

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.

Vol. 9.

Milwaukee, Wis., September 17th, 1922.

No. 19.

"WORK OUT YOUR SALVATION WITH FEAR AND TREMBLING"

Sinners, work out your salvation,
Work, with trembling, full of fears,
Build not on a false foundation,
Things of earth pass with the years.
O look upward evermore,
Strive to reach the heav'nly shore,
While on earth below ye wander,
Seek to share the Kingdom yonder.

Ye have cause to make confession,
That ye are conceived in sin,
Fleshly lusts, guilt, and transgression
Stain the carnal heart within.
But the grace and pow'r of God,
Can bestow eternal Good.
Without Him, the gracious Giver,
All your gain is loss forever.

Blest are they, whom faith leads onward,
Who, as victors, hold the field!
In whom sin's dread pow'r is conquered,
Who to earthly lusts ne'er yield!
'Neath the Savior's Cross of pain,
Strength to follow peace they gain,
Dead with Christ, through His blest merit
Life eternal they inherit.

If in battle ye are idle,
If, in slothful indolence,
Ye have ceased your lusts to bridle,
What avails your confidence?
No true conquest can be won,
Till a well-fought siege is done,
Only they who are victorious,
Win, through grace, the crown all-glorious.

Amen, till the battle ceases,
Seal, my God, Thy truth in me!
Let me, in the name of Jesus,
Gain, through faith, the victory.
Rule me, guide me, grant me pow'r
To watch, fight, and pray each hour,
Till from earthly conflicts riven,
I through grace, attain Thy Heaven.

ANNA HOPPE,
Milwaukee, Wis.

Translated from the German.

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful; but Judaism said: "Oh, come, let us sing unto the Lord"; and when Christ came the angels greeted His birth with a song, and since then Christian song has gained in fulness and strength of voice with each century.

—Selected.

Blessed Is Every One That Feareth The Lord; That Walketh In His Ways. For Thou Shalt Eat Of The Labor Of Thine Hands: Happy Shalt Thou Be, And It Shall Be Well With Thee.

Ps. 128: 1-2

There is in these words the calm repose of infinite power and authority. They are as a mighty rock standing forth from roaring and seething waters in impregnable strength. Here is to be found rest for the human soul, and peace and calm for our life.

A struggle is now on between labor and capital, a struggle for the very things promised in these words, the fruit of his labor for man, his happiness and well-being. In his struggle passions run high and hearts become embittered. It is a vain struggle, for human happiness and well-being will never be achieved by the victory of man over man.

The Lord here tells us that it is he who prospers the labors of our hands and who bestows happiness and blessings according to his sovereign will and his good pleasure. His words of authority and power carry to our heart the assurance that there is in the whole universe no power that is able to hinder him from fulfilling his promise.

He tells us that there is no need that men fight each other for the goods of this life. He says: "Blessed is every one that feareth the Lord." If all men today would turn to him for these blessings, none would come short of anything he needs for his true happiness. God's supply cannot be exhausted, his power to help can never fail.

These words are a gracious invitation to all men to come to him to be blessed, to all men without distinction, for all men are equally dependent upon him, and for Jesus' sake he has a heart of mercy toward all.

It is a promise that involves no demand on man, a free promise of grace. Our labor is not to provide these blessings, it cannot. No, it is grace that crowns our efforts with success. The helpless invalid can turn to this psalm for comfort as well as the man of brawn and he of brain. The promise is to those who fear God and walk in his ways; that means, to those who trust his words, who rely on his grace and who in that faith look up to him with childlike reverence. His ways are the ways of faith and love.

They who refuse to be drawn to God by his promise make it impossible for him to bless them. Therefore their every effort, though at times apparently successful, is doomed to fail.

Thus we have, indeed, two classes of men, those who fear God and those who do not fear him, the former blessed by his grace, the latter unhappy through their unbelief.

Let us remember this fact in the present class struggle. The Christian cannot identify himself entirely with either of the contending parties. He is raised up over this struggle by the firm promises of the Lord his God, knowing that his welfare is not dependent on himself nor on any other man, but solely on the grace of his Almighty Father. The Christian employer and the Christian employee recognize each other as members of one family, the family of God. In what they say and do toward the solution of our economic problems they will not be swayed by class consciousness and prejudice; they will seek counsel from their God and pray for the Spirit that leads them in the ways of the Lord. They will fight against hatred and injustice as against the enemies of all classes. They will watch and pray, lest in these troubled days they fall victim to the temptations to which they are exposed and be misled to deny the fear of God and to forsake his ways, thus losing everything for time and for eternity in losing their faith in God.

For comfort and strength they will again and again turn to these words: Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee. J. B.

COMMENTS

At Work Our schools are now again at work. It is too early to report on the attendance. Sufficient for the first that they are at work. Christian schools at work means that the Church is at work, that the Gospel is at work, that the great God himself is at work among us. Our schools are God's workshop. If all Lutherans realized this fact, would it be possible that so many parents pass these schools by and refuse to place their sons and daughters under the care of the Master-Teacher? Workshops of the gracious God—can we then remain indifferent toward our schools or, perhaps, even despise and antagonize them?

Thank God, they are still at work. This is in itself a blessing. It is owing to his grace and longsuffering that he has not permitted our indifference and the hatred of the world to close these workshops. Let us rejoice in our schools, work for and with them and pray for them. May God bless our teachers, save them from discouragement, fill them with a burning love toward him and toward the students entrusted to their guidance and make them in the fullest sense of the word his co-workers. God bless all of our students, opening their hearts to his Word, that they

may be built up in Christ, increase in faith and love, and be prepared to serve their God for his honor and for the good of his Church.

God bless all those who support these schools. May they never falter or grow weary. They are being sorely tempted from within and from without. God grant them strength to overcome all temptations and to remain faithful to their blessed duty.

God save our schools from the effects of our sins and from the attacks of the foes. These attacks are not a thing of the past. Read what the Lutheran Witness says under the heading: "The Campaign Against Parochial Schools":

Interesting sidelights on the campaign inaugurated in various States against the church-schools are found in anti-Catholic and Masonic papers which have recently reached our desk.

We quote from an editorial in the *Masonic Chronicler* (Chicago), February 11, 1922:—

"The fraternity is a supporter of the public school system, and surely it is a Masonic duty to combat every movement to limit its extension, or to substitute for it any system of private instruction, tainted with sectarian views and designed to inculcate sectarian beliefs."

Each clause in this sentence really calls for an editorial. As if those churches which provide common schools for their children are thereby "limiting" the public school system! As if the public schools had any enemies in this country against whom the fraternity has to rise in all the majesty of its abdominal bibs! As if it were un-American to instil the doctrines of Christianity into children when they are most teachable,— when the very fathers of our government established the principle, now embodied in the State constitutions, that religious teaching, being the foundation of good citizenship, shall "never be discouraged, but always encouraged" by the American States! As if we did not know that "sectarian" is the hateful term applied in the Masonic vocabulary to all denominational doctrine—an evidence of the opposition of Freemasonry to every religious teaching that contains more than the barren doctrine of a "Supreme Architect" and the "hereafter" of Masonry! Certainly, the moves sponsored by Masonry against church-schools are engendered not primarily by its hatred of the Roman Catholic Church, but by its opposition to Christianity in every form.

The *Torch*, successor to the *Menace* (defunct), July 15, 1922, contained an article headed, "Demand End of Private Education." From it we cull the information that the Michigan campaign against parochial schools, according to Robert F. Smith of Portland, Oregon, was "the first attempt of the Scottish Rite to get such a bill through." Mr. Smith says that the Oregon attempt is the second one, "the Scottish Rite Masons assuming full responsibility for the circulation of the petitions." This they did "in accordance with the wishes of the Supreme Council of the Scottish Rite."

Readers of the *Lutheran Witness* were informed a year ago that the Supreme Council of the Southern Jurisdiction had made common cause with the Northern Jurisdiction (the two covering all States of the Union) for this purpose. In Oregon the craft acted on this resolution June 22, when a State-wide campaign for signatures to a petition compelling public school attendance was inaugurated. Some 50,000 signatures were obtained; only 13,000 were necessary to get the bill on the ballot at the next election. The same tactics were followed in the State of Oklahoma, sufficient signers having been obtained in

one day to place on the ballot for the next election an amendment to the constitution which would in effect wipe out the parochial schools.

A careful study of the educational bills which will go before the legislature of the State of Iowa in connection with the code revision has brought to light the fact that a number of them, if enacted, spell absolute destruction of the Christian day-school.

It should be said in this connection that in the State of Michigan the antireligious school forces have announced their intention of making another attempt to get the necessary number of signatures for the spring election in 1923.

