

NOTICE TO READER.

When you finish reading this magazine, place a 1-cent stamp on this notice, mail the magazine, and it will be placed in the hands of our soldiers or sailors destined to proceed overseas.
No Wrapping — No Address. A. S. BURLESON, Postmaster-General.



Vol. XXXVIII.

ST. LOUIS, MO., MARCH 18, 1919.

No. 6.

Lent.

(Concluded.)

From the earliest periods of the Church the need of a special season of meditation upon the Savior's suffering and death has been recognized. Eusebius, the first Christian historian, informs us that such a season was observed by the earliest Christians, and was usually passed "in fasting, watching, and the study of the divine Word." And the universality with which Christendom observed this custom is particularly referred to by Basil, in the fourth century, where he says: "There is no island nor continent of the earth, no city, nor nation, nor extreme corner of the world, where the edict of this observance was not heard. Yea, whatsoever armies, merchants, travelers, or mariners are abroad, this fast comes unto them all, and with joy they all receive it."

During the dark days of Popery, it is true, the Lenten season, like every other institution of God or man, was greatly abused and desecrated. The filthy hand of the Pope has never yet rested upon any institution without defiling and despoiling it. Under the Pope's régime the healing waters of Salvation, flowing from the riven side of the Crucified, were dammed, and the flood of penitential tears of a meaningless self-crucifixion was led into their channel. Nothing is more painful to consider than that awful travesty on Christianity which culminated in the Lenten season of the Pope's arranging. When the deep hunger and thirst for mercy and grace which the sense of sin begets began to gnaw and parch the souls of the torn and bleeding sheep, this cruel hireling of the flock gave them a stone for bread and the vinegar and gall of remorse for drink, teaching the faithful to work out with fear and trembling their own salvation through self-abasement and the merits of good works. Just during the Lenten season, when the redeeming love of Calvary should have been proclaimed as a healing balm for all sins, the Pope extolled the virtues of the scourge and the sackcloth of the ascetic — a process which produced nothing but broken spirits that were striving to heal themselves with their own stripes. Luther in his day fed upon these husks of the Pope's Lenten offering, and later, with the bad taste of this unwholesome diet still in his mouth, felt free to pronounce them not holy, but devilish food.

The Reformation brought again the light of the Gospel, and with it a purged and purified Lenten season. Luther saw the possibilities of a properly observed Lenten season

and retained it. Holding to the principle that no institution which could be used to advantage for the preaching of the Gospel ought to be abolished, Luther continued to observe Lent. In a sermon preached on the first Sunday in Lent, he has this to say on the matter: "Since the season has again arrived in which we preach and sing of the suffering of our dear Lord Jesus Christ, we will conform to the custom. It is not an evil institution that this most profitable and comforting story be made the special topic and be read from beginning to end in our churches during an especially appointed time of the church-year. For the power of the devil to oppose this Word and to render the hearts of men cold toward its preaching, even though we preach it daily, is evident. Such a necessity ought to urge and constrain us to seek insistently to impress the story of Christ's suffering upon the hearts and minds of the simple, and to drive its meaning and its lessons home. In this matter we dare not trifle. Should this preaching cease for one, two, or three years, we should rear nothing but Jews and Turks. For this reason it is so necessary to kindle and brighten the fire ever anew, since the devil does not desist from pouring cold water upon it for the purpose of extinguishing its flame."

In this spirit the Church of the Reformation observes Lent at the present day. No special regimen for the body is prescribed. No commandments are issued to abstain from meats, as though fasting could help to atone for sin. Studiously the Lutheran Church has avoided introducing anything which might in any way detract from the cross. Her rule has ever been

The cross in thine own heart will never save thy soul;
The cross on Golgotha alone can make thee whole.

Bearing this fact in mind, she has multiplied the opportunities for the study of the sacred passion story, introducing such lessons for Lent as may the better enable her members to understand the Savior's atoning work, and devoutly and practically to lean their souls upon it as their only hope of everlasting life. Being the Church which stands squarely upon the doctrine of justification by faith alone, the Lutheran Church welcomes this opportunity to preach the cross and to direct the world to Christ, the cross-paneled door of life, firmly believing that those who are truly rooted in Christ will also cover that area of good works which they have underlaid by their faith. For the branches

are the product and the measure of the roots, the one spreading as widely as the other strikes deeply.

Having thus taken the lead in a sober, profitable Lenten observance, the Lutheran Church should strive to retain it. It is gratifying to note how far-reaching the influence of the Lutheran Church in this respect has been. Many denominations whose historical church traditions discountenance the observance of all special seasons and days, are to-day recognizing both the need and the value of a properly conducted Lenten season. The tide is rising rapidly. Never has Lent been more generally observed than at the present time. And the Lutheran Church has the opportunity to widen the circle by remaining conservative, and by seeking a broader field for its activities. Nothing can be gained by burdening the Lenten season with doubtful duties, but much can be gained by entering a larger field of usefulness, by making Lent the wagon of God, laden with the fruits of Christ's redemption for the world's salvation. For many years our world has been overrun by those who were dancing to the music of rationalism, which through its destructive criticism aimed

to abolish the Word and cross of Christ. And for the last four years we have been paying the fiddler. But towering over the wreck of time there still stands the cross of Christ, pointing out the way of deliverance. And this is the time to lead a bankrupt world and a disillusioned Church into its shadow. In these times of abounding wickedness, superficial piety, and crossless religion it is the privilege and duty of the Lutheran Church to unfurl her precious heritage, the banner of the cross, before the face of all the people, declaring unto them: "In this sign thou shalt conquer."

With this purpose in view, let us observe Lent. Joining our hands around the cross, let us thus bring to the world that for which it is blindly groping, the fatherhood of God in Christ and the spiritual brotherhood of man through faith in His name. Let us glory in the cross of Christ as the only hope of man for this world and the world to come, knowing that all things beside are but the leafy twigs of the enemy's arranging over the pitfall of temporal woe and eternal perdition.

Minneapolis, Minn.

H. PRANGE.

HOW TO BE HAPPY THOUGH WEALTHY.

A Memorable Saying about Money and the Kingdom—The Deceitfulness of Riches—The Enjoyment of Riches—St. Paul's Directions—The Test—What Started the Drive for Three Million Dollars.

Some ten or twelve years ago, attending the session of our Northern Illinois District Synod, I heard our venerable Dr. F. Pieper, then, I believe, General President of our body, utter a sentence which impressed me, and, no doubt, many others, deeply. It was at the end of an address encouraging our people to support the Synodical Treasury liberally that our Doctor said: "*Schade um alles Geld, das nicht fuer Gottes Reich gegeben wird!*"

Now this will easily "go" in English, except that word "schade." We may render the sentence: "All money not given to the Kingdom of God is a liability," but that would be poor English. Or: "A pity for all money not given for the Kingdom of God," but that, while a translation, is not English at all. Let us say: "Oh, that we might esteem all possessions but a loss that are not made to serve the Kingdom of God!" At least, this is good theology and, let me say, a good philosophy of life. Judge of all matters and evaluate all your possessions according as they serve the Church of Jesus Christ. If you will apply that standard, you will not only be a faithful steward, but you will find true joy in the possession of wealth.

Or do you suppose that this standard is too high? Do you intend to wait until you have made greater progress in your spiritual life before you achieve this attitude of mind over against the money, real estate, land, and chattels which you possess? Then you will never achieve it, and you will not be happy in spite of your wealth.

For, as everybody knows, the rich are rarely happy. I knew a man up North who owned twenty-one houses; he told me one day: "I wish all my houses was in Texas!" Another, who owns considerably more wealth than that, told me that he had more troubles than he had hairs on his head. A third told one of our ministers lately: "When you see me in this fine office, do not envy me. Life is one grind, morning

to night, and it's money, money, money all the time—money when I get up, money for lunch, money when I sit in my music-room; money, money,—I am sick of money! You ministers at least know that you are doing good to your fellow-man; you are respected, you are loved; but no one loves a rich man, and if we become very rich, they call us crooks." Another told me that he did not believe in a single word of the Bible except the one about "the deceitfulness of riches." Wealth is a hollow mockery, he said; when you have it, you keep on paying for it.

But I am speaking to men who do not only believe one verse in the Bible, but the whole Bible. And now I will show you that the Bible truly teaches that a Christian man may indeed be happy though wealthy.

St. Paul, by the Spirit, writes thus to Timothy: "Charge them that are rich in this world that they be not high-minded [supercilious], nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy [literally: for enjoyment]; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Here it is said in the plainest of words that God giveth us all things richly, and that we may enjoy the wealth which He gives us. But the well-to-do are admonished to do good, to distribute willingly, and share their good things with others. This admonition you must in no wise separate from the promise that the rich may enjoy the gifts of God. Recognizing all they have as a gift is, indeed, the source of the enjoyment of wealth, and they who know that God has given them that which they have will share their opulence with others,—then will they in full measure possess the enjoyment of their wealth. All this is very clear.

Now let us see what Paul says about his own case.

Paul was not rich, but he possessed certain things which most people of that age esteemed higher than material wealth. He was a man of splendid attainments and profound learning. He was a graduate of the most famous Jewish college in the world, the school of Gamaliel. He was a man of brilliant intellectual gifts. He might have risen to become one of the most famous Rabbinical scholars. But what does he say about his learning, his aristocratic origin, his Roman citizenship? He says: "I count all things but *loss* for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but *dung*, that I may win Christ!" All that he had he considered *dung*. It was all loss to him,—and if you were to read his Greek, you would note that for "loss" he uses a word which, literally translated, means "kitchen-offal," "waste." And because he considered all things nothing, less than nothing, when the needs of the Lord's kingdom demanded its surrender, he was so happy that in more than one letter he says outright that his walk was "in heaven"! Furthermore, he says that in our conversion God "made us sit together in heavenly places in Christ Jesus." Every Christian, the poor, *even the rich*, may be supremely happy in his fellowship with the saints in Christ.

Let this same mind be in us, and we shall be happy. Let the mind of Paul be in us, who considered everything merely in its relation to its possible usefulness for the kingdom of God. Rather, let that mind be in us which was in Christ Jesus, who became poor that we might be rich in heavenly possessions. By sacrifice we gain happiness, and the measure of our willingness to sacrifice of our goods to the advancement of the Lord's cause shall be the measure of our enjoyment of this world's goods. Nay, more, the Christian does not, when referring to his benefactions, speak of "sacrifices" he has made; by making the measure in which they contribute to the glory of his Savior the standard by which they evaluate their possessions of money, fields, stocks, bonds, and real estate, they are happy in their possession.

