rev. B. J. Westendorf, Flint, Mich., one Bible.

From Ladies' Society of Rev. Machmiller's congregation, Manitowoc, Wis., box of toys.

From Mr. Carl Weipper, Sebewaing, Mich., neckties and baby sweater.

From third, fourth, and fifth grades of St. John's Lutheran School, Jefferson, Wis., \$3.00.

From Mrs. John Fuhrmann, St. Paul, Minn., calico.

From Mrs. Julius Radke, Marshall, Okla., two pairs of woman stockings.

From N. N., through Northwestern Publishing House, twelve New Testaments with Psalms.

From Mrs. Aug. Kuhn, South Haven, Mich., box of clothing.

From thirteen members of the Rev. Brackebush's congregation, Watertloo, Wis., two boxes of clothing.

From Mr. Theodore Klug, Milton Jct., Wis., neckties.

From Mr. and Mrs. Max Radloff, Hustisford, Wis., box of clothing.

From Mr. and Mrs. Otto Radloff, Hustisford, Wis., box of clothing.

From Ladies' Aid of the Rev. Haase's congregation, South Haven, Mich., two boxes of clothing.

From Mrs. C. Klaves, Sheboygan Falls, Wis., box of clothing.

From Mrs. J. Frohlich, Sullivan, Wis., box of clothing.

From N. N., Caledonia, Minn., box of handkerchiefs.

From Mrs. A. Steinbeck, Ulysses, Nebr., box of clothing.

In the name of our Apaches most hearty thanks to the donors.

M. A. ZIMMERMANN.

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The Rev. H. Knuth's Congregation and P. T., Milwaukee, Wis.; Mrs. Emily Hensel, Marshfield, Wis., remembered the Apaches of Carrixo Canyon for Christmas with shipments of clothing and playthings.

The Apaches in the Canyon express their thanks; their Father will reward.

E. A. SITZ.

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Our Apache Mission at (Peridot) Rice, Arizona, has been remembered at Christmas time by the following: the Ladies' Aid at Greenleaf, Wis., and Marian Springs, Mich.; the Women's Mission Society of the St. Martin's Lutheran Church at Winona, Minn.; the Young People's Society at New Prague, Minn.; the Students of the Theological Seminary at Wauwatosa, Wis.; the congregations at Wrightstown, Wis.; Naugart, Wis., Lewiston, Minn., Tucson, Ariz., Hutchinson, Minn., Tomah, Wis., Rev. P. Brockmann, Mrs. G. Timmel, A. F. Gorder, C. J. Bender, M. Gensmer, John Gensmer, Mrs. H. Janke, Miss Mary Gunst, Mrs. E. Keuth, Wm. Panzenhagen, Oscar Frey, and the family of the late Dr. James Douglas, New York.

The many thanks that I have received from the Indians, I herewith wish to extend to the kind givers.

H. E. ROSIN.

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The following congregations, societies, and individuals have sent gifts to Bylas, Ariz., which were distributed among the Apaches of this district on Christmas day:

The Rev. S. Baer and the Messrs. W. Gimbel, G. Reimer, A. Weiser, Hazelton, North Dakota.

H. Drews, R. Muench, Ferd. Waeger, J. Thurow, L. Birkholz, Mrs. O. Kuhl, Mrs. W. Gnewikow, Mrs. Prechel, Mrs. L. Radke, Mrs. Rogge and daughter, Mrs. Packe, Mrs. Schell, Mrs. Schwirtz, Mrs. Proch-

now, Miss Delia Fricke, Mr. and Mrs. E. Fricke, Mr. and Mrs. A. Mauske, Mr. and Mrs. Aug. Domke, the Rev. and Mrs. J. H. Abelmann, Wilton, Wis.

The Rev. T. Bauer, Mr. G. Zeitner and family, Mr. M. Knittel, Mr. L. Duensing and family, Mr. H. Brei, Mr. F. Brei, Mr. A. Moser, Mrs. E. Lindhorst, Mrs. E. Stolte, Mission, South Dakota.

The congregation at Tucson, Ariz., the St. Matthew's congregation at Milwaukee, Wis., the St. John's Mission Society at West Bend, Wis., the Tabitha society at Red Wing, Minn., the Ladies' Aid at Wood Lake, Minn., the Ladies' Aid at Naugart, Wis.

And Mrs. M. Rieck, St. Louis, Mich., L. Ackermann, Milwaukee, Wis., Miss Ella Schlegel, Benton Harbor, Mich., Ixonia, Wis., Mrs. W. Henslin, Fairwater, Wis., C. O. Cancher, Morrisonville, Wis., Mrs. W. Broese, La Crosse, Wis.

Thank you! Achichaha! say our Apache Indians.

G. J. SCHLEGEL.

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Christmas gifts for our Indians at Rice were received from Mrs. A. Kielgas, Appleton, Wis.; Congregation of Rev. H. W. Herwig, Lewiston, Minn.; Ladies' Aid Society, Rev. Theo. Thurow, Sun Prairie, Wis.; Rev. K. H. Machmiller, Manitowoc, Wis.; John and Mathilda Wartchow, Colby, Wis.; Ladies' Aid Society, Rev. J. Jenny, Milwaukee, Wis.; C. J. Bender, Red Wing, Minn.; Wm. F. Lehmann, Eau Galle, Wis.; "Two friends of the Indian Mission," St. Paul, Minn.; Ellen Sievert, Hattie Bormann, and J. F. Bartels, Marinette, Wis.; St. John's Congregation, Rev. A. Schumann, Firth, Nebr.; Congregation of Rev. H. Albrecht, Hutchinson, Minn., Y. Yanke, R. 3, N. Milwaukee, Wis.; Rev. O. Kehrberg, Mosinee, Wis.; Congregation of Rev. Wm. Keturakat, Menomonie, Wis.; Congregation of Rev. H. Kirchner, Mishicott, Wis.; M. Gensmer and son, Caledonia, Minn.; St. Stephen's Ladies' Aid Society, Rev. L. Kirst, Beaver Dam, Wis.; Congregation of Rev. L. Kaspar, R. 2, Appleton, Wis.; Rev. E. Kionka, Denmark, Wis., St. Mark's Sunday School, Milwaukee Wis.; H. Saxmann, Luth. Home, Watertown, Wis.; Miss Lena Thurow, Milwaukee, Wis.; Rev. P. Kionka, Maribel, Wis., and through him from "Missionfriend"; Rev. Ch. Doehler, Escanaba, Mich.; Rev. M. J. Hillemann, Medford, Wis.; from Ladies' Aid and from Young People's Society, and Young People's Society of Zion Congregation, Stetsonville, Wis.; Delore Karsten, Columbus, Wis., donation from savings box of eight year old missionfriend; through Northwestern Publishing House 2 parcels with Bibles and New Testaments from unknown donors.

To all friends of our mission who have helped to prepare for our Indians a joyous and blessed Christmas, hearty thanks and God's blessings!

F. UPLEGGER.