Finally, we note that the Towner-Sterling bill, now in the United States Senate, has the active support of the Masonic order.

Let us pray for our schools!

J. B.

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A Five Million Dollar Side Line

Not many realize that the "unofficial" charities of the Lutherans of the Synodical Conference alone have a property value of nearly five million dollars and that it now takes a million and a half to keep them going. Going concerns in every field, including charities, grow. Even if the pace of the last few years is not held there will be an appreciable increase in the figures quoted above.

A number of facts stand out from a very brief array of statistics. About a hundred thousand persons are reached in one way or another by these volunteer organizations covering the field of hospital service, care of orphaned and neglected children, old people's homes, deaconess houses, and the like. It is known that much of the service is paid for by the friends and guardians of the beneficiaries; they would rather have people of their own faith do such work than others. But it is the nature of the work to serve those who are unable to pay. That must be paid for by contributions from the general Lutheran public. Perhaps more than a million of the million and a half that it takes to support the work comes to the treasuries of the charities in this manner.

Comparison with the amounts given to regular synodical undertakings is often in favor of the "private" charity; relatively they surely receive more than the official treasuries of our colleges and missions. It does not seem right to begrudge them their success, though there can be no two ways about it: the proportion between official and unofficial donations is wrong.

It would seem that the proper remedy does not lie in a curtailing of charities but in expansion of interest for regular work. The success of the private undertaking shows us what is wrong with our synodical finances. Two factors are responsible for the success of the charities: first, the management is held by a smaller body, most often it is vested in one man, who informs the small body of directors of the needs of the work and they have interest enough to stay at their task until they reach the mark set for them; secondly,

the private undertaking is at far greater pains to keep its constituents informed of the progress of the work and of its needs. It does not hesitate to announce its wants in a most insistent manner. It invites close observation, it offers many ways in which an interested friend can help in a small way or in a large way.

Perhaps the synodical work cannot parallel the private work in every detail of method, but it is the conviction of many that we ought to show a little more common sense in the management and the financing of our enterprises. Too many pastors and lay men seem to be of the opinion that synodical boards and commissions are honorary offices that receive their honors when their work is criticized and the officers heckled on the floor of the synod. It is impersonal, detached sort of criticism that gives all the world advice but will not go out and take its coat off and hustle. There is much covering up of this questionable way of doing things by inappropriate reference to a Christian's freedom from all rules; just as though system and order and co-operation with officials were a crime.

The first man to go to work, even at the price of some of his "popularity" with the cannier members of his flock, is the minister. If he goes ahead he will find help and support. The chronic "kickers" and "tight-wads" who use their "Christian liberty" to block progress will not give less (that is hardly possible in the light of recent experiences) but the great majority of Christians who are not entirely unmindful of the blessings of God's grace will gladly give more and will help more.

As has been said of democracy, the best cure of the evils of democracy is more democracy, so the best cure for the evils of the finances of church work is not less church work but more.

A five million dollar side line is proof positive that our people are willing and able to give liberally; it shows their interest can be aroused; it shows that we are leaving untapped rich veins of pay ore that others are mining. We are fortunate that some of these others are our own people doing our own work; but much more than five millions is going to others who are not doing our work.

H. K. M.

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Read It Have you already received your copy of the minutes of the meeting of your District? If you have not, procure one immediately. As soon as you have one, read it. That is what it was printed for. If you do not read it, money has been wasted, as far as you are concerned, and what is worth more than money is being wasted, the gifts with which God has endowed you for the service of the Church.

The doctrinal papers you will find in these minutes discuss subjects that are of vital interest to us today. We need just such instruction, admonition and comfort. Without them we are likely to grow careless and neglectful. There is much ignorance among us

The **Northwestern Lutheran**, edited by a committee, published bi-weekly by the Northwestern Publishing House of Milwaukee, Wis., at \$1.25 per year.

In Milwaukee and Canada single copy by mail \$1.50 per year.

All subscriptions are to be paid for in advance or at least within the first three months of the year.

In the interest of, and maintained by the Ev. Luth. Joint Synod of Wisconsin and Other States.

Entered as Second Class Matter Dec. 30th, 1913, under the Act of March 3rd, 1879.

Acceptance for mailing at the special rate of postage as provided for in Section 1103, Act of Oct. 3rd, 1917, authorized Aug. 26th, 1918.

Address all communications concerning the editorial department to Rev. John Jenny, 637 Mitchell St., Milwaukee, Wis.

Address all news items to Rev. F. Graeber, 3709 Sycamore St., Milwaukee, Wis.

Send all business correspondence, remittances, etc., to Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis.

on questions on which every Lutheran should be informed. In order to be able to serve the Church with the gifts the Lord has bestowed on us, we must know our church and also the conditions under which it is working and the forces against which it is contending. Read and prepare yourself for service.

Then apply yourself to the study of the statistics and the reports on the word of our Synod. You will have to know something about these things if you want to take your full part in this work. Your study of the minutes will put you in a position to add your counsel to that of the brethren when synodical affairs are discussed in the congregational meetings.

Discuss these matters in your family. If you want your son and your daughter to take an interest in the Lord's work, you will have to train them in that direction by your word and your example. Your lack of interest will kill in their bosom even the interest others have perhaps created. What will be the result if we neglect the opportunity to train our young people for the service of the Church?

Read your copy of the minutes!

J. B.

SYNODICAL CONFERENCE CONVENTION

The 28th convention of the Synodical Conference was held in Cincinnati August 16th to 21st of this year. The Missouri Synod Federated Churches of that city provided admirably for the comfort and entertainment of the delegates. The sessions were held in Trinity Church, meals were taken in the basement of Emmaus Church, and the closing service was held in the Church of Our Savior. A wonderful auto ride through the city of many hills and magnificent views was provided for the delegates on Thursday afternoon, with a fine luncheon and entertainment to end the perfect day at the Church of Our Savior. There is real warmth to the hospitality of our Cincinnati Lutherans.

The President, C. Gausewitz, delivered the opening sermon on Wednesday morning. It was a rare ser-

mon and is to appear in full in the synodical report, and our various papers are requested to copy it.

This is the jubilee year of the Synodical Conference, its golden jubilee, and throughout the convention there rang the note of praise and thanksgiving to God for the priceless gift of unity in the truth which God has vouchsafed us these many years, and under which we have grown to so large a body. A special jubilee service was held on Sunday, August 20th at 3 p. m. in Emery Hall, in which President C. Gausewitz and Rev. F. J. Lankenau and our Colored Missionary, Rev. Chas Peay spoke. Our God-given unity and the blessed work of our Negro Mission furnished the topic for the speakers. May our children tell of larger blessings still in years and jubilees to come!

One of the delegates at the convention was the Rev. P. A. Widwey of the Norwegian Synod. Fifty years ago he attended the first convention of the Synodical Conference. He was a student of theology then. This time he addressed us in the Norwegian language, thanking God for the blessings of unity in the pure Lutheran doctrine, and praying Him to continue that precious blessing.

Every morning session was devoted to doctrinal discussion. Led by Prof. John Meyer of Wauwatosa we talked on the principles that must underlie our struggle to maintain our schools and colleges. Let us realize that Jesus has called us to be His witnesses, let us remember that in and of ourselves we are altogether unfit to be witnesses of Jesus Christ, that Jesus must recreate us and give us a new heart and His Holy Spirit that we might be true and devoted and unselfish witnesses. Let us remember that He has so recreated us, and that in His Word and blessed sacrament He evermore supplies us with His Holy Spirit and with His strength. Let us day by day flee from our own wicked slothfulness and get new strength and zeal in the fount of life which our Lord supplies in His Word. Then will we be zealous and painstaking and untiring in the effort to bring up our children in the nurture and admonition of the Lord. And our attention will be given not only to grammar schools, but to high school instruction as well, and to colleges. We bear in mind that the Spirit of the Gospel is altogether different from the spirit of the world, and that the world studiously draws our children away from Christ and from their salvation.

The afternoon sessions were devoted mainly to the cause of our Negro Mission. While the various Synods that constitute the Synodical Conference do mission work on many different fields, they all jointly together in the Synodical Conference have only one mission, the mission among the Negroes of our own country. When you compare the size of the Synodical Conference with this mission it seems very small indeed. Of course, we must not overlook the other missions of the various Synods of the Synodical Con-

ference, but ought not the fact that we find other Synods going the same way with us and helping us by their testimony, ought not that prompt us to extra and real missionary efforts in expression of our gratitude to God for this great band of fellow Lutherans? And this is our jubilee year. Ought it not move us to lay down a very special offering in order that our Negro Mission, the sole mission of the Synodical Conference as such, may not continue to be hampered by inadequate provisions on our part, but that it may thrive and flourish?