Now, this is not theory, but works out in practise. Here we may say, as the Lord once declared concerning His doctrine: "If any man will *do* His will, he shall know of the doctrine, whether it be of God." *Do* this! Regard your wealth as a deposit entrusted to your keeping that you may work therewith the works of God. To give of your money means to give of your time, and labor, and education, and training, and ability, of all that which went into the gaining of temporal possessions.

The laymen of our Synod have resolved to *do this*, and they will find that the doctrine is true. They have consulted among themselves and have asked: "How have we administered our trust? How much of our time and effort and money has been consecrated to the Lord's work?"—and they have told one another: "We have not realized one tithe of the opportunity which our wealth has given us! God willing, we shall make proof of our discipleship in much greater measure hereafter." And they will find that the doctrine is true,—there is enjoyment of wealth only in such degree as one puts this principle into practise: It is all of God, it is all God's, it is mine only, ONLY, in order that I may serve my Lord in His brethren! Do you still stagger at the announcement, as I once staggered at it, that "All money is a loss that does not serve the Church of

Jesus Christ"? Or shall we think more highly of our material possessions than Paul thought of the highest attainments in learning and the prospect of a brilliant career? All loss, all *dung*; not even worthy to be considered as a sacrifice, though it was given all to the Lord Jesus!

"I gave My Life for thee; what hast thou given Me?"

Our laymen did not, of course, proceed along this line of reasoning when they resolved to raise a fund of three million dollars as a thank-offering for peace. They did not start with this idea: "How shall we enjoy our wealth? Why, the best way is to be liberal givers to the Church." No. They were confronted with the need—the necessity of caring for the old age of our pastors and teachers, their widows and orphans. And the love of Christ constrained them to set this drive a-going. Yet who will deny that the practical result will be that they will realize the truth of the Savior's words: "It is more blessed to give than to receive"?

They have understood and believe:—

We *lose* what on ourselves we spend;
We *have*, as treasures without end,
Whatever, Lord, to Thee we lend,
Who givest all,—

and they will know the truth of this doctrine, that whosoever "loseth his life"—the things of this life—"shall find it"—

Whatever, Lord, we lend to Thee,
Repaid a thousandfold will be;
Then gladly will we give to Thee,
Who givest ALL.

G.

The Forgiving Spirit.

"I shall never forgive you the wrong you have done me!" Two girls had been the best of friends for years. Whether intentionally or not, Clara had painfully hurt the feelings of Ida. What the act was that caused so much emotion is of no importance. You know how a small thing can suddenly take on the proportions of an elephant! Clara sought to explain the circumstances. But Ida was so filled up with the wrong she suffered, or imagined she suffered, that she refused to listen to any reason, and the above indignant and resentful outburst ended the friendship. Clara was sore at heart, and Ida, resentful to a degree, posed as a martyr. As time passes, Ida recognizes her error, but her personal dignity refuses to bow; she is too proud to admit it, precluding thereby, of course, every chance of Clara's coming to speaking terms and settling the petty dispute.

Perhaps here or there some readers can supply the correct names and the necessary details to make it their "case."

We turn to a similar example. The friendship between John and Martha had ripened into cordial esteem and intimacy. The couple met frequently after John's business hours, and together spent a pleasant evening somewhere. John was an extraordinarily busy young man, but he had so far always managed to meet his appointments with Martha. It happened on this particular occasion that he was unavoidably detained by some business of utmost importance. The matter had come up immediately before closing time, and though he had tried, he had not succeeded in reaching Martha, who had already left the office where she was employed. In consequence Martha waited and waited and waited. Almost

two hours had passed. And after having made several vain attempts to reach him by telephone, she turned to go home, when John finally came upon her. Martha had become so thoroughly angry and resentful by this time that, before John had a chance to apologize and explain the circumstances, she denounced him roundly and cut him short: "I shall never, never forgive you!" That ended the little romance.

Arrange the time and circumstances to apply to your incident, for this thing is a daily occurrence in the world somewhere.

Again, two men associated in business had entertained a cordial esteem for one another, as did also their families. By some inadvertency Miller was forced into an unfortunate position which caused Smith to lose a large sum of money, but not so great an amount as to cause ruin and disaster. Circumstances were such that Miller could not, in fact, dared not, explain if he wanted to avoid casting an unwarranted slur upon members of Smith's family, for they had not the remotest idea of what they had done. Miller had done everything within his power to avoid the damage, but to no avail. Smith, however, saw only the injury, and since money can easily make enemies of the best of friends, he accused Miller of underhanded dealings, abruptly broke the friendship, and vowed he would get even. His family followed suit, which made it so much more painful for Miller, who likewise, on his part, resolved he would square things with his one-time partner.

Here, too, change the names and the details of the plot or tangle, and it may fit a particular incident.

In this manner one might recite example after example of the same kind, each ending in the same manner. What is the cause in each case? Lack of forgiveness, mercy, and charity! This unforgiving spirit is most rampant in our daily life, and, sad to say, it is found at times in its most violent form among such as profess to be Christians. How often does it not occur that when some one has offended you, whether it was intentional or not, this resentful spirit raises its head! Your feelings have been hurt, your personal dignity has been aroused, and your self-esteem makes you out a martyr. And you determine to get even; in other words, you plan revenge. Very often you never get an opportunity to satisfy these wicked sentiments, and even then you would hesitate because of others. But when your one-time friend perhaps meets with some misfortune, you ignore his distress, do nothing to help him, but think in your heart that he fully deserves it. "Serves him right! He is now being repaid for the things he did to me." These are words not infrequently heard. — Then again it may happen that your friend in the mean time realizes that he has wronged you, and he comes to ask your forgiveness, and your personal dignity again declines to bow, you shut your heart to his plea. Do not excuse yourself at this point, dear reader, with the words: "I never did that or would do that!" God's Word says: "Let him that thinketh he standeth take heed lest he fall!" We cannot fail to recognize our old Adam here. And what horrible men and women our old Adam can make of us at times! No truer statement was ever made than that of our Catechism that "the old Adam in us should by daily contrition and repentance be drowned, and die with all sins and evil lusts."

We need daily and earnestly to remind ourselves of the true forgiving spirit which our Savior inculcates when He says: "Forgive, and ye shall be forgiven." "Be ye merciful, as your Father also is merciful." This is a most important item in the life of every Christian. I take it that every reader of this paper at least prays the Lord's Prayer at some time during the day, morning or evening. If you do not, I fear you are a very poor sort of Christian. In this connection, in the matter of forgiveness, one may call attention to the Fifth Petition: "And forgive us *our* trespasses, as *we* forgive *those* who trespass against *us*." Consider what this means to you if you utter this petition in a resentful mood. Jesus says pointedly: "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." Therefore, whenever you fail to forgive your brother freely and readily the things he has done against you, whether he has asked for this forgiveness or not, you are asking God in the Lord's Prayer to deal with you even as you deal with your brother. The children of Israel, at Christ's judgment before Pilate, exclaimed boldly and daringly: "His blood come upon us and our children!" God did not fail to fulfil their request speedily and very completely even to this very day. Would you place yourself in their company? Every person who refuses to forgive his brother, and yet prays this petition in the Lord's Prayer, is doing less than to ask God not to forgive him his sins! What monstrous thing is this that our old Adam can make of us!

One cannot exhort too earnestly in the words of Jesus: "Forgive, and ye shall be forgiven!" Consider: If God shows so much mercy to you that He abundantly and daily forgives you all your sins even to the last minute of your life; if Jesus Himself on the cross could plead for His enemies while they practised such exquisite torture on His body; if Jesus died for you, suffered the flames of God's wrath to rescue you from the hell which you deserved because of your transgressions, — should not then you, you of all men, readily and gladly forgive your brother who may have offended you, or actually did do so? Does not God forgive you your offenses, even before you ask Him, for Jesus' sake? Should not you, then, forgive your brother even before he asks you, and likewise for Jesus' sake? What if God had waited until we sinful people had asked Him to send His Son into the world to redeem us from this blood-guilt of our sins? Where would we be now? But God did not wait for us, who were dead in trespasses and sins, to ask Him for forgiveness. He knew we would and could not ask Him. How, then, can you wait in forgiving your brother? How can you believe in this all-forgiving mercy of your God, and not readily forgive and do good to those who sin against you?

Indeed, a Christian must forgive. Your old Adam may raise his head and insist upon dignity, self-respect, the greatness of the wrong, and such things. He is an arch-deceiver, and if you listen to him, you will fall. A Christian constantly keeps this one great truth in mind in his daily conduct: God has done so much for me. May God give me the right spirit that I in my feeble gifts, by His mercy, may do like things to my brother. That is always the motive of the forgiving spirit, that if God can forgive me so abundantly and without measure, who am I that I should not forgive my brother when he sins against me? The world deems this

foolish, soft-hearted, and too generous. But we can never be too generous with our forgiveness, for we in our show of mercy can never even hope to measure up to the abundance of mercy which God shows us. Therefore, forgive! Forgive everything, no matter how great or small the offense. And do it readily and instantly, and rest not until the matter between you and your brother is amicably settled. Let not the sun go down upon your wrath. Do it out of love for your Savior. That is the true forgiving spirit of the Christian. The world may scoff and laugh, but what is the world to you? Forgive now for Jesus' sake, and do not regret later!

Brooklyn, N. Y.

G. E. HAGEMAN.

Destroyers of Happiness.

Eighth Article in a Series on the Message of the Old Testament for Our Own Times.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. *Ps. 1, 1, 2.*

Do you desire to be happy? Who does not? In these days of strife and turmoil, of industrial unrest and social upheavals, of wars and revolutions, what is it that whole nations as well as individuals are seeking? Whether it be easier work, with shorter hours and better pay, or improved living-conditions, national expansion, greater security, material development, social progress — whatever it be: in the last analysis the quest is happiness. And so it has been through all the varied experiences of the human race. The authors of the Declaration of Independence declare "the pursuit of happiness" to be among the "certain unalienable rights" with which "all men are endowed by their Creator." True indeed, the desire in the human heart for happiness is universal. But only if this desire is also God-directed, will true happiness be achieved.

"Blessed is the man." It is significant, indeed, that the very first word in the Book of Psalms is the word "blessed." Another correct and very fitting translation of the Hebrew original would be "happy." That is the idea in Luther's translation.

Now, what man is truly happy? He that "walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Note the gradual descent into wickedness indicated by the terms "walk, stand, sit" and "ungodly, sinners, scornful." The observation which the Psalmist made centuries ago, we still make to-day. Here is a young man who has received a Christian training at home and in school; he was well instructed in all that pertains to the welfare of his soul; he gave his vow of faithfulness in Confirmation; and for a while he "ran well." Then he fell in with bad company. He began "walking in the counsel of the ungodly," though never intending to be one of their number. He just went with them occasionally to have a jolly time. Before he realizes it, he is "standing in the way of sinners," he has joined them; he has settled down to their low and false ideal as to what makes life worth while; he still feels pangs of conscience and cannot join them in all they do or say; nevertheless, he remains

in the companionship of the ungodly. And by and by he "sitteth in the seat of the scornful"; he no longer shrinks back from their blasphemies; he curses and swears with them; he reviles holy things; he scoffs at his previous Christian faith; he has turned his back on his Savior and his Church; he has become altogether one of the wicked.

Is this not the sad record of many of our young men and young women? Parents, look well to the company your growing sons and daughters are keeping. Young man, young woman, be careful as to your associates and friends! In seeking "a good time," be sure you are not forfeiting that happiness which God alone can give.

And God bestows happiness upon us through His Word. In His Word He points out to us the pathway of safety. In His Word He causes us to think on whatsoever things are true, and honest, and just, and pure, and lovely, and virtuous, and praiseworthy (*Phil. 4, 8*). By His Word God puts His Spirit into our hearts and teaches us to love and to choose the things that make for our present and future happiness, and to eschew the things that will harm body and soul now and hereafter. In the Gospel of His Son our heavenly Father offers and gives us pardon for our sins, peace of conscience, rest for the soul. The Holy Spirit, by working and sustaining faith through the Word, gives unto us that inward happiness which no outward pleasure can ever afford. Through His Word God gives us strength against temptations, patience under trials, comfort in sorrow, and hope in death. These make for abiding happiness, a happiness that finds its full and final expression in glory, in heaven.

Therefore, blessed, truly happy is he who, avoiding the ways of the ungodly, finds "delight in the law of the Lord and in His law (or Word) doth meditate day and night."

Christian parents, if under the pressure of modern living you have permitted the family devotions to be neglected or altogether dropped, restore them at once, and conduct them with conscientious regularity. By meditating in God's Word, morning and evening, you will safeguard yourselves and your children and will be securing happiness for your family through God's abiding favor. "Blessed are they that keep His testimonies, and that seek Him with the whole heart," *Ps. 119, 2.*

Young man, young woman, whether at home or away from home, consider: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word," *Ps. 119, 9.* Our boys in the Army and Navy have found by experience that daily Bible-reading gives them strength to overcome evil, and rewards them with peace and joy of heart.

When you are ill, you go to a competent physician. As a rule, he will give you directions as to what to avoid and a prescription as to what to take. Even so here. The Psalmist gives you a prescription of divine origin, taken and tried by himself, and by many to whom he has recommended it. All have found this prescription satisfying. Would you be well and strong in the soul? Would you be happy? Then follow the above prescription as to what to avoid, and what to take, and you, too, shall be happy now and hereafter.

Buffalo, N. Y.

MARTIN WALKER.

Infant Baptism.

3. THE POWER.

Mr. Baptist. I have nothing further to say on your claim that children are sinful from their birth. I admit that I never before understood the Lutheran doctrine on original sin, and I am inclined to think you are right in your position. But if you are right, and if babies are sinful, I don't see how baptism is going to mend matters. I understand you to believe that baptism brings forgiveness of sins, but I find no warrant for any such doctrine in the Bible.

Mr. Lutheran. What, then, do you suppose is the purpose of baptism?

Mr. Bap. It seems to me that baptism is a public confession of faith and an admittance into the Christian Church. When a man has accepted Christ, he will want to become a member of the Church, and he does this by making a public confession of faith and being baptized according to Christ's command.

Mr. Luth. Well spoken, my friend. But is that all? Doesn't baptism mean any more than this? Is man, who confesses and receives baptism, the only active party in the matter? Is God merely an interested onlooker at the ceremony?

Mr. Bap. No, to be sure, there is a divine blessing in it for the one who is baptized. There is always a blessing in doing what God commands.

Mr. Luth. Will you give me some idea of what you consider this blessing in baptism to be like?

Mr. Bap. Why, I should say it's the satisfaction of knowing that one is doing God's will and that He is pleased with us.

Mr. Luth. Is that all that baptism means to you? Do you not know of the eternal blessings which are contained in baptism, making it a very gate of heaven and raising it high above all other acts, save one only? Do you not know that in baptism God Himself comes to man and brings him all the treasures of heaven?

Mr. Bap. Those are mighty strong statements, Mr Lutheran, and it will take some strong Scripture to prove them.

Mr. Luth. You shall have plenty of plain Scripture in proof. I can't understand how you've overlooked it so far. — When Paul, after seeing the vision, was blind at Damascus, a certain Ananias came to him by God's express command and said to him: "Arise and be baptized and wash away thy sins" (Acts 22, 16). On the day of Pentecost Peter said to the assembled multitude: "Be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2, 38). So baptism bestows forgiveness of sins. Isn't that clear?

Mr. Bap. Yes. Go on.

Mr. Luth. Sin is the thing that separates man from God. When sin is forgiven, man becomes again a child of God and an heir of salvation through Christ. If, therefore, baptism bestows forgiveness of sin, it must give, at the same time, the full righteousness of Christ and eternal salvation. Therefore we read (Gal. 3, 27): "As many of you as have been baptized into Christ have put on Christ," that is to say, they are clothed in His righteousness before the eyes of God. Peter says explicitly that "baptism doth also now save us" (1 Pet. 3, 21), and Paul declares (Tit. 3, 5):

"According to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." Eph. 5, 25, 26 we are told —

Mr. Bap. Enough! You've given me plenty of Bible to prove that baptism has the power to save a man's soul. But the thought makes my head whirl. Doesn't the Bible teach that a man can be saved only through faith in Christ? How, then, can he also be saved by baptism? How do these two statements agree?

Mr. Luth. They agree perfectly. You are right in saying that there is salvation only through faith in Christ. That is the very means by which baptism brings salvation. Baptism does not save in a magic way, through some mysterious power of its own, but in baptism the Holy Spirit kindles and strengthens in the heart of man that saving faith in Christ which takes hold of Christ and all His promises. Baptism does not save without Christ, but through Christ: not without faith, but by faith.

Mr. Bap. I see, I see. — But let us pause a moment. You have proved to my satisfaction that infants need salvation, and that baptism has the power to give salvation. But you still have to prove that infants can get the salvation which baptism offers. And right there you've put yourself in a hole.

Mr. Luth. How is that?

Mr. Bap. You have said that baptism saves through faith. So if infants are to get the benefit of baptism, they must be able to have faith. Such a thing, of course, is not to be thought of.

Mr. Luth. That remains to be seen.

WAYFARER.

Language Legislation.

INDIANA.

The legislature, February 25, passed a law which prohibits the teaching of the German language in any private and parochial schools of the State.

NEBRASKA.

Nebraska schools have retained the right to teach the German language, but all parochial schools are from now on under the supervision of the State, and the teachers must submit to an examination by the State school officials.

NORTH DAKOTA.

The bill forbidding the use of a foreign language in schools was killed February 19 by a vote of 78 to 29.

OHIO.

Gov. James M. Cox raised a storm in the assembly February 20 when, in a message to both houses, he declared a pending bill, permitting the teaching of German in private and parochial schools, but banning it from the public grade schools, would have the effect of creating "preserves of treason" in Ohio. He charged that "the ingenious phrase of this bill springs from disloyalty somewhere."

Asserting that the "private and parochial schools have not asked the preference" of being permitted to teach German, but, on the other hand, would "in due season resent the implication" of the language of the bill, Gov. Cox's message concluded:

"If any person in Ohio wants his child indoctrinated with Prussian creed, let our safeguards be such that he must go elsewhere for it."

The message was utterly unexpected and took Republican majority leaders, who are sponsors for the bill, by surprise, and gave way to such sentiments that a big political battle is forecast.

COMMUNICATION FROM OUR IOWA DISTRICT SCHOOL COMMITTEE TO THE STATE LEGISLATURE.

DEAR SIR:—

The recent war has stirred up the language-question. Our Governor deemed it necessary to issue his famous Language Proclamation as a war measure. The legislatures of some States have taken up the question to pass laws regarding the teaching of languages in public and private schools. The Dean Bill has already been filed in the Iowa Legislature. Other bills, more drastic and radical than the Dean Bill, may be filed. The Lutheran Church (Missouri Synod) in Iowa is greatly interested in the language-question, since to a great extent it works among those who, besides using the American language, also employ foreign languages.

As representatives of the Lutheran Church (Missouri Synod) the undersigned would like to submit to the members of the committee in charge of School- and Text-books the following for their careful consideration:—

We concede that it is the duty of every public and private school to teach the American language first and principally, and to make it the medium of instruction in all secular branches taught in school. We concede this all the more readily because such has been the practice of our private or parochial schools in the past. However, we do not concede that religion should not be taught in a foreign language, or that the teaching of foreign languages should be eliminated from private schools.

Our Government is a government "of the people, for the people, and by the people." From this it follows that the people are not for the sake of the Government, or State, but that the State, or Government, is for the sake of the people. The Government does not make the people, but the people make the Government. The primary function of the Government consists in protecting the citizens in their lawful pursuits, so that they may lead a quiet and peaceful life, and not in exercising a tutorage over them. If our people are actually a free and democratic people, the children belong primarily to the parents and not to the State, and it is an inalienable right of the parents to decide for themselves when and where and how they desire to have their children educated, provided such education is not injurious to the common weal. The ancient Spartans held that the children were the property of the State, and accordingly the boys at the age of seven were torn away from their parents and brought up in state institutions, where they were trained in militarism. The consequence was that the Spartans were ever embroiled in bloody warfare with their neighbors. During the recent war we were told time and again that the Prussian school system did nothing but inculcate into the hearts of the children a Prussian state-religion, train them for militarism, and regard them as property of the State. To fight this abominable system, we spent billions of dollars and sacrificed the lives of many thousands of our soldiers. Is there not a movement abroad to implant a similar system into our schools, both public and private, by teaching the Americanization idea under State inspection and forbidding the pupils to learn any other language than the English?