As for the spirit of thanksgiving, note the letter the General Conference of our Workers in the Colored Mission addressed to the Synodical Conference on this occasion. (You will find it in another column of this paper.)

Note also that last year our colored Christians contributed \$30,865, which is an increase of \$25,000 over what they did seven years ago. Last June they held a General Conference, where the letter just mentioned was addressed to us, and in a jubilee service on that occasion they made an offering of \$2,600. Compare this with our own efforts, and also consider their extreme poverty, which was abundantly attested by our missionaries, and which you learn from the lantern slides that are shown you in illustrated lectures. This Conference of our mission workers resolved to prompt all their congregations to increase their contributions by 15%.

This General Conference of our mission workers is constituted very much like our Synodical Districts, is attended by pastors, teachers, and laymen, and presumably it will eventually form a Colored Synod. They are publishing a paper called the Alabama Lutheran, for the especial needs of our colored congregations. Synodical Conference has adopted that paper and will enlarge it under some more general name.

The convention was deeply moved by the evident needs of our mission field. The crying need of a girl's dormitory for Immanuel College at Greensboro, N. C., and of other improvements in the buildings at Greensboro was convincingly brought home to us. Both last year and this year no efforts could be made to obtain new students because the buildings are badly overcrowded already, altogether too much for proper sanitary conditions. Read the Pioneer and the Missionstaube for details and for continued information regarding our Negro Mission. Two years ago we voted \$30,000 for a dormitory in Greensboro, and the Negroes themselves have actually contributed \$1000 for the purpose, and yet the building cannot be put up for lack of money!

There is a similar situation in our Luther College at New Orleans. Forty-nine scholars were this past year taught, housed, and fed in three rooms!

Two years ago we also resolved to build a Negro high school in Alabama, and we have not done it as yet. The need of it for the training of colored teachers for our mission schools was so convincingly shown that a unanimous resolution was passed to build at once. One pastor pledged himself at once to get \$25 from some treasury or other in his church, and within two weeks' time to prevail upon all the pastors in his conference to do likewise. Another pledged himself to raise \$200 and to pay it personally if he should fail to get others to help. Who will follow? The Lord is calling in His lowly brethren. A contribution of thanksgiving, fellow Christians!

The poverty on the mission field almost beggars description. The meeting places where our missionaries have to labor and where our congregations and schools assemble in many instances are such that we would consider them unfit for our cattle, or even for our hogs. It is very plain that our mission board is not wasteful with our contributions. And the liberality of our black brethren, in the face of their extreme poverty, is most astonishing. Their huts are often bare of the first necessities, not to say conveniences, and yet they bring contributions that average \$15 per communicant!

According to the judgment and resolution of this convention we must build at once in Alabama and in New Orleans and in Greensboro, N. C., and carry out what we so vainly resolved two years ago. And all over the mission field there is much urgent demand for the immediate erection of chapels and schools. Altogether we must have about \$150,000 for the building fund, outside the regular operating expenses. Are we unable to respond to this request in this jubilee year, we, the Synodical Conference, which numbers almost ten times 150,000?

This report was not closed without mentioning our sainted missionary Nils J. Bakke, who worked in our Negro Mission for something over forty years. See the printed minutes for a sketch of his life.

The officials of the various Synodical Districts will please note that the regulations of the Synodical Conference require that the credentials of the delegates be in writing, signed by the president and the secretary. In future kindly mail one copy of the credentials to the president of the Synodical Conference, one to the secretary, and one to the local pastor where the convention is held.

All officers of the Synodical Conference were re-elected, and in addition Rev. E. Eckhardt, of the Concordia Publishing House, St. Louis, Mo., was elected statistician. All members of the Synodical Conference, and especially the Synodical officers, are kindly requested promptly and fully to give all the information he may desire.

Indianapolis, Ind.

H. M. ZORN.

New Orleans, La., June 17, 1922.

To the Synodical Conference of the Evangelical Lutheran Church of North America.

Beloved Brethren in Christ:—

We, the workers in the Colored Mission, assembled for the first time in a General Conference to celebrate the fiftieth anniversary of your organization, to thank God for the past activity, zeal, and treasure you have given in the mission work among the colored people of our country, and to devise means of furthering this great work, address these words of congratulation and thanks to you.

We with humble and grateful hearts bow before our kind heavenly Father and thank Him through Jesus Christ our Savior that He put it into the hearts and minds of our pious and venerable church-fathers to form this great church body, and has blessed it during these past fifty years, that it has in no wise departed from the truths of our Lutheran confessions. Although the Synodical Conference was organized in a land of sectarianism and lodges, and had to contend with bodies that sailed under our name, she has not departed from the truth of God's Word, but has remained faithful in both doctrine and practice.

We unite with you in thanking God for the signal blessings bestowed upon Synodical Conference, as is seen in her marvelous growth, numbering four thousand congregations and one million three hundred thousand souls today.

But we especially thank God that He put it into the hearts of the founders of Synodical Conference to have as a goal to work to the salvation of souls, and that He directed them to the colored people, who at that time lay as poor Lazarus at their door, desiring to be fed with the crumbs that fell from your table.

We thank the officials of Synodical Conference, past and present, for the warm, tender feeling that they have always entertained for our cause. We remember gratefully the members of this great church body for the gifts of money and other donations that they have contributed to carry on this great work. We pray God's blessing may rest upon every patron and supporter of our great cause; we assure you that the work has not been in vain.

We thank you for all the zealous, God-fearing, and sacrificing missionaries and teachers you have sent us, who, in spite of opposition, ostracism, and ingratitude labored for Christ and the uplift of the colored race. We thank you for the schools, churches, and colleges you erected for us, that we and our children could enjoy with you a Christian education, the pure preaching of the Gospel, the unadulterated sacraments, and prepared ministers and teachers of our own race.

We further thank you for the wise, able, and conscientious men you appointed on the Board of Colored Missions, both past and present, who, although they

were busy men, gave their time and best thought to conduct this work successfully and economically.

We finally thank you for the periodicals you have published in the behalf of our cause; that has not only helped us immeasurably spiritually, but has promoted our temporal and civic welfare. We thank you for the splendid editors of these papers.

Realizing how God has blessed us, we implore you to continue this great work with unabated zeal. We promise that with God's aid and assistance we will do all we can to further, extend, and promote the cause of Christ and our dear Lutheran Church among the colored people.

Committee:

G. A. SCHMIDT.

H. NAU.

JOHN MCDAVID.

NINETEENTH ANNUAL CONVENTION OF LUTHERAN CHARITIES

The nineteenth annual convention of Lutheran Charities convened at St. Paul in the Trinity Church from August 8th to the 10th. Of the seventy odd members of the association working in different parts of the United States fifty-seven were represented by their own delegates at the opening. Others arrived later and a large number of interested visitors made the gathering a large one.

Papers were read by Pastor E. H. Wind, Buffalo, "The importance of mental and physical tests and the importance of the child's family history in child placing," by Professor A. Schaller, New Ulm, "Our charities in the light of Matthew 25:30-46"; and by Pastor J. Graebner on text books that are of use in the training of deaconesses.

Many reports were heard and led to interesting and profitable discussion. Of chief interest was the whole subject of deaconess work. The chairman of the deaconess association, Pastor Wambsganss, Fort Wayne, reported that last year thirteen students entered training; the students of the first years were now in active work. It seemed to have become a question that concerned the welfare of all the charities of the conference and in consequence a general committee was appointed to bring in resolutions covering the various phases of the work. This report was adopted with few changes.

It was urged to continue the training of deaconess nurses, especially those who are required for the work of the deaconess hospital at Beaver Dam.

Since many able and devoted women are not in a position to take a three or four years' course, it was the opinion of the conference to give them the necessary training for any other field of work that is of importance in our charities and to admit them to the deaconess sisterhood.

It was resolved to move the headquarters of the deaconess training school to the Bethesda Home at Watertown, the nurses' training course to remain at Fort Wayne.

It was found necessary to recommend that a suitable man be secured to act as superintendent of deaconess training; such a man would also be able to create interest for the work in our congregations by lectures and reports.

A meeting will be held in fall to determine how these resolutions can be put into effect.

Pastor M. Ilse, the statistician of the conference, made his report. Of the 72 members of last year, seventy had made a report. These seventy organizations are manned by 566 workers and 99,994 persons benefited by their ministrations during the past year. The property value of these societies was estimated at \$4,302,000. Lutheran Christians contributed \$1,686,448 toward the support of the work and of this sum \$1,508,000 was expended.

In general it might be said the interest in the proceedings of the convention never lagged; nearly every session ran over time, even after the customary time limit had been extended.