During the recent war we were told by war orators and the daily press that the private or foreign-language schools were teaching disloyalty, were hotbeds of insurrection and rebellion, and that therefore they would have to be suppressed, or, at least, the liberty would have to be denied them to teach religion in any foreign language. What are the facts in regard to these unwarranted charges? As regards the private schools of the Lutheran Church (Missouri Synod), it must be emphatically denied that they are foreign-language schools. For many years they have used the English language as a medium of instruction in all secular branches, and they have kept pace in bringing their pupils as far as the public school does. Aside from using the English language as a medium of instruction, they have also taught foreign languages. The fact that there were some among our soldiers who had mastered more than one language proved to be a great benefit to our army, for it was particularly these boys upon whom the army relied to get valuable information from the enemy. These boys at least proved themselves loyal and useful. How about those folks who stayed at home? Did they not live up to the food-laws, work for the Red Cross, buy Liberty Bonds and War Savings Stamps as freely and conscientiously as other citizens? Did not their sons enlist voluntarily; or when they were drafted, did they not obey the Government's call and conduct themselves with credit to themselves? From the Lutheran church at Fort Dodge there were fifty-nine young men serving the Government, and it has not come to our attention that a single one served with discredit; on the contrary, we do know that many have been promoted because

of distinguished service. It is true, there was trouble in certain localities. Schools, churches, and parsonages were painted yellow, doors were broken open, books destroyed, etc. Who made this trouble? The people who are able to speak a foreign language? Certainly not. It was their property that was destroyed. The trouble-makers were the irresponsible war orators preaching race hatred, and the mobs that they inflamed. The mere fact that a person can speak the American language only does not always keep him in the strait and narrow path, nor prevent him from saying unjustifiable things and committing criminal acts.

Both the Federal Government and the States recognize the right of citizens to conduct private schools, yes, even encourage them to do so. The famous declaration of the Northwest Territorial Ordinance passed by Congress of the Confederation in 1787, before the adoption of the Federal Constitution and before the rise of the public school system, is to the effect that "religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged," and has been literally copied into the Michigan and North Carolina constitutions as follows: "Religion, morality, and knowledge, however, being essential to good government, it shall be the duty of the legislature to pass suitable laws to protect every religious denomination in the peaceable enjoyment of its own mode of public worship, and to encourage schools and the means of instruction," etc.

Why do citizens maintain private schools? Evidently for the purpose of teaching subjects which are not taught in public school—religion, foreign languages, etc. If the State denies them this right, it also denies them the right to exist, for there is no gain in maintaining a private school that teaches identically what is taught in the public school. That would be a mere waste of money and energy, and it would lay open the promoters to the suspicion that they wanted to be especial. Hence the purpose of a private school is always to give the pupil one or more things besides that which is taught in the public school, be this religion or a foreign language, or both. Whatever is worth while being done should be done well. If citizens, besides paying their taxes for the public schools, maintain a private school to impart to their children a knowledge which the public school may not or does not teach, fairness demands that they should not be hampered in their undertaking. It is not a discredit nor is it in the least injurious to our country, but it is rather a credit and highly beneficial, if citizens of the United States are able to speak and understand other languages besides the official language. Experience teaches that it is not an easy matter for a person in advanced years to learn a foreign language. The time when languages may be learned most readily are the days of childhood. Both pronunciation and the vocabulary are then acquired without much effort on the part of the child. To pass a law which forbids the teaching of a foreign language in a private school would be making ignorance compulsory and a virtue.—But why is not the American language, the language of Washington and Lincoln, good enough for every citizen of the United States? Why, it is, it certainly is, and the only trouble is that America is not the whole world, and that the English language, though the official language of the country, is not the only language spoken throughout the world. It is all right for the American to say, "If you want to speak to me, speak in my language." But if he wants to do business with a foreigner, he will either have to learn his language or employ an interpreter. He has an advantage if he can get along without an interpreter. Besides, the American will only widen his vision, be less self-complaisant and more tolerant, if, besides his own, he masters some foreign language.

The Federal Constitution grants religious liberty to the citizens of the United States. So does the Constitution of Iowa, Article I, Section 3: "The general assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This implies that religion may be taught in foreign languages, both in churches and private schools. It has been said that religion is a sentiment of the heart. With some persons it may be a vapid sentiment. With most persons, however, it is not a sentiment, but a system of doctrines, or principles, as well as practical piety. The latter without the former is not religion. The doctrines, or principles, are the essential part of religion; piety and morals are the fruit of the former. It pleased God Almighty to reveal His Law and Gospel to a lost and perishing world, not through inexpressible sentiments of the heart, but through intelligible words recorded in the Bible. For the free exercise of religion it is indispensably necessary that this Word be taught, explained, and applied to the times in which we live. This cannot be done except through a language which is understood by the hearer.

There was a time when our country invited foreigners to our hospitable shores. The foreigners were glad to come, and the country was glad to receive them. They were not received on condition that they would have to learn the official language in a certain length of time. Nor did they come as beggars. All they asked was a fair chance. It is owing, in no small degree, to their indefatigable labor, their mechanical skill which they brought with them as a valuable asset, to their knowledge of successful farming, that our country, particularly Iowa, has developed so rapidly. There are many thousands of these erstwhile foreigners in the State of Iowa. They have not only done their share in building up Iowa, they are also good, faithful, loyal citizens. You will find no anarchists and Bolsheviks

especially among those who maintain private schools. They do their work quietly, and desire nothing more than to live at peace with their fellow-citizens. They know from sad experience that it is a drawback not to know the official language well. In their business transactions they are sometimes considerably hampered because they have not mastered the official language. They are too old to learn the English language well, but they are anxious that their children should learn it. — They are also anxious to bring their children up as good citizens and as good Christians, for they believe that this world is, after all, only a place of preparation for the world to come, and that a man is profited nothing if he should gain the whole world and lose his own soul. Now, it is not only their inalienable right, but also their Christian duty to teach these and other quaint truths to their children, for, says the Lord, Deut. 6, 6, 7: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." Eph. 6, 4 the Lord enjoins them: "Ye fathers, provoke not your children unto wrath, but bring them up in the nurture and admonition of the Lord."

They would gladly impart nurture and admonition to their children in the official language if they could; but since they cannot, they must do it in the language which they know. But if the children are forbidden to learn religion in the language of their parents, how can the parents exercise religion freely? It is of the utmost importance that the whole family, parents and children, should worship at the same altar. How can they if a language-law makes it criminal? It is of the utmost importance for the welfare of the family and the State that the children should honor their father and mother, serve and obey them, and hold them in love and esteem. Will the children do this if they do not understand the language of their parents? Will they not rather despise them as foreigners? A law that undermines parental authority is certainly not beneficial.

The Lutheran Church (Missouri Synod) is not interested in making propaganda for any foreign language, but it is interested in preaching the Gospel to all nations, and it is interested in raising good citizens and good Christians. From long experience it has at least a little knowledge of the language-question, and it has faithfully labored to solve it. With all modesty it can claim that it has had some success. If the language-question is left to solve itself, the law of least resistance will solve it more rapidly in the future than it was solved in the past; if tampered with through radical laws, it will only do harm to the family, the Church, and the State.

Dear sir, will you not do your part that this most important question is solved wisely? The Dean Bill is admirable, with the one exception that it forbids the teaching of religion in a foreign language. It might easily be improved by inserting "secular" after the first line — in all "secular" subjects; and inserting after "prohibit," in line six, "the teaching of religion in foreign languages."

Very respectfully,

M. J. VONDERAU,
C. SELTZ,
H. MUELLER,
TH. MATTFELD,
O. WEISS,

*School Committee of the Missouri Synod,
Iowa District.*

The Duty of the Church to the Ministry.

II. THE DISABLED MINISTER.

Who is he? We might justly call him the younger brother of the retired minister. He has actually walked the same path in life. After years of study and preparation he enters the sacred office of the ministry. Ah! the joy and happiness of his heart when he at last, on the day of his ordination, has come to this that he can take upon himself the vow of allegiance and faithfulness to the cause of the Lord in the vineyard of His Church. Stepping before his flock for the first time as their pastor to preach the Word of God, he is conscious of the sacred duty devolved upon him. It is grace and a trust given to him, and as an ambassador of God he is willing to be faithful to this trust in all his life. "God has called me to preach, preach the Word. He has placed upon me the duty to proclaim unto sinners their sins and repentance. He has called me also to preach the glorious Gospel news; preach to the penitent sinner grace and salvation in Christ Jesus. This is my trust, and to this trust I shall live all the days of my life."

However, man proposes and God disposes. The young man, who has perhaps spent a year or so in the service of God as His messenger, finds cause to doubt whether or not he will be able to remain a long time in this sacred duty. He notices some bodily ailment creeping on which would, if it cannot be cured, render him unfit for further service in the Church as a pastor. His eyesight begins to fail, with danger of total blindness. The sense of hearing is impaired. Some lung trouble sets in, weakening the strength of his voice. After attending a sick person infected with some contagious disease, he notices that his body now is given to the same incurable disease through contagion. — On his way to some distant parish or parishioner he is suddenly overtaken by some accident rendering him unfit in the future for service in the Church. Reluctantly he comes to the conviction, and all his friends, fellow-workers, parishioners have to assent: "My service in the Church is at an end as far as man can judge. Oh, how I would wish to attend to my former duties; how gladly I would give all in the service of God, in the interest of sinful mankind as one 'poor, yet making many rich; as having nothing, and yet possessing all things,' 2 Cor. 6, 10. But I see it is God's will that I should retire from public service in His vineyard, and all I can respond is, 'Thy will be done.'"

Such is the case, as our records show, with many of our younger brethren — men in the prime of life, who otherwise would be able to fill their place in the ranks of the servants of the Lord, but on account of their bodily ailment and other similar causes are forced to resign their post. This is true also with other laborers of the Church, i. e., teachers and professors. Now as to the question: What about the future of these disabled ministers, teachers, and professors? Whence will they receive their livelihood? It goes without saying that they, in most cases on account of their meager income, have not been able to make any provision for the future, and yet they are in need of the necessities of life. You ask: Cannot such disabled ministers take up some other profession and thus make a living? True enough, provided their condition of health permits. And then all is well. But how about men and their dependents who have given their life to the service of the Church and are disabled in this service and cannot take up another profession? The case is similar to that of many of our boys at the present time. Thousands have enlisted and otherwise joined the ranks in the service of our Government. They are giving their lives and all in duty toward our beloved country. In this service many were crippled and disabled for life. Returning home they perhaps cannot take up another calling. Who is responsible for their further support? The answer is simple. We all join in one accord: "Our country owes them a living, our beloved native land for which they have fought."

How about the men disabled in the service of our Church? Who is to provide for them?

Grand Forks, N. Dak.

H. F. BUEGEL.

I REALLY believe that the churches in Galatia, at Corinth, etc., lost the true Gospel for no other reason than because they failed properly to support their faithful orthodox pastors. — *Luther.*

Lutheran Church Board for Army and Navy Is Gradually Demobilizing.

The Lutheran Church Board for Army and Navy finds it necessary to give some information regarding its work and the gradual demobilization of the same, so that the members of the Synodical Conference be advised as to the present situation and to the future work in connection with the war.

The Church Board has been appointed for the duration of the war, and not to remain in existence to supply permanent camps with pastors or missionaries. Since the armistice has been declared, and our beloved country is demobilizing its entire army very rapidly, a number of camps have been depleted entirely, and the Board has, therefore, recalled pastors who were stationed at such camps.

On November 1, during the height of our activities, we had 62 camp pastors in active service, with more than 100 camp missionaries and local pastors, who were serving nearby camps. During the subsequent months the number of men in our service grew less as follows:—

December 1, 1918: 60 camp pastors and more than 100 camp missionaries; January 1, 1919: 51 camp pastors and about 100 camp missionaries; February 1: 34 camp pastors and about 75 missionaries; February 15: 23 camp pastors and about 35 missionaries.

If the demobilization of the entire army proceeds at the present rate, the camp pastors will be recalled accordingly, since it is evident that their work has terminated as soon as a camp is depleted, or if not depleted, the small number that remains has not enough Lutherans to warrant the expense of a camp pastor if a neighboring pastor is available to take care of their spiritual needs.

Undoubtedly quite a number of those on our present list can be recalled by March 1, owing to the termination of the camps, and we surmise, that, by the time our lease on our headquarters expires, which will be May 1, such a small number of men will be in service that it will not warrant the conducting of a department any longer. If our supposition, therefore, will prove to be correct, we intend to withdraw entirely from the work of conducting an institution for the maintenance of the Lutheran Church Board for Army and Navy, U. S. A., on May 1, 1919.

Very likely some camp pastors will then still be on duty, and will take care of the few men that might remain at the various camps at that time in as good a manner as it is possible under prevailing conditions.

The hospital situation may need the services of a pastor for some time, although it is nearly impossible for the camp pastor to obtain admittance for general work, for reasons which the military authorities do not care to reveal, giving the pastor admittance only to see such patients as have called for his services. Parents who have sons in any military or camp hospital should instruct them to ask for the Lutheran camp pastor or the Lutheran pastor of the respective city in which the camp is located, and then the authorities will call the desired pastor. As far as we can judge this situation, we firmly believe that this work can be done more economically and even in a more efficient manner by the local mission boards of the Districts in which such base hospitals may be located, they being advised and helped by our Church Board, provided the missionary work is in close relationship

with the war or with sequences of the war. In other words, we will be of service to them if they are really providing for the spiritual needs of soldiers and sailors. Since the Church Board cannot dissolve its corporation and organization as such until the meeting of the Synod in 1920, it will always be in a position to investigate and discuss the hospital situation in the interest of our Church and its members.

It must be of especial interest to the members of the Synodical Conference to read a short *résumé* of the financial report, which is affixed hereto.

FINANCIAL REPORT.

Receipts by Mr. F. H. Wolff, from all sources, up to February 1, 1919	\$301,111.09
On hand with the Treasurer of the Synod of Missouri, Ohio, and Other States, February 1	227,357.81
On hand with the Treasurer of the Joint Synod of Wisconsin, Minnesota, Michigan, and Other States	30,761.89
<i>Total receipts up to February 1, 1919</i>	<i>\$559,239.79</i>
Receipts acknowledged in synodical papers, prior to May 1, 1918	134,853.27

Receipts from May 1, 1918, to February 1, 1919 ... \$424,379.52

FRED H. WOLFF, Treasurer.

The Board intends to publish a survey of its work, which will be in readiness in a short time, and will be sent to the officials of the various Districts, giving all information regarding the work of the Lutheran Church Board for Army and Navy, and its relationship to the Government, with several letters of appreciation.

God has blessed our work manifold. To Him be glory forever!

W. C. KOHN,

President of the LUTHERAN CHURCH BOARD
FOR ARMY AND NAVY, U. S. A.

Religious Literature in English for Our People.

During the past seventy years there has issued from our synodical presses an amount of religious literature which is not only prodigious in volume, but, in great part, of the very highest excellency. Theological treatises, doctrinal essays, (especially in the hundreds of Synodical Reports, one of the chief treasures of our Church,) historical works, sermon collections, books of devotion, hymnals, and hundreds of other volumes of the most varied religious content, have been on the market these many years, and have been of untold benefit for the upbuilding of God's kingdom among us.

However, the bulk of this excellent literature, at the present time, is in the German language. And, let it be added, the bulk of it will necessarily be for some time to come in the German language. We are not going to be English overnight, or in a year, or in a decade. Our German literature will appeal to a readership running into hundreds of thousands for years to come. Yet there is an increasing demand, in recent years an enormously increased demand, for religious books in English. Our Church is now bilingual. And the coming generation thinks, speaks, and reads English. Unless we provide them with English books, they will either read nothing in a religious way, or they will read what sectarian publishers print. No one among us will deny that such is the situation. The matter was discussed last June at the meeting of District Presidents and the general officers of our Synod at St. Louis, and it was then and there re-

solved that a committee should be appointed by our General President which would have charge of the work of providing suitable theological and religious reading-matter in the English language for our Synod. The venerable President, Rev. F. Pfothenhauer, appointed a committee consisting of the Revs. J. H. C. Fritz, W. F. Wilk, L. Buchheimer, Mr. E. Seuel, secretary, and the undersigned, chairman. This committee got to work immediately, and has at the present time some ten or twelve larger works in preparation by various authors. The first volume of the Concordia Series of Religious and Theological Literature (the general title of the projected series) was published in January, and is entitled *The Practical Missionary*. The author is the Rev. J. H. C. Fritz. A book for pastors, teachers, and Sunday-school workers, entitled *Catechetical Preparations, Part I. The Decalog*, by Prof. F. W. C. Jesse, is just off the press. The manuscript for a number of other larger works is now being set into type. The forthcoming volumes will be duly announced to our readers as they appear.

Among the greater tasks of the new Board is the publication of a *Popular Commentary* on the whole Bible. The need of such a work has been realized for some time, and has been stressed in many communications addressed to the committee. After much consultation, also with the faculty of Concordia Seminary and with our synodical Publication Board, the English Literature Board has decided to secure the entire time of a capable theologian for this work. At the call of our Publication Board, Dr. Paul E. Kretzmann of Concordia College, St. Paul, has been secured for this task. He has accepted the position of editor of the *Popular Commentary* on the Bible, has obtained his release from the Board of Concordia College, and will enter upon his new labors in April. Dr. Kretzmann is the author of a comprehensive commentary on the pastoral letters, published by our House last year. It is hoped that the *Popular Commentary* can be completed in two years. While the general scope, plan, and method of this commentary have been thoroughly canvassed in committee, suggestions and counsel will be gladly received. Address communications to the Secretary, Mr. E. Seuel.

TH. GRAEBNER.

Editorial.

Intolerance of Paul the Apostle.—The *Lutheran*, a Merger Synod organ, lately contained an editorial reference to the Missouri Synod, and, as usual, we were referred to as "strict, strait-laced, legalistic," and Dr. Walther is said to have "nursed an orthodoxy" which stands for "separatism and aloofness," and more words to the same effect. We cannot submit to our readers every aspersion cast upon our Synod by the Lutherans who live on the other side of the street, but this one seems worthy of passing note.

What was Dr. Walther's position? It was this, that our Church has the whole truth of God as taught by the apostles of Jesus Christ. This is the doctrine of the Lutheran Confessions; indeed, there would be no ground for Christian confession where this assurance is not found. Again: The Bible *clearly* teaches the Truth, so clearly, indeed, that *any Christian* may convince himself whether a doctrine be true or false. And once more: The ministers of the Gospel have

the duty to warn against false doctrine, because false doctrine is dishonor to Christ, *is sin*.

And because we act consonantly with these principles, we are accused of aloofness.

Question, How would St. Paul fare if the same Merger yardstick were applied to him? Let me quote, not from a Lutheran, but from a Reformed author. Dr. William H. Taylor says in his excellent book *Paul the Missionary*, published by Harpers, page 351:—

"Note, in the first place, Paul's concern for the simplicity of the Gospel of Christ. He would let nothing interfere with that. He proclaimed salvation through faith in the Lord Jesus, and pronounced in his Galatian letter a solemn anathema on all who should attempt to overlay, or tamper with, or destroy the precious doctrine of justification by faith. Now, the danger in our days, unless I greatly misread the signs of the times, is of a similar sort. In our zeal for liberality we are becoming latitudinarian, and forgetting that there is a point where, paradoxical as it may sound, *intolerance is necessary* even in the interests of freedom. Paul's letters to the Galatians and the Romans were written for the preservation of liberty; for in one of them he says: 'Stand fast, therefore, in the liberty wherewith Christ hath made us free'; and yet, for the very purpose of maintaining that liberty, he hurled his anathemas at the Judaizers' heads. Let us not forget that *the Gospel has its intolerance as well as its toleration*. There must be no toleration of treason to the Cross, for the toleration of such treason is always treachery. I say not, indeed, that all such errors should be put down by force—God forbid; but I do say that they should be denounced by every loyal servant of the Lord, and that the Church should absolve itself from all complicity with the errorists. And though there are many who would cry out against such a course as bigoted, I would rather, even in the interests of freedom itself, have—if you choose to call it so—the bigotry of Paul than the indifference of him who counts nothing essential, and who is everything by turns and nothing long. *Luther* was no foe to freedom, but indeed its greatest modern pioneer; and in the proportion in which, like him, we are intolerant of everything that compromises the honor of Christ or the doctrine of His cross, we shall conserve and widen the liberty which he did so much to secure. So let us raise anew the shout of Paul, making it our motto, not for the moment of our brief enthusiasm merely, but for all our lives: 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.'"

May God preserve to us this truly Christlike intolerance, and may He preserve us from the tolerance of false doctrine and unscriptural practise of some who bear the Lutheran name. This He will do if we remain humble. When we begin to glorify the Lutheran Church as an organization, instead of glorifying Christ by taking upon ourselves the reproach of the Gospel, we have become fit material for the unionistic church-politician to work upon.

G.