Officers for the next year were elected as follows: Pastor Phil. Wambsganss, Ft. Wayne, president; Pastor F. Herzberger, St. Louis, vice-president; Pastor J. R. Baumann, Red Wing, secretary; and Mr. August Freese, Ft. Wayne, treasurer.

A THIRD EPISTLE FROM ARIZONA

Any one working in the Lord's vineyard as a missionary, makes all kinds of experiences, some extremely **sad** ones, that make his heart weaken, his courage fail, his tears flow, and his limbs tremble and then, again, superlatively **happy** ones, that make him rejoice with exceeding great joy, that cause his drooping spirits to revive, that prove to him that there is still balm in Gilead, that the age of miracles is not past, that the Lord is still with His Church, and that, where and when it pleases Him, children are born unto Him as the dew of the morning.

About an incident of this last kind the undersigned intends to write in the following lines.

The United States Government supports two sanitariums for the Indians in this land. One of these is near Phoenix, Arizona. During the past year it averaged about ninety patients, male and female, and 22 employees, the largest percentage of the latter also being Indians. About eight of the patients were Apaches, mostly from the reservations, where our faithful missionaries have been breaking the Bread of Life to the members of this formerly fiercest and most feared tribe of Indians in Arizona.

At first I used to visit only these sick Lutheran Apaches at the Phoenix Sanitarium, speaking to them

of "the One Thing Needful," and supplying them with Lutheran literature.

Then, when I noticed, later on, the interest displayed by members of other tribes during my calls, I suggested that **all** should listen to a sermon from me. They were willing; and so I preached from the bedside of one of our Apache Indians to all patients of the various tribes, that shared the vast screened porch with our Apache member. The latter told me, at my next visit, that all the patients liked to hear me preach regularly; and so I arranged to preach at the Sanitarium practically every week thereafter, as long as I continued to live at Phoenix. It was my privilege, not only to see the sick Indians grow cheerful at the message of our great "Sin and Burden Bearer"; but I myself often was cheered on by what I saw at this Sanitarium. Here was especially one Indian, the oldest one there, a married man, with two children of ten and twelve years old, by the name of Lon Bullis. He came there from San Carlos, where our tireless missionaries have been sowing and planting the seed of the Gospel for many a year, and where he had been brought to the Redeemer. This man showed by word and deed that he had bidden farewell to the world and her pleasures.

What his sins were, wherewith Satan had held him captive in his fangs for many a year, does not matter. Sins which **God** for Christ's sake sinks into the depth of the sea of His forgetfulness, **we** should let remain buried for ever. Whomsoever we meet on the holy ground of living faith, "henceforth know we him no more (after the flesh); he is a new creature; old things are passed away; behold, all things are become new," 2 Cor. 5: 1-17.

It was an unalloyed joy to hear from this Indian's lips, how he believed in the great Atoner, and how he had obtained an inalienable place in the family of God by this faith. One day, however, Lon seemed deeply bowed down and grieved about something, and, amidst great emotion and evident grief of soul, he handed me a piece of paper with a confession of his own.

With a shyness and backwardness, typical of his race, he had not been able to give vent in **spoken** words to his heartfelt desire for life and health, merely to spend both **for** Christ, **with** Christ, and **in** Christ; so he unbosomed himself and laid bare his entire soul **in writing**. We see, love cannot remain imprisoned long; it will find a way to express itself, if not in oral, sounding words, then in the form of written ones. But, dear reader, you shall have the opportunity to read for yourself, how this red man exposed his heart. His statement was headed

"My Gratitude"

and read as follows:

"I have been very sick and I know, it is the judgment of God's hands, with which He has visited me.

"I have asked God to forgive me, and of His loving kindness to remove the plague of sickness.

"I know, God has given ear to my prayers, because my fever has almost left me, where I was burning with fever, never abated.

"I pray God, if it is His will that I should go back to my people again, to prepare me that I may not be found wanting in gratitude.

"I will serve God among my own people with their language. First I must look to myself that I know the Bible as a Christian should, and above all that I am a child of God through Jesus Christ.

"The older of my people, that do not know the English language, do not know what the Bible is, and they do not know the importance of going to church on Sundays.

"Lord, send me a special teacher that I may better prepare myself while there is light, and let me not henceforth desire health, or life, except to spend them for Thee, with Thee and in Thee, through Jesus Christ, our Lord. Amen."——

Isn't this a beautiful blossom, grown in the garden of our Indian Mission? Which true believer can hear of this child of the desert, enjoying the glory of divine favor, and desiring nothing so much as to spend his life and health in serving His Lord,—without thanking the latter for bringing this and other Indians under the compass of His love, and to endow them with world-conquering faith and the spirit of service? Can you regret one cent, that you ever gave towards this cause?

But the soul-saving work among the Indians is not finished: the comparatively few, which we have gathered into the Church until now, are but like a handful of corn on a mountain top. A recent United States Government report shows that over 4000 Indians in the Navajo Reservation alone have not even common school facilities, not to speak of Christian instruction in school and church! These people know they are sinners. They feel the enormity and ill deserts of their transgressions continually in their members. They are aware that their wrongs are a rebellion against the rightful authority of the "Great Spirit." They hear the accusations of their consciences, and fear the vengeance of the Lord. And yet they know of no true means, to reconcile this God! They go on in their trespasses and sins without knowing how to be saved, without comfort and hope and joy, and that rest and peace in life and death through our worshipful Savior,

"Who pardons all transgressions past,
It matters not, how black their cast."

What a vast opportunity for mission activity, right here in our own land! Should we leave this mission work chiefly to the sects, who have but a false consolation to offer, since they have not the unadulterated Gospel and the unfalsified sacraments, as the

Lord in His infinite mercy has given these unto our dear Lutheran Church? No, God forbid! Well, then, who is to redeem them from the soul-destroying errors and traditions of their fathers, and from the worship of snakes and of him, who in the beginning chose the subtle serpent as his instrument to deceive mankind? My dear Lutheran reader, no one else is to help these poor benighted children of nature than **you**, upon whose mind the amazing truth has broken that, before Creation's dawn, before the morning-stars sang together, or ever the sons of God shouted for joy, away back "in the beginning," God had a thought of man, and that thought was love, 2 Thess. 2:13, that before God found a place for the universe in His hand, He had found a place for man in His heart, Jer. 31:3; **you**, whom the Gospel found a poor sinner at the foot of the cross, a suppliant for help, and who was lifted to the inconceivable exaltation of the childhood of God through the Only Begotten Son, **you**, whose heart has been thrilled with an adoring gratitude, **you** are the chosen generation, the royal priesthood, the holy nation, the peculiar people, to whom He made it a duty not only, but a privilege, "that ye should show forth the praises of **Him**, who hath called you out of darkness into the marvellous light" of the Gospel, 1 Pet. 2:9.

My Christian reader, are you doing this by your gifts and your prayers? Are you giving to the Lord's mission, as He hath prospered you? "Giving till it hurts," so that the messengers of the Cross, who are sacrificing so much, in order to do your work, can continue to promulgate the glad tidings of great joy, the news consolatory beyond measure, that in Jesus Christ, His beloved Son, God is well pleased,—until some day the Indians shall be able and willing to support their missionaries themselves? You know, "our" monies and "our" other properties are not really our own! Our purses are God's treasury, over which we are set merely as trustees or stewards:

"God does with us, as we with torches,
Not light them for ourselves."

Your giving to His mission is but a barometer, that registers the height of your love to the Savior that is in your heart.

But those are poor indeed, who have nothing else to give than money.

"All depends on our possessing
God's rich grace and love and blessing."

Hence He, from whom all blessing flow, wants us to lift up holy hands without ceasing to Him, as for all gifts, so also especially for His blessing upon our mission work.

Therefore, ye children of the living God and of the Church of the Reformation, let your petitions abound, that the Lord may "let the fulness of the (Indian) Gentiles be come in," Rom. 11:25, through your Luth-

eran mission, "that also He should gather in one the children of God (among the scattered American aborigines), that were scattered abroad," John 11:52, and bring in the lost (Indian) sheep of Christ into the sheep-fold of His holy Church.

There was a time, when our own dear Church led all other denominations in mission work among the redskins. It was the Lutheran Church, God be praised, that translated the first book into the Indian language; and that was none other book, but Luther's small catechism, "the children's Bible." But alas, other Protestants have long since overtaken us in mission work among these people. My brethren, these things ought not so to be.

Oh that each one of us should try to make up for this again, so that our Church would once again take the lead. Let us work together towards that end! Let us make a long pull, and a strong pull, and a pull all together! And may the Lord smile upon our frail efforts with the sunshine of His favor, and cause us ever to realize, that the everlasting arms of His unchanging love are still under us.