Our Boys Are Coming Back.—Some of our boys will not be back: they have died on the field of battle; they have breathed their last in the hospital. We have the confidence that what they learned in their home churches, and what they heard from Lutheran army chaplains, enabled them to fight the good fight, to finish their course, and

to keep their faith, so that they now have received their crown of righteousness and victory. The Christian parents who will never again see their son on this earth yet look forward to the more joyous, the eternal and blessed meeting in heaven. We need not arrange masses for the dead; our godly boys who died in the faith and at their post of duty need our prayers no more; but the boys who are alive, they need our prayers and help. They are indeed coming back to us, to our Christian congregations; but they are also coming back to the world that surrounds us, and they are bringing back with them the sinful flesh; they are indeed discharged from the army of Uncle Sam, but they have not their discharge from the army which is to fight the devil, the world, and the flesh. We helped them while they were in the service of their country; we helped them through the Red Cross, and we helped them through the camp chaplains: let us help them in their battle against the treacherous foes of their soul. Each congregation, according to its size, location, and circumstances, ought to consider what is to be done to welcome these boys home. We ought indeed to warn them against ungodly unionistic and perilous lodges and societies, but let us not make the mistake of simply working negatively; let us do some work positively. Let us be beforehand with guidance and direction. Let us show them what God has done for them, and what, under God, their Lutheran friends and compatriots have done for them. Let us work while it is day; for the night cometh in which no man can work. We have our opportunity now. Prepare to enter the open door. In a few months you will not be able with the utmost exertion to do what may now be done with little effort.

S.

A Voice from the Past.—These lines were written on two sheets of letter paper December 14, 1895, at Rockland, Maine, by an inmate of the poorhouse there, Isaac H. Starman, son of the last pastor of an abandoned Lutheran church at Waldoboro, Maine:—

"The German Lutheran meeting house built more than a century and a quarter ago at Waldoboro, Maine, by the Germans who were the first settlers, is still standing. Its twenty windows of four by nine glass, its square unpainted pews, with seats on three sides, its pulpit, sounding board, and communion table of pine painted green, remind one of the changes in church accommodations. Among its pastors, now all dead, were Revd. John Ulmer, Revd. John Martin Schaeffer, Revd. Mr. Cilly, Revd. John Christopher Hartwick, Revd. Mr. Croner, Revd. Augustus Ferdinand Rinz [? Rittz, Binz?], Revd. John Wm. Starman, the last pastor, from 1811—1854, when death closed his labors on earth. All natives of Germany. All the families of these pastors are dead, with one exception, Mr. Isaac H. Starman of Rockland, Maine, in destitute circumstances, at the Alms House.

"Old Conrad Heyer, the first born among the settlers, who although one hundred and one years old, and as active as a man of fifty, acted as chorister for more than eighty years, reading without spectacles the small print of Watts' hymn book and singing the highest notes with scarcely any of the tremulousness of age. Mr. Starman the last twelve years of his ministry received no compensation, only a donation visit annually, the people being too poor to pay any salary. Nothing remains on earth to mark the place of their sojourn but the dilapidated ruins of the ancient house in

which they once worshipped God, and the tall marble column which tells the passing traveler that here lie the remains of its pastors.—Isaac H. Starman, son of deceased pastor."

Since these pathetic lines were written, the paper has yellowed and the ink upon it is faded, and it may be that the ancient meeting-house has succumbed to the march of progress in the Maine village. Of most of the pastors mentioned there is no record. Schaeffer was a questionable character, who 1761 or later served the congregation, which had received a new accession of settlers after the Indians had massacred most of the inhabitants in 1746. Schaeffer was not pastor long, but did some small business in lumber, and upon occasion prescribed drugs as a Doctor of Medicine. Hartwick (Hartwig) is the eccentric founder, by will and testament, of Hartwick Seminary in New York State, the oldest Lutheran seminary in America. He died 1796. Waldoboro church was not untouched by the indifferentism that worked the ruin of American Lutheranism a century ago. At the "communion table of pine painted green" the pastors administered the Lord's Supper according to the Lutheran form to the Lutheran parishioners, and according to the Reformed ritual to the Reformed, with the approval of old Hazelius, first president of Hartwick Lutheran Seminary. (Hazelius himself was not a Lutheran.)

But if the past hath its lessons for the present, time mellows our judgment of persons. We trust that the Lord had His own in Waldoboro. We love to think of old Conrad Heyer, singing upon his hundredth Christmas Day, from Watts's hymnal, "Joy to the world, the Lord is come!" "with scarcely any of the tremulousness of old age," and we love to think that the unselfish pastors, who served according to their light, have long ago received compensation a hundredfold (Mark 10, 30) for their willingness to share the poverty of their dwindling Waldoboro flock.

G.

The Doctor's Advice and the Pastor's Advice.—A short time ago one of our pastors was called to the death-bed of a man who had at one time attended the Lutheran Church. For many years he had absented himself and separated himself from the church in which he had been reared. When the pastor approached the dying man and spoke to him of the one thing needful, the man answered that the doctor had advised him to avoid all excitement, and that therefore he begged the pastor to wait for some other, more opportune time; that he, the patient, wished to follow the doctor's advice and for the present avoid every excitement. The doctor had been treating this man for ten months, and the man had been steadily growing worse. He was now at the very door of death, but he still preferred to take the doctor's advice to avoid every excitement. He still had confidence in the treatment which in ten months' time had absolutely failed to improve him in the smallest degree; aye, had not even prevented him from growing worse from day to day. His very ailment—he was at that time of life when he should have been in the very strength of his manhood—was brought on by his neglect of God's Word, Sacrament, and prayer, and his consequent devotion to carnal living; but Satan had so blinded his heart and mind that he did not know, not even then in his last hours, the things that belonged to his peace: they were hid from his eyes. The pastor left, and before long the man died without the Word of God, without prayer, without the Sacraments.

"And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." S.

Book Reviews.—The Editors of this paper have adopted a new policy with reference to the reviewing of new books. Such new publications as they believe, on the basis of publishers' announcements, to be worth the attention of our readers will be secured by direct order from the publishers. Books sent for review without such invitation of the Editors receive notice only if found worth while as to contents. This policy has been adopted because the number of publications sent for review has for some time past been so great that the Editors could no longer give proper attention to the business of reviewing. As a result, much good material lay on the shelves for months awaiting notice, while the reviewer was painfully trekking his way through a jungle of so-called religious literature which as an investment he would regard dear at the price of 10 cents a pound. To read a volume of 350 pages, and then sacrifice valuable space in our paper in order to inform our readers that Dr. A.'s treatise or Dr. B.'s book of sermons are "deplorably deficient," "an offense to Christian sentiment," and more words to that effect, is not our idea of thrift as applied to one's working-day.

When this paper announces the title of a book, we would have our readers know that the book is, at least for such purposes as may be stated in our review, of some value to the Christian reader. In order that books may be listed which fill some definite want, we welcome the assistance of our readers. If you have read a good book, send us title and name of publisher, and it will receive our interested attention. G.

Spiritualism.—Saul, having lost faith in God and dismayed by the hosts of the Philistines gathered against him, went to the witch of Endor and sought comfort in Spiritualism. Then he went to battle, was defeated, and committed suicide. The stress of war is working out along similar lines in our day. Man realizes his helplessness, is agonized with uncertainties about loved ones in far-off lands, and in his distraction seeks counsel and hope in the dark room of the Spiritualist.

That the unbelieving child of this world should fall a prey to this base superstition is not a matter of surprise; unbelief and superstition are first cousins. But Christians ought to know what the Bible says about those who "consult familiar spirits." Christians ought to know that Spiritualism is a godless, heathen cult, and should turn a deaf ear to those who declare that they have received revelations from the dead. The prevalence of this superstition is evident from the fact that the appliances used in consulting the dead are being sold right now in very large quantities. The propaganda of the Spiritualists is nation-wide. Pastor Jehn, of Howard, S. Dak., informs us that the dealers in Ouija-boards at Sioux City report their stock completely sold out. In Buffalo, N. Y., Pastor Walker, says this in his parish-paper:—

"We earnestly warn our members against the lectures in our city given in club-houses and hotel ball-rooms and elsewhere by 'theosophist,' 'occult scientist,' 'spiritualist,' and such lecturers, with various titles. These men, and the societies or sects that they represent, are making capital out of the large number of deaths caused by the war and the epidemic.

Let Christians be on their guard! All that we are to know about the future, the dead, and eternity is revealed to us by God Himself in His Holy Word. Anything in contradiction therewith is soul-destroying error. Read Deut. 18, 10—12."

This is a most timely warning. The LUTHERAN WITNESS will have more to say a little later about the true inwardness of Spiritualism and of its cognate superstition, Theosophy. G.

The Theater.—This is what Dorothy Dix in a syndicated article has to say about the modern theater:—

"The word 'damn,' especially when used by a woman character on the stage, is universally held to be killing humor. Another thing that tickles the risibility of an audience, and that it is always willing to pay out good money to see is a representation of a drunken man, reeling and staggering across the stage, although God knows there is no sadder sight in all the world than such a spectacle.

"The horse-play of the stage, however, ministers only to its vulgarity, and so perhaps does no great harm, but a very serious phase of the subject is thrust upon our notice by the fact that *almost every farce and comedy we go to see* teaches us to laugh and applaud, instead of condemn, *marital infidelity*.

"The hero of the average comedy is a gay dog who spends his life in deceiving his elderly and trusting wife, and telling her improbable stories which she swallows without even the proverbial grain of salt.

"He tells her that he is summoned to Mexico on business, when he really goes off on a spree; he represents the chorus girl with whom she catches him dining as his long lost and wealthy aunt; he conceals his feminine visitor in the office safe when his spouse comes down unexpectedly to his place of business, and we shriek with joy and amusement over his cleverness.

"Apparently, not a thought of the immorality of the thing, and of the disgusting duplicity of a man who lies to his wife, enters the mind of the audience.

"Perhaps the real answer to the problem of why divorce is on the increase may be found in the fact that we have made marital infidelity a subject for mirth. We condone it when we laugh at it.

"There are the obscene-minded who only laugh at disgusting vulgarity. They find no story funny that has not a double *entendre* meaning. They go to see broad plays where the wit is coarse and every suggestion ribald. Outwardly these people may seem to lead decent lives, but sooner or later you will find that they have been indulging in the sensuality they found so deliciously amusing to hear about."

Now, if this were quoted from a Lutheran sermon, it would be greeted with sneers by many—"strait-laced," "narrow," "hopelessly out of date," etc. Read it again, and then pass it on, as a warning to some and a judgment upon others. G.

Dangers of Hypnotism.—Can any of our readers tell us—or direct us where we can be told—what hypnotism is? The question is uppermost in our minds after reading an extended treatise on the subject. What, after all, is hypnotism? The learned author of the treatise in question has said, we believe, all there is to be said on the functions of the hypnotic power, and its application in the cure of disease. But when

we had finished reading the 477th and last page, we had not found an answer to the question: What is hypnotism?