JOHN C. SCHMIDT.

UNITARIAN CUCKOOS

By Rev. Alexander Marlowe, D.D., S. T. D.

Editorial Note: We would reprint this article in our columns for the following reasons: No doubt our clerical readers have received the pamphlet, entitled: "Shall the Fundamentalists Win?" by Dr. Harry Emerson Fosdick of New York. We have here a reply to the same from the very midst of the church circles Dr. Fosdick is associated with, and we would recommend to our readers to read the article for its wholesome sarcasm, and the testimony it bears against rationalism so prevalent in Reformed Protestant Churches. J. J.

Recently there came to my desk a complimentary pamphlet, entitled "Shall the Fundamentalists Win?" It was composed and sent out by the noted Unitarian propagandist, Dr. Harry Emerson Fosdick. The term "Unitarian" is not to be considered a mental blunder, or a slip of the pen. I am well aware of the fact that this brilliant champion of destructivism has not openly affiliated himself with that denomination which more than any other has a right to claim his distinguished personality. He sails under a Baptist flag, ministers to a Presbyterian congregation, and holds a professorship at the Union Theological Seminary, of New York, an orphan institution, which specializes in training young men in German-begotten heresies.

Like the Russellites, the Unitarians usually employ the "Cuckoo-method" in carrying out their propaganda. The cuckoo lays its eggs in the nests of other birds, expecting them to do the hatching. Thus the Unitarians. By laying their eggs in Congregational nests, they at one time gained one hundred and twenty-six Congregational churches in Massachusetts. Dr. Fosdick—if he will forgive me for saying so—is an in-

dustrious spiritual cuckoo. He lays his eggs in an orthodox Presbyterian pulpit. But his performance is not as quiet as that of the feathered denizen of the woodland. There is a great deal of cackling about it. He evidently maintains a cold storage plant from which his infidel "eggs" are sent out in liberal quantities to clergymen and other Christian leaders, throughout the country. There should have been a "handle-with-care" label on the package, but there was none. I am, however, too small a bird to sit on Dr. Fosdick's "egg," but I should like to smash its shell and have a look at its contents, before it becomes too old.

The Doctor's "egg" which now goes splashing through the United States mail, is aimed at the orthodox Christian believers, who in this case are called "the Fundamentalists." I like that epithet. It implies a foundation, and according to Dr. Fosdick, these people seem to have one. The doughty champion, who has painted in glaring colors the word "Liberal" on his breastplate, is no so much offended because these Christians unreservedly believe the truth as contained in the Apostles' Creed—that merely excites his pity and contempt—but it annoys him that they dare to heed the Biblical injunction to "contend earnestly for the faith." And so he proceeds to attack them for taking seriously the teachings of God's Word concerning the virgin birth of our divine Lord, the substitutionary Atonement, the literal inspiration of the Holy Scriptures, and the second coming of the Redeemer. The Christian belief in these doctrines is described in splendid rhetoric, conveying subdued ridicule, while "the Liberal's point of view," by way of contrast, is served in a very attractive and inviting manner. Dr. Fosdick is a master of English diction. His lucid style indicates that he has profited by studying the works of such men as Tom Paine, Robert Ingersoll, Theodore Parker, and Dr. Charles W. Eliot.

The main contention of the sermon is that "a great mass of new knowledge has come into man's possession," and that it is impossible to contain this new knowledge in one compartment of the mind, and "the faith once delivered to the saint" in another. But is there any conflict between true learning and the Christian faith? There is not. The conflict is between the Bible and the vagaries of such men as Dr. Fosdick. The claim that the so-called "liberal point of view" is based on the findings of modern scholarship is absolutely false. It is as old as the devil. Before his conversion, Saul of Tarsus was a Unitarian. As such, he rejoiced in the stoning of Stephen the Fundamentalist. The Jewish Sanhedrim that condemned to death the Supreme Fundamentalist, was composed of Unitarians. They held the same view concerning the virgin birth as Dr. Fosdick proclaims. Celsus, a Unitarian, was the Fosdick of the second century. He wrote and circulated a pamphlet, entitled "A True

Discourse," wherein he ridicules the deity of Jesus, the fall of man, conversion, the possibility of miracles, redemption through Christ, and the resurrection of the dead. In the third century we have Porphyry. He was a Unitarian, and one might suspect Fosdick of having plagiarized his teachings concerning the Inspiration of the Bible and the Godhead of Jesus. In the fourth century, Arius looms large. He also was a Unitarian and the leader of the "Liberals" of his day against "the Fundamentalists." It is regrettable that the Lord did not create Dr. Fosdick in time to enable him to attend the Council of Nice. Surely he would have spoken weighty words in behalf of Arius the Liberal against Athanasius the Fundamentalist. He is too tenderhearted a man to stand by and see an intolerant church excommunicate anyone for blaspheming the Person of Christ, without uttering a vigorous protest. Porphyry and Arius, however, believed in a personal God. Whether Dr. Fosdick believes in the God of the Bible, or the pantheistic "world-soul" of Emerson and Charles W. Eliot, his writings do not make sufficiently plain.

Dr. Fosdick's plea for an intellectually hospitable, tolerant, liberty-loving church is interesting, but somewhat belated. He desires a church that will repudiate the Godhead of the Lord Jesus Christ, the necessity of atonement for sin, the infallible Bible and everything supernatural. His plea in the form of a protest should have been uttered on the day of Pentecost, as Judaism comes nearer to his requirements than Christianity. Judaism is Unitarianism. Any enlightened Jew shares Dr. Fosdick's views concerning the beauty of the human character of Jesus, but the orthodox Jew believes many a precious truth which the Union Seminary instructor denies. In 1904, I heard in Boston a Unitarian clergyman, Rev. C. F. Dole, preach a sermon, on "Jews and Christianity." He declared in the course of his remarks that Judaism and Christianity were once one, and he saw no reason why they should not be so again. A Jewish rabbi by the name of Fleisher, made a reply to this sermon in The Boston Transcript. He negated the Unitarian's statement, pointing out that when Christianity was formulated, it involved first of all the Messiahship of Jesus of Nazareth, and then the deity of Christ. By accepting these facts, Hebrew Christians ceased to be devotees of Judaism. The Rabbi admits that the Unitarian views are essentially the views of Judaism, but he closes with the following significant words: "For the present, however, it is well for him (the Unitarian minister) to face the fact that to the average believer he is no more of a Christian than I am, but I hope that good Christians will love us none the less for that." This is a good answer to Dr. Fosdick's plea. The liberal church he asks for, he need not search far to find. Let him join the Reformed Jewish Synagogue or the Unitarian denomination, and he is where his

heart yearns to be. It is not necessary that the Christian Church should abandon the platform of Pentecost in order to accommodate him.

Speaking of the distinctive Christian doctrines and modern social needs, the good Doctor says: "What can you do with folks like this who, in the face of colossal issues, play with the tiddle-de-winks and peccadillos of religion?" This can only mean that he regards the fundamental doctrines of the Christian religion as "tiddle-de-winks and peccadillos," compared with sociology questions. Indeed, the remedy suggested throughout the sermon is that sociology should displace theology. Like Ingersoll in former days, Dr. Fosdick has manufactured his own straw man and proceeds to murder it with the boxing-gloves of his own glittering rhetoric. What has the Unitarian denomination done for the uplift of the masses? Where are its martyrs? Where are its foreign mission stations? Where are its slum missions? Where are its institutions of charity? Is there no answer? Then turn to the orthodox Christian church, and you will find that by the grace of God she has been able to prove her faith by her works. Sociology and Christian truth are not opposed to one another. True sociology is founded upon the Cross of Calvary, and man can never sustain correct relations to his fellows before he has become reconciled to God through the sacrifice of Jesus Christ. By flinging the Cross of Calvary upon the scrap-heap of unbelief, this liberal teacher attempts to open the gates of the church to the hordes of selfishness and anarchy.

Dr. Fosdick is too polished a gentleman to blaspheme outrightly by calling the Lord Jesus Christ a bastard and his blessed mother a harlot. But this blasphemy is implied when his supernatural birth is termed a fable of the same kind as the fables which record the births of Buddha, Zoroaster, Lao-Tsze, Mahavira, and Pythagoras. The stale and oft refuted argument of the alleged silence of St. John and St. Paul concerning the virgin birth is again exhibited. It must be a comfort to these saints in paradise, to know that the same infidels who are citing them in order to bolster up the heresy concerning the virgin birth, are denouncing their writings as unreliable, because they teach the Godhead of Christ. But are these two witnesses silent upon this point? Does not John in the very first chapter of his gospel trace the divine descent of the eternal Logos—the Logos who is God? Is Paul so very silent upon this subject, when he tells of Christ Jesus, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a bond-servant, becoming like unto man?" Both John and Paul taught the absolute sinlessness of Jesus and his glorious Godhead. They were familiar with the earlier gospel records concerning his divine origin. This is implied in their writings. Church

history informs us that the Apostle John vehemently opposed the heretic Cerinthus for holding the same view concerning the virgin birth as Dr. Fosdick holds. If the preacher to the congregation of the First Presbyterian Church of New York is right, then Jesus is not "God, blessed forever more," but merely an ill-born Jewish dreamer, conceived in iniquity and born in sin, who could never function as the Savior of the world.

Considering Dr. Fosdick's conception of the Person of Jesus, and of sin, it is no wonder at all that his revamped Socinianism should cause him to misrepresent the doctrine of the Propitiatory Atonement. According to his travesty of the truth, Christians believe in an angry oriental sultan-god, who has been offended, and whose rage must be appeased by the torture of somebody. And so he blows the trumpet of indignation. Away with this butcher-theology! Strike out "There is a Fountain Filled With Blood." It has no place in the refined Fosdick-hymnal. The Doctor objects to the arrangement of the Lamb slain before the foundation of the world. The soft Fosdick-god will not be placated by a substitutionary death and Fosdick-sinners must not benefit by the sacrifice of anyone. The Fosdick-Jesus did not come into the world to die, but was accidentally murdered by an infuriated Jewish mob. He did not arise bodily from the dead. But in the meantime the humble believer goes on his way rejoicing, declaring with Paul: "I know nothing unto salvation but Jesus Christ and him crucified." He offers up his praise "once in the end of the age he hath appeared, to put away sin by the sacrifice of himself." He bows down before the Mercy Seat adoring, because on Calvary God declared his righteousness and manifested his love, and can now without violating his own essence, "be just and the Justifier of him that believeth."

The title "Liberal" in which modern heretics delight, explains much. The Bible is the infallible Constitution of the Christian church, and the church teaches that it is inspired by God. The "liberal" is a spiritual anarchist. He has no Constitution. He has even dethroned the King of heaven or tried to do so. In January, 1920, in Worcester, Mass., the author of the "Shorter Bible" advised a gathering of Christian Endeavorers to change the Lord's Prayer. As kings and kingdoms are supposed to be unpopular, he urged them to say, "Thy Republic come"; "For thine is the rule." God is to be the President of the universe by human suffrage. I could not help wondering if the Liberals will not soon run a rival god for the office. If so, I do not think they need search long for a candidate, although I am aware that they deny the very existence of the ugly person I have in mind.

The salvation which Dr. Fosdick desires to bring to mankind through sociological efforts, is merely the Unitarian "salvation by character" restated. That

kind of salvation is surely unsatisfactory to honest and sincere people. Where is the man whose character is so perfect that he dare make it the basis of his eternal hope? He may develop Pharisaical self-admiration, but morality divorced from the Cross of Calvary can never give rest to the heart. Only salvation through the Blood of Christ is complete and perfect; and only the grace of God coming to man through the virgin-born, crucified and risen Jesus, can produce Christ-like character.

The Christian Church is not as intolerant as Dr. Fosdick depicts her. His publisher, Mr. Ivy L. Lee, writes on a printed slip which accompanied the sermon: "It set a landmark in the progress of religion that such a sermon should be preached in the old First Presbyterian Church in New York." It did not set a landmark in the progress of religion, but it does prove that Dr. Fosdick's charge of intolerance is false. The church he slanders would rejoice if he and those led astray by him would realize the inconsistency of their position, and permit reason and love to constrain them to worship him as their God, who said, "I and the Father are one." The Presbyterian.

DR. MARTIN LUTHER COLLEGE

On August 30th, the work of the coming school year was begun at Dr. Martin Luther College, New Ulm, Minnesota. A very large number of new scholars applied for admission, and at the time of this writing 80 new scholars have enrolled, 54 boys and 26 girls. The total enrollment of our school at present is 172 scholars.

This unexpected increase has taxed our facilities as never before. The girls' dormitory had its quota of 31 students soon after vacation had begun. Many more applied for admission. Of these, twelve were provided with room and board in Lutheran families in the city. But owing to the fact that we could not accommodate more in our dormitory, we lost quite a few prospective students. Room and board in a private family is considerably more expensive than at the college, and for many parents it constitutes a burden that goes beyond their means. In our boys' dormitory we had to resort to placing five boys in a room. Even the reception room had to be pressed into service.

Of the total of 172 students all but 24 are preparing to enter the work of the church in the capacity of teachers and pastors. Of the new scholars registered, 7 come for a general education, 25 would become pastors, 48 would be teachers.

The greatest problem arose in connection with the class work and arrangement of the daily program. By action of the Joint Synod in session at New Ulm in 1919, our school was allotted two additional professors. One of these was called two years ago, it is Prof. C. Schweppe. But owing to the increased

amount of work, our College Board in its meeting last May decided to give us an assistant for one year in preference to calling the second professor. For a time it appeared as though all attempts to get an assistant for one year were in vain. However, we were fortunate to secure help by the aid of the staunch minority of the Norwegian Lutheran Church, the Norwegian Synod of the American Ev. Luth. Church. By their aid Prof. Oscar Levorson came to us to help us carry part of the work. Prof. Levorson is a graduate of Luther College, Decorah, Iowa. He has several years of experience in the class room. But what is of more value he shares our views in regard to Christian education and its relation to the state. Prof. Levorson has charge of a class in Norse, a class in religion given through the medium of the Norwegian language. The remainder of his time is devoted to ninth grade English, Latin, Algebra, and eighth grade United States History.

In spite of this assistance our teachers are overburdened. Our ninth grade numbers 64 scholars. No one expects successful work with such a large class, especially in such branches as require much individual attention. This problem was solved by dividing the class into two parallel divisions. This separation was carried out in English, German, and Algebra. But such a division meant additional periods. Where there is a will, there is a way. Teachers voluntarily offered to take upon themselves an extra amount of work, and the program has been arranged to meet the exigency. It may be interesting to note the number of periods carried by each teacher: Albrecht 35, Burk 42, Klatt 32, Levorson 35, Palmbach 35, Schaller 30, Schweppe 29, Reuter 32, Wagner 18, Bliefertnicht 26. There are ten class rooms provided for the ten members of the faculty. Since there are 100 students enrolled in the course in music, which means that 50 piano and organ lessons must be taken care of, an extra room must be provided for one of the instructors. We shall most likely be obliged to arrange one of the former bed-rooms in the third floor of the recitation building for this purpose.

At present all the work has been arranged, and let us ask God to be with us all, protect our health and strength, shield us from all evil, and grant unto us His blessing in order that our common labor in His kingdom may be carried out successfully. In later articles other phases of our college work will be touched upon.

E. R. BLIEFERNICHT.

AN APACHE INDIAN'S WILL

On a bed in the infirmary of the Indian Sanatorium for tubercular patients at Phoenix, Arizona, lies Lon Bullis, an Apache Indian from San Carlos. Many other Indians of different tribes lie on beds near to Lon. They look up, these other sick men, to hear what Lon tells them about the Word of Truth as he

is reading it in his Bible, daily, and to some he speaks of the Savior in their native language. Could you see him, you would read out of his face the peace and blessedness, which has become his through the Word of God. Not many years ago this man lived a godless, wild life; the Gospel of Christ has entirely changed his heart, so much so that, after days and months of fear of the wrath and punishment of God, he is now at one with his Father in heaven and knows that every day brings him nearer to eternal joy and to the relief from the dreaded disease.

And here follows his will, in his own words. It is an exact copy of a letter written to his missionary:

East Farm, Sanata., Phoenix, Arizona,
July 25, 1922.

My dear Rev. Alf. M. Uplegger, San Carlos, Arizona:

I have been on my back with TB now for one year. We never know when this dreadful sickness will finish us. Sometimes it does its work within a week or a month, and sometimes it drags along for a year or two. I have been very fortunate to be alive so far. While I am able to do so I wish to make my will known to you and to the Lutheran Church (of which I am a member) concerning the future welfare and the educational training of my two children,—Lonnie Randolph Bullis, age 15, and Audrae Bullis, age 13.

It is my wish and my will to place them under the Lutheran charge, or rather to be their guardian until they become 21 years of age. At present they are attending a government Indian school at Haskell Institute, Lawrence, Kansas. Haskell is a very good school but would the government take pains to keep these two children in school until they are 21 years of age and continue to support them through college or university as the Lutheran Church would? It is my wish they should receive the very best education possible for missionary work under your church. By doing this I feel that I am putting my children into the loving arms of my Savior Jesus Christ.