Whatever it may be, it is not a thing that should be treated as a source of innocent amusement. You may have seen the amateur hypnotist give a parlor performance. You thought it very laughable when his subject gathered flowers from the parlor-rug, sawed wood, killed a chicken, picked caterpillars from his sleeve, and then awoke quite unconscious of the capers he had been cutting under the hypnotist's direction. But have you seen the performer fail in his first attempts to wake his subject out of the trance state? Have you seen the perspiration stand out in beads on his brow, and his face assume an ashen hue, as he continued, in a very panic of fear, to use the means that ordinarily prove effective in rousing the sleeper? Ordinarily, but not always. Hypnotists' subjects have been known to pass from their trance or coma into death. A number of such cases are now on record, and they should prove a warning not to toy with a mysterious power, as yet imperfectly known, and dangerous even in the hands of an expert.

Arthur Everton, a professional performer, was demonstrating on a Somerville, N. J., stage. His subject was a young man of Newark, Robert Simpson. Everton passed his hands over Simpson's face a number of times while the man was on the floor, and soon Simpson's body became rigid. Everton raised it and placed it between two chairs, so that the neck rested on the back of one chair and the ankles on the back of the other. The hypnotist then stood upon the rigid body and performed other feats to show that Simpson was in a cataleptic coma.

When Everton had bowed his acknowledgment of the audience's applause, he stood the rigid body erect, leaning it against a wall, and then sought to bring consciousness to the subject. The audience soon realized that Everton became highly excited when his first efforts failed. Simpson was carried behind the scenes, and physicians were called. Their efforts proved unavailing, and Simpson was taken to Somerset Hospital. Everton begged the authorities that his friend and former instructor, W. E. Davenport, be allowed to attempt to revive Simpson. Davenport was summoned, and in the presence of the hospital staff made a last attempt to rouse Simpson out of his comatose condition. He slightly opened the eyes of the man and, bringing his own eyes close to them, looked into them intently. He then applied first his ear and then the tips of his fingers over the motionless heart. Next he bent his head low over the head and placed his lips close to an ear of the body he sought to revive. "Bob," he said, "Bob, your heart action — your heart action — your heart action is beginning. It is beginning."

Slowly and dramatically Davenport repeated this in his ear. Changing his tone of voice to an imperious command, he cried sharply: "Bob! Bob! Can't you hear me? Your heart is beginning to beat. Your heart is beginning to beat."

Again and again he repeated the assurance to the inanimate form, while the medical men looked on. Not a muscle of the body stirred, and there was no sign of animation. After further attempts the hypnotist's subject was declared dead, and an autopsy was performed. The examination indicated to the physicians that death occurred immediately after the collapse of the subject from the rigid state in which the hypno-

tist had placed him. Death was caused by a rupture of the aorta (main artery).

The hypnotist was taken into custody in a state of collapse. The court decided that Everton was not accountable to the law for the death of young Simpson.

While such cases as the above are rare, they must serve as a warning against playing with a force as yet imperfectly understood. On the other hand, hypnotism has been used with curative effect in many cases of nervous disorder, and this same agency accounts for the cures credited to Christian Science, in so far as these are genuine. G.

Does Christian Science Cure? — In answer to this question many simply point to themselves and say: "Look at me," and then they paint for us a picture of their former sickness and its distressing symptoms, they tell us of the long and vain efforts of the best physicians to help them, they point to the long list of material remedies, which all failed to bring relief, and then they assert, "What none of these could do Christian Science did for me." After this they usually give us a glowing and enthusiastic description of their present health and well-being — all due to Christian Science, of course.

Are you not convinced? What shall you answer? You may decide to answer nothing, but it is well enough to know what one sensible man answered when vociferously assaulted by this unchristian and unscientific Christian Science testimony. He said: "I might be somewhat moved by the description of your former misery and of your present happiness if it were not for the fact that I have read and heard exactly the same kind of argumentation and descriptions in favor of calling upon the blessed Virgin, St. Vitus, Dowie of Chicago, Wine of Cardui, Dr. Carter's Little Liver Pills, Perkins' Tractors, Peruna, and Duffy's Whisky. I am not in a position to deny that you felt all that misery of which you speak. You felt it, not I. Nor am I able to disprove your statement about your present health and happiness; you are conscious of that, not I. As far as I am concerned and my knowledge of your case, you look to me about the same as you did formerly. Pardon me for being so frank, but after hearing so much conflicting testimony about so many different, strange, and extraordinary cures, I am somewhat slow to accept testimony which seems to proceed from enthusiasm and interest rather than from a calm knowledge of well-established facts. Nor is it right for a Christian to adopt a manner of life or a system of faith simply because he is promised some earthly temporal benefits therefrom. I know a man who has become immensely wealthy through gambling operations, his children now have wonderful advantages over poor children, but I have not the least intention of taking up his manner of life. As for me and my house, I follow the Word of God, which says: 'Godliness with contentment is great gain.' I know of another man who was often troubled with pains in the head; some one gave him a powder which 'cured' the pain whenever it came on, and now he is a dope-fiend. He was very enthusiastic in his praise of that powder, but I am glad that I never used it. I know of another man who confessed the same faith which I confess, and in which I have and enjoy great peace and happiness, but he took up Christian Science, and now he is a hardened, self-righteous Pharisee. Of the three I have

mentioned his was the worst case of all. I do not wish to lose my simple faith in my dear Savior, therefore I must beware of false prophets. There are cures which are worse than the disease, and Christian Science is one of them!"

That was a good answer.

S.

Strange Millinery.—No, it isn't a misprint for Millennialism, it is Millinery, refers to hats; in fact, to two hats with thirty tassels each, exhibited in a New York church. Here is the item as it appeared in the *New World*, a Roman Catholic weekly, January 10, 1919:—

"The red hat of His Eminence, the late Cardinal Farley, now hangs in the dome of the sanctuary of St. Patrick's Cathedral, New York, suspended above the high altar beside that of Cardinal McCloskey.

"The hat that has thirty tassels, fifteen on each side, arranged in progressive cross rows of one, two, three, four, and five, is never worn by a cardinal. It is emblematic of the pomps and vanities of life which are put aside by the prelate. At his death the hat is displayed at the head of the body, and after burial the hat is hung in the cardinal's cathedral."

The "pomps of life put aside" by the dignitaries of the Roman Catholic Church! Do we not know that "the pomps of life" are never more in evidence than at the festivities arranged for the Roman hierarchy? The reception accorded to Cardinal Farley in New York on his return from Rome, after being raised to the office of cardinal, is said to have been the most gorgeous spectacle in the history of the United States. But we may well believe that no man cares to wear a hat with thirty tassels, fifteen on each side.

G.

Lutheran Laymen's League.

Peoria Visitor's District Meeting.

Those present at the meeting of the Peoria Visitor's District on March 3 had the pleasure of hearing M. H. H. Zimmerman, of Harvel, Ill., speak on the Endowment Fund Campaign. In a convincing manner he showed that the support of our incapacitated servants of the Word and their widows and orphans is a duty, but a blessed and glorious duty, and that to work for the success of the campaign ought to be looked upon by all workers as a privilege and an honor. The presence of the Campaign Director of the Southern Illinois District was the more appreciated as Mr. George Harms, of Peoria, was presenting the plan of the League elsewhere.

H.

Mail Bag.

"Is It Because Ministers Have Ceased to be Ministers of the Gospel?"

I find this item in the *San Francisco Bulletin*:—

"EDITOR 'BULLETIN': Last Sunday evening I drifted into one of the largest and most prominent churches in the city, feeling in need of a good sermon, and though, I regret to say, I am not a regular churchgoer, I always feel happier and better after having attended Sunday services.

"What I heard on this occasion was not a sermon relating in any matter whatsoever to religion, but a lecture on politics, a criticism of our municipal government, a discourse on the pending red-light bill, and the social evil. The congregation was plainly bored; some wore an expression of amazement, some were shocked, while many others were disgusted and left the church. I sat through, not because the man or his chosen topics interested me, but from curiosity as to just how far on these subjects he would venture,

and when I left, it was with a bad taste in my mouth, such as I had experienced upon leaving the theater after having seen and heard Robert Hilliard in 'A Fool There Was.'

"But as I strolled slowly homeward, I gave the matter some thought as to why the ministers of the present day should be joining the ranks of the agitators. Have they not enough to do to keep to the subject they are ordained to preach upon? Is it because the public has grown tired of religion, and demands lectures upon topics of the day? Is it because ministers have ceased to be ministers of the Gospel, and are taking upon themselves the reform of our National Government? Do we go to church merely for some place to go, caring little what the discourse may be, or do we go in the good old-fashioned way, soul-hungry for spiritual consolation?"

"What is the answer? I believe I am safe in saying that the public does not go to church seeking excitement; and for a minister to talk upon political matters, a questionable play, the sins of humanity, etc., is but to advertise the very thing he is supposedly trying to annihilate. If ministers find that they are more able as speakers than preachers, and it is their desire to reform the world, why do they not hire a hall, advertise their subject, and charge admission? People like to pay for sensational stuff; but the average man or woman does not want it to come from the pastor of their church.—Just One."

G. E. T.

Prayer, Sermon, Dance, Refreshments.

The following announcement appeared in a New Orleans paper last month:—

"Mount Olivet Chapel (Episcopal).

"Special meeting of Woman's Guild at the residence of Mrs. J. E. Huckins, 324 Alix St., Thursday, February 27, at 7 P. M.

"Confirmation class Friday, at 3.30 P. M.

"Sunday (Quinquagesima)—Holy Communion at 7 A. M.; Sunday-school at 9.30 A. M.; evening prayer and sermon at 7.30 o'clock.

"Ash Wednesday, March 5—Holy Communion at 7.30 A. M. Evening prayer and sermon, subject, 'How Shall I Keep Lent?' at 7.30 o'clock.

"Lent is an opportunity. Grasp it! Opportunity once neglected never returns. It is also a privilege full of inspiring thoughts, noble occupations, and deep devotion.

"Masquerade party, Friday, February 28, at Pythian Hall. Children, from 6 to 9 P. M., 15 cents; adults, from 9 to 12 P. M., 25 cents. Music, dancing, and refreshments. Mrs. J. E. Huckins, chairman."

W. H. H.

A Correction.

The *Lutheran* recently brought the following correction of an erroneous report referred to in our editorial columns some weeks ago:—

"We desire to make a correction of an item in the *Lutheran* of January 16, among 'Orange Blossoms from California.' The item referred to the dedication of Bethany English Lutheran Church of the Missouri Synod in this city. It stated that one of the addresses at the dedication was made by a neighboring Congregational pastor, who was not long ago a Conference Superintendent of the M. E. Church. The statement was made on the strength of the published notice of the dedication, which stated that 'Rev. E. P. Ryland will make an address.' The pastor has since informed me that this was entirely incorrect. It appears that the compositor or the (printer's) devil substituted the name of Dr. E. P. Ryland for that of the Rev. E. T. Coyner, pastor of Grace English Lutheran Church of the Missouri Synod in Los Angeles. Having no desire to misrepresent this congregation, we regret the incident, and are glad to make this correction."