You have in the early part of this summer dedicated a beautiful home boarding school in the White Mountain Apache Indian Reservation at Ft. Apache, Arizona. This school is to open this fall and I understand the school will prepare Indian young men and women who are in the advance grades for preparatory colleges if so desired. The parents of Lonnie and Audrae have always been in poor health and naturally I feel the eastern and northern climates are too severe for them in their young age. Arizona I feel should be their school home until they are a few years older. Let me suggest Ft. Apache as a starting point for them under your jurisdiction. They will be near while I am still living.

If my humble entreaty is acceptable to the church and the Indian school department of Haskell Institute, I wish you would arrange through Capt. E.

Stecker of San Carlos Agency to have my children brought back to Phoenix this summer to see me once more before the transfer.

I am your brother in Jesus,
LON S. BULLIS.

NOTE

From time to time our readers have had their attention drawn to the necessity of erecting a boarding school in Arizona for Indians. Ample reasons have been given, not the least being that many Indians are beginning to desire the same Christian training for their children that we are or ought to be giving ours. Another is this that we must begin training natives who will eventually serve as fullfledged missionaries and pastors to their people.

Perhaps our plea for a boarding school has not been taken any too seriously thus far. Now, however, we have had the very roof torn from our security and it is already raining in to an alarming degree. On one reservation shrewd Romanist propaganda has started a stampede for Catholic schools among the pupils of the Government schools and borne a number of our own baptized Christians with it, because we had no similar school to offer them. Ten young people have decided to remain with us if we take them in at the beginning of this school year. We have got to do so, and in fact it is being done! A large chicken coop at East Fork that we inherited from the Government is being converted into a dormitory. (Can we depend on you for bedding?) The boarding school is actually established! And now let us not forget that: "no man having put his hand to the plow, and looking back, is fit for the kingdom of God." Let a duplicate of New Ulm or Saginaw be our ideal. Let us pray and boost until it becomes a reality. Rome's success is based on her schools. The future of our Mission is the issue involved. We cannot continue threshing our harvest with flails while the adversary is using the most modern of machinery. But give us our school and we will be fighting him with a weapon similar but better, because in our institution we shall have the Word of God which is "quick and powerful."

The reader will also remember that for several years we have been harping on the orphanage proposition. We take pleasure in stating that our orphanage was started yesterday with two little children that you could grow to love as dearly as your own. A large army tent is being arranged to serve as dormitory, and when it is completed there will be other orphans waiting to be taken in. This orphanage will be a life-saver pure and simple. Every orphan taken in will mean one more little human being snatched from death through malnutrition and neglect. Join us in the blessed privilege!

E. E. G.

CAMPAIGN FOR WORK AMONG OUR STUDENTS AT MADISON

Of late a Lutheran Church in Madison, Wis., has been issuing letters in a campaign to raise funds for its uncompleted church building. These letters are apparently being sent to both Christians and non-Christians, as witness the plea, "The completion of our building should interest Christian men and women and other public spirited people everywhere." That people in our circles are not being overlooked in this universal appeal, is shown by several communications that have come to us.

We consider it desirable, in order that there may be no mistake in this matter, to call attention to the fact that the church in question is affiliated with the United Lutheran (Merger) Church, represents its lax standards, and pursues the unsound practices of that body.

The student work of the Synodical Conference at Madison is carried on through **Calvary Church**, which is also gathering funds for the erection of a church and a community house. Moneys intended for this purpose should be sent to Mr. C. E. Tegge, Treas., 786 11th Street, Milwaukee. Our pastors are urged to send the names of students from their congregations who attend the University of Wisconsin to Rev. Ad. Haentzschel, 301 Huntington Ct., Madison, Wis.

The Joint Board for University Mission at Madison,

C. GAUSEWITZ,
H. GRUEBER,
F. C. GIESE,
W. H. GRAEBNER,
C. E. TEGGE.

FROM OUR CHURCH CIRCLES

Ordination and Installation

Candidate Henry Sprengeler was duly ordained and installed by the undersigned in St. Paul's Lutheran Church, Faith, South Dakota, on the 27th day of August.

Address: Rev. Henry Sprengeler, Faith, South Dakota.
WALTER F. SPRENGELER.

Installation

On the 12th Sunday after Trinity the undersigned, authorized by the President of the Minnesota District, installed the Rev. W. H. Lehmann as pastor of the St. John's Church at Darfur, Minn. The Lord bless and prosper the work of His laborer!

Address: Rev. W. H. Lehmann, Box 7, Darfur, Minn.
ROY GOSE.

Dedication

The 7th Sunday after Trinity was a day of great rejoicing for the Mt. Olive Congregation at Mukwonago, Wis. It was on this day that their newly acquired chapel was dedicated to the services of the

Lord. The Rev. G. E. Schmidt of East Troy, the founder and organizer of Mt. Olive preached in the forenoon, and the Rev. P. T. Brockmann, Chairman of the Mission Board, preached in the afternoon.

The interior of the chapel has been renovated. It has a seating capacity of 125 people.

The congregation, a little over two years old, has a membership of twenty families, sixty-three souls, forty communicants. About twenty-five children are enrolled in the Sunday School.

May the good Lord bless and prosper this congregation.
L. F. KARRER.

50th Anniversary of the Immanuel's Congregation at La Crescent, Minnesota

Many hearts were filled with joy September 3rd at the celebration of the 50th anniversary of the Immanuel's Congregation at La Crescent, Minn. On this day their attention was called to the fact, through the sermons delivered, that God had done great things for them. It was shown them, how from small beginnings, great things have come forth; how from poverty they have been blessed richly in earthly things; how in the stead of a log hut, which served as parsonage and a place for divine worship as well, they have now a suitable church and a beautiful parsonage in which the undersigned dwells with his family. Furthermore, how the Word of God is still being preached in its purity, the law in its severity and the Gospel in its full sweetness. And all of this in spite of all the mighty foes of the souls and the Christian Church, viz., devil, world, and the wicked flesh.

Certainly no true Christian heart permitted joy to get the better of him. They all acknowledged their unworthiness on account of their sinfulness. They all confessed with the patriarch Jacob: I am not worthy of the least of all the mercies, and of all the Truth, which Thou hast shewed unto Thy servant. Gen. 32: 10. Also with David: Who am I, O Lord God? and what is my house, that Thou has brought me hitherto? 2 Sam. 7: 18. With contrite hearts they begged the Lord for forgiveness of past sins and for grace and strength to lead a better, holier, and more God pleasing life in the future for Jesus' sake.

The jubilee sermons were delivered by the Rev. J. R. Baumann of Red Wing, the Rev. F. Wiechmann, formerly pastor of the congregation from 1901—1916, and the Rev. A. Baur, son-in-law of Rev. P. Hinderer of Portland, Oregon, who served the congregation from 1886—1890.

The choir of the St. John's congregation of Nodine sang several hymns on the occasion under the directorship of their pastor, the Rev. A. Eickmann.

May the gracious Lord, abide with the Immanuel's Congregation in the future as He has in the past and bestow His blessings richly on us and on our children.

E. G. HERTLER.

Conference of Western District of Dakota-Montana

Pastors of the Western District of Dakota-Montana will meet in conference October 3—5 at Akaska, South Dakota (Rev. A. Fuerstenau). Opening sessions Tuesday morning. Conference to adjourn Thursday noon.

Services Wednesday evening. Rev. E. Neumann (alternates: Wittfaut, Meyer) the confessional address.

Papers for discussions by the Revs. S. Baer, A. W. Eggert, P. Schlemmer, J. G. Scherf, W. F. Sprengeler.

Brother Fuerstenau requests prompt announcements.
W. F. SPRENGELER, Sec'y.

Mississippi Valley Delegate Conference

The Mississippi Delegate Conference will meet for its second meeting this year October 3, 10 a. m., at St. Charles, Minnesota (Rev. K. Buckmann). Papers for discussion by the Revs. P. Lorenz, R. Korn, A. Sauer.

The pastor requests prompt announcements.

K. J. PLOCHER, Sec'y.

Pastors and Delegates for the General Synod

Pastors:

Rev. P. Froehlke (C. H. Auerswald).

Rev. H. W. Hering (J. W. Bergholz).

Delegates:

St. Peter's Church, Chaseburg, Wis. (St. Paul's Church, Whitehall, Wis.).

Zion's Church, Cream, Wis. (First Ev. Luth. Grace Church, So. La Crosse, Wis.).

K. J. PLOCHER, Sec'y.

Lake Superior Conference

The Lake Superior Conference will meet on September 26th and 27th, at Menominee, Mich. (Rev. G. Schroeder). Papers will be read by the Rev. Westphal, Doehler, and Wojahn. Sermon: P. Bergmann—Heidtke. Confessional address: C. Doehler—W. Gutzke.
PAUL C. EGGERT, Sec'y.

MISSION FESTIVALS

Hutchinson, Minn., Friedens Church. Speakers: H. Boettcher and Gerhard A. Ernst. Offering: \$440.00.

Cedar Mills, Minn., St. John's Church. Speakers: H. Klinkenberg (also English) and Henry Boettcher. Offering: \$291.69.

Eighth Sunday after Trinity

Arcadia, Wis., St. John's Church. Speakers: C. A. Otto, J. Schumacher (English). Offering: \$101.00.

Township Jacksonport, Door Co., Wis., Zion's Church. Speaker: Ph. A. C. Froehlke. Offering: \$101.87.

North St. Paul, Minn., Christ Church. Speakers: Prof. E. Berg, Paul Dowidat. Offering: \$233.00.

South St. Paul, Minn., Grace Church. Speakers: W. C. Albrecht, E. T. Heyne, F. Koehler. Offering: \$91.30.

Ninth Sunday after Trinity

Cream, Wis., Zion's Church. Speakers: C. A. Otto, A. Hanke (English). Offering: \$186.36.

Riga, Mich., St. John's Church. Speakers: A. Maas, H. Hoenecke, O. J. Eckert. Offering: \$242.00.

Caledonia, Wis., Trinity Church. Speakers: Wm. Mahnke, A. Lossner, W. Reinemann. Offering: \$175.00.

Tenth Sunday after Trinity

Hustler, Wis., St. Paul's Church. Speakers: P. Lutzke, W. Lutz. Offering: \$112.58.

Swan Creek, Mich., Christ Church. Speakers: O. Frey, O. Gruendemann. Offering: \$53.75.

Eleventh Sunday after Trinity

New Lisbon, Wis. Speakers: O. H. Koch, H. Pankow. Offering: \$72.20.

Whitehall, Wis., St. Paul's Church. Speakers: C. H. Auerswald, R. P. Korn. Offering: \$132.25.

Menominee, Mich., Christ Church. Speakers: C. C. Henning, H. C. Westphal (English). Offering: \$330.00.

T. Prairie Farm and Dallas. Speakers: Louis Thom, Wm. Fuhlbrigge, Wm. Baumann. Offering: \$194.00.

Twelfth Sunday after Trinity

La Crescent, Minn., Immanuel's Congregation. Speakers: J. R. Baumann, F. Wiechmann, A. Baur (English). Offering: \$187.00.

Tawas City, Mich., Emmanuel's Church. Speakers: G. Wacker, A. Zuberbier, F. Sievert. Offering: \$139.35.

ITEMS OF INTEREST

Lost!

Lost! A Mission friend who used to send the Apache Mission in Arizona 25 subscriptions to the "Junior Northwestern". Please help us find him at once.

Important Figures

The average height of ministers is about five feet, eight or nine inches. The average weight is 160 pounds. These figures are from a questionnaire sent out to a large number. University presidents are taller than ministers, while musicians are shorter. Bishops average 176 pounds in weight. City school superintendents weigh more than principals in small towns.

—The Western Christian Advocate.

"Obey" May Be Stricken From Marriage Vows

Revision of the book of common prayer, including the proposal to eliminate from the marriage ceremony the bride's promise to "obey" and the bridegroom's endowment of the bride with his worldly goods were among the religious problems up for consideration before the one hundred and thirty-nine bishops of the Episcopal church in the United States at informal conferences of the members of the house of bishops, opened at Portland, Ore., on Aug. 30. The proposal to change the book of common prayer has been pending for six years, and involves, in addition to the change in the marriage ceremony, about two hundred other proposed changes.

—Wisconsin News.

Giving Away Bibles and Testaments

More copies of the Bible are sold every year than of any other book. In addition, the American Bible Society gives away nearly 200 Bibles and Testaments every working day in this country alone, while in foreign lands the numbers are very much greater. Colporteurs going from house to house find very poor people in all parts of the country who can not afford to buy even a Gospel printed separately. None are denied who really want the Book. This society is doing a gracious work in this respect.

—The Free Methodist.

A Polygamist's Birthday At Ninety

One of the oldest Mormons is an "Apostle" and had his ninetieth birthday in February, 1922. A big celebration was held Sunday, with speeches from himself and others, etc. He has been a very strong and influential advocate of Mormonism, and used to be known as a "four-ply" polygamist, if memory serves as to the number of families. One feature of the service was the reading from his writings of extracts showing his views as thoroughly Mormon. One who thinks that the system is rapidly changing, as some profess, would do well to read these statements of this leading official, who has for years been an editor and official and speaker for the system. Universalism, baptism for the dead, probation after death, flesh and bones bodies after the resurrection, grades in heaven, marriages for eternity with endless begettings of children, and men becoming gods, were definitely set forth, and proclaimed as "doctrines of the Church which President Penrose has been teaching for over seventy years."

—Light on Mormonism.

BOOK REVIEW

THE WAY. A Little Book of Christian Truth. Charles M. Jacobs. \$1.25. The United Lutheran Publishing House, Philadelphia, Pa.

In the Foreword to his little book the writer says: "This little book is not a contribution to theology. If it contains any technicalities, the reader may be sure that they have escaped the writer's eye; and if, perchance it should come to any theologian's table, the writer asks that he lay it aside unread; it was not made for him. It is merely the setting down of the things that lie nearest the writer's heart."

This, we take it, politely but firmly warns the "reviewer" off the premises; yet the writer has given his book to the public and that makes us bold to venture a few remarks. The reader must bear in mind that it is not the writer's intent by his book to make a contribution to theology but to put into plain words "the convictions that he holds about things that are most worth while." To know what these convictions are the reader must read *the whole book*; he may not settle on a sentence here or there as a fairly exhaustive statement of the writer's convictions on a certain point. For example: Of human nature he says, p. 21: "it has two sides,—a good side and a bad side." This would appear to deny the utter depravity of human nature. On p. 68 however we read: "Until we will what God wills, there is no goodness in us."

Of Jesus we read p. 29: "In three short years, or less, the work of His life was done." But p. 71 we read: "Thus Jesus gave His *whole life* to others."

Again what is said p. 54 of the brotherhood of man must be taken together with the words, p. 90, "Without faith there is no Christianity . . . no real brotherhood of man with men."

In chapter VIII, The Holy Ghost, we were surprised to note that so little was made of Pentecost Day: "After Christ's Ascension, the disciples who had received that promise were convinced that it had been fulfilled," etc.

Regarding the Kingdom of Glory we hold more definite convictions than are expressed in the words, p. 169, "Jesus never

said whether this completed kingdom would be here upon this earth or in a new-made world that shall take the place of this one."

A discerning reader may reap great benefit from a careful perusal of the book. It pleased us greatly for its earnestness of tone and simplicity of style. G.

HOMILETICS. A Manual of Theory and Practice of Preaching. By Prof. M. Reu, D.D. Put into English by Albert Steinhäuser, D.D. Price \$3.50. Wartburg Publishing House, Chicago, Ill.

Dr. Reu's latest contribution to the Lutheran literature of our land by far exceeds all his previous works in its importance and scope. The author says in the preface that his book "is intended to serve as text-book in seminaries and as hand-book in pastors' studies." In our estimation the book is well equipped to serve its intended purpose. Not only has Dr. Reu given a thorough exposition of his subject in his book, but he has also adduced excerpt, comment and illustration from the wide field of his reading and observation to serve his lofty end. The book is a treasure-house of quotations.

The English translation, rendered by Dr. A. Steinhäuser of Allentown, Pa., is very fine and speaks of untiring zeal and great devotion for the Master's Cause.

The subdivisions of the book are:

- I. The nature and purpose of the sermon.
- II. The subject-matter of the sermon and its derivation.
- III. The structure of the sermon.

Appended to the treatise proper are almost one hundred pages of practical illustrations presented under three heads; and finally, as a very important help to the ready use of the book, there are added three indexes.

We heartily recommend the book to our pastors and students. G.

Synodal-Bericht des Nord-Wisconsin Districts, Juni 21—26, 1922, in Weyauwega, Wis.

Synodal-Bericht des Dakota-Montana Districts, Juni 7—13, 1922, in Grover, S. Dakota.

Synodal-Bericht des Sued-Wisconsin Districts, Juli 5—11, 1922, in Racine, Wis.

These are reports of the proceedings of some of our district synods. They are intended for general distribution and should be read just as generally. The first and last mentioned above contain a short synopsis of the proceedings of the respective district in the English language. Extra copies are obtainable at the Northwestern Publishing House, 263 Fourth St., Milwaukee, Wis. Price: 20c.

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