"Los Angeles, Cal.

JESSE W. BALL."

Thank you!

A Request.

Will the author of the article "Stick to Your Job," sent to this office some months ago, kindly send his name to M. S. SOMMER.

The Reviewer.

Note.

See editorial "Book Review" on another page in this issue.

The Leipzig Debate in 1519. Leaves from the Story of Luther's Life. By W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. 1919. VII and 235 pages, 5¼×7½. Bound in full silk cloth with gold stamping. The book contains a valuable topical index and numerous rare documents. Price, \$1.00, postpaid.

What Lutheran minister is not a student of Luther's life? Who that takes hold of the business which has come to us from the past does not wish to know something of how men in the past managed this business, and how affairs came to assume the shape in which they now confront us? It is one of the follies of many who live to-day that they live and speak and act as if no one had ever lived

Rev. W. Baumhoefener has declined the call to the seventh professorship at Concordia Institute, Bronxville, N. Y. In consequence thereof a new call for nominations issues at the request of the Board of Overseers of said institution.

The professor to be called is to instruct principally in the Natural Sciences, Physics, Chemistry, etc., and must be fully competent to do so in the English language.

Nominations are to be made before April 8, and will be received by the undersigned up to that date.

By order and authority of the Electoral College of Concordia Institute, Bronxville, N. Y.,

H. BIRKNER, *Secy. pro tem.*,
85 W. Newton St., Boston, Mass.

Some of Synod's Treasuries.

(February 28, 1919.)	Deficit.	Balance.
Synodical Treasury		\$*13078.94
Building Fund	\$26572.73	
Building in Concordia		11403.71
China Mission	2021.88	
Church Extension Fund		190001.67
Deaf-mute Mission		4850.12
Foreign Mission		7362.39
Mountain Retreat		1174.36
Foreign-tongue Mission		534.18
Home Mission		1801.97
Immigrant Mission		756.67
Indian Mission		666.62
South American Mission	690.40	
Board of Support		6553.62

* This credit includes an anticipation of \$50,000 from Concordia Publishing House to apply on the 1919 dividends. Not much more can be expected from this source till late in fall, and therefore the members of Synod must now very materially increase their contributions for the Synodical Fund, and by all means send them on promptly. The present credit balance will not suffice to pay the current expenses for March.

E. SEUEL, *Gen. Treas.*

Treasurers' Reports.

ENGLISH DISTRICT.

(From February 24 to March 8, 1919.)

Mission Treasury.

E. H. Hartman, St. Louis, Mo., Treas. Pilgrim Sunday-school, \$21.44. E. H. Geilfuss, Pittsburgh, Pa., Treas. St. Andrew's Church, 100.00. Dr. Chas. A. A. J. Miller, Baltimore, Md., Treas. Redeemer Church, 18.80; Sunday-school, 28.80. Ernst E. Pauly, Jersey City, N. J., Treas. Grace Sunday-school, 11.86. — *Total*, \$180.90.

Synodical Treasury.

E. H. Geilfuss, Pittsburgh, Pa., Treas. St. Andrew's Church, \$45.00. Dr. Chas. A. A. J. Miller, Baltimore, Md., Treas. Redeemer Church, 24.68. — *Total*, \$69.68.

Synodical Building Fund.

E. W. Schoof, Chicago, Ill., Treas. Christ Church, \$128.93.

Miscellaneous.

Mrs. L. C. Keicher, Wise, Mo., for India Mission, \$5.00; for Armenian and Syrian Relief, 5.00. E. H. Hartman, St. Louis, Mo., Treas. Pilgrim Sunday-school, for Deaf-and-dumb Mission, 10.00. E. H. Geilfuss, Pittsburgh, Pa., Treas. St. Andrew's Church, for Ministerial Education, 75.00; for Board of Support, 25.00; for Foreign-tongue Mission, 15.00; for Brazil Mission, 47.90. Dr. Chas. A. A. J. Miller, Baltimore, Md., Treas. Redeemer Church, for Army and Navy Board, 7.22; Ladies' Aid Society, for Church Extension, 12.40. Rev. G. E. Hageman, Brooklyn, N. Y., Good Shepherd Junior Society, for Negro Mission, 5.00. Dr. Chas. A. A. J. Miller, Baltimore, Md., Treas. Redeemer Church, for Board of Support, 24.00. Fu Ching, for China Mission, 10.00. Rev. J. B. Rodgers, Rader, Mo., Emmanuel Young People, for Armenian and Syrian Relief, 22.50. From D. S. A., for Sanitarium at Wheat Ridge, Colo., 2.00. — *Total*, \$266.02.

H. H. JOST, *Treas.*,

Box 751, East St. Louis, Ill.

ATLANTIC DISTRICT.

Received at the Treasury of the Atlantic District during February, 1919: —

Synodical Treasury, \$173.35; Synodical Building Fund, 22.00; Missions, 587.43; Miscellaneous, 1,065.21. — *Total*, \$1,847.99.

O. H. RESTIN, *Treas.*

CENTRAL DISTRICT.

Received at the Treasury of the Central District during February, 1919: —

Synodical Treasury, \$721.52; Synodical Building Fund, 145.90; Missions, 1,494.52; Miscellaneous, 17,005.74. — *Total*, \$19,367.68.

P. E. WOLF, *Treas.*

CENTRAL ILLINOIS DISTRICT.

Received at the Treasury of the Central Illinois District during February, 1919: —

Synodical Treasury, \$130.45; Synodical Building Fund, 49.90; Mission Treasury, 269.29; Miscellaneous, 362.29. — *Total*, \$811.93.
E. C. BECK, *Treas.*

EASTERN DISTRICT.

Received at the Treasury of the Eastern District during February, 1919: —

Synodical Treasury, \$198.94; Synodical Building Fund, 192.82; Missions, 741.81; Army and Navy Chaplains, 106.87; Miscellaneous, 845.42. — *Total*, \$2,085.86.
J. P. SCHAFFER, *Treas.*

MICHIGAN DISTRICT.

Received at the Treasury of the Michigan District during February, 1919: —

Synodical Treasury, \$133.91; Synodical Building Fund, 359.77; Missions, 1,610.57; Miscellaneous, 1,251.13. — *Total*, \$3,355.38.
G. WENDT, *Treas.*

NEBRASKA DISTRICT.

Received at the Treasury of the Nebraska District during February, 1919: —

Synodical Treasury, \$113.64; Synodical Building Fund, 44.10; Mission Treasury, 2,219.41; Miscellaneous, 787.08. — *Total*, \$3,164.23.
A. SCHUELKE, *Treas.*

SOUTHERN ILLINOIS DISTRICT.

Received at the Treasury of the Southern Illinois District during February, 1919: —

Synodical Treasury, \$242.59; Synodical Building Fund, 40.15; Missions, 161.24; Miscellaneous, 280.22. — *Total*, \$724.20.
H. BEINKE, *Treas.*

The Lutheran Church Board for Army and Navy, since February 15, 1919, has received the following contributions: State of Arkansas: P. Scheiderer, Stuttgart, \$1.00; F. Hegi, Sr., Conway, 1.50; L. Y. P. Society and Ladies' Aid, Pine Bluff, each 5.00; Bible Class, Stuttgart, 5.00; — Fort Smith: F. A. Doepel, 5.00; John Schaal & Sons, 10.00; C. H. Wortz, 5.00; H. H. Doepel, 1.00; Mrs. J. Steinke, 1.00; J. G. Putman, 5.00; — from Congregations: Lafe, 12.00; Bonanza, 1.20; Lutherville, 5.61; Gillett, 10.20; Little Rock, 96.50. United L. Y. P. Societies of Arkansas, 25.00. Conference Collection at Memphis, Tenn., 11.00. N. N., New Orleans, La., 4.00.
FRED H. WOLFF, *Treas.*

Change of Addresses.

Rev. J. C. Baur, R. 10, Fort Wayne, Ind.
Rev. C. Boevers, R. 1, Burnett, Wis.
Rev. R. Frick, Lipton, Sask., Can.
Rev. O. Graesser, Jr., 454 Woodland Ave., Ridgewood, Brooklyn, N. Y.
Rev. H. H. Hartmann, Springfield, Minn.
Rev. O. W. Juengel, R. 2, Shelton, Nebr.
Rev. M. C. Kauth, Grangeville, Idaho.
Rev. M. Manteuffel, Varna, Ill.
Rev. Hy. Meyer, 513 E. Fourth Ave., Cullman, Ala.
Rev. H. F. Meyer, R. 1, London, Ark.
Rev. Th. Rolf, Motordale, Minn.
Rev. P. H. Schaus, R. 1, Cornelius, Oreg.
Rev. E. Schmid, 422 Fourth St., Gretna, La.
Rev. J. Schumacher, Jr., 687 Lafond St., St. Paul, Minn.
Rev. H. C. Sprenger, White, S. Dak.
Rev. C. Thies, Duchess, Alta., Can.
Rev. Fr. Westerkamp, Sherwood, Oreg.
J. A. Klein, 1323 Parker Ave., Detroit, Mich.
M. E. Lorenz, 1041 B St., Lincoln, Nebr.
H. H. Pflueger, R. 1, Box 33, Wisner, Nebr.
J. Schild, R. 1, Worden, Ill.

THE LUTHERAN WITNESS

is an official organ of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States. It is published biweekly, and is edited by an Editorial Committee consisting of Prof. Th. Graebner and Rev. Martin S. Sommer. **TERMS OF SUBSCRIPTION**, \$1.00 per annum. In St. Louis, by mail or carrier, as well as in Canada and all other foreign countries, \$1.25. Payable strictly in advance.

ALL ARTICLES intended for publication in the paper should be addressed to Rev. M. S. Sommer, 3627 Ohio Ave., St. Louis, Mo.

ALL CHURCH NEWS, Announcements, Acknowledgments, Notices, also Books for Review, should be sent to Prof. Th. Graebner, 3618 Texas Ave., St. Louis, Mo.

NEW SUBSCRIPTIONS may begin at any time.

CHANGE OF ADDRESS is secured by giving both the new and the old address, and that one week before the change is desired.

AN AGENT is desired in every town. Correspondence invited.

ADDRESS ALL BUSINESS MATTER to CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Entered as second-class matter, December 20, 1911, at the Post Office at St. Louis, Mo., under the act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